Creative Tourism in Bali’s Rural Communities

Examination of the current offer and advice on future product development

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I hereby declare that this research is wholly the work of Manuela Blapp. Any other contributors or sources have either been referenced in the prescribed manner or are listed in the acknowledgements together with the nature and scope of their contribution.
Executive Summary

Bali’s tourism industry has undergone a serious makeover since the Netherlands started promoting tourism in the Colonial era. Over the last decades, tourist numbers have increased considerably and cultural tourism has transformed into mass tourism. While this development has brought welfare, it also led to a vulnerable economy over-dependent on tourism, unequal distribution of income across the island, commoditization of culture, pollution, waste problems and water scarcity. Bali has started to address these issues and established the Community-Based Tourism Association Bali (CoBTA) which develops tourism in rural areas to improve their welfare. The organization recommends villages to engage in creative tourism to differentiate themselves in an increasingly competitive community-based tourism market.

The thesis uses the two overlapping concepts, community-based tourism and creative tourism. Community-based tourism aims to involve local communities in the tourism development (Hall, 1996), maximize the benefits for locals (Tolkach et al., 2013) and bring tourists closer to villagers (Butcher, 2003). However, success has been rare and achievements small (Tolkach & King, 2015). Creative tourism is a more (inter)active successor of cultural tourism (Fernandes, 2011). It is about active consumption of living, intangible culture, interaction between hosts and guests and self-expression of tourists (Richards, 2011). Theory shows several synergies between creative tourism and community-based tourism, suggesting that creative tourism in villages may lead to tourism which is profitable in the long run and has a socially and culturally responsible outlook.

However, research of creative tourism has focused on cities in developed countries and the understanding of creative tourism in rural areas is lacking. Gaps in the literature show that knowledge is required particularly on how to develop creative products in villages without commoditizing the everyday life of locals. The present study builds on the theoretical overlaps and examines current offers and future potential of creative tourism in five Balinese villages. Findings contribute to the theoretical understanding of whether creative tourism is suitable for rural communities by elaborating advantages, disadvantages and requirements of a possible merger of creative tourism and community-based tourism. From a practical point of view the objective is to give advice on how creative tourism products can be developed profitably in the long run and have a socially and culturally responsible outlook. The research focuses on product development because it is the key process to achieve such a goal (García-Rosell et al., 2007). The main goal of this paper is as follows:

**Examine creative tourism products in Bali’s rural communities and first, evaluate whether the concept is suitable for villages. Secondly, give advice on how to develop and enhance rural creative tourism products as a means to strengthen the destinations’ competitiveness over the next five years.**

The research followed an interpretative paradigm, underpinned by subjectivist ontology. Knowledge was created inductively and theory was created which is grounded in the gathered qualitative data. Reflexivity was adopted throughout the whole process to increase trustworthiness and validity (Bailey, 2007). Creative tourism in Balinese villages was examined with an ethnographic approach to “understand and describe social worlds” (Emerson et al., 2011, p. 26). Locals and tourists were studied to understand how products are developed and implemented in villages. Data was gathered over four weeks in five Balinese villages and included participant observations resulting in over 150 pages of field notes, 11 in-depth interviews with 14 experts and structured tourist interviews with 15 tourist groups totaling 43 participants. Data was analyzed with a qualitative content analysis using a three-step approach suggested by Charmaz (2014): open coding, focused coding and theoretical synthesis.
Analysis of the data revealed four core themes of creative tourism in rural areas: the everyday life of locals in tourism products, sharing the everyday life with tourists, meaningful interaction between hosts and guests and cultural learning experiences for hosts and guests. Based on several positive and negative synergies between the two concepts, it is shown that in sum, creative tourism is a promising concept for villages if certain requirements are fulfilled. Findings partly confirmed and extended theoretical synergies of creative tourism and community-based. In total, five positive and one negative synergy between the two concepts are conveyed. Positive synergies are intangibility of creative tourism at low financial resources, more enthusiasm of locals to share their culture through creative tourism, preserving cultural heritage through creative learning experiences, more equal power distribution between hosts and guests through creative tourism and creative tourism involving locals without English knowledge. The negative synergy is that intangibility challenges the differentiation and marketing of villages. Furthermore, some basic ideas of creative tourism and community-based tourism change through their combination. The meaning and usability of authenticity in community-based creative tourism is reconsidered. Moreover, genuine interest in cultural exchange should be the main motivation of tourists and locals to engage in community-based creative tourism. To satisfy this interest a high level of interaction between hosts and guests, a high level of everyday life in the tourism product and a low level of adaptation of this everyday life are necessary. This implies that locals are willing to share their everyday life to a certain extent. The more these criteria are met, the higher is the cultural learning experience and the better can be the genuine interest in cultural exchange satisfied for both, tourists as well as the hosts. This requires destinations to design their products more spontaneously according to the everyday life schedule. Tourism remains a side business so that the industry does not become the new everyday life of locals. Instead, their everyday life is the ‘tourist attraction’ in which guests can be integrated without major adaptations for them. Tourists need to be flexible, culturally conscious, and interested in participating and interacting.

These insights provide several practical implications for destination managers in Balinese villages and external supporting organizations, but also for villages in other destinations. Advice focuses on creative tourism targeted to Western cultures. Product development is the main topic of advice but also the closely related fields of destination development, marketing and external support are included. In terms of destination development it is recommended to first check whether the vision and resources match the characteristics of community-based creative tourism based on a suggested list of criteria. Furthermore, it is advised to keep tourism on a small scale by limiting the number of tourists per day and fostering side incomes and jobs in the creative industries instead of fulltime jobs in tourism. In terms of marketing it is suggested to clearly define the target market and understand its expectations. More focus should be given to free independent travelers, e-commerce and online marketing. Moreover, differentiation could be achieved by emphasizing on interaction and local people in the promotion content. For product development the thesis offers an idea catalogue of cultural capital to be used for creative activities. Specific advice is given on how to develop activities, homestays, eating and transportation options. Furthermore, it is recommended to not only create packages but offer and price all items individually. External support is recommended for marketing and facilitating interaction between hosts and guests. For the former, umbrella marketing to promote Bali as a creative tourism destination and training about online marketing tools are suggested. For the latter, knowledge sharing of Balinese culture as well as training about creative tourism, focusing on the local’s role of teacher instead of servant, is advised.

The study raises new questions for future research in the fields of motivations of creative tourists, marketing and the effects of community-based creative tourism in the long run. It is further suggested to do research about the combination of creative tourism and community-based tourism in other destinations to generalize and define the concept more clearly, building on the first ideas provided in this thesis.

Creative Tourism in Bali’s Rural Communities
Preface

My expectations from the “Island of the gods” were high when I first arrived in Bali for the Field Research Project of the Tourism Destination Management Master Program in April 2015. All the more disappointed was I when I realized that Bali, or at least the area in the South around Seminyak, was not the island paradise I imagined. Instead of palm trees, white sandy beaches, lush green rice fields and friendly locals I found foreign-owned designer boutiques, villas inhabited by westerners, fancy, overpriced restaurants, a dirty beach and streets full of traffic, annoying taxis and crazy motorbike drivers. I did not give up that easily on the destination and started searching for the Bali I had anticipated – only a few kilometers further north of the main touristic area, in the rural areas, I found the island paradise I had imagined: pretty villages with traditional houses inhabited by Balinese, rice paddies and temples at every corner, a relaxed atmosphere, warungs [small local restaurant] serving local food and very welcoming and warm villagers. When I realized how different the two worlds of mass tourism in the South and rural local life in the rest of Bali were, I was determined to contribute to the development of a more culturally and socially responsible form of tourism to show that Bali is not just the “Ibiza of Asia” but has much more to offer.

For this reason, I returned to Bali two months later to write my thesis about rural tourism. As a very active person who likes to learn about different ways of life during her holidays, the concept of creative tourism aroused my interest immediately. Having travelled to many countries in Southeast Asia and experienced various more or less successful community-based tourism projects, I became curious as to whether creative tourism can contribute to a more successful development of tourism in villages as was intended by Balinese tourism developers. This first idea for my thesis developed into this dissertation over the past five months.

The realization of this thesis would not have been possible without the support of many kind people. I would particularly like to thank my supervisor from NHTV, Dr. Ondrej Mitas, who offered his advice whenever necessary and gave valuable inputs for the thesis. I am just as grateful to Djinaldi Gosana, director of CoBTA, who was very supportive during my field research by introducing me to committee members of villages and giving me a lot of valuable information about Bali’s tourism industry; furthermore, a big thank you to him and his wife for warmly welcoming me in Bali, providing me a lovely ‘home from home’ during the preparation phase of my research and supporting me during my stay in Bali in many ways. I am also very grateful to all tourism committee members, host families, guides and locals in Rumah Desa, Kemenuh, Penglipuran, Jasri and Blimbingsari who welcomed me very warmly, let me be part of their village lives, provided me a lot of valuable information and made my stay unforgettable. Further thanks go to Swisscontact for an interesting discussion about community-based tourism in Indonesia and to all fellow tourists in the villages whom I interviewed. I would also like to express my gratitude to Stephan Arthur for the proofreading of this thesis. Finally, I thank my friends and family for their support and encouragement during the whole time.
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List of Abbreviations

BTB       Bali Tourism Board
CoBTA     Community-Based Tourism Association Bali
CTN       Creative Tourism Network
FIT       Free independent traveler
GPT       Group Package Tour
KPI       Key Performance Indicator
MoTCE     Ministry of Tourism and Creative Economy
NGO       Non-governmental organization
SCETEO    Société Centrale pour l’Équipement Touristique Outre-Mer
TA        Travel Agent
TO        Tour Operator
USP       Unique Selling Proposition
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1. Introduction and Problem Analysis

Bali’s tourism industry has undergone a serious makeover since the Netherlands have started promoting tourism in the Colonial times. Not much of the artistic Bali and its distinctive Hindu culture, for which the island became famous (Bruno, 2012; Hitchcock, 2000), have remained in Bali’s main tourist areas. Over the last decades, tourist numbers have increased dramatically and culturally interested tourists from overseas have given way to mass tourists (Bruno, 2012; Shaw & Shaw, 1999). Balinese artists became mass producers of cheap souvenirs (Jenkins & Romanos, 2014), rice fields were replaced with resorts and villas, and the increased welfare of the island attracted unskilled labor to immigrate to entertain tourists (Bruno, 2012).

While the transformation from cultural to mass tourism has brought welfare and enhanced living standards, it also increased economic, social and environmental problems. A vulnerable economy over-dependent on tourism, an unequal distribution of income across the island, commoditization of culture, pollution, waste problems and water scarcity are the most prominent examples of how over-exploitation of the tourism industry has harmed Bali over the last decades. Following the global trend of a more responsible tourism industry, Bali has started to address these issues. For example, the recently established Community-Based Tourism Association Bali (CoBTA) aims to develop tourism in rural areas to improve their welfare. Community-based tourism faces an increasingly competitive market. Therefore, CoBTA recommends Balinese communities to develop creative tourism products as a way to differentiate their villages within the community-based tourism market (Dolezal, 2013).

This thesis uses the two overlapping concepts, community-based tourism and creative tourism. The overlap between them is theoretical foundation. Community-based tourism was introduced in the 1980s as one alternative form to mass tourism (Rocharungsat, 2005; Goodwin & Sanilli, 2009). It aims to involve local communities in the planning and implementation of the tourism development (Hall, 1996), maximize the benefits for villagers (Tolkach et al., 2013) and bring tourists closer to locals (Butcher, 2003; MacCannell, 1999; Wang, 1999). Creative tourism is a new generation of tourism which has appeared in the 2000s and has developed into an established niche in the worldwide tourism industry (Richards & Marques, 2012). Creative tourism is about co-creation, involving not only locals but also tourists in the creation of products (CTN, 2014) allowing for self-realization and self-expression of tourists (Richards, 2011). Creative tourism is a more (inter)active successor of cultural tourism which has become large-scale and drifted towards conventional mass tourism (Richard & Wilson, 2006; Fernandes, 2011).

The implementation of creative tourism, which is a new, not yet fully understood concept, has raised many questions: Is creative tourism suitable for community-based tourism projects? How can creative tourism be implemented in Bali’s rural communities? What requirements are necessary to implement creative tourism in Balinese villages? Current academic literature on creative tourism has no answers to these questions. Research has focused on urban areas in developed countries and the understanding of creative tourism in rural areas is lacking. The main goal of this thesis is to contribute to this understanding and is formulated as follows:

Examine creative tourism products in Bali’s rural communities and first, evaluate whether the concept is suitable for villages. Secondly, give advice on how to develop and enhance rural creative tourism products as a means to strengthen the destinations’ competitiveness over the next five years.

Creative tourism in Balinese villages is examined with an ethnographic field research approach including participant observation, in-depth expert interviews and structured tourist interviews. The analysis provides on the one hand theoretical insights about the combination of creative tourism
and community-based tourism and extends literature by suggesting basic ideas for a new concept: community-based creative tourism. On the other hand, the thesis suggests practical advice on how creative tourism destinations in Bali can be developed and enhanced. The timeframe of the recommendations is limited to five years which corresponds to the temporal scope of the future plans of Bali CoBTA (CoBTA, 2013) as well as the National Mid-Term Development Plan (Natahadibrata, 2014) which influence the development. The objectives of the advice are to strengthen the competitive position of the villages in the market of community-based tourism in and around Bali. Furthermore, the aim is to contribute to tourism which is profitable at a small scale in the long run and can minimize current issues in new destinations.

The research focuses on product development because it is a key process to achieve a tourism industry with a socially and culturally longer-term outlook (García-Rosell et al., 2007). Product development in this study refers not only to creating new products but also to improving existing ones. The research is based on the understanding of product development being a cultural construction rather than just a managerial process (García-Rosell et al., 2007). In this understanding, producers, consumers and other actors (e.g. local communities) create culture jointly by producing, maintaining and transforming values and meanings through interaction. In that sense, a tourism destination is a place where not only business transactions are pursued but also social reality is created. Hence, tourism products consist of local culture, consumption culture and production culture which are inseparably related (García-Rosell et al., 2007). Based on this notion, product development is seen as a lively process in which products are developed through the interaction of marketers, consumers and other actors like the villagers.

This holistic socio-cultural understanding of product development has been chosen because it has several advantages over traditional management perspectives which are particularly relevant in the context of this thesis. Firstly, it recognizes the social nature of tourism products and suggests a more participative and inclusive approach considering the different stakeholders of a destination. Hence, it can contribute to create products which have a socially and culturally longer-term outlook (Fadeeva, 2003; Jamal & Jamrozy, 2006; Stronza & Jamal, 2007). This is particularly important when engaging in creative tourism which is based on local communities and culture. This perspective is also applicable in Bali, where negative effects of tourism on society and culture have been experienced and are to be avoided in the future through creative tourism. Secondly, the cultural context is an important aspect in small business environments because innovation in such enterprises occurs more informally through local culture and shared values (Ateljević & Doorne, 2000). Such kinds of product development are often not considered in traditional models which places emphasis on managerial processes. In Balinese villages local micro and small enterprises engage in community-based tourism which do not have formal processes of product development. Therefore, adopting this alternative approach is more appropriate than a traditional management model of product development.

The issue concerns rural communities in Bali which are already engaging in tourism or are planning to do so in the future. Some recommendations can also be applied to other village destinations as long as the differing contexts are taken into consideration. The suggestions are most relevant to public organizations which are involved in the development of community-based tourism in Bali or other destinations. This includes local destination management organizations of villages but also industry-wide organizations like CoBTA Bali or Swisscontact which are able to pass on the knowledge to communities and businesses that develop creative products.

The given recommendations focus on creative tourism targeted to Western cultures. According to an interviewed member of Bali CoBTA, tourists interested in creative tourism mainly originate from Europe and Australia due to the curiosity in exotic culture caused by the cultural differences between Balinese and Western culture. This limits the market somewhat as domestic and Asian
travelers are a substantial and increasing market segment who seem less interested in creative tourism. 42% of foreign arrivals in 2014 were Asian tourists (Bali Hotel Association, 2014) and domestic tourists accounted for 64% of all tourist arrivals (Bali Government Tourism Office, 2015). In the last five years domestic tourists have doubled while international arrivals have only increased by 30% (Bali Government Tourism Office, 2015). The Chinese market is expected to become Bali’s biggest market, surpassing Australia (Atmodjo, 2014). However, the European and Australian markets together contribute to nearly half of the international tourists in Bali (Bali Hotel Association, 2014) and villagers have indicated that these markets are more interesting as westerners tend to stay longer and spend more. If and how creative tourism is to be implemented for Asian and domestic travelers remains subject to further research.

The thesis is divided into six chapters following a classical academic structure. This general introduction is followed by the problem analysis in which the context of Bali’s tourism industry is discussed in depth. The evolution from cultural to mass tourism and the negative effects Bali is facing today illustrate the importance of finding alternative ways to develop tourism in the future – for example, through creative tourism in rural areas. Thereafter, the concepts of community-based tourism and creative tourism are reviewed in the second chapter. That part synthesizes the current academic knowledge and shows gaps in the understanding of creative tourism in rural areas. Furthermore, it explains theoretical commonalities of community-based tourism and creative tourism which suggest that the two concepts could be merged. In the third chapter, it is first elaborated how data was gathered through participant observations, in-depth expert interviews and structured tourist interviews. Secondly it is explained how data was analyzed using qualitative content analysis. Results are presented in the subsequent chapter conveying themes of creative tourism in rural villages in Bali. The discussion extends existing literature by explaining synergies of the two concepts as well as requirements and particularities of creative tourism in rural areas. In the final chapter, practical advice is given focusing on product development, but also including destination development, marketing and external support which are closely related to the core theme. In conclusion, ideas for future research are suggested.

1.1. Tourism development in Bali: from cultural to mass tourism

Tourism in Bali started developing in the early decades of the twentieth century as “an exclusive paradise for the rich and adventurous” which was visited by celebrities, intellectuals and artists (Shaw & Shaw, 1999; p.70). Its initial draw was based on the distinctive Balinese culture, ceremonies and dances (Bruno, 2012; Hitchcock, 2000). The growth of tourism accelerated in the 1970s, after the Second World War and Indonesia’s independence (Bruno, 2012; Shaw & Shaw, 1999). In that time, a Master Plan for tourism in Bali was developed by the French company ‘Societé Centrale pour l’Équipement Touristique Outre-Mer’ (SCETO). The aim was to limit tourism to Kuta, Sanur and Nusa Dua in southern Bali and to protect other parts of the island from overexposure to tourism and foreign cultures (SCETO, 1971). Furthermore, Excursion Routes were defined through which tourists could visit certain cultural performances, ceremonies and local communities in a structured way (Jenkins & Romans, 2014).

Since then, tourism numbers have increased tremendously and the original cultural tourism soon turned into mass tourism in the designated areas in the South (Bruno, 2012; Shaw & Shaw, 1999). By 2000, Bali had already exceeded the ambitious target of the master plan by more than fivefold, counting over 36,000 hotel rooms (Euro Bali, 2006). In 2014, 10.2 million (M) tourists, of whom 3.8 M are foreign visitors, visited the island (Bali Government Tourism Office, 2015) of 4.2 M inhabitants (Bali Province, 2013). Tourism has become the main sector of Bali’s economy and rice fields replaced with hotels and villas. Many farmers have moved from agriculture, previously the island’s main industry, into tourism (Euro Bali, 2006). Even Ubud and its surroundings, which are known and promoted as the cultural and ‘genuine Bali’ (e.g. Lonely Planet, 2015) have turned into a mass tourism destination. Jenkins & Romans (2014) argue that art is mass-produced for
tourists in Ubud and include not only Balinese objects but also international craft such as African masks and Australian didgeridoos. Critics argue that poor management and unregulated development has led to Bali losing its unique selling proposition and offering ‘cultureless’ tourism which attracts ‘destroyers’ instead of quality tourists (Bali Discovery, 2011).

The growth in tourism appears likely to continue; the latest available statistics show an increase of foreign tourists of 7% in January–August 2015 compared to the same period in 2014. The Indonesian Ministry of Tourism and Creative Economy (MoTCE) forecasts foreign tourist numbers to increase by 25% from 2015 to 2019 in their National Mid-Term Development Plan (Natahadibrata, 2014). The Ngurah Rai Airport in Denpasar has expanded its capacity to 25 M passengers per year in 2014 (Horwarth HTL, 2014). These numbers may seem optimistic, considering that for example Kuntjoro (2009) claims that the industry has reached saturation or may even be declining. He also states that tourist income has decreased since 2000 while development has continued, counting a 50% increase in hotel rooms within only three years. In spite of these contradicting statements it seems that Bali’s tourism is growing and observing the current rapid developments in rather untouched areas like Canggu, it can be expected that this trend will continue in the coming years.

1.2. Negative effects of mass tourism in Bali

While standards of living and welfare in Bali have increased through tourism and many Balinese are satisfied with the development (Bruno, 2012), tourism in its current form has also brought many economic, social and environmental problems. Limited and unequal benefits for the Balinese, economic fragility through overdependence on tourism, commoditization of culture and some environmental issues are pointed out in the following sub-chapters.

1.2.1. Limited and unequal benefits for the Balinese

While the Master Plan of 1971 intended to limit impacts of tourism on society and culture to the southern area, it also limited benefits of tourism to this region. This has led to inequities for other parts of the island which do not benefit at all (Cole, 2012). Figure 1 illustrates the concentration of tourism in the South. The southern area is mainly known for beach and surf tourism and is conveniently close to Bali’s airport. Destinations in the East are famous for diving and in the North for less crowded, black sand beach and dive tourism. Western destinations are close to the only Balinese National Park and the center is known as the cultural hub (Lonely Planet, 2015).
There are estimates that only 15% of the tourism economy is owned by native Balinese (MacRae, 2010). Rodenburg (1989) argues that large international companies have often not succeeded in creating foreign exchange earnings and employment opportunities for the Balinese. The main reasons are economic leakages resulting from outsourcing of materials and services as well as profit remittance. Especially the development of enclave resorts (Shaw & Shaw, 1999) and package tourism (Jenkins & Romanos, 2014) have led to very limited opportunities for local entrepreneurs as most services are prepaid and provided in the package. Services which are bought from local suppliers include high commissions. Furthermore, resorts discourage or even warn guests from interacting and doing business with people outside resorts (Shaw & Shaw, 1999). People who buy mass tourism packages often only spend three days outside their resort and neither stay in cultural destinations nor buy something there (Jenkins & Romanos, 2014).

This limits the money going to local entrepreneurs in such destinations and has resulted in a substantial informal economy. During the few encounters with guests, locals try to earn some money by selling t-shirts, souvenirs, watches or sunglasses in a pushy manner on the beach or main roads. Such interactions increase not only the economic gap, but also the cultural and social gap between hosts and guests. The persistence of the sellers causes tourists to be annoyed and less open to such encounters. Locals in turn become more pushy making tourists stay even more in their ‘safe havens’ which eventually results in fewer benefits for locals (Shaw & Shaw, 1999).

1.2.2. Fragile economy through overdependence on tourism
Even though benefits of tourism for the local population are somewhat limited, Bali’s economy is highly dependent on the industry. Tourism is the economy’s main sector and contributes to around 60–70% of the island’s economy with more than 20% of the population directly depending on tourism (Euro Bali, 2006). According to the World Bank, this is a heavy reliance (Perlez, 2002) which can have negative consequences. While the industry brings many advantages during good times, the overdependence is a disadvantage in times of crises and makes the economy very vulnerable to external influences. According to Perlez each hotel room in Bali generates 25 jobs when considering all indirectly related services. Thus, many jobs are endangered if occupancy in hotels drops only a little.

The crisis after the Bali Bombing in 2002 and the SARS outbreak in 2003 are examples of this vulnerability to external influences. The two events caused the longest and heaviest crisis the island has ever experienced (Euro Bali, 2006). Occupancies dropped below 20% and some hotels closed temporarily (Perlez, 2002). Negative effects were felt in the whole economy, the financial sector as well as the social welfare. Working hours and salaries were reduced tremendously for hundreds of thousands of employees and unemployment and underemployment emerged. This led to reduced family incomes and increased social tensions (Euro Bali, 2006). During this time around 1.7 million people worked in Bali and the World Bank estimated that half of whom could have become unemployed if tourism had not recovered (Perlez, 2002).

There is a long-term need for the island to foster competitiveness, market development and innovation in other sectors than tourism, particularly in regions where tourism is not an essential contributor to the economy (Euro Bali, 2006). Only the diversification of the economy can minimize negative impacts on tourism demand – which are caused by external influences – and thus strengthen the economy. Moreover, Bali relies heavily on beach tourists who contribute to a large part of the demand. This can further contribute to an unstable situation as beach tourists are more sensitive to seasons, the weather, diseases as well as political and economic crises than those tourists interested in culture (Jenkins & Romanos, 2014). The sensitivity of beach tourists results in fluctuating demand and makes tourism vulnerable to external influences. Hence, developing more alternative forms of tourism could help to achieve a more equal demand and thus a more stable income.
1.2.3. Comoditization of culture
In spite of the high emphasis on beach tourism, culture has always been an important pull factor of Bali. At the same time, culture is also threatened by tourism. Ida Bagus Ngurah Wijaya, president of the Bali Tourism Board (BTB), is cited in an article by Bruno (2012; online): “Tourism is a reality that is linked to the attractiveness of our culture: if mass tourism evolves in a way that threatens this culture, our specificity will disappear.” He claims that “nothing is lost yet,” and the Balinese are still very much involved in religion and culture. A lot of time is devoted to temples, rites and ceremonies (Bruno, 2012). In a similar manner the Bali Tourism Board (BTB, 2015) claims that Bali’s culture has remained ‘what it was’. On the other hand, a slow shift of values is noticed, particularly among younger generations (Bruno, 2012). According to Bruno around 20% of the population is less connected to the culture. For example, Gamelan orchestras are disappearing and the Balinese language is gradually drifting into Indonesian. Furthermore, some young people do not participate in rites anymore and prefer to pay a fine which is claimed from those who do not attend village events. The profession of the traditional farmer is losing its status while the character of the modern urban citizen is becoming more attractive. The Balinese are becoming more interested in a modern lifestyle which includes a stronger focus on money and material possessions. While such phenomena are global and raise concerns around the world, tourism, and mass tourism in particular, are accelerating these trends in Bali.

Homogenization of culture as well as declining creativity and quality of art are two consequences of mass tourism which contribute to these trends. First, mass tourism has a negative influence on the diversity of local cultures: rituals and culture are homogenized into standard packages and sometimes even modified. For example, when tourists arrive they often receive flower garlands, giving them the impression that this is how the Balinese welcome foreigners. However, this is not a Balinese practice but a Polynesian custom (Bruno, 2012). A study by Picard (1997) illustrates how the popularity of Balinese dance among tourists has changed the shows: adaptation of performances to the attention span and taste of international visitors has led to the evolution of a new form of dance, the kebyar. Traditional Balinese dance is rooted in religion and is literary and very static and cyclical. Kebyar, in contrast, is more expressive and consists of a series of short dances. This dance is not related to its original religious context anymore but more suitable for commerce as it is more dynamic and narrative. Hence, the dance becomes enjoyable for westerners unfamiliar with the religious background.

Secondly, mass tourism negatively affects creativity and quality of art on the island (Jenkins & Romanos, 2014; Esperanza, 2010). The main reason for this, according to Jenkins & Romanos (2014), is that tourists demand inexpensiveness rather than quality when they buy art. Tourists are not interested in the character of art pieces but mainly in buying a lot of it to have something exotic to show at home. As a result, copycat art for tourists has emerged, meaning that artists produce up to three paintings a day in the style of known painters. Esperanza’s (2010) article concluded that skilled woodcarvers in the tourism industry are trained to produce craft from ‘samples, shopping catalogues, pictures from popular magazines and sketches provided to them by their foreign patron/clients’ (p.19). He further notes that this kind of art not only provides little economic wellbeing but also little artistic satisfaction.

As a result of the artists’ response to tourists’ demand, Bali lost its appeal for tourists genuinely interested in art and the cultural context of it. The industry started to focus on mass tourism and became more dependent on tourism and vulnerable to external factors. This is illustrated by the destination Mas which was famous for handmade masks in the early days of tourism. The quality of the masks started to decline from the 1990s and the industry collapsed after the Bali Bombings. Nowadays, Mas is not a common destination anymore and many workshops and galleries have been replaced by mass-producers of small souvenirs which are sold along the main road.
These examples illustrate that mass tourism negatively impacts the culture of Bali and solutions are needed to preserve the culture. Otherwise, the tourism industry might further harm an important part of its touristic capital – its unique culture. Even though the beach is an essential pull factor, Bali’s culture is a fairly important feature too as it helps to differentiate it from numerous other beach destinations around the world.

1.2.4. Negative impacts on the natural environment

Besides cultural and economic impacts, mass tourism also affects the natural environment negatively in different ways. Most prominent examples are water scarcity, pollution and waste disposal. In Kuta alone, the most popular beach in Bali, 20 to 100 trucks of garbage are produced each day (Kencana & Pasandaran, 2011). On the whole island, 13,000 m$^3$ of rubbish is disposed of daily in public dumps of which only half is recycled (Bruno, 2012). Furthermore, litter and sewage from hotels along the waterfront contaminate fishing, boating and swimming water and negatively impact aquatic wildlife (Andriotis, 2007). Moreover, mass tourism also causes increased pollution. It is estimated that the number of cars is growing 13% per year while roads which are suitable for motorized vehicles are increasing by only 2.28% (Bruno, 2012). This increases traffic jams, which are already heavy in the southern touristic destinations.

Furthermore, over-exploitation of water and land resources has caused water scarcity. While a huge area is already covered by tourism (Cole, 2012), each year 700 additional hectares are built up with hotels or luxury villas for affluent foreigners. Moreover, each four star hotel room uses 300 liters of fresh water per day (Bruno, 2012). As a consequence, Lake Buyan, the island’s principle natural water reserve, dropped 3.5 meters in three years and 260 out of 400 rivers dried up (Cole, 2012). The water shortage has already caused further environmental issues. As piped water is insufficient, most hotels, villas, laundries, restaurants, spas and private households have wells with electrical pumps. Most of these wells are not registered and the water not paid for. As a result, it is not known how much water is actually consumed. Furthermore, some wells are as deep as 60 meters and cause salt water intrusion (Cole, 2012). International organizations predict that by 2025 Bali will face a serious water crisis if water management is not improved and tourist arrivals, migrating workers and water demand of hotels keep increasing (Cole, 2012) – trends which are fuelled by expanding mass tourism. Furthermore, more sophisticated needs of richer tourists increase water demand per capita. For example, mass tourists increasingly demand spas, villas with pools and star-rated hotels (Pigram, 2001).

1.3. Future prospects: from mass tourism to creative tourism?

The limited and unequal benefits for the Balinese, economic fragility through overdependence on tourism, commoditization of culture and environmental issues discussed in the last sub-chapter raise the question of whether it is wise to further support the development of mass tourism in Bali. Public awareness of such issues has increased in recent years and more alternative forms of tourism are being developed. In 2010, the Bali Community-based Tourism Association (CoBTA) was established with the support of the MoTCE’s Destination Development Department, the Bali Provincial Tourism Office and independent contributors (CoBTA, 2015). The non-profit and nongovernmental organization engages in developing community-based tourism in underutilized regions in Bali. The organization’s goal is to distribute tourism more equally and improve welfare of communities by offering cultural and natural attractions (CoBTA, 2015). The association aims to develop 100 Balinese villages by 2018 (CoBTA, 2013) and the Indonesian central government has provided funds to around 100 villages of nearly US$ 1 M in 2012 and 2013 to position Bali as a community-based tourism destination (Citrino, 2013).

The intention of distributing benefits of tourism more equally over the island and engaging in community-based tourism to avoid negative effects of mass tourism seems legitimate. However, setting a high quantitative goal of developing 100 Balinese community-based tourism villages in
five years raises concerns of quality and increased economic overdependence on tourism. Community-based tourism projects require a careful selection and adequate preparation of villages (Suansri, 2003). The community-based tourism handbook of Responsible Ecological Social Tours (REST) Thailand notes that “if carelessly applied, community-based tourism can cause problems and bring disaster” (Suansri, 2003; p.11). In fact, many projects have failed due to overdependence on external support, lack of knowledge of interests and needs of the market, and low occupancy (Goodwin & Santilli, 2009). Hence, if not carefully planned and implemented, the projects might fail and economic overdependence on tourism might occur in areas currently relatively independent on tourism.

Moreover, attracting people to the areas outside the main touristic draw remains a challenge. At the same time, competition in tourism, and specifically community-based tourism, is increasing. More competition is expected not only in Bali through the subsidized development program, but also in other emerging destinations in Indonesia. For example, the NGO Swisscontact engages in a project which fosters the development of community-based tourism in Flores, Tanjung Puting, Toraja and Wakatobi (Swisscontact, 2014). The MoTCE aims to develop DMOs in 15 Indonesian priority destinations to spread tourism more equally over the country. This will further challenge Balinese villages to attract tourists to their new, unknown destinations.

To face growing competition, measures need to be taken to strengthen the villages’ competitive positions in the community-based tourism market within and around Bali. Furthermore, tourism should be developed in a way which prevents issues that arose through the past development like limited and unequal benefits for the Balinese, economic fragility through overdependence on tourism, commoditization of culture and environmental problems. One possible idea to face these challenges was expressed by Djinaldi Gosana, founder and director of CoBTA. He suggests implementing creative tourism in villages which is a more active form of cultural tourism. Gosana argues that “creative tourism is good for Indonesia, or for Bali. It means that guests engage, involve and work together – something they can remember” (Dolezal, 2013, p. 3). Also Indonesia has recognized the importance of creativity in the economy and tourism; the Indonesian Ministry for Culture and Tourism has only recently been renamed as the Ministry for Tourism and Creative Economy (Richards & Marques, 2012).

There is also evidence for interest in creative tourism on the demand side. Jenkins and Romanos (2014) state in their research that in spite of the increasing number of mass tourists in cultural destinations like Ubud, there are some tourists who stay longer and are interested in buying art, interacting with artists, observing how art is made or even in learning to make local art. For example, Threads of Life, a textile shop in Ubud, conducts classes on textile motifs and dye as well as study tours to other islands where some of their fabrics are produced (Threads of Life, 2015). It was further noted that “the more educated and status-conscious the traveler, the more concerned they are that their souvenirs are authentic” (Cole, 2008, p. 25).

Thus, creative tourism could be implemented in village destinations in Bali as a niche market to strengthen the villages’ competitiveness while avoiding the same course of development and negative issues experienced in the South. Clearly, creative tourism cannot solve all the current issues of Bali and mass tourism cannot be converted into creative tourism. Nevertheless, implementing creative tourism in community-based tourism villages could support the future development of tourism which is profitable on a small scale in the long run and has a culturally and socially responsible outlook. Therefore, this thesis aims to contribute to the understanding of the suitability, requirements and implementation of creative tourism in rural areas.
2. Literature Review

The two concepts of tourism, which form the basis of the present thesis, are reviewed: creative tourism and community-based tourism. Theoretical overlaps of the two concepts suggest that there is considerable potential in combining those two concepts by implementing creative tourism in rural areas – a notion which has not received much attention from researchers so far.

The often mentioned concept of authenticity is not included in the review of creative tourism and community-based tourism as its meanings vary and are highly controversial. However, authenticity in the context of creative tourism and community-based tourism is reviewed and defined for this thesis in the third-subchapter. Furthermore, reaching a more sustainable tourism industry is an objective of both concepts. For example, CTN (2014) argues that creative tourism is more sustainable as it values natural, cultural and personal resources. With community-based tourism Hall (1996) claims that involving the locals in the planning and implementation of the tourism development creates a more sustainable industry. However, sustainability is a highly controversial and criticized topic. Therefore, the thesis does not build on this concept but focuses more specifically on tourism which is profitable on a small scale in the long run and has a socially and culturally responsible outlook.

2.1. The concept of creative tourism

Creative tourism was first defined by Richards & Raymond (2000, p.18) as “Tourism which offers visitors the opportunity to develop their creative potential through active participation in courses and learning experiences, which are characteristic of the holiday destination where they are taken.” Creative tourism is the successor of cultural tourism which has become large scale and drifted towards conventional mass tourism (Richard & Wilson, 2006; Fernandes, 2011). The evolvement from cultural to creative tourism includes a shift from passive to active consumption and from static, tangible heritage to living, intangible culture (Richards, 2011).

The basic idea of creative tourism was not new: creativity had already been part of the tourism industry before it was researched, in the form of painting, dancing or photography courses during holidays (Ivanova, 2013). New, however, has been the recent popularity and the active development of creative experiences in various destinations (Ivanova, 2013). Creative tourism has received growing attention from scholars (Richards & Marques, 2012) and a substantial body of research on the concept has emerged. Existing literature can be roughly divided into four sub-themes which will be reviewed: defining creative tourism, motivations of creative tourists, developing creative products, and case studies about creative tourism destinations.

2.1.1. Defining creative tourism

Various definitions of creative tourism have appeared since the concept was introduced by Richards & Raymond in 2000 (e.g. Richards, 2005; UNESCO, 2006; Raymond, 2007; Volic, 2010; Rudan, 2012). Even though all definitions are slightly different, common elements can be identified (see Appendix A) and are summarized in Table 1. The key element of creative tourism can be identified as the active participation of tourists; this is in line with the opinion of many scholars (Gordin & Matetskaya, 2012; Lindroth et al., 2007; Richards & Marques, 2012; Tan et al., 2013, 2014). Besides active participation the most often mentioned elements – colored in blue in Table 1 – are activities connected to the destination, opportunity to develop one’s creative potential, developing new skills/learning and meaningful contact between hosts and guests.

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The scope of creative tourism has grown together with the number of papers on the concept. While the essence in the initial definition was participation in learning experiences, recent case studies of creative tourism investigate topics such as cultural routes (Pedrotti, 2012; Messineo, 2012), music, festivals, museums and local cultural associations (Richards & Marques, 2012). This development is also underlined by the fact that arts and crafts, the initial elements of creativity (Wurzburger et al., 2010; Richards, 2011), are only mentioned in two creative tourism definitions. Some scholars argue that creative tourism nowadays covers a much broader field of interests and activities (Wurzburger et al., 2010; Richards, 2011; Ivanova, 2013) like music, visual arts, drama, sports, gastronomy, spiritual activities, languages (Richards, 2002), art-workshops or writing (Prentice, 2001). Ivanova (2013, p.109) goes even further, claiming that “any experience related to the culture of the place visited, which requires the active participation of tourists and challenges them to develop their creative potential is considered a creative experience.”

For this study, a definition of creative tourism was developed which incorporates a broad range of activities as well as the identified key elements of creative tourism definitions outlined in Table 1. Such a wide perspective is needed for an inductive study as it does not limit the research to a narrowly defined concept. Thus, creative tourism is defined as follows for this thesis:

**Creative tourism offers the opportunity to participate in a broad array of activities connected to the destination in fields such as music, visual arts, drama, sports, gastronomy, spiritual activities, languages, art-workshops or writing. Interactions between hosts and guests that develop creative potential and new skills are experienced by both, the tourists as well as the locals, as meaningful.**

This definition is in line with the key elements identified by Richards (2011) in his paper about the state of the art of creative tourism. Moreover, it indicates the earlier mentioned shift from a passive to an active form of tourism, includes a wide range of disciplines and highlights the importance of intangible experiences and interaction rather than tangible cultural heritage.

### 2. Motivations of creative tourists

Richards and Wilson (2006) have defined several consumer trends which indicate that a shift from a passive to an active form of consumption is necessary. They claim that “many consumers are tired of encountering serial reproduction of culture in different destinations and are searching for alternatives” (p. 1209). Similarly, Ivanova (2013) mentions that the European tourism market increasingly demands ‘a different experience’. Moreover, the trends of seeking identity formation, gaining cultural capital, skilled consumption and self-development during holidays also indicate that a shift from cultural to creative tourism is necessary (Richards & Wilson, 2006; Richards, 2011). Most importantly, tourists seek to engage more actively with the culture of destinations (Richards, 2008; Voss, 2004) and wish to ‘live and feel like the locals’ (Ivanova, 2013; CTN, 2014). These consumer trends show that there is a need towards a more active form of tourism which brings hosts and guests closer together through learning as it is the aim of creative tourism.

However, there are only a few papers about creative tourists’ needs and expectations (Tan et al., 2013; 2014). For example, research exists about the taxonomy of creative tourists (Tan et al., 2013; 2014).
2. Literature Review

2014), their motivations and expectations (Tan et al., 2013; Chang et al., 2014) and consumer trends which have led to the development of creative tourism (e.g. Voss, 2004; Richards & Wilson, 2006; Richards 2008; 2011). However, Hull and Sassenberg (2012, p.107) remarked that “expectations of tourists are not fully defined yet” and also Tan et al. (2013; 2014) criticize the lack of research on the demand side.

There is disagreement about the motivations of creative tourists. The Creative Tourism Network (CTN, 2014) describes creative tourists’ motivations by comparing them to conventional tourists saying that the former are more skilled, look for interactivity, belong to a broad range of social communities and produce valuable contents and experiences themselves (prosumers). The tourists want to be unique, but do not look for ‘monumentality’ or ‘spectacularity’ (CTN, 2014). Similarly, according to Tan et al. (2013) such tourists look for usefulness rather than novelty. Richards (2011) emphasizes the co-creation, development of creativity and interaction of locals while Jelincic and Zuvela (2012) simply describe creative tourists as those involved in the cultural activities of destinations. Stipanovic and Rudan (2014) claim that the main motivation of creative tourists are personal creative experiences. Similarly, Richards and Wilson (2006) name self-development as the main reason for creative tourism. This notion is also taken up by Tan et al. (2013, p. 170) who argue that a creative tourist experiences an activity through outer interaction and inner reflection. The former is the process of interacting with the environment and learning, while the latter represents consciousness, awareness and creativity which interact with the inner self. Thus, “only tourists who have self, social, cultural or environmental related consciousness can be categorized as creative tourists”. Hence, creative tourists cannot be characterized by conventional features such as age, form of travel (solo, couple, family, group) or planning of the trip (by themselves or professional services) (CTN, 2014). Rather they are defined by a diverse set of possible expectations and motivations.

2.1.3. The creative tourism product

The essential attribute of a creative tourism product is a memorable visitor experience rather than just an opportunity to observe the culture (e.g. Voss, 2004; Richards, 2008). Richards (2011, p.1238) argues that “every location has the potential to provide a unique combination of knowledge, skills, physical assets, social capital and atmosphere which make certain places particularly suited to specific creative activities”.

Academics have different views on how this uniqueness can be achieved. Richards (2011) names particular creative activities, cultural scenes, events and specific local skills as sources for this memorable experience. Contrarily, Landry (2010, p.37) claims that opportunities for a unique experience can be simpler as tourists want to experience the local life: “Much of the activity is ordinary, like seeing people go to work, waiting in a queue to catch a bus, standing outside the office and smoking, buying a drink or a sandwich, chatting on the sidewalks […]”. Also Raymond (2007, p.145) points out the simplicity and closeness to the hosts: “informal, hands-on workshops and creative experiences” which “take place in small groups at tutors’ homes and places of work”.

The development of creative tourism products may face several challenges. Language barriers between locals and tourists have to be overcome to achieve participation and involvement of hosts and guests (Wilienius, 2004). Moreover, not only the tourist but also the destination needs to be more creative (Richards & Raymond, 2000). New skills or investments might be needed to develop creativity at the destination (Lindroth et al., 2007). Due to the spontaneous character of many activities, the planning and scheduling of such activities for tourists becomes difficult (e.g. Suutari et al., 2010). As creative tourism aims at ‘selling’ the everyday life of locals, there is a risk of commoditization (Richards, 2011), which means commercializing everyday life (Holden, 2006). In fact, the risk of commoditization seems higher in creative tourism than in other forms of
tourism. The intangible culture on which creative tourism is based is easier to commodify than the tangible heritage in cultural tourism (Richards, 2011).

Commoditization might lead to ‘serial reproduction’ (Richards & Wilson, 2006; Richards, 2011) and hence mass tourism; this is also the main criticism of the creative tourism concept expressed by academics. Serial reproduction arises when several destinations differentiate themselves through similar strategies; which leads in the end to less uniqueness instead of more (Richards & Wilson, 2006). Messineo (2012) criticizes that if everyone feels obliged to be creative, soon a “creativity washing out” will occur. Such a development has been observed in cultural tourism: through the popularity of the concept, many products and destinations were sold as ‘cultural’ leading to ‘culture’ becoming a generic term without meaning. Jelincic and Zuvela (2012) express a comparable concern saying that when using the term creativity more generally, a significant loss of meaning will occur and, according to Richards and Marques, eventually “creativity is everything, and therefore, creativity is nothing” (2012, p.6). While the main criticism of creative tourism is the danger of ‘serial reproduction’, one of the major benefits of the concept is its potential to diversify a place (e.g. Richards & Wilson, 2006; CTN, 2014). This paradox indicates that there is a fine line between creative tourism resulting in either diversification or serial reproduction and hence careful planning is necessary.

In spite of these concerns, the following benefits of creative tourism seem to outweigh the criticism. Creative tourism is based on intangible creative resources which are in fact processes (e.g. dancing, singing, culinary, painting, crafts) and which are not bound to a specific place or time like traditional tourist attractions. Thus, it has the advantage of distributing the tourism demand more equally over time (deseasonalization) as well as geographically (Richards & Marques, 2012; CTN, 2014). Due to the intangibility, little infrastructure is needed for new products (Richards & Marques, 2012). Hence, destinations can introduce new products fairly quickly by using existing heritage optimally (Richards & Marques, 2012; CTN, 2014). Creative tourism developers and tourists also value and enrich natural, cultural and personal resources instead of exploiting them (Jelincic & Zuvela, 2012). Furthermore, creative tourism has a positive effect on community cohesion, and the self-confidence and pride of locals, given the emerging interest for their traditions and culture (Richards & Marques, 2012; Ivanova, 2013; CTN, 2014).

A further benefit of creative tourism is the potential to develop return visits and loyalty, first through interaction and secondly through memorable activities. Ivanova (2013) argues that the interaction of tourists with locals inherent in creative tourism requires tourists to stay longer at the destination. A longer stay in turn enables a closer relationship with locals and eventually increases the probability that guests will return and become loyal. Similarly, Trauer and Ryan (2005) claim that the quality of experiences, particularly in special interest tourism, is mainly based on intimacies between individuals at that destination. Hence, loyalty and repeat visitation evolve from memories of past interactions with people at that location rather than from the place itself. A further aspect which leads to loyalty and return visits is the participation in activities. Kim et al. (2010) argue that the probability of repeat visitation is higher with people who participate in activities that they remember well and are related to local culture. Hung et al. (2014) found that people with an enhanced memory of participated activities were more likely to revisit and that creative experiences lead to such a situation. Hence, the opportunity for loyalty is higher with interaction and participation in cultural activities – two elements which are part of creative tourism.

2.1.4. Creative tourism destinations

Researchers claim that every destination can be creative (Stipanovic & Rudan, 2014) and that creative tourism is found both in urban and rural environments (Richards, 2011) all around the world (Stipanovic & Rudan, 2014). However, when reviewing the literature, it was noted that the most frequently mentioned examples and case studies are European cities such as Barcelona.
(Couret, 2012; Ooi, 2007; Richards & Marques, 2012; Richards, 2011; Stipanovic & Rudan, 2014), Paris (Richards & Marques, 2012; Stipanovic & Rudan, 2014), Manchester (Castells, 1996), St. Petersburg (Gordin & Matetskaya, 2012), Dubrovnik and Zagreb (Jelincic & Zuvela, 2012), Venlo (Dekker & Tabbers, 2012) or other destinations in developed countries like Nelson, New Zealand (Ooi, 2007; Richards, 2011; Stipanovic & Rudan, 2014) and Singapore (Ooi, 2007; Richards, 2011). Furthermore, most studies on creative tourism were conducted by Western researchers (e.g. Fernandes, 2011; Korez-Vide, 2013; Lindroth et al., 2007; Richards, 2011; Richards & Marques, 2012; Richards & Raymond, 2000; Richards & Wilson, 2006; Stipanovic & Rudan, 2014). On the contrary, there are only a few papers about Asian destinations – mainly Thailand and Taiwan – or from Asian researchers in the English literature (e.g. Wattanacharoesil & Sakdiyakorn, 2015; Tan et al., 2013; 2014; Chang et al., 2014).

Hence, there is a geographical gap in research on creative tourism in developing countries outside Europe. This imbalance is also visible in the Creative Tourism Network, an organization with the aim to foster creative tourism around the world, which has Bangkok as the only Asian destination as member (CTN, 2014). Furthermore, there is also a lack of research on creative tourism in rural destinations: while the original idea of the concept defined by Richards and Raymond (2000) stemmed from EUROTEX, a European project with the objective to foster local craft production in rural areas through tourism (Richards, 2005), research has mainly focused on urban areas. This highlights a need for research on creative tourism in rural areas. Therefore, in the next sub-chapter community-based tourism, a form of rural tourism in which the researched villages currently engage, is reviewed.

2.2. The concept of community-based tourism

Community-based tourism is a concept which was introduced in the 1980s as one of various alternative forms to mass tourism (Rocharungsat, 2005; Goodwin & Sanilli, 2009). The theory emerged, together with related ideas such as ecotourism or pro-poor tourism, from the notion of using tourism as a tool for development (e.g. de Kadt, 1979; Peters, 1969; Smith, 1978). Moreover, changing expectations of tourists have contributed to the emergence of this concept. Academics argue that tourists increasingly look for experiences which bring them closer to locals (Butcher, 2003; MacCannell, 1999; Wang, 1999). The essence of community-based tourism is commonly understood as involving the host community in the planning and implementation of the tourism development (Hall, 1996) and maximizing the benefits for locals (Tolkach et al., 2013).

There is a large body of research on community-based tourism which would go beyond the scope of this thesis to review. The following sub-chapters will therefore first define the concept within the context of the thesis. Thereafter, factors of success as well as failure are reviewed.

2.2.1. Defining community-based tourism

Many different definitions and understandings of community-based tourism exist in literature. The following characteristics seem to be accepted by the majority of researchers: benefits to local communities and their active participation in tourism planning, local leadership, conserving cultural and natural resources, and enhanced interaction between locals and tourists (Goodwin & Santilli, 2009; Hall, 1996; Johnson, 2010; Moscardo, 2008; Rocharungsat, 2005; Rocharungsat, 2008; Scheyvens, 1999; Stronza, 2008; Tolkach et al., 2013; Trejos & Chiang, 2009; Wattanacharoesil & Sakdiyakorn, 2015; Zapata et al., 2011). Boonratana (2010) criticized in his paper that many definitions only focus on one or two of these attributes and hence, do not define the concept clearly enough. As a consequence, the term ‘community-based tourism’ has been overused for any form of tourism related to communities regardless whether the main attributes are fulfilled. Therefore, Boonratana (p. 286) elaborated a new operational definition:
“Economically, environmentally, socially, and culturally responsible visitation to local/indigenous communities to enjoy and appreciate their cultural and natural heritage, whose tourism resources, products, and services are developed and managed with their active participation, and whose benefits from tourism, tangible or otherwise, are collectively enjoyed by the communities.”

This definition is also used in the present study for three main reasons. First, the definition is very detailed and captures the most important attributes of community-based tourism. Secondly, the definition has been elaborated in the context of Thailand, which is very similar to the tourism industry in Bali. Both destinations are regarded as well-established mass tourism destinations which try to make their industry more socially and culturally responsible through alternative forms of tourism. Therefore, the definition is equally fitting for Bali; for example, it emphasizes the responsible visitation and the benefits for the local communities, which currently are rather neglected in the mass tourism industry. Thirdly, the suggested definition incorporates the notion of guests having a genuine interest to learn about the local culture and interact with locals in a way which is perceived as meaningful by both, tourists and locals. This attribute enriches the definition compared to others which are mainly based on the supply-side perspective (the benefit and empowerment of hosts). This element of the demand side further indicates a possible overlap with creative tourism in which interest to interact and to learn are also important attributes.

The term community has been interpreted in various ways (Mader, 2002; Tolkach et al., 2013). The definition of community-based tourism used in this thesis describes communities as local and indigenous. In fact, communities are often assumed to be small rural villages. However, the concept can also be applied to more urban settlements (Mader, 2002). Current community-based tourism projects in Bali encompass small, rural villages. Therefore, this study adopts the understanding of communities as small, rural settlements. As the context in Balinese urban and rural areas differs in terms of development, welfare, culture and lifestyle (Erviani, 2012; Indonesia Investments, 2015), the findings of the research may only be partly applicable to urban areas.

Major elements of community-based tourism are the benefits to local communities, villagers’ active participation in tourism planning, local leadership, the conservation of cultural and natural resources and enhanced interaction between locals and tourists. Interaction between hosts and guests is a topic that has received much attention from researchers within the field of community-based tourism. One theme related to the interaction is the distribution of power between tourists and locals which is often in favor of the tourists (Dolezal, 2011). Dolezal concludes in her paper about community-based tourism in Thailand that “it is most important to ensure that people in the areas visited do still feel like human beings and not like part of a human zoo” (p.135). She argues that community-based tourism can provide “equal meeting grounds for people without a voyeuristic approach by tourists” (p.135). To reach this state, it has to be ensured that none of the cultures feel superior to the other. Thus, an equal distribution of power between tourists and locals has to be achieved for a meaningful interaction between them (van der Duim et al., 2005).

2.2.2. Success of community-based tourism
The discussion in the literature about the success of community-based tourism is controversial and many positive as well as negative impacts have been noted. Increasing foreign exchange earnings (e.g. Roe et al., 2004) and improving community assets and standard of living (e.g. Goodwin & Santilli, 2009) are the main positive impacts. Negative impacts comprise low economic viability (e.g. Goodwin & Santilli, 2009; Notzke, 2006), social conflicts (e.g. Schellhorn, 2010; Tucker, 2010), commoditization (e.g. Duffy, 2008; Fletcher, 2009), the low level of local control (e.g. Blackstone, 2005; Nelson, 2012), land speculation (e.g. Walker et al., 2001), increase of foreign dependence (e.g. Davis & Morais, 2004) and loss of identity (e.g. Stronza, 2001). Rocharungsat (2005) concluded that, in general, there is a positive attitude of villages towards tourism. However, as villages become more and more dependent on tourism, it is likely
that the negative effects will increase and outweigh the positive ones (McGehee & Andereck, 2004).

According to Lopez-Guzman et al. (2011), one of the most controversial topics in academic literature is the number and type of tourists to be attracted. This decision influences the nature and intensity of the interaction between hosts and guests and the success of community-based tourism as a whole. On the one hand, a small number of tourists increases the contact with the local culture and community and decreases the negative effects of destroying the culture (Nyaupane et al., 2006), losing cultural identity and degrading natural resources (Teye et al., 2002). On the other hand, it also reduces the economic benefit of tourism and thus endangers the fundamental attribute of community-based tourism that villages can manage their own resources and maintain tourism over the long run (Lepp, 2007; Gronau & Kaufmann, 2010). However, some researchers argue that small tourist numbers do not guarantee positive social outcomes (Butler, 2011; Harrison, 2011; Weaver, 2011), while Scheyvens and Russel (2012) show that larger, foreign-owned tourism enterprises, which bring more economic benefits, limit the local participation in planning and developing tourism.

In practice, successful community-based tourism projects have been rare and achievements small (Tolkach & King, 2015). Projects have often resulted in modest economic benefits and dependence on external support in the long run (Goodwin & Santilli, 2009; Moscardo, 2008). Failures have been variously attributed to poor partnerships with the private sector, lack of linkages with global markets and distribution channels (Mitchell & Ashley, 2010), cultural limitations and power struggles between stakeholders, limited knowledge of tourism amongst villages, and lack of financial resources and infrastructure (e.g. Blackstone, 2005; Nyaupane et al., 2006; Butcher, 2010). Creative tourism could provide some possible solutions to these problems of community-based tourism projects. Comparing the two concepts shows that there are several key elements overlapping which are elaborated in the next section.

2.3. Creative tourism in rural communities

Creative tourism and community-based tourism have overlapping attributes which complement each other in theory. Both concepts incorporate destination-internal resources, meaningful interaction between hosts and guests, preservation of natural and cultural heritage, and authentic experiences. Authenticity is highly controversial and criticized; therefore the concept is reviewed in the next section. Furthermore, creative tourism seems to provide solutions to three problems of community-based tourism which will be discussed in the second section. Based on these synergies, the study purpose and research questions will be elaborated.

2.3.1. Authenticity in community-based and creative tourism

Community-based tourism and creative tourism both use the concept of authenticity extensively but uncritically. Nevertheless, it is an important element of this thesis. Authenticity is one of the key elements of creative tourism (e.g. UNESCO, 2006; Raymond, 2007; Volic, 2010; Rudan, 2012) from both perspectives of supply and demand. Authenticity is the major motivation for creative tourists (Ohridska-Olson & Ivanov, 2010) and the essential attribute of creative tourism products is creating memorable and authentic visitor experiences (Voss, 2004; Richards, 2008). As this thesis deals with developing creative tourism products, the concept of authenticity needs to be considered. This chapter will first review the different theories about authenticity in tourism research; then analyze how these are applied in creative and community-based tourism literature before providing an understanding of authenticity for this thesis.

There are three main theories about authenticity in tourism research: objective, constructive and existential authenticity. **Objective authenticity** is based on modernism and sees authenticity as the original which is defined by absolute and objective criteria (e.g. Boorstin, 1964; MacCannell,
Tourism products are authentic if they are made or performed by locals according to their traditions (Boorstin, 1964; MacCannell, 1973). In this case, tourists may still judge an experience as authentic although it can in fact be considered as inauthentic, ‘false’ or, using MacCannell’s words, ‘staged’ (1973). Constructive authenticity is based on constructivism and argues that authenticity is a result of social constructs, i.e. points of view, beliefs, perspectives, or powers (e.g. Bruner, 1994; Cohen, 1988, Hobsbawn & Ranger, 1983). It can be seen as the projection of stereotypes or expectations of the visited destination (Brunner, 1991; Silver, 1993) as defined by the tourist or supplier. As such, there is no absolute authenticity but rather different versions of authenticities for the same objects. Existential authenticity is based on post-modernity. According to Wang (1999), tourists do not care about the authenticity of objects but rather look for their authentic selves through touristic activities. Thus, “people feel they themselves are much more authentic and more freely self-expressed than in everyday life, not because they find the tour objects are authentic but simply because they are engaging in non-ordinary activities, free from the constraints of the daily life” (p.351).

Many types of tourism borrow the different concepts behind these theories – whether separately, in combination or with nuances – to come up with new definitions of authenticity. Also community-based tourism and creative tourism literature use and interpret concepts of authenticity in different ways. In community-based tourism, tourists are increasingly looking for ‘authentic’ experiences which bring them closer to locals (Butcher, 2003; MacCannell, 1999; Wang, 1999). Scholars argue that communities need to preserve their traditional way of life to satisfy the interest of the tourist (Boonratana, 2010; Ivanovic, 2008; Taylor, 2001). As an example, Boonratana (p.284) states that communities should “retain a traditional way of life and culture that is of interest to tourists”. In this regard, community-based tourism is believed to provide a more authentic experience than other forms of tourism (Mowforth & Munt, 2003), as it goes hand in hand with the idea of objective authenticity as something that “connotes traditional culture and origin” (Sharpley, 1994; p.130). However, culture is a dynamic concept (Burns, 2001) that evolves constantly through globalization and foreign influences (van der Duim et al., 2005), amongst other things. This idea leads to a paradox when using the understanding of objective authenticity in community-based tourism: while community-based tourism is promoted as a tool for development, the culture is expected to remain traditional to appeal to tourists. Thus, in the objective understanding of authenticity, tourist expectations may conflict with the advancement of culture which would have happened without tourists expecting to see traditions.

The literature on creative tourism on the other hand claims that the meaning of authenticity has changed as a result of the evolution from cultural tourism to creative tourism, giving it a more interactive connotation. ‘Authentic’ in cultural tourism is interpreted as seeing tangible heritage icons (Richards, 2011; Stipanovic & Rudan, 2014) which strongly refers to objective authenticity. In creative tourism authenticity concerns “immersing oneself in the culture at large” (Stipanovic & Rudan, 2014, p.508) thus shifting the meaning to the understanding of existential authenticity. More specifically, Richards (2011) refers to the original concept of the performer or maker by Ex and Lengkeek (1996), where authenticity is reached through the co-creation of tourist experiences “in situ by the host and the tourist, each playing a role as the originator of the experience” (Richards, 2011; p. 1245).

This review shows that understandings of authenticity within community-based tourism and creative tourism are very diverse. On the one hand, community-based tourism often interprets authenticity in its objective understanding, although it has recognized certain limitations, i.e. when it comes to the dynamism of culture over time. On the other hand, creative tourism builds on the concept of existential authenticity. This thesis will borrow the definition of MacCannells’ (1999) model of ‘front’ and ‘back’ regions based on objective authenticity. At the same time the thesis
2. Literature Review

recognizes the paradox put forward by Burns (2001) and aims to address it by integrating culture as a dynamic element of authenticity.

According to MacCannell (1999), hosts who are confronted with mass tourism aim to isolate and protect their culture by setting up back regions, in which locals can pursue important traditions far away from the tourist’s gaze. At the same time, they create front regions where locals stage a limited array of activities for tourists. Hence, the front region is what is shown to the tourist, whereas the back region represents the hosts’ private lives (Dolezal, 2011). As such, MacCannell (1999) argues that the back region is the ‘authentic’ area sought by tourists “motivated by a desire to see life as it is really lived” (p.94). Thus, the daily life of locals in the villages which is lived in the back regions is interpreted as the authentic way of life in this study. This also conforms to the idea of creative tourism of showing the everyday life of locals to tourists (Richards, 2011). Considering culture as dynamic (Burns, 2001), the authentic way of life is not absolute as argued in objective authenticity (MacCannell, 1973) but also changes over time. Thus, changing behavior, values, beliefs and traditions of locals change authenticity over time. Hence, in this thesis the behavior and traditions lived by the locals in their back regions define what is authentic and how authenticity changes over time.

This understanding of authenticity is used because first, MacCannell’s theory is often stated in community-based tourism literature (e.g. Boonratana, 2010; Ivanovic, 2008; Taylor, 2001) and has been used for similar studies of community-based tourism (e.g. Dolezal, 2011). Secondly, the distinction of the front and the back regions is also applicable to creative tourism which aims to show the everyday life of locals to tourists (Richards, 2011). In this regard, it is important to consider to which parts of the back regions tourists are granted access, to see what potential creative tourism products can be developed without commercializing the everyday life.

The limitation of such a definition of authenticity is that it understands authenticity only in this very meaning. However, this meaning does not correspond to different understandings of authenticity and can thus not be claimed as authentic from a constructive or existential point of view.

2.3.2. Theoretical synergies between community-based and creative tourism

The literature suggests that creative tourism may provide solutions to three problems of community-based tourism: lack of financial resources, loss of cultural identity and unequal power relations between hosts and guests.

One reason why community-based tourism projects fail is the lack of financial resources and infrastructure of villages (e.g. Blackstone, 2005; Nyaupane et al., 2006; Butcher, 2010). The concept of creative tourism claims that it does not require a lot of financial resources and infrastructure as it is based on intangible heritage (Richards & Marques, 2012; CTN, 2014). Hence, by developing creative tourism, communities could avoid the problem of lacking financial resources and infrastructure.

According to Stronza (2001) one negative effect of community-based tourism can be the loss of cultural identity. Creative tourism literature, on the other hand, suggests that cultural identity can be reinforced through creative tourism through the emerging interest for their traditions and culture which has a positive effect on community cohesion as well as the self-confidence and pride of locals (Richards & Marques, 2012; Ivanova, 2013; CTN, 2014). Thus, if creative tourism is implemented in rural areas, the cultural identity could be strengthened instead of decreased.

Dolezal (2011) stated in her paper that a requirement of a successful community-based tourism project is to have equal power relations between hosts and guests. However, she also claimed that this is one of the biggest challenges. Creative tourism might also provide a solution for this issue. Miettinen (2008, 2009) shows in her study about craft development in Namibia that power
relations can be changed through creative tourism. Instead of looking at the guest as the one being served, the local is seen as the one being a source of skills and knowledge from which the tourists like to learn. Hence, creative tourism can shift the power more towards the locals and thus towards a more equal distribution which is the basis for a successful interaction.

In spite of the advantages which creative tourism seems to bring to communities, it was noted earlier that it could lead to commoditization. Particularly when basing products on the everyday life of locals, there is a fine line between creative tourism resulting in either diversification or serial reproduction. Hence, careful planning is necessary and knowledge required on how to develop creative products in villages without commoditizing the everyday life of locals. So far, only one research paper could be identified which has combined creative tourism and community-based tourism (Wattanacharoensil & Sakdiyakorn, 2015). In the study, the potential of floating markets in Thailand as creative tourism destinations was analyzed. The study concludes that there is potential for creative tourism. However, it seems unlikely to be implemented as support from the local government does not encourage creative tourism, nor are locals likely to initiate creative tourism as they lack the cultural capital to engage in more active products. Furthermore, no concrete conclusions were drawn on how to implement and develop creative tourism products.

These findings leave room for more research on combining creative tourism and community-based tourism in a different context such as Bali where creative tourism is encouraged by supporting organizations (CoBTA Bali) and the local communities seem to have promising cultural resources. Therefore, knowledge is required on how to develop creative products in villages without commoditizing the everyday life of locals. The present study will build on the theoretical overlaps by examining current offers and future potential of creative tourism in five Balinese villages. Furthermore, the paper aims to investigate to what extent the everyday lives of locals are accessible to tourists, and evaluate what potential creative tourism products can be developed without commoditizing their everyday life. Findings contribute to the theoretical understanding of whether creative tourism is suitable for rural communities by elaborating advantages, disadvantages and requirements of a possible merger of creative tourism and community-based tourism. From a practical point of view the aim is to give advice on how creative tourism products can be developed and lead to a more culturally and socially responsible tourism development in Balinese villages. Hence, the main research goal is formulated as follows:

Examine creative tourism products in Bali’s rural communities and first, evaluate whether the concept is suitable for villages. Secondly, give advice on how to develop and enhance rural creative tourism products as a means to strengthen the destinations’ competitiveness over the next five years.

To reach this objective the following research questions have been defined:

1) What tourism products are offered in Bali’s rural communities?
2) How do components of current tourism products compare to components of creative tourism products in the literature?
3) In what ways do the components of tourism products differ in different communities?
4) What are the goals of the villages in terms of tourism development for the next five years?
5) To what extent does creative tourism fit the development goals of the villages?
3. Methods
To evaluate whether creative tourism is suitable for community-based tourism villages and give advice on how creative tourism products can be developed and enhanced in Balinese villages, new knowledge had to be produced inductively. An ethnographic approach was followed to achieve this. Data was collected through participant observations, in-depth expert interviews and structured tourist interviews. Thereafter, grounded theory was used to analyze the data.

3.1. Research approach
The research followed an interpretative paradigm, underpinned by subjectivist ontology. Hence, "there is no objective social reality but instead multiple realities" (Bailey, 2007, p.53). Knowledge was created inductively to reach the goal of this thesis. A theory was derived which was grounded in the gathered data (Finn et al., 2000) in the naturalistic setting of a particular stakeholder group (Bailey, 2007) – in this case the rural communities in Bali. An interpretive epistemology is usually linked to qualitative data (Finn et al., 2000) to construct meanings from words and developing a theory in a natural, interactive and personal research setting (Finn et al., 2000). Ivanova (2013) states the importance of the folk-work-place principle by Meller (1990) to design creative products. In that understanding, the developer needs to know “how people live, work, play, and relate to their environment” (Meller, 1990, p.46). To collect this knowledge, interaction was necessary in the environment of the host communities. Therefore, this study followed an interpretative paradigm, creating knowledge inductively and using qualitative data.

An interpretive paradigm includes the belief that the research is influenced by the researcher’s status characteristics, behaviors and values (Bailey, 2007). Therefore, reflexivity, which allows for critical thinking about the researcher’s effect on the process and outcomes of the study, was adopted throughout the whole process to increase the trustworthiness and validity (Bailey, 2007). The researcher and author of this paper is a female, 26 year old Swiss master student of Tourism Destination Management. Her work background includes developing and implementing guest activities for different resorts in Europe. She has worked, lived, studied and traveled in over 20 countries in Europe, Oceania and Southeast Asia over the past five years. She believes in fostering profitable small scale tourism connected to local communities while respecting their social, cultural and natural environment. She is an active, adventurous person interested in Asian culture, religion and cuisine. These status characteristics were taken critically into consideration throughout the whole process and relevant parts of the reflection were included in the data.

An ethnographic approach after Emerson et al. (2011) has been followed in this study. Ethnography is “a way to understand and describe social worlds” (p.26) by studying a group of people in their everyday lives. The approach assumes that social worlds are created through interpretation and interaction (Altheide & Johnson, 1994). Therefore, an ethnographer has to immerse herself in the group of people she studies to be able to understand their creation of meanings (Emerson et al., 2011). In this research, locals and tourists engaged in creative tourism in Bali’s rural communities were studied to understand how creative tourism is implemented in rural areas and can be improved in the future.

According to Botterill & Plattenkamp (2012), ethnography is particularly useful for complex experiential services such as developing tourism products. Especially when adopting product development in a socio-cultural understanding which assumes that products are developed through the interaction of marketers, consumers and other actors like the villagers, an ethnographic approach is useful to study these interactions. Furthermore, due to the intangible nature and focus on experiences, creative tourism is even more complex than other forms of tourism. Thus, ethnography is suitable to study this phenomenon. Furthermore, ethnographic approaches have often been applied in tourism research, especially for community tourism development (Cole, 2008; Cordoba-Azcarate & Duffy, 2006), and have proved useful for these
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Creative Tourism in Bali’s Rural Communities

Konu (2015) stated in her research on the usefulness of ethnographic approaches in new service developments in tourism that an ethnographic approach produces very detailed and resourceful information.

3.2. Techniques for gathering data

Konu (2015) and Hammersley (1992) both argue that an ethnographic approach should not be limited to participant observations, but should be combined with other techniques such as interviews or questionnaires. Thus, data were gathered through a combination of participant observations, in-depth, semi-structured expert interviews and short, structured group interviews with tourists. Having different sets of data allows the comparison from multiple sources, thereby adding validity (Bryman, 2012). Furthermore, the combination of observational (field notes) and verbal (interviews) data allows contrasting different perspectives: on the one hand the touristic offer was experienced by participating as a tourist (demand perspective) and on the other hand interviews and discussions were held with industry representatives about the touristic offer and development (supply perspective). The different perspectives increase conceptual depth and allow triangulation (Arnould & Wallendorf, 1994). Additionally, the different data sets complemented each other; for example, observations have shown issues that were not raised in interviews or activities were described in interviews that could not be participated in.

Primary data were collected in the field during four weeks, from 8 July 2015 to 3 August 2015, in five different villages in Bali (see Appendix B). Prior to the field research, the researcher spent 2½ weeks in Kerobokan, a town close to the capital Denpasar in Bali, to prepare and organize the field research through desk research and informal talks with village and industry representatives. After the field research, the researcher spent another half-week in Kerobokan for expert interviews with industry representatives. In total, the researcher stayed 7 weeks in Bali.

Field research requires flexibility (Bailey, 2007) in this study due to the different settings of the villages and limited pre-information about products, activities and occupancy. Therefore, the data collection techniques had to be adapted spontaneously in each village and did not follow rigid rules (Bailey, 2007). This also conforms to the ethnographic approach which suggests minimal pre-structuring of the research (Emerson et al., 2011). For example, while the planned length of stay was five to six days per village, it varied in reality between two and ten. Determinant factors for the length of stay were, within the overall given time frame, the occupancy which defined the current touristic offer and the possibility to interview tourists, the availability of the leaders for interviews, the availability of home stays and guides, the scope of the touristic offer in general as well as special events such as temple festivals.

The occupancy, which was much lower than expected, somewhat limited the research as not all activities were offered. Often members of the tourism committee solved this issue by organizing activities especially for the researcher and adapting them slightly. Hence, the experience was slightly different than for other tourists. The researcher tried to minimize this effect by asking about these differences and reporting them. Furthermore, as no other tourists participated, the interaction between them and the locals could not be observed and the focus was shifted to the supply side perspective.

The researcher left each village once she had obtained enough data – as a minimum, this implied that she had held one in-depth interview and participated in the main touristic offers. Furthermore, to ensure the depth and thus the validity of the data, the researcher only left the place after she had ‘felt part of’ the village for at least one day, and believed that she gained a deeper understanding of how and why things happened than at the start and more so than tourists participating in a package. It was challenging to determine the ‘right time’ to leave and the researcher was faced with a constant trade-off between staying longer in one place and moving...
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On to the next. On the one hand, a longer stay resulted in greater detail and depth; on the other hand, visiting various villages allowed identifying differences and unique elements which were valuable in creating meaning. For this reason, the researcher moved to the next community when she valued insights from differences higher than insights from details.

3.2.1. Preparation for the field

The field research was prepared and organized during 2½ weeks in Kerobokan, Bali. In this time, secondary research was reviewed in the form of a literature review and desk research about community-based and creative tourism. Furthermore, a general understanding of the villages and tourism in Bali was gained through different primary sources: first, the researcher stayed with an Indonesian family from Java, of which one family member was founder and director of Bali CoBTA. Hence, this stay provided the opportunity for many informal talks about tourism in Bali’s villages. Secondly, an orientation workshop for Small Business Competitiveness in Tourism (SBC) organized by the International Labor Organization (ILO) and Bali CoBTA was attended in Denpasar. This workshop provided another insight in community-based tourism in Bali and the opportunity to network with the tourism committee leaders of village. Thirdly, one village (Jasri) was visited for one day to get an idea of the touristic setting in villages.

Through the preparatory phase the researcher gained the contextual understanding necessary to draft the methodology. However, to have unbiased expectations and remain open for the ethnographic approach (Emerson et al., 2011) the preparation research was limited to a general understanding and neither documented nor analyzed in a formal way. The aim was therefore to remain largely unfamiliar with the field to benefit from the unfamiliarity, which is “more fruitful as cultural and social events are easier to see” (Bailey, 2007, p.38).

3.2.2. Choice of villages

Five Balinese villages (Rumah Desa in Baru, Kemenuh, Jasri, Budakeling and Blimbingsari) which engage in tourism were selected for the field research out of 30 villages which are known by CoBTA to run community-based tourism. This number is adequate for a qualitative study given the relative small population. Furthermore, purposeful sampling was used in which the number of cases is often small (Wolcott, 1994), but information rich (Patton, 1990), and thus justifying the selection of five villages. The villages were selected during a workshop in Denpasar where 30 different village representatives were present. During the workshop different groups were formed to solve various tasks connected to the competitiveness of the villages. As the researcher did not speak the language of the workshop (Bahasa Indonesia), she could not fully participate in all activities. However, she was introduced to several English-speaking people who translated parts of the workshop for her so that she could follow the workshop passively.

A criterion sampling strategy, which is one type of purposeful sampling (Patton, 1990), was pursued and villages were selected according to two criteria: language barriers and geographical distribution. First, those villages were chosen with leaders possessing an adequate level of English for in-depth interviews. This criterion may limit the validity of the results. However, as English is a prerequisite for engaging in creative tourism with international visitors, it is expected that the suggested evaluation and resulting advice would be most relevant to these villages. Through the interaction with different representatives during the workshop and especially during the networking coffee breaks, the researcher could identify those village leaders speaking English adequately. Secondly, villages were selected from East, West and Central Bali to account for different environmental and cultural settings. There were no English speaking tourism leaders in the northern villages and mainly mass tourism in the South — therefore, these two areas were neglected.
From the five planned visits, four could be realized. The appointment in Budakeling was cancelled by the village representatives shortly before the planned arrival. By way of contrast, the opportunity to stay in Penglipuran, which had not been planned, arose spontaneously after the field research started. As such changes were anticipated, the researcher was flexible enough to change and adapt plans according to these circumstances. The villages eventually visited were Rumah Desa in Baru, Kemenuh, Penglipuran, Jasri and Blimbingsari depicted in Figure 2.

3.2.3. Participant observation
The data from participant observations was gathered in the form of ethnographic field notes which were written during the 28 days in the villages (Appendix H). The observations started during the trip to the villages and continued until the departure. To evaluate the current offer and future potential for creative tourism products, the researcher on the one hand participated in all activities offered during her stay and on the other, also engaged in informal interactions to experience what could be offered that had not yet been considered. As many activities happened spontaneously or were not announced by the locals, the researcher followed an opportunistic sampling strategy and participated in/observed every situation/activity that arose during the stay. A topic list based on the research questions was used as rough guideline for observation (Appendix E).

During the day, jotted notes were taken by hand and supported by pictures. When it was inappropriate or not feasible to write notes, only mental notes – substantiated, if possible, with pictures – were taken to trigger memories while writing field notes (Konu, 2015). Whenever possible, the notes were translated into more detailed, computer-written bullet points the same day. These were transformed into full field notes every night during one to three hours, when the program and interaction was over. Some days were particularly long and, for example, included activities in the evening; in such cases the field notes could not be finished on the same day but were completed early the following morning before new activities started. In some villages there was a long break after lunch when no activities took place and most locals were resting. This time was used to start writing field notes of the first half of the day. Whenever possible, the researcher was writing the field notes in the common area of the home stay, so that, while writing, it was still possible to observe or participate when an unplanned opportunity came up. This strategy allowed keeping up with the notes while observing the hosts’ everyday life without making them feel watched. Moreover, the researcher was able to switch immediately from writing to participating.
Whenever possible the researcher tried to participate and not just to observe as through participation more valuable data can be gained than through observation only (Emerson et al., 2011; Bryman, 2012). In some circumstances, it was not possible or appropriate to participate. Intuition helped deciding when to observe and when to participate. Occasionally, it was necessary to switch from observer to participant during one activity. An example was during a temple ceremony, where not all rituals were appropriate to participate in as a tourist. If participation and observation of an activity was possible, it was attempted to get different perspectives of the same situation, first as participant and then as observer.

Recollections of thoughts as described by Bailey (2007) were added at a later stage when re-reading the field notes. After writing down first important thoughts and statements of the day, the notes were reviewed and completed with details and descriptions of persons, activities, physical settings and dialogues. Furthermore, analytical ideas, inferences, personal feelings, things to think about and do and reflexive thoughts (Bailey, 2007) were included in the field notes in the form of asides, commentaries and in-process memos (Emerson et al., 2011). In addition, reactive effects were focused on and integrated in the field notes. They explain how the researcher is seen and treated by locals and tourists, and influenced the interpretation of the observed data (Emerson et al., 2011). For example, in the ‘Bali Daily Life Tour’ in Rumah Desa the guide paid particular attention to the researcher. While for each activity some, but not all, members of the tour group were asked to participate, the researcher was always invited to do so. Hence, her experience was more interactive than for other tourists. Such differences were included in the field notes and taken into account in the analysis.

Participant observation was overt. The researcher introduced herself to the local community and the other tourists as a researcher in the role of a tourist conducting observations and interviews for her master thesis. Most of the time the researcher was not part of the complete activity due to the fact that she stayed overnight in the village, and the other tourists booked a day package including pick-up and drop-off. Sometimes, when there were no other tourists, the activities were offered to the researcher only and adapted accordingly by the guide. Furthermore, the researcher often received price discounts and was treated slightly different by the guides due to her longer stay. Given these facts, even though the researcher was still considered a tourist, her role was not exactly the same as that of an average tourist. Nonetheless, the researcher was not treated as a full member of locals either. Hence the researcher was a participant observer who ‘participates in a group’s core activities but not as a full member’ (Bryman, 2012, p.442).

3.2.4. In-depth expert interviews
In each village one to three semi-structured interviews with one to four experts were conducted. In total, 11 in-depth interviews with 14 experts were held in the villages (Appendix C). Experts were considered those people who had been involved in the tourism development of the village for several years. In one destination, a repeat visitor who had spent a lot of time in the village over the last decades was invited to the expert interview as she could provide valuable inputs from a different perspective. The experts were selected through purposeful sampling of a small number of information-rich experts to give depth to the data. An intensity sampling strategy, one type of purposeful sampling, was pursued (Patton, 1990), choosing interview partners who were highly influential and knowledgeable about the tourism development in their village. An important selection criterion was also an adequate level of English, good enough to share their knowledge with the researcher. Hence, the number of interviewees per village depended strongly on the English level of the villagers involved in tourism.

The interviews lasted between 45 and 120 minutes depending on the knowledge and the English level of the interviewee. The interviews consisted of two main parts: first, there were questions about the tourism development, current demand and supply in the village, current marketing and
positioning, the involvement and response of the villagers, current challenges as well as the future potential and vision of the village in terms of tourism. In the second part the concept of creative tourism was introduced and the suitability of the concept for this village and the potential challenges of implementation were discussed. The researcher prepared a set of questions as a guideline (Appendix F). However, the order of the questions as well as additional questions were adapted spontaneously during the interview depending on the knowledge and function of the interviewee and the development and flow of the discourse.

The main interview topics were provided orally to the interviewees in advance, but, the exact questions were only posed during the interview. Although most interviews were recorded and transcribed word-for-word, some interviewees preferred not to be recorded. Sometimes the interviewer felt it was not appropriate to ask as the perceived insecurity of the interviewee would have increased which in turn could have decreased the quality of the answers. For these interviews more notes were taken and the transcriptions were written immediately after to reproduce the wording as exactly as possible.

After the field study in the villages, two semi-structured interviews with three leading experts of industry-wide organizations involved in community-based tourism in Bali and neighboring islands were conducted. These experts were chosen with an intensity sampling strategy (Patton, 1990), selecting influential and knowledgeable interviewees with a good English level. The aim of these interviews was to discuss the main insights from the field research with the experts. Their opinions added another perspective to the data gathered in the villages and allowed for triangulation, thereby improving the quality of the research. The interviews still followed a rough guideline of questions based on insights from the field (Appendix F), but were less structured than the interviews in the villages. The interviews were thereby more in the form of a discussion than a question and answer session. These interviews lasted 90 and 180 minutes and were recorded and transcribed word-for-word. In total, 13 interviews with 17 experts were conducted producing 150 pages of transcription (Appendix I). The number of interviewees is around the sample size required for qualitative studies (Mason, 2010) and purposeful sampling (Patton, 1990).

One limitation encountered during the interviews was the language barrier. Although the English of the interviewees was reasonable, it seemed that some could not always precisely express their thoughts. Furthermore, some interviewees seemed intimidated which limited their answers. To ease the situation, the researcher planned plenty of time for interviews and often started and ended with small talk and let the interviewee choose the location. This latter meant that the surroundings were often loud and noisy with family members interrupting the interview several times. Although this required much more concentration from the researcher, it seemed to ease the interviewees and let them speak more freely.

3.2.5. Structured group interviews with tourists
Initially, it was planned to gather quantitative data by surveying tourists in the villages. However, as there were far fewer tourists than expected, the sample size was too small for a quantitative analysis, and only responses to open questions were used. Open questions were asked about the tourists’ home country, their length of stay, how they heard about the village, which activities they liked most, what they would improve, what was most memorable and whether they would come back or recommend the village to other travelers. Tourists were also asked to rate the level of active participation, authenticity, creativity, learning and meaningful interaction with locals on a scale from one to five (Appendix G). These quantitative ratings were eventually not analyzed; however, additional remarks of tourists were noted and included in the qualitative analysis. The interviews lasted between five and fifteen minutes and were not recorded but the answers summarized and transcribed immediately (Appendix J). Some important statements were transcribed word-for-word.
Depending on the occupancy, zero to nine tourist units could be interviewed per village. In total, 15 tourist groups (friends, families, couples, solo travelers) comprising 43 tourists were interviewed (Appendix D). The tourists were selected using an opportunistic sampling strategy, asking all tourists who were encountered by the researcher during her stay and willing to answer some questions. The survey was limited to western tourists given the research scope of focusing on creative tourism targeted to the Western market.

Although the sample size was small and the interview times short, the data added value to the research as it gave some insights about the demand side perspective and allowed for some triangulation. However, the depth of the data was limited. As the occupancy of the villages was relatively little, considerably more time at each destination would have been necessary to capture a larger amount of tourist opinions. Furthermore, most tourists were on a guided tour and were not willing to spend more than 5-10 minutes on a survey. Therefore it was not possible to reach more depth from the demand side within the scope of this research. Nevertheless, the data gave some ideas about the tourist’s view and was therefore valuable.

### 3.3. Techniques for analyzing data

The raw data were prepared for analysis by typing the field notes and transcribing the interviews. In total, the data set consisted of 150 pages of field notes and 150 pages of transcriptions of the 13 expert and 15 tourist interviews (Appendix H-J). Pseudonyms were used for all participants and all possible identifiers were eradicated. Table 2 gives an overview of the collected data used for the analysis.

<table>
<thead>
<tr>
<th>Village</th>
<th>Stay</th>
<th>Observations (days/nights)</th>
<th>Field notes (pages)</th>
<th># of interviews / # of Experts</th>
<th># tourist groups / # of tourists</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rumah Desa, Baru</td>
<td>8. - 9.7.15</td>
<td>2 / 1</td>
<td>10</td>
<td>3 / 4</td>
<td>3 / 7</td>
</tr>
<tr>
<td>Kemenuh</td>
<td>11. - 13.7.15</td>
<td>3 / 2</td>
<td>10</td>
<td>2 / 2</td>
<td>1 / 1</td>
</tr>
<tr>
<td>Penglipuran</td>
<td>13. - 17.7.15</td>
<td>5 / 4</td>
<td>16</td>
<td>1 / 1</td>
<td>9 / 26</td>
</tr>
<tr>
<td>Jasri</td>
<td>18. - 27.7.15</td>
<td>10 / 9</td>
<td>62</td>
<td>3 / 4</td>
<td>0 / 0</td>
</tr>
<tr>
<td>Blimbingsari</td>
<td>30.7. - 3.8.15</td>
<td>5 / 4</td>
<td>52</td>
<td>2 / 3</td>
<td>2 / 9</td>
</tr>
<tr>
<td>General</td>
<td>(3.8. - 7.8.15)</td>
<td>0</td>
<td></td>
<td>2 / 3</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>8.7. - 3.8.15</strong></td>
<td><strong>25 / 20</strong></td>
<td><strong>150</strong></td>
<td><strong>13 / 17</strong></td>
<td><strong>15 / 43</strong></td>
</tr>
</tbody>
</table>

Table 2: Overview of collected data

In the beginning, the data were organized chronologically. Thereafter, the data were analyzed by conducting a qualitative content analysis which interprets meanings, patterns and themes that are grounded in the data (Emerson et al., 2011). Hence the objective was to generate as many ideas, themes, topics and issues as possible through an inductive, open-ended, grounded approach (Emerson et al., 2011). Therefore, the categories for the analysis were not pre-defined through theory (Bryman, 2012) but elaborated through three steps: open coding, focused coding, and theoretical synthesis (Charmaz, 2014).

First, the most relevant sentences or part of sentences were summarized using open codes. The aim of this relatively fast step was to reduce the amount of text without interpreting it. In the second part of the analysis, the focused coding, categories were developed by merging, contrasting and interpreting open codes. This step led to themes which were grounded in the data and thus represented the latent mental structure of the involved people rather than general, theoretical concepts (Charmaz, 2014). This was a repetitive process in which themes were merged and divided multiple times. These two steps were not strictly performed one after the other, but interlinked. For example, if not enough examples for a theme were found, the researcher switched back from focused to open coding to identify more text parts that might...
connect with focused codes. After the focused coding, the text was sorted according to the core themes to gain a better overview of the most relevant data and themes (Appendix K). In a third step, the theoretical synthesis was conducted. In this part, the main themes were connected to each other into a coherent theory to answer the research questions. Furthermore, links between the developed, grounded theory and existing literature were elaborated.

3.4. Description of villages
The five villages in which field research was conducted are described subsequently. Besides Rumah Desa, the four other villages were selected as a subset of seven villages to be supported by Bali CoBTA and the Indonesian central bank in 2012. Through the support program of CoBTA and the Indonesian central bank the villages had received homestay facilities such as bedding and towels as well as training in housekeeping, guiding, food preparation and massaging.

3.4.1. Rumah Desa in Baru
Rumah Desa is a traditional Balinese home and cooking studio in the village of Baru in the Tabanan Regency in central Bali about 1.5 hours from Kuta. The housing complex has been set up for tourist activities and includes three rooms for overnight stays. 10 full-time employees are occupied and depending on demand, part-time guides help with bigger groups. The main products of Rumah Desa are 3-hour cooking classes and 5-hour Bali Daily Life tours including watching the coconut oil process, walking to rice fields, some farming activities and Balinese lunch. Furthermore, cycling and trekking tours to the Jatiluwih UNESCO World Heritage rice terraces, relaxation program (yoga, meditation and massage) and ceremonies for weddings, birthdays, honeymoon or anniversaries are offered. All activities are offered in packages including transportation and meals in Rumah Desa. Currently, activities in the village are only offered in Rumah Desa which started to operate in 2011. However, according to its manager, the objective is to include the whole village in tourism in the future. The village markets itself via its own website, Facebook, TripAdvisor and brochures. Most bookings are made through travel agents. The leader of Rumah Desa estimated that the village receives around 200 visitors per month, in high season up to 500. According to him, tourists come from all over the world including Australia, Europe and Asia. They have also welcomed groups with up to 200 people and have designed an especially short program for Chinese tour groups. Only a small portion of tourists stay overnight.

3.4.2. Kemenuh
Kemenuh is a village in the Gianyar Regency which is famous for its woodcarvers. It is located in central Bali, one hour from Kuta and 10 minutes from Ubud. The village became a Cultural Tourism Village in 2011 and consists of 6 Banjars, several of which offering tourism. The research was conducted in the Banjar Batusepih which consists of about 200 families. Bali Budaya is the main activity centre for tourists in the Banjar. It consists of three homestay rooms, a workshop for woodcarvers and a gallery, and there are regular dance and Gamelan practices of local groups. The village offers homestays, cooking, dance performances, Balinese wedding blessings, rice field trekking, and spiritual healing. Most group bookings for wedding ceremonies are made through travel agents while some individual travellers arrive through word of mouth. According to the owner of the homestay, visitors are irregular and few. Kemenuh as well as Bali Budaya have their own tourism board and website and are on Facebook. There are no locals working full time in tourism, but several who guide and host tourists at home part time.

3.4.3. Penglipuran
Penglipuran is situated in the Bangli Regency in central Bali about 1.5 hours from Kuta and one hour from Ubud. Tourism started in 1993 in an unorganized way and became more structured from 2012 when a committee of 24 people was formed. The village consists of 240 families and has one guesthouse with 3 rooms, eight homestays and an additional 20 homestays which can be prepared on request for bigger groups. The village is known in Bali for its distinctive physical
structure and the traditional houses. The community receives 150 to 200 tourists per day and up to 4,000 on a national holiday. Only about 200 tourists stay overnight per year while most day visitors only stay between 10 minutes and 1 hour as part of an organized tour. Groups are mainly domestic or Asian student groups while day visitors come also from Europe or Australia. The village offers activities such as making biogas, Penjors, offerings or traditional games on request of groups. Day tourists are invited to step into houses and look at the traditional kitchen and family temple and the ‘souvenir shop’. There are a few shops selling snacks and drinks and a few restaurants. Each visitor is charged a 30,000 IDR entrance fee of which 60% goes to the Bangli government and the rest to the village committee, the employees and the community. The community occupies 8 employees per day for ticketing, cleaning, information and security. The 8 full time jobs are spread among 30 people. The committee members work on a volunteer basis. The village promotes itself mainly through recommendation by tour operators, travel agents and guides but also through its website and brochures.

3.4.4. Jasri
Jasri is located in the Karangasem Regency on the East coast of Bali about 2.5 hours from Kuta and 1.5 hours from Ubud. Tourism started in 2011 and focuses on rice field trekking including farming activities, village tours including visitation of home industries, cycling tours, fishing tours, surfing on the beach close by, traditional dance shows, cooking classes, a spa, yoga, meditation, Tai Chi and around 30 homestays in 3 different categories. Visiting tourists all book packages through travel agents. The majority of tourists are domestic but also include Australians and Europeans. Most international tourists only come for the rice field trekking or a village tour without staying overnight. Those who do stay, typically do so for two or three nights. Committee members estimated that the village received around 3,000 tourists last year. They also welcome groups which come mainly from Indonesia or other Asian countries; the biggest so far consisted of 60 people. No-one works full time in tourism, but several who are guides or hosts work part time. Tourism is steered centrally by a committee consisting of 28 members and marketed through a website, brochures and Facebook.

3.4.5. Blimbingsari
Blimbingsari is a village in West Bali in the Jembrana Regency about three hours from Kuta or Ubud by car. It is the only protestant community of Bali and is located next to the one Balinese National Park. It consists of two banjars and most tourist activities are in the banjar Blimbingsari. Tourism started in 2005 and today the village offers 85 homestays divided in 3 categories. Most tourists book a whole package which includes a village tour, church visit, home industries, orphanage visit, jungle trekking, gamelan playing and there is also evening dance entertainment for groups. The biggest group they have hosted so far consisted of 350 people. Most groups are students from Indonesia or other Asian countries. Tourism is developed and managed by a committee consisting of 10 volunteers from the village. 25% of all tourist revenue goes to the committee. According to the committee’s official statistics, there were 1,200 international tourists in 2014 of which 30% were international visitors, about 10% of whom stayed overnight. International guests hear about the village from friends or from books about Blimbingsari while only a minor part book through travel agents; the village has no website or Facebook page.

4. Results
Analysis of the data revealed four core themes of creative tourism in rural communities in five Balinese villages: the everyday life of locals in tourism products, sharing the everyday life with tourists, meaningful interaction between hosts and guests and cultural learning experience for hosts and guests. Figure 3 provides an overview of the four main themes and their sub-themes. Although these four themes were represented in all villages, the way of how they were exhibited differed quite strikingly.
### 4.1. The everyday life of locals in tourism products

- **4.1.1. Degree of authenticity in tourism products**
  - different degrees of authenticity in tourism products
  - expectations of tourists regarding adaptation
  - locals' view of tourists' expectations of adaptation

- **4.1.2. Impact of modernization on the everyday life of locals over time**
  - changing everyday life over time due to modernization
  - impact of changing everyday life on tourism products

- **4.1.3. Risk of tourism overshadowing the everyday life as the tourism product**
  - impact of high tourist numbers on the everyday life
  - changing everyday life based on locals' vision of tourism

### 4.2. Sharing their everyday life with tourists

- **4.2.1. Locals enjoy sharing their everyday life with tourists**
  - locals are pleased to see tourists engaging in their culture
  - tourists are entertainment for locals
  - reasons for enjoyment of sharing their everyday life: happiness, pride and open-mindedness

- **4.2.2. Limitation to sharing their everyday life with tourists**
  - privacy
  - gender roles
  - culture

### 4.3. Meaningful interaction between hosts and guests

- **4.3.1. Willingness to interact in a meaningful way**
  - willingness of locals and guests to interact in a meaningful way
  - reasons to interact in a meaningful way

- **4.3.2. Barriers to interacting in a meaningful way**
  - language
  - initial shyness
  - too many tourists

### 4.4 Cultural learning for hosts and guests

- **4.4.1. Tourists learning about Balinese culture**
  - cultural learning as major part of the tourist experience
  - learning is higher through active participation and explanations
  - depth of learning over time
  - indirect learning effects in short moments of learning

- **4.4.2. Balinese learning about tourist culture**
  - learning through interaction
  - learning through observing the behavior of the guests

- **4.4.3. Balinese learning about their own culture**
  - some locals do not have in-depth understanding about backgrounds of their culture
  - Balinese start learning about their culture because of tourism
4. Results

4.1. The everyday life of locals in tourism products

This theme shows to what extent tourists experience the everyday life of locals through tourism products. The theme comprises three aspects: degrees of authenticity in tourism products, impact of modernization on the everyday life of locals over time, and the risk of tourism overshadowing the everyday life as the tourism product. The everyday life is understood as the way the locals live and do activities. Everyday life also defines what is authentic in this thesis. Authenticity is used in the sense of MacCannell’s (1999) idea of front and back regions: the private life of the host community (‘authentic’ back region) versus what is set up for the tourist (‘staged’ front region). Thus, the way locals do activities in their everyday lives is the authentic way of life.

4.1.1. Degree of authenticity in tourism products

This sub-theme shows to what degree the local authentic way of life is adapted in tourism products compared to how villagers do these activities in their everyday lives. Adaptation refers to changing the authentic way and environment in tourist activities to make them more convenient for tourists. The sub-theme first describes the different degrees of authenticity in tourism products, secondly depicts expectations of tourists regarding adaptation, and thirdly shows the locals’ view of tourists’ expectations regarding adaptation.

How activities for tourists look if they represent the everyday life of locals with no adaptation is illustrated by the story of a host in Jasri. He explained that his understanding of community-based tourism stems from a Japanese teacher who sent six students to Jasri and said: “Don’t make special arrangements for them; they should sleep simply on a thin mattress on the floor. Don’t cook special food for them; they should eat what you eat. Don’t make activities for them; just take them to your activities. So if you are a farmer, they should go farming; if they stay with a fisherman, they should go fishing.” These expectations conform to the idea of community-based tourism expressed by a committee member in Jasri during an interview. Also one interviewee from an organization involved in developing community-based tourism in Indonesia explained that community-based tourism means: “It’s local communities […] they should be able to receive an economic contribution from tourism without changing anything from their authenticity”.

Hence, activities of the normal daily routine of the locals are perceived as more authentic than planned activities conducted just for tourists. While in Rumah Desa, the activities were packaged into a whole day program for tourists, in Kemenuh the guide said: “We don’t do much of a program here, most activities are spontaneous”. The researcher learnt for example how to play Gamelan by participating in the locals’ practice, learnt about Balinese culture by going shopping with the host to decorate a Penjor or interacted with the villagers at the temple cleaning. Similarly the researcher learnt how to make offerings in Jasri by helping to prepare for a temple festival and interacted with seniors in Blimbingsari while joining their fitness class at the village square. The researcher commented the only spontaneous activity in Rumah Desa, where she helped to prepare snacks for the tourists as she was one hour too early, as: “In the end, this was one of the things I liked the most as it was not part of the tourist program but an activity of the locals”. This highlights the value of spontaneous activities over planned activities in terms of authenticity and experiencing the everyday life of locals.

Even though spontaneous activities can be perceived as more authentic, planned activities can become more authentic when allowing certain spontaneity to adapt the product to the everyday life. Such spontaneity is possible in the villages as a tourism committee member in Jasri pointed out: “It’s not hard to make a package for tourists, there are always some activities going on in the village”. They offer for example rice field trekking “including farming activities” without pointing out which activities. The day before the trek the guide checked in the fields which activities were currently performed by farmers. Hence, when the researcher participated in the trek, the group helped a farmer planting rice. In contrast at Rumah Desa, “rice field trekking including ploughing”
was advertised and a field was prepared especially for tourists to ride a cow with a plough. The
farming experience in Jasri seemed more authentic and one of the interviewed experts
commented the Jasri activity as: “That’s great, that’s really authentic [...] because otherwise it’s
again fake tourism, once you know it’s just made up, then you somehow lose interest.”

The highest level of adaptation and thus lowest level of authenticity was experienced in Rumah
Desa where a traditional housing compound was built separately for all tourist activities. The
following excerpt from field notes shows that adaptation compromises an authentic experience: “I
was thinking about the cooking class I had in Rumah Desa, in the modern kitchen where
everything was very clean and set up for tourists and looked like home – and now, I’m sitting on
the floor of a private kitchen from a Balinese family [in Jasri], I’m wearing a sarong borrowed from
the daughter and not an apron and I have fish blood all over me as my host is hacking fish on a
tree trunk next to me. To me, this looked much more authentic than what we did in Rumah Desa
where everything was adapted to us.” This example shows that the experience of spontaneously
helping to cook the family dinner in their home is perceived as more authentic than participating in
a cooking class in an environment set up for tourists.

Although adaptation compromises an authentic experience, some tourists preferred adaptation to
an authentic experience. Findings show that different kinds of tourists require different levels of
adaptation. While the researcher and, according to the host, previous guests enjoyed the cooking
in Jasri, one participant in Rumah Desa was glad about the set up tourist environment there: “The
market which we visited on the way here was too dirty [...] so it’s too dirty outside here”. Considering
that the participants in Rumah Desa came from resorts in South Bali on an organized
day trip and the guests in Jasri were individual travellers coming by word of mouth, it can be said
that different kind of tourists have different expectations regarding adaptation. For smaller issues,
these differences have been catered for by giving a choice. For example, in Kemenuh guests
could choose between having the same breakfast as the host family (a spicy rice dish from a
street vendor) or a western breakfast (bread and jam from the supermarket). In Jasri, the
researcher was given the option of eating with her hands like the villagers or using a spoon.

Even though it was shown that different tourists require different levels of adaptation, most
villagers believed that the tourists anticipate high standards and thus a high level of adaptation.
During the interviews with villagers, one of the most often mentioned challenges was that they are
“not ready” to cater for international guests. This was mainly related to the standards of the
homestays which they rated as insufficient for internationals. However, for the researcher and the
experts of Swisscontact the homestays by far exceeded expectations: the researcher was often
given large rooms including A/C, private bathroom, sometimes TV, shampoo, towels etc., and
resembled more a hotel room than a homestay. In Blimbingsari, the different categories were as
in hotels using the terms “deluxe/superior/suites”. This indicates that villagers may have a wrong
perception about tourists’ expectations or try to cater for the wrong target market. One expert
remarked “It’s actually sad, because it can destroy the whole idea of the concept. What they need
to do is not that much, rather being authentic, being what they are and offer what they have.”

4.1.2. Impact of modernization on the everyday life of locals over time
This sub-theme shows first how the everyday life changes over time due to modernization and
secondly how these changes impact tourism products. Modernization means “making something
more suitable for use at the present time” (Oxford University Press, 2015, online). Changes in the
everyday life refer to the notion that culture is dynamic (Burns, 2001), a phenomenon which was
also incorporated in the understanding of authenticity of this thesis. Hence, if the everyday life
changes over time, also the meaning of what is authentic changes over time.

Creative Tourism in Bali’s Rural Communities
Many interviewed villagers believed that their culture is so strong that it will be preserved in the future. There were many children and teenagers engaging in traditional dancing and music, and offering-making. However, that modernization is experienced in villages is illustrated by the following local’s concern: “We need to hold the traditional technique [...] because now, everything is already modern”. In all destinations this issue was raised during interviews and villagers often stated that handicraft, home industries and farming, currently the main tourist activities offered, are mainly performed by old people. When one villager was asked if they still have enough people who know about their traditions, he said: “Yes, yes, we still have many old people who know the local traditions”. Villagers often expressed some concerns that the younger generation do not know about some traditions anymore and most young people leave the village and work in hotels or on cruise ships. Hence, although traditions are still lived, this may change in the future and the currently traditional everyday life will become more modern.

Interacting with tourists, especially from countries where traditions are less important than in Bali, could accelerate the process of modernization. One villager in Jasri observed: “Since we have so many foreign surfers on the beach, the locals have changed their habits. They start wearing their pants lower and become more easy-going like the surfers.” Some villages plan to educate the young more about traditional activities to preserve the culture. In that sense, creative tourism can help to preserve the culture, given their interest in it. However, preventing modernization is seen as less authentic. For example, one tourist in Penglipuran said: “It [the village] is not lively or real, they just keep the village like this, just for the tourists [...] it doesn’t feel like an authentic experience.” Some villages combined tradition and modernity; for example, in the orphanage in Blimbingsari the children showed different traditional and modern dances indicating that they preserve the traditions without negating modernity. This makes the experience seem more authentic as it illustrates the fusion of the tradition and the modern in the locals’ everyday life.

4.1.3. Risk of tourism overshadowing the everyday life as the tourism product

This sub-theme shows the impact of high tourist numbers on the everyday life of locals which is in turn the basis for tourism products. It further shows how the everyday life, and thus tourism products, is expected to change in the future based on the locals’ vision on tourism development.

Findings show that if the villagers are too much involved in tourism due to high visitor numbers, serving and entertaining tourists become their new everyday life. Hence, the currently traditional way of life will be overshadowed by the tourism industry. Therefore, not many activities interesting to creative tourists will remain. For example, the researcher remarked in her field notes: “When you enter a Balinese house, there is always something going on; but in Rumah Desa, there are only tourist activities. This makes it feel more artificial and less authentic.” In Rumah Desa tourist activities are concentrated in one house, and although it is a side business and numbers are small for the whole village, it is the main business of Rumah Desa and the density of tourists is quite high. Tourists are mainly among themselves and cannot integrate in the village life.

Similarly, in Penglipuran, visited by around 200 tourists each day, one visitor remarked: “It’s too touristic here [...] we are feeling like ‘voyeurism’ here. That’s why we would prefer a city where we are not just visiting and watching but we can mix with the local life and be part of it”. Thus, the high visitor numbers make the village feel ‘touristic’ and visitors do not have the possibility to participate in the everyday life of locals during their short stay. To experience the everyday life of locals, it has to be ensured that tourism remains limited and a side business, which is currently the case in Jasri, Blimbingsari and Kemenuh. This was one of the reasons why the researcher in those villages felt part of an authentic experience. Also one volunteer tourist in Blimbingsari remarked that her motivation to visit Blimbingsari was: “You don’t just get in touch with people that interact with tourists daily, but you interact with locals in the orphanage or with the agricultural project, it’s something completely different.”
However, the visions of some villagers are different. The wish most often expressed by interviewees was 'we need more tourists'. On the one hand, there seemed to be more room for tourists in those villages: the researcher never met more than a handful of tourists and according to interviewees there are days with no tourists at all. On the other hand, some villagers’ ideas were substantial: in Jasri a committee member wanted to prepare the village for the new cruise ship terminal to welcome a quarter of cruise ship guests – around 500 people in one day. In Blimbingsari there are 100 homestays ready for tourists, but only 270 families living. Thus, if full capacity were reached, most locals would have to work in tourism. This seems to endanger the current advantage of experiencing an interesting everyday life and may be a first step towards mass tourism. One interviewed expert said: “The villages have to decide whether their village is for tourists or the tourists for the villages” – to offer creative tourism, the latter should be the case. This is also the opinion of some villagers, e.g. a villager in Jasri said: “I don’t want the village to be crowded with tourists [...] I want the village like a normal village and some guests come here.”

4.2. Sharing their everyday life with tourists
This theme illustrates on the one hand the enjoyment and on the other hand the limitations of locals to share their everyday life with tourists. ‘Sharing their everyday life’ means that the tourist is welcome to be part of the private lives of locals and that it is acceptable for tourists to adopt certain practices of villagers.

4.2.1. Locals enjoy sharing their everyday life with tourists
Analysis of the gathered data depicted two ways of how locals enjoy tourism and three reasons for their enthusiasm towards sharing their everyday life with tourists. ‘Enjoying’ is understood in two different ways here that could be observed in the field. On the one hand, it stands for ‘getting pleasure from something’ as defined in the Oxford’s Learners Dictionary (Oxford University Press, 2015). On the other hand, it is also used in the sense of its synonym entertaining ‘to amuse somebody’ (Oxford University Press, 2015).

In the first sense of enjoying, locals are pleased to see tourists engaging in their culture e.g. by learning some Balinese words or wearing their traditional clothes. For example, whenever the researcher was wearing traditional Balinese clothes locals smiled at her and she got even more attention. She also got many compliments like “beautiful Balinese” and in Penglipuran, where she had difficulties to connect with locals, she felt it became easier once the inhabitants have seen her in Balinese clothes. Attempting to speak some words in Balinese or Bahasa had a similar effect. On a trekking in Blimbingsari a French participant thanked the guide in Bahasa for clearing the path in front of her. The guide stopped and asked: “Oh, what did you say?” She repeated: “Terimah Kasih” and the guide answered very happy: “Wow, you speak Bahasa! De rien!”

In the second meaning of enjoying, tourists seem to be entertainment for the local population. Very often when the researcher engaged in everyday life activities of locals, like making offerings, Balinese were laughing at her enjoying observing her mistakes and progress. In Jasri, the researcher cleaned her motorbike together with the host to prepare it for a ceremony. While she was washing the bike many neighbours were watching her curiously, talked to her host and were laughing. When she asked her host why they were laughing he explained: “It’s because you are a tourist. It’s not usual to see a tourist cleaning her bike for a ceremony.” The next day, when they were having lunch with relatives, the host was telling his family about the researcher cleaning the bike. The story was very entertaining for the family and illustrates that locals are amused by seeing guests trying to adopt parts of their way of life.

Data conveyed three different reasons for this enjoyment of sharing their everyday life: happiness of living in the village, pride and the open-mindedness of locals. First, locals are very happy with their village life; this was emphasised by many locals. For example one inhabitant of Baru
explained: “In the city it’s a lot of stress and you need money to buy things; if you have no money you have stress. But in the village you don’t need to buy things, you have everything, if you have no money, you simply enjoy life.” Generally, many comparisons were made by locals between city and village life, pointing out the less stressful village life as one reason for why they are happy to live in the village. One villager in Kemenuh said: “It’s a gift from the gods to be in such a beautiful place”. Another reason why locals enjoy being in their village is because of the family and the village life. Several villagers mentioned that even though salaries are better in hotels or cruise ships, they prefer staying in the village among family and friends. One villager in Penglipuran explained: “Before I worked abroad for the cruise line in America, but now I stay here. I always missed my village. You can ask everyone here – everyone who goes away misses this place. I belong to here.” The happiness and enthusiasm for their village makes locals wanting to share their lives with tourists.

Secondly, locals are not only happy to live in their village but they are also very proud of it. Villagers often emphasised that the ‘genuine Bali’ and the Balinese culture can only be found in villages and they made many comparisons to illustrate that. In Rumah Desa a guide showed a ginger flower and said: “We will use this to make a salad. They also use it in hotels, but only for decoration. They put the good food in the lobby instead of eating it.” Their pride also makes them like sharing their village life with the tourists. In Kemenuh the researcher was taken on a village tour by bicycle. Besides the typical sites – like temples and rice fields – the host also showed her a factory that belonged to his family, as well as his office. In front of the office he asked the researcher to take a picture of the office and him so that she will remember where he works. This shows that the guide was very proud of his life in the village and enjoyed sharing it with the guest.

The third reason for sharing their culture with such enthusiasm is open-mindedness. Interviewed tourism committee members of villages emphasised that the Balinese are very open-minded and like to share their culture and life. This was also experienced by the researcher; not only did most hosts and guides let the researcher participate in many different activities of their daily life but also so did most of the other villagers the researcher met during her stay. For example, one villager, with whom the researcher started talking on the street in Penglipuran, told her: “Come to the temple this afternoon to see the Barong Dance. We like to share this experience with you.” The open-mindedness of the locals to let the tourists participate in their daily life is an important prerequisite to offer creative tourism.

4.2.2. Limitations to sharing their everyday life with tourists

In spite of the high willingness and enthusiasm to share their everyday life illustrated in the preceding sub-theme, there were also some limitations to this notion for three reasons: privacy, gender roles and culture. One employee in Rumah Desa explained: “We have many ceremonies, so we must divide our time, go to the temple, look after the guest...” When she was asked why they do not take the guests with them, she answered: “It is for us, we need time for praying”. This example illustrates that, for some, some activities are too personal to be shared with tourists.

The second limitation observed was due to gender-specific activities. In Rumah Desa, only men were asked to try to open and grate coconuts while the women were encouraged to squeeze the grated flesh to get milk. The group was explained that this is the typical distribution of work between men and women. In Kemenuh the researcher accompanied a local to a cockfight, which is an event only for men. Although nobody complained about the researcher’s presence and the guide assured her that female tourists are allowed to watch, some locals seemed to be irritated: “This is not for women. If you’re in this village you should behave like a Balinese woman. They don’t do that.” This shows that certain activities are typically only performed by men or women and also tourists are expected to adhere to those rules when interacting with the local population.
Another aspect was cultural and traditional reasons. In Kemenuh a tourist talked about an incident due to her grey hair which is believed to be a bad sign: “I was invited to a birthday party of a local girl [...] I approached her to give my present but the girl got afraid and hid in the cupboard crying like a maniac. I was told to leave immediately; otherwise the party would be over.” This incident shows that it is important that on the one hand tourists are informed about these limits and know how to behave when interacting with locals without making them feel uncomfortable. On the other hand, the locals should agree on where these limits are for their village. For example in Jasri the unique ritual “Ter Teran” [Fire War] is performed which attracts many visitors. It is a sacral ritual; hence it is performed for the gods during a temple ceremony every two years. This “special day” also ensures that the fire warriors are pain free when throwing fire at each other. Some committee members wish to perform Ter Teran more often to entertain tourists. However, “many old men” disagreed with this proposition. Acting against their will could divide the village and mean that tourism has a negative impact on the harmonious village life.

4.3. Meaningful interaction between hosts and guests

This theme elaborates interactions between locals and tourists which were perceived as meaningful by both, the tourists as well as the locals. Interaction refers to direct verbal and non-verbal communication which occurred naturally beyond the tourist activities. Different levels of meaningful interaction were observed in the villages and can be related to two sub-themes: willingness and barriers of meaningful interaction.

4.3.1. Willingness to interact in a meaningful way

Willingness to interact refers to the eagerness of locals and tourists to communicate with each other beyond the scope of the tourist program. The section shows how this willingness is visible in the villages through different levels of interaction and what reasons can be connected to it.

The lowest level of interaction was experienced in Penglipuran. When the researcher arrived she was brought to her room, offered tea, told “enjoy your stay” and left alone. The researcher went back outside to the common area and tried to start a conversation with the hosts. After the host had asked twice “maybe you want to go to your room?” the researcher left as she felt she was intruding. During the whole stay only a few words were exchanged although the researcher always tried to interact. However, in Blimbingsari and Jasri, the researcher was invited immediately into the living room of the family, thereby conveying the feeling of being welcome. In Jasri she was told “just take it easy, feel like home” and started talking with the host for 1.5 hours. During the whole stay, the researcher was integrated in family activities like helping to set the table for dinner, was introduced to relatives and friends and chatted for hours with the host. Similar experiences were made in Kemenuh, and, after the day tourists had left, in Rumah Desa.

Thus generally, the willingness to interact by locals and guests was very high. In most villages the hosts signalled their willingness by specifically asking the tourists questions, starting conversations or encouraging the guests to participate. For example in Blimbingsari the guide said in the evening when the program was over: “If you want to speak to my parents [who were the hosts of the homestay] or watch TV with them, please do, it is ok.” Also tourists expressed their interest in interaction, a woman in Kemenuh said: “They call me ‘Dadong Wayan Australi’ [grandma, first born, from Australia] [...] at home I’m alone, but here I’m part of a family [...] this experience is priceless”.

In most cases the reason to interact was genuine interest from both sides and many deep conversations about culture, personal life, religion or habits were experienced with the hosts of the homestays. Also most other villagers that were met during the stay showed their interest by smiling at the tourists, greeting them, and asking a few questions they could say in English. The interviewed committee members confirmed that most locals are very interested in interacting with
tourists. One local explained: “I like to make a lot of friends [...] the Balinese is like that [...]” indicating that the open-mindedness and hospitality of Balinese, which was mentioned several times, is the basis for a meaningful interaction with the tourists.

Only in Penglipuran did the interaction with some locals appear to be superficial and the reason often purely commercial. Tourists often got invited into several houses they passed by. Then they were shown the family temple, the traditional kitchen and in the end the small souvenir outlet. This was criticised by some tourists “we only got invited to houses to buy souvenirs” and interviewed experts “you have this really nice village but then in the end ‘you wanna buy something’ [...] it makes me annoyed that they ask to do it”. Although this kind of interaction may be meaningful to locals as they earn money, it is not seen as meaningful from the tourists’ perspective and therefore not a good basis for creative tourism.

4.3.2. Barriers to interacting in a meaningful way
There were three limiting factors which decreased the level of meaningful interaction despite the high willingness: language, initial shyness and too many tourists. Language was mentioned to be the main challenge of interaction by interviewees in all villages. It was much harder to conduct a conversation when the English of the hosts was limited. On the one hand, it was more difficult to communicate, and on the other hand, locals seemed to be more reluctant to talk when they considered their English to be insufficient. In most villages only a few people spoke English, for example in Blimbingsari “only three people can speak English well”. Hence, the possibilities to interact with tourists through conversation were limited to a few locals per village.

However, as one guide in Jasri said: “Sometimes, even though the host cannot speak English they can have a conversation. According to the guest they like it very much and they look very happy. They only use body language [...] they don’t feel bad but funny, they’re laughing, they enjoy.” This was also experienced by the researcher in Blimbingsari where the hosts did not speak English but started to teach the researcher some Indonesian words through body language. Even though not much was spoken, interaction took place which was perceived as meaningful and memorable. The following excerpt from Jasri shows how interaction was possible without words: “The mother sat next to me and gave me some snacks, she put her arm around me and was smiling, I pointed at me and said my name [...] she repeated it until she pronounced it correctly, then she hugged me.” Such events were experienced often and can be more memorable than a conversation. Thus, even though language can be a barrier, it should not discourage locals and tourists from interacting with each other.

The second observed barrier was initial shyness of locals. The researcher experienced that the interaction sometimes started reluctantly but became more intense the longer she stayed, especially when the locals were not used to guests. This was also observed by two committee members in Blimbingsari who said that during the ten years they had received tourists, the locals became less scared and started to interact more, feeling more comfortable. In Jasri a committee member said: “Some of the hosts feel shy, or a bit worried [...] that they cannot serve the guest well enough. So if the guest comes outside his room, the host goes inside because he doesn’t want to talk to the guest because he’s worried that he cannot answer”. This may also explain the low level of interaction experienced in Penglipuran described in the previous sub-theme.

The committee member explained further: “So in that case also the host often says to me ‘please stay here when a guest comes’”. This shows that the locals feel more secure when they have a “mediator” who speaks English well and is used to tourists. It was also experienced by the researcher that having a guide or a host making the introductions to other villagers, as was the case in Jasri, Blimbingsari and Kemenuh, makes interaction easier. In Penglipuran, where the researcher did not have such a person, it took longer and more effort to interact with locals in a
more meaningful way than buying souvenirs and looking at their house. A local guide acting as “ice breaker” was also appreciated by the researcher in situations where she was not sure how to behave, or how much interaction was appropriate. For example, during a temple festival she noted: “I was more than happy that she [a local teenager whom she met in the temple and invited her to join the ceremony] guided me through the rituals [...] so I knew what to do and was sure that it is ok to participate as a tourist”. This shows the importance of a local person functioning as bridge between the community and the guest who can introduce the tourist, translate and explain.

The third barrier to meaningful interaction is a high number of tourists in relation to the number of locals. It was observed that a meaningful interaction was only possible with a high ratio of locals per tourist so that tourists could be integrated in the social village life in an unimposing way. One host in Kemenuh remarked for example that he does not intend to sell more than three rooms for tourists because “otherwise there is no more personal interaction”. The researcher observed in Rumah Desa that a meaningful interaction between her and the locals only arose after the day tourists had left. While the other eight tourists were present, the interaction was limited to listening to what the guide explained and asking him questions. Afterwards, there was only one tourist and several employees, and long conversations arose that would not have been possible within the scope of the day package. Also, the only other tourist in Kemenuh remarked that: “I don’t come here to discuss with Australians what is going on at home. I want this interaction with locals and I’m very happy that I’m most of the time the only one in the homestay.”

4.4. Cultural learning experience for hosts and guests

Analysis of data has shown that cultural learning is one major outcome of the interaction between locals and tourists. Other forms such as learning English from tourists or new skills through organized trainings were observed as well but seen as less relevant for this thesis and thus not included. ‘Cultural learning’ is used in the sense of gaining new knowledge about the hosts’ or tourists’ culture or being motivated to do so through participation and interaction. Learning can happen intentionally or unintentionally. While the tourists learn about the local’s culture and vice versa, it was noted that the Balinese also learn about their own culture.

4.4.1. Tourists learning about Balinese culture

This sub-theme illustrates that first, cultural learning was a major part of the tourist experience. Secondly, learning was higher when participating in activities and getting explanations by a local. Thirdly, the depth of learning increased the longer tourists stayed and fourthly learning moments too short to master new skills can still have positive indirect learning effects.

Most of the tourists questioned stated that they had been able to learn many new things during their visit. For example, one volunteer tourist answered why she chose to come to Blimbingsari as follows: “The learning, it’s an added value for yourself. For example, this combination of orphanage and agricultural work ... so you learn a lot for yourself [...] it’s another cultural exchange than when you go on a conventional holiday”. Also tourism committee members shared this opinion, one saying: “All the guests come here to learn about our tradition and our culture”. Observations showed that, on the one hand, tourists could learn about the culture through explanations by the guides, asking questions and observation. On the other hand, tourists could also develop new skills, e.g. when participating in a cooking class or helping to make offerings.

Furthermore, it was noted that the more important the cultural learning as part of the tourist experience was, the longer tourists were willing to stay in the village and the higher was the chance for revisiting. For example, one couple participating in the cooking class in Rumah Desa mentioned the following reason for joining the course: “We are interested in authentic Balinese cuisine and not just in the western food you get in all restaurants in Sanur where we stay.” The couple was mainly interested in the cuisine and only stayed in the village for a three-hour cooking
experience during their beach holidays in Sanur. On the other side, a tourist in Kemenuh stated that she was interested in the Balinese culture, their way of life and the interaction with the villagers. Therefore, she has spent her last three summer vacations in Kemenuh, joined various activities and has increased her knowledge about the Balinese culture.

Data revealed that the learning effect was usually driven by a local person who could provide explanations about activities in which tourists participated. The example of the researcher participating in two similar ceremonies in two different villages well illustrates this: in Penglipuran the researcher went to the ceremony by herself and observed the locals in the temple. When she asked her host family about the ceremony, they could not answer her questions due to language barriers. In Jasri, the host explained the researcher in detail how to pray at the family temple at home. Then they went to the temple together and the host explained the different rituals and their meanings afterwards. Even though the first experience was interesting to watch, the researcher learnt much more about its meaning in the second village. Hence, this example shows that not only is the learning effect greater when participating instead of just watching but also, the effect can be enhanced by a host who assumes the role of a teacher.

Furthermore, the depth of learning increased the longer the researcher stayed in one place. While the first days in a destination were always the most intense regarding experiencing new things, the knowledge became deeper only after this 'wave of first impressions' passed. The researcher for example observed the hosts preparing and distributing food offerings for the first time during the ceremony in Penglipuran. She was amazed how much effort they put in it, but also thought 'what a waste of food'. When she observed the same again in Jasri, the researcher was not as amazed by the arrangement of the food offerings as the first time. Instead of focusing on the physical appearance of the offerings, she observed in great detail what the locals did with the offerings. Only then did she note that the hosts take the offerings back home after prayer and eat them. Thus, an initially wrong assumption could be corrected over time when the tourist got used to the foreign setting and initial overwhelming impressions, and observed more detailed.

Although the length of stay increased the depth of learning, also relatively short periods of learning proved to be very effective. In a village tour the researcher got the opportunity to try traditional weaving by hand. The weaver guided her through the process for about ten minutes. Even though the researcher did not learn how to weave by herself in such a short time, she learnt much through this experience: "I realized how difficult and hard the work behind such a sarong is. From now on, I will appreciate this work more and maybe think twice when trying to get a very low price for such a piece." This case illustrates that participating in an activity does not necessarily result in learning a new skill, but the effect can go much further and can be more indirect.

4.4.2. Balinese learning about tourist culture
This sub-theme shows three ways through which Balinese learnt about tourist culture: interaction with tourists, activities pursued together with tourists and observing the behaviour of the guests.

During interaction between locals and tourists, locals asked the guests a lot of questions about their own country; many talks arose about the economy, education and social security system. One employee in Rumah Desa, who had worked in a hotel in Kuta before, said: "I think in a small place like here, we have more time to talk to the guests and learn something from them; but in the hotel we didn’t have time for that." Locals were also interested how certain things are done in the tourists’ country. For example, while having dinner sitting on the floor the researcher was asked: “Do you always sit at the table for eating?” Through such conversations locals started to compare their culture to those of tourists, learning how things are done differently in other countries.

Locals also learnt through activities pursued together with tourists. In Jasri the researcher was asked by the host whether she could show them how to cook spaghetti. They went together to the

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supermarket where she showed them which ingredients to buy and then they cooked spaghetti together at home. While eating the researcher asked if they enjoyed it and the hosts replied ‘yes very much, it’s like eating in a restaurant’ and they seemed very happy. This shows that locals are not only genuinely interested in the culture of the tourists, but they also enjoy learning and experiencing their culture.

Sometimes locals also learnt from observing the behavior of guests. This is illustrated by the following excerpt from field notes: “I was grating coconut. When the pieces were too small to grate, I ate them. My host saw it and looked at me surprised and asked ‘you eat them?’ I said ‘yes, you don’t?’ He said ‘no it’s old coconut; we only eat the young one.’ I said ‘funny, when you buy coconut in Switzerland, you get the old one and we eat it’. My host laughed.” Neither of the involved people intended to learn something from this situation. However, a learning opportunity arose through the natural interaction between hosts and guests when cooking together.

4.4.3. Balinese learning about their own culture
Balinese do not only learn about the tourists’ cultures but also about their own. Findings show that some locals do not have in-depth understanding about backgrounds of their culture but have started to learn more about their culture because of tourism.

During an interview with an employee of Rumah Desa the researcher asked whether she prefers to work in the village rather than in a hotel. The employee replied: “Yes, here I can always learn new things. I just started learning about Balinese culture. In my job before [in a hotel in Kuta] we didn’t use Balinese culture. But now, I must know more than the guest. Because we cannot understand all when we don’t use it every day [...] some guests don’t come here for the first time, so they know many things, so they come here and want to know something new.” Her answer shows that some locals do not have in-depth understanding about backgrounds of their culture or are not able to explain it. For example, a tourism committee member in Jasri pointed out that “many people do not know well about the traditions. Sometimes, they know but if a tourist asks, they cannot explain”.

The above example also highlight that locals have started to better understand their culture because of tourism. When the researcher asked her host in Jasri about the meaning of the Canang [one kind of offering made every day], he replied: “I don’t know yet the meaning of it [...] there is a lot to learn about Balinese culture [...] I read a lot in Google about offerings, temples, small temples, big temples, Balinese culture. Because when we have guests that stay longer they ask these questions [...] as long as I can, I will learn.” Interviewed committee members also often said that they want tourism exactly for this reason, to preserve their culture. One villager was asked if he believed that tourism could destroy their culture and he said: “No! I believe that’s why we need to share our culture with the guest. I need to hold my culture. With tourism we can keep it.” Thus, as long as the preservation effect of tourism is higher than the westernization effect, tourism can contribute to maintain the traditional culture of Bali.

4.5. Connections among themes
There is evidence that connections among all four themes exist. There is a relation between sharing the everyday life with tourists and everyday life in the tourism product. The more limitations there are to sharing the everyday life with tourists the less of it will be integrated in tourism products and thus the lower will be the degree of authenticity. For example, one employee in Rumah Desa stated that she needs time for herself during the ceremonies and therefore does not bring tourists along. The wish for privacy implies that some rituals in Rumah Desa are not incorporated in tourism products. On the other hand, the more locals enjoy sharing their everyday life with tourists, the more tourists can experience it and the higher is the degree of authenticity. The host in Jasri enjoyed bringing the guest to the ceremony and explaining how to
pray. The enjoyment of sharing the ceremony with the guest enabled the tourist to have a more authentic experience.

Being willing to share more of the everyday life and thus incorporating a higher degree of authenticity in tourism products also leads to a higher cultural learning experience. The researcher learnt more about religion when participating in a ceremony together with the host in Jasri than when observing the ceremony by herself in Penglipuran. In Jasri the researcher was granted a deeper insight into the everyday life and thus her questions to the host also became more specific. The host could answer the questions and told her that he had started reading more about Balinese culture since previous tourists had started asking similar questions. Hence, the willingness of sharing the everyday life increases the learning for both, the tourists and the hosts.

A further relation between sharing the everyday life with tourists and cultural learning experiences is that both themes relate to the level of genuine interest of hosts and guests. Genuine interest in the hosts motivates tourists to participate in the everyday life of locals to learn about the culture. The higher this interest is, the more important is cultural learning for tourists and hence the longer they might stay. For locals, genuine interest in the tourists motivates them to share their everyday life with tourists. Furthermore, if hosts and guests are interested in cultural exchange a high level of interaction between hosts and guests arises as was observed in many visited villages. Consequently, more cultural learning experiences arise and the interest of locals and guests in cultural exchange is satisfied.

There is also a relation between how the everyday life was incorporated in tourism products and the meaningful interaction between hosts and guests. For example, if the day consisted of several planned activities combined in a package like in Rumah Desa, there was no time for deep conversations and was only possible afterwards. Furthermore, it was observed that during spontaneous activities more interaction was possible. This could be due to the fact that spontaneous activities were less adapted and also in the usual environment of the host. In this situation the guide was seen more as a friend than a guide as he was in his ‘comfort zone’ and not acting according to a process defined for the tourist activity. Thus, packaging the everyday life of locals into a planned activity mandates interaction to become more superficial.

A further relation between the everyday life in tourism products and the meaningful interaction between hosts and guests is that high tourist numbers have a negative effect on both. The everyday life of locals is changed if a high number of tourists are welcomed and serving tourists becomes the new everyday chore of locals. Thus the traditional everyday life that is interesting to tourists disappears with too many tourists. Moreover, opportunities for meaningful interaction between hosts and guests decrease if too many tourists stay simultaneously. Too many tourists indirectly also jeopardize the cultural learning experience because the more interaction there is, the more beneficial learning experiences occur for both, locals and tourists. The latter learn about new cultures and can develop new skills. The former learn about the tourists’ as well as their own culture. As stated by locals, the more time tourists spend in the communities, the more detailed become their questions and expectations of information. This effect in turn is enhanced, when the activities are not adapted for tourists but incorporate a high level of authenticity. Thus, the lower the number of tourists, the higher is the level of interaction and authenticity and the more knowledge about Balinese culture is created by tourists and locals.

In sum, villages whose locals enjoy sharing their everyday life with tourists can incorporate more of the everyday life in the tourism product, and thus a more authentic experience is provided to the tourist. In that case, a high level of interaction between hosts and guests is possible and subsequently many beneficial cultural learning experiences occur for both, locals and tourists.
5. Discussion
The purpose of this thesis was to examine how creative tourism has been implemented in rural areas and identify whether the concept is suitable to be combined with community-based tourism by elaborating advantages, disadvantages and requirements of a possible merger of creative tourism and community-based tourism. Specifically, the thesis aims to shed light on how to develop creative tourism products based on the everyday life of locals without commoditizing their everyday lives. The study addresses a gap in literature as the suitability and particularities of creative tourism in rural areas of developing countries have been neglected so far.

The study built on the theoretical overlaps of creative and community-based tourism which shows that creative tourism may provide solutions to three problems of community-based tourism: 1) lack of financial resources can be avoided through building on intangible heritage; 2) loss of cultural identity could be turned into strengthening cultural identity due to emerging interest for culture; 3) more equal power relations between hosts and guests can be achieved by changing the role of the locals from servant to teacher. Findings from this study have confirmed 1), confirmed and extended 2) and partly confirmed and extended 3). Furthermore, two new synergies and one negative synergy were found in the data. Hence, the study extends existing literature showing the potential of combining creative tourism and community-based tourism. These synergies suggest that the implementation of creative tourism in rural areas is promising in certain circumstances. In this chapter, the synergies of the two concepts as well as particularities of creative tourism and community-based which arise through their combination are discussed.

5.1. Synergies between creative tourism and community-based tourism
Findings conveyed five positive and one negative synergy between creative tourism and community-based tourism which are discussed in detail in the following sub-chapters. Positive synergies are: 1) intangibility of creative tourism at low financial resources; 2) preserving cultural heritage through creative learning experiences; 3) more equal power distribution between hosts and guests through creative tourism; 4) more enthusiasm of locals to share their culture through creative tourism; 5) creative tourism involving locals without English knowledge. One negative synergy could be found: intangibility as challenge for differentiation and marketing of villages.

5.1.1. Intangibility of creative tourism at low financial resources
Theory suggests that creative tourism could avoid the problem of lacking financial resources which community-based tourism projects often face (e.g. Blackstone, 2005; Nyaupane et al., 2006; Butcher, 2010) due to the intangible nature of creative tourism which does not require much infrastructure and financial capital (Richards & Marques, 2012; CTN, 2014). Findings confirm this theoretical synergy and show that creative tourism is particularly interesting for villages in developing areas with limited financial resources. Intangible culture, the basis for creative tourism products, is widely available in villages. Many tourism committee members pointed out the importance of culture, religion and traditions in their everyday lives which they are willing to share to a large extent.

Thus, their everyday life provides a solid basis for creative tourism products and does not require much investment. Findings have shown that activities with a high level of authenticity, interaction and cultural learning take place in their usual surroundings. Hence, no additional infrastructure is necessary to develop creative activities. For example, no investment or additional fixed costs arose for the hosts in Jasri to cook dinner together with the guest in their kitchen at home. On the other hand, in Rumah Desa, where the cooking course was set up in a studio specifically for tourism, more investment was necessary. This comparison shows that if a village engages in creative tourism in the natural environment of locals, financial investment for such infrastructure can be avoided. Hence, it is also ensured that activities are developed and managed from the villages’ own resources (e.g. Hall, 1996) and villagers receive the benefits (Tolkach et al., 2013).
Findings also suggest that interaction and cultural learning increases the longer the tourists stay. To give tourists this opportunity and thereby increase the income for locals, accommodation in the form of homestays is required. All visited Balinese villages already have developed homestays, mostly with the help of Indonesian organizations. However, villages who would like to start with tourism may need some financial resources to develop homestays. Thus, financial funding cannot be completely avoided through creative tourism but reduced substantially.

5.1.2. Preserving cultural heritage through creative learning experiences

Theory suggests that creative tourism can strengthen the cultural identity instead of decreasing it as is often the case in community-based tourism projects (Stronza, 2001). The reason is that the emerging interest for culture in creative tourism has a positive effect on the pride and community cohesion of locals (Richards & Marques, 2012; Ivanova, 2013; CTN, 2014). There is evidence from this study which confirms this synergy and extends it by two points. Cultural identity can further be strengthened through cultural learning of locals triggered by creative tourists as well as through expanding the creative industry.

Results have shown that interest in Balinese culture has reinforced the pride of the hosts. There were many examples where locals shared their pride about their culture with tourists. Thus, their cultural identity is strengthened rather than weakened. In that way, also the acculturation and demonstration effect, two often discussed negative consequences of community-based tourism (Dolezal, 2011) could be minimized. However, this is only possible when tourists are genuinely interested and have cultural awareness (Tan et al, 2013). Several informal talks and interviews with tourists pointed out that this is the case with creative tourists. For example, one tourist in Blimbingsari expressed her interest as follows: “I think it’s extremely interesting how other people live and practice their religion.” Yet, whether the cultural identity of locals is strengthened through creative tourism in the long run remains an empirical question which merits further research.

Evidence further shows that creative tourism helps to preserve Balinese culture as hosts are motivated through tourists to learn about their own culture. This finding extends the concept of creative tourism which has so far only pointed out the tourists’ learning of the hosts’ culture, but not that of the locals’ learning of their own. Data demonstrate that the higher the interaction between locals and tourists is, the higher is the learning effect; not only for tourists but also for locals. Several villagers have indicated that they started deepening their cultural knowledge because of tourism. Guests get more knowledgeable about the culture the more they interact and participate in it, and their questions become more sophisticated. As a consequence, the locals’ knowledge about their culture is also required to improve. One guide in Rumah Desa explained: “Some guests don’t come here for the first time, so they know many things already, so they come and want to know something new. So we need to know more things to tell them”. An important requirement for this effect to happen is that guests visit repeatedly creative tourism destinations in Bali to deepen their knowledge. Literature has pointed out the advantage of creative tourism to attract repeat visitors and also villagers have mentioned that they have many tourists revisiting. Moreover, the demand for creative learning experiences of tourists may also help to develop new jobs in the creative industry. It could be observed that traditional jobs are declining; for example, since the traditional clay pot is not used regularly for cooking anymore, the demand and salaries for pottery makers in Jasri have decreased. If traditional industries can be combined with creative industries some new jobs and potential for tourism could be created. For example, one committee member in Jasri suggested that pottery makers could be trained to make ashtrays or flower pots and sell them to hotels and villas in other Balinese destinations. In that way, jobs in the pottery industry could be maintained and new learning experiences for tourists offered. This confirms the claim of Richards (2011) that destinations need to become more creative and suggests a solution to negative effects of community-based tourism such as loss of culture (Stronza, 2001).
Furthermore, by creating not only jobs in tourism but also strengthening the creative industry, overdependence on tourism can be prevented.

5.1.3. More equal power distribution between hosts and guests through creative tourism

This study partly confirms and further extends the theoretical synergy that creative tourism can provide more equal power relations between hosts and guests by changing the role of the guest from servant to teacher (Miettinen, 2008; 2009). Such equal power relations are required for a successful community-based tourism project, but are also one of the biggest challenges of community-based tourism (Dolezal, 2011).

Findings of this study revealed that a more symmetric power distribution can be achieved through creative tourism. The reason for this shift is that in creative tourism the host is not looked at as the one serving guests but as a source of skills and knowledge from which the tourists wish to learn. This shifts more power towards the hosts who take a much more sophisticated role than simply one of a servant. Many locals stated that tourists come to the villages to learn about their culture and the host in Jasri called his role the one of a ‘teacher’. This shows clearly that locals do feel powerful and confirms Miettinen’s theory (2008; 2009). As the results have shown that learning is related to a high level of participation and interaction, those attributes of creative tourism contribute indirectly to a more equal power distribution between hosts and guests.

On the other hand, in Penglipuran some tourists indicated that power relations are in their favor, e.g. by claiming to feel ‘voyeuristic’. Even though tourists in this village stated that they learnt something new, participation and interaction was very low. This demonstrates, that learning alone does not contribute to more symmetric power relations, but a high level of participation and interaction are required as well. This is also conveyed by a committee member in Penglipuran. He expressed concern when discussing creative tourism that showing their way of life to tourists is ‘too simple’ for international guests. This shows that in his village locals may feel inferior to international tourists although tourists like to learn something from them. In Rumah Desa it could be observed how power relations changed depending on the level of interaction. During the day program locals took mostly the roles of helping, preparing, serving, cleaning, guiding. Even though they had the same function in the evening after the day tourists had left and the researcher remained, the atmosphere became more relaxed and power relations changed. The researcher helped the locals to prepare snacks for the tourists and the guides became friends. Hence, when combining learning with a high level of participation and interaction, the effect on more equal power relations is much higher. This extends the theory of Miettinen (2008; 2009), claiming that not only learning but also participation and interaction lead to more equal power distribution through creative tourism.

Findings have further shown that in some situations power relations are more in favor of tourists. Most hosts believed that their homestays are not good enough for international tourists, indicating that their way of life is inferior to that of tourists. Another example was experienced in Rumah Desa: when the researcher was served dinner, the waiter kept standing next to her, ready to take more orders. The host, who did not feel comfortable in this superior role, asked the waiter to sit...
down with her and chat. His role changed and he became more a friend than a servant. However, he did not accept to eat with the guest and waited with his dinner until the guest had left. Apparently, he was not willing or able to leave this role completely, even when asked to do so. This might be an indicator that some locals see themselves as servants and thus do feel less powerful than tourists. On the other hand, it could also illustrate that locals like to remain in their professional role as they do not wish to share their private role with tourists. This is connected to the willingness of showing their everyday life to tourists discussed in the findings. In sum, even if in some situations the power becomes more equal, there are still some incidences where power seems to be in favor of tourists. Nevertheless, creative products can clearly contribute to a more symmetric distribution and thus to a more successful community-based tourism.

5.1.4. Enthusiasm of locals to share their culture through creative tourism

Findings of the study revealed a further synergy and extend the literature on locals’ attitudes towards tourism. To offer products with a high level of authenticity and interaction, the local community has to be willing to share their culture and let tourists be part of their private spheres. According to MacCannell’s (1999) theory this would mean that guests are allowed to participate in the back region of locals. Dolezal (2011) argues that not all tourists can be expected to be treated as part of the host family respectively the community. Results of this study partly refute her claim. The lower the numbers of tourists and adaptation was, the higher was the level of interaction and enthusiasm of locals to share their everyday life. This was, for example, the case in Jasri, Kemenuh and Blimbingsari where locals enjoyed the presence of tourists and were very keen on showing them many parts of their back regions as shown in the findings. However, it has to be considered that not many tourists have been received so far in those villages and these findings are based on interaction with the few tourists who were present. Moreover, the tourism development has only started a few years ago in Jasri and Kemenuh. Therefore, the attitude of locals towards tourists may change in the future from euphoria towards apathy as suggested in Doxey’s index of tourist irritation, ‘irridex’ (1975). Nevertheless, Doxey’s index is not based on alternative forms of tourism like creative tourism and findings of this study indicate that the index may be reconsidered. For example, in Blimbingsari tourists have been welcomed for the past ten years and the enthusiasm was not less than in Jasri. On the other hand, in Rumah Desa, which has only started to operate three years ago and adaptation and tourist numbers are higher; a clear distinction between front and back regions is made and there is only interaction with the staff of the activity centre. These examples show that more factors than time alone, as suggested in Doxey’s irridex, influence the reaction of locals. It is suggested that when keeping tourism and adaptation small and interaction high, as is the case in creative tourism, the enthusiasm of villagers to share the culture with tourists may be kept higher.

Although creative tourism at a small-scale may not generate as much money as other forms of tourism it may minimize negative effects on the social village life. Many villagers indicated that to remain a ‘normal village with some tourists visiting’ is more important than earning a lot of money. One villager in Kemenuh explained: “All my friends who have a hotel they say ‘keep it your way, it’s good like this, don’t change it’. I don’t like a hotel, it’s pressure, a lot of pressure, and too stressful.” Furthermore, findings have shown that the more interested tourists were in learning and engaging in the local way of life, the longer they tended to stay. CTN (2014) further argues that creative tourists spend a considerable amount of their vacation budget on creative activities. The literature has also shown that creative tourists may become more loyal than other tourists and villages have reported that they have many repeat visitors. Thus, it seems realistic that creative tourism can be profitable in the long-run even if it remains small scale. Also one villager in Blimbingsari pointed out that: “too many tourists is not good I think, we need quality; not too many [tourists], but enough.”
5.1.5. Creative tourism involving locals without English knowledge
Findings of the study revealed a further synergy not previously found in the literature. To be able to interact and let tourists participate in their lives, communication and a common language is key (Wilienius, 2004). Findings extend this theory and show that English is not always required to interact with guests. This is particularly true for creative tourism in villages. There, interaction not just aims at learning specific skills and developing creativity but has much wider indirect effects such as experiencing the foreign culture. This can be achieved without a common language as several examples of this study have illustrated. Moreover, findings show that certain skills can be learnt purely by copying and non-verbal communication. There is also evidence that interaction without a common language can provide a very enriching and memorable experience. In some situations it is necessary however, to have some locals in the village who can act as ice breakers, guides or in certain situations as translators. Thus, due to the added ‘exotic’ dimension of developing villages which can be experienced without verbal communication, English is not always a prerequisite for every villager to involve in creative tourism.

5.1.6. Intangibility of creative tourism as challenge for differentiation and marketing
While the intangible nature of creative tourism brings the advantage of less financial resources needed, the study also conveyed a disadvantage stemming from this intangibility. Findings have shown that the differentiation of the tourism offer is more difficult because the cultural capital is similar in all villages. Literature points out that creative tourism can provide a competitive advantage for destinations (Richards & Wilson, 2006; CTN, 2004). This can only be partly confirmed by this study, in terms of differentiating villages from mass tourism. Several tourists indicated that they visited a village to see the ‘genuine Balinese life’ which they could not find in developed tourist areas of Bali.

However, what remains a challenge is how to differentiate villages from each other. As they have a similar cultural capital, the basis for their products is similar as well. One tourist said after the ‘Bali Daily Life Tour’ in Rumah Desa that he would not visit another village because 80% of the experience would probably be the same. The researcher who visited five different villages noted as well that the basic offers were very much alike: most offered rice field trekking, cooking, cycling, home industries and spiritual activities. In spite of the similarities she still had five completely different experiences. These differences were mainly based on the interactions with locals and spontaneous activities besides the tourist program. Hence, the source of differentiation stems from attributes of the intangible experience. This also complies with the suggestion of CTN (2014) that creative tourists want to be unique but do not look for monumentality or spectacularity.

These findings illustrate two points: first, such differences are only important to tourists with a special interest in interacting with, participating in and learning about local communities. Tourists who seek a one-time insight into the locals’ life like the interviewed tourist in Rumah Desa expect a lower level of interaction and participation. For such tourists these differences are irrelevant. Secondly, the bases of these differences are even more intangible than the culture itself and hence more difficult to market. Such intangible features are particularly tricky to promote for villages that often lack knowledge and skills of the tourism industry and marketing (Blackstone, 2005; Nyaupane et al., 2006; Butcher, 2010). This was visible in the villages which were mainly distributing their products through conventional travel agents and lacked knowledge of other forms of distribution and marketing. Hence in terms of marketing creative tourism, which targets a niche market whose expectations are not fully understood yet (Hull & Sassenberg, 2012; Tan et al., 2013), is clearly disadvantageous for developing rural areas. The example of Penglipuran, the most well-known and successful village in terms of tourism numbers, illustrates that it is easier to promote tangible elements. The village is mainly known for its distinctive traditional physical look. On the other hand, villages which offered more interaction and learning experiences like Jasri or Kemenuh receive fewer guests and state that their main difficulty is to attract more tourists.
5.2. Particularities of creative tourism in rural communities

The synergies discussed in the previous sub-chapters suggest that implementing creative tourism in rural areas brings many advantages and can help to minimize certain negative effects of community-based tourism. The merging of the two forms of tourism includes some changes in the basic ideas of both concepts. The results of this study suggest that the motivation of villagers as well as of tourists to engage in creative tourism in rural areas differ. Moreover, the notion of authenticity has to be reconsidered.

5.2.1. Motivation of villages to engage in creative tourism

When comparing definitions of community-based tourism and creative tourism, community-based tourism definitions are often based on the supply-side perspective (benefit and empowerment of hosts) and creative tourism on the demand-side perspective (learning, participation and self-fulfillment of tourists). Both concepts consider the other perspective: the literature on creative tourism explains how the emergence of the creative industries fueled the concept while research on community-based tourism mentions consumer trends of more authenticity and interaction. However, based on the emphasis of the definitions it can be assumed that creative tourism emerged primarily to satisfy consumer trends of a more genuine, fulfilling and educative experience while community-based tourism emerged primarily to develop communities. At a first glance, these motivations seem to complement each other very well. However, the merging of the concept can also lead to conflicting interests as this thesis revealed.

Findings have shown that tourism should remain a side business to ensure a high level of authenticity and interaction. Otherwise, the tourism industry becomes the everyday life of locals and a front region is set up which does not grant access to the back region of the locals. This would undermine the concept of creative tourism in which tourists want to experience the local life. This was observed in Rumah Desa where tourism has become the main business and a clear distinction between front and back regions is made. When keeping tourism as a side business, creative tourism might not be as effective in bringing fast cash as other forms of community-based tourism. Therefore, positive effects on the development of the villages like employment creation, increase in incomes and the standard of living (e.g. Roe et al., 2004; Goodwin & Santilli, 2009) may be smaller than in ‘non-creative’ villages where the focus is less on cultural learning, interaction and integrating tourists in the village life. The trade-off between high financial benefits and a high level of interaction is illustrated by a host in Kemenuh. He stated that he does not want to rent more than three rooms to ensure interaction with tourists. However, he added that when money is scarce, he is thinking about extending his offer to ensure the future of his children.

Hence, the motivation for communities to engage in creative tourism should primarily not be to generate fast cash, but to have an intercultural interaction with tourists. This notion also supports a more equal power relation between hosts and guests as discussed earlier. If tourism is interpreted mainly to help communities, the superiority of the tourist is already provoked. In Penglipuran interaction was often initiated by the locals for commercial reasons. Consequently, tourists were annoyed and did not feel welcome. Many were concerned that they were – or perceived to be – intruding or even voyeuristic, indicating the power more in favor of the guests. Contrarily, interest in intercultural exchange from both sides provides a more equal power relation: the tourist is interested in seeing a new culture and the host in showing his culture and at the same time also experiencing the foreign culture of the tourist. This is confirmed in the findings where enthusiasm of locals and mutual interest in learning about the other cultures is related to high levels of interaction.

Thus, tourism should not be looked at primarily as economic remedy but more as an intercultural enrichment for communities. The financial benefits can be a motivation but should rather be a ‘nice side effect’ of creative tourism. This notion is realistic for a culture where money is not of
5. Discussion

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primary concern like in some of Bali’s villages. For example, one host in Jasri said: “People are more easy going about money [in Balinese villages]. If they have money, no problem; if they don’t have money, also no problem” and one guide in Rumah Desa said “In the village you don’t need to buy things, you have everything; if you have no money you enjoy life!” Several villagers also mentioned that even though salaries are better in hotels or cruise ships, they prefer staying in the village among family and friends. One guide in Blimbingsari explained his monetary expectations from tourism: “I wish to have a better quality of life for our village through tourism. With better quality of life I mean that we have enough money for kids, their school and for food. That’s all.”

Although money is not of primary concern for many villagers, there are some villagers who like to earn a lot of money through tourism. For example one committee member in Jasri explained that in five years probably not many rice fields will remain because: “Many people sell the land. The mindset of many people is money oriented. They want get much and more money. So in the village meeting we tell them to keep the land as it is, but it is private so we can only say.” This was also observed by one expert from CoBTA: “The challenge here in Bali is one or two community members would like to get rich alone and this person is against the community.” So far, the researched villages did not face such challenges and the committees as well as CoBTA seem to emphasis the increased wellbeing of the communities as a whole rather than the wellbeing of some individuals. For example, CoBTA has stopped supporting villages where such a situation occurred. However, Bruno (2012) claims that the Balinese are becoming more interested in a modern lifestyle which includes a stronger focus on money and material possessions. Therefore, a strong community cohesion as well as village tourism committees and support organizations that reinforce the interests of a community as a whole are essential to develop creative tourism in rural areas successfully in the long-run.

5.2.2. Creative tourists in villages

Findings on the demand-side perspective extend existing literature in some points. However, as research on the tourist side was very limited many new questions fur future research arose. The study confirms the theory of Tan et al. (2013) and Richards and Wilson (2006) that self-development is a major reason to engage in creative tourism which is also the case in rural areas. Findings suggest that those tourists who interacted and experienced the everyday life at a high level in Blimbingsari and Kemenuh had a high motivation of self-development and a high cultural consciousness. Furthermore, those tourists were characterized by a long length of stay of two weeks to three months. On the other side, tourists in Penglipuran and Rumah Desa only stayed between 15 minutes and half a day. As a consequence, their level of interaction, participation and learning was much lower. This supports Ivanova (2013) who argues that interaction requires creative tourists to stay longer at a destination.

What can be added to the consumer trends from the literature is that there are different levels of how much tourists wanted to ‘live and feel like the locals’ (Ivanova, 2013; CTN, 2014). For example, tourists in Rumah Desa expected more adaptation than the tourist in Kemenuh. As the villages are located in a developing country, some guests in Rumah Desa desired adaptation in the standards of the activities to make the stay more comfortable. However, such tourists were often not interested in a very high level of authenticity, interaction and in-depth learning. For example, a participant of the cooking class in Rumah Desa explained that he would rather have a less authentic experience with higher standards: “The recipes are very authentic but the environment is adapted. Which is also nice and sort of necessary because you don’t want to cook in a kitchen like we saw in the front [the kitchen where the locals cook].” Thus different levels of expectations in terms of authenticity, interaction and learning require different levels of adaptation. This implies that there are different types of creative tourists ranging from more active to more passive types who require different levels of adaptation. Such categorization has been made on the supply-side by the model of Richards (2011) on modes of creative tourism.
However, on the demand side perspective only Tan et al. (2013) provide taxonomy of tourists, which is not based on the level of authenticity, interaction and learning.

Findings show an additional required characteristic of creative tourists in villages which has not yet been mentioned in literature: flexibility. This notion is based on the argument by Suutari et al. (2010) that the planning and scheduling of creative activities is difficult due to their spontaneous nature. This has been confirmed through this study in the sense that spontaneous activities were perceived as more authentic than planned activities. This finding suggests that tourists should be flexible enough to adapt their expectations to the spontaneously arising opportunities of activities. The more flexible tourists are with their expectations, the more spontaneous activities can be integrated in the program and hence the more authentic that offer will be.

5.2.3. Authenticity in creative tourism in rural communities

The definition of authenticity used in this thesis is based on MacCannell’s (1999) front and back regions as well as Burns’ (2001) notion that culture, and thus authenticity, is dynamic. Findings extend the discussion in the literature review and provide further evidence that this definition of authenticity is reasonable for community-based creative tourism. Data showed that spontaneous activities from the locals’ everyday lives are perceived as more authentic by tourists than planned ones. This corresponds to MacCannell’s explanation that the back regions, which are the private lives of the hosts, are the authentic way of life in which tourists are interested. These findings also conform to creative tourism theories, e.g. Landry’s theory (2010) that activities can be very simple and ordinary and Raymond’s (2007) definition that activities are informal and take place at the teachers home or place of work. Furthermore, results have also confirmed that the everyday life of locals is changing over time (Burns, 2001) and thus also the meaning of authenticity. This has three implications for creative tourism in rural areas. First, the content of creative tourism products changes over time. Secondly, this definition does not correspond to every tourist’s understanding of authenticity and should therefore be abandoned in marketing. Thirdly, tourism influences how authenticity changes over time.

The content of creative tourism products, which is based on the everyday life of locals, changes over time. This means that a less traditional show, where modern and traditions are mixed, is nowadays more authentic than a strictly traditional show as it represents today’s everyday life of locals more accurately. This notion also extends Jenkins and Romanos (2014, p.303) conclusion about authenticity in art in Bali: “Rather than trying to recapture or preserve the past, forward-looking, hybrid models and strategies seem to be the most artistically and economically beneficial to artists along tourist routes.” The thesis extends this idea showing that hybrid models fusing the past and advancement are not only desirable in art but in any kind of creative tourism products. Thus, the tourist should be explained the evolution of culture for an authentic experience.

The idea of incorporating authenticity as a dynamic concept in tourism products is also adopted by some tourists. If guests were only shown the traditional, some tourists felt ‘cheated’. This was for example the case in Penglipuran where about half of the visitors criticized that the village was not authentic because it was just preserved for tourism and does not represent the authentic way of life of locals nowadays. These findings refute the claim that communities have to retain a traditional way of life which is interesting to tourists and seen as authentic (Taylor, 2001; Ivanovic, 2008; Boonratana, 2010). However, the other half liked to see the traditional village and described it as authentic and therefore seemed to interpret authenticity in its traditional understanding. Hence, tourists have different understandings of what is authentic. Furthermore, when defining authenticity from the locals’ point of view only, tourists do not always get to see what they think is authentic. The researcher was surprised when seeing a lot of people smoking and using their cell phones in the temple or when seeing the locals driving from temple to temple by motorbike. This was not how she imagined the authentic way of life to be. For this reason, it is
suggested that the term authentic should not be used in marketing because those tourists’ expectations, whose understanding of authenticity differs to the one of locals, will not be met. As an alternative, ‘experiencing the local way of life’ could be used. Furthermore, findings show that locals are not willing to show every aspect of their everyday life. Thus, tourists’ expectations of a completely authentic experience would not be met, which is another reason why authenticity is not advised to be used to promote community-based creative tourism.

Tourism can have a twofold influence on how the everyday life of locals could change in the future. On the one hand, findings have shown that tourism can accelerate modernization. On the other hand, a high number of tourists may change the currently traditional everyday life to an everyday life dominated by serving tourists. Many locals stated that they aim to preserve their culture which they observe eroding due to advancement, and see tourism as a suitable tool to do so. However, tourism is only effective in helping to preserve the culture if two requirements are fulfilled. First, it should remain small scale so that a high level of interaction and traditional everyday life can be incorporated in the tourism experience. Consequently, the cultural identity of locals is reinforced and knowledge about Balinese culture created by tourists and locals. Secondly, these effects of strengthening Balinese culture should be weighted higher than the effects of tourists as accelerators of modernity. This again implies a low number of tourists which can be integrated in the Balinese life rather than the tourist lifestyle taking over the village.

6. Conclusion and Recommendations
The academic purpose of this study was to identify whether creative tourism and community-based tourism are suitable to be combined by elaborating advantages, disadvantages and requirements of a possible merger of the two concepts. From a practical point of view the goal was to give advice on how creative tourism products can be developed and lead to a more culturally and socially responsible tourism development in Balinese villages. To reach these goals, it was examined how creative tourism has been implemented in five Balinese villages, to what extent the everyday lives of locals are accessible to tourists and what potential creative tourism products can be developed without commoditizing their everyday life. The thesis suggests that the combination of the concepts into community-based creative tourism is promising under certain circumstances. This contribution to academic research provides a basis for several practical implications for villages in Bali but also for villages in other regions interested in the concept. Furthermore, the study raises new questions for future research on this concept.

6.1. Community-based creative tourism – extension of existing literature
The study has addressed a gap in the literature on creative tourism which has so far focused on urban areas in developed countries. The thesis built on the theoretical overlaps of creative and community-based tourism which show that creative tourism may solve some problems of community-based tourism. Existing literature can be extended by providing five positive and one negative synergy for and against the combination of the concepts. Furthermore, first ideas of the motivation of both, villagers and tourists to engage in creative tourism are given, and the understanding of authenticity in community-based creative tourism is reconsidered.

Based on five positive and one negative synergy between the two concepts, it is shown that in sum, creative tourism is a promising concept for rural areas if certain requirements are fulfilled. The findings provide evidence that genuine interest in cultural exchange should be the main motivation of tourists and locals to engage in community-based creative tourism. To satisfy this interest a high level of interaction between hosts and guests, a high level of everyday life incorporated in the tourism product and a low level of adaptation of this everyday life are necessary. This implies that locals are willing to share their everyday life to a certain extent. The
more these criteria are met, the higher is the cultural learning experience and the better can be the genuine interest in cultural exchange satisfied for both, tourists as well as hosts.

Moreover, findings provide evidence that the initial suggested definition of authenticity is reasonable for community-based creative tourism. This definition implies that the everyday life of locals lived in their back regions (MacCannell, 1999) is seen as authentic and that this everyday life, and thus authenticity, changes over time (Burns, 2001). This has three implications for creative tourism in rural areas. First, contents of products change over time and should incorporate the evolution of culture. Secondly, the meaning of authenticity differs between locals and tourists as well as among tourists; the term authenticity should therefore be replaced with ‘local way of life’ in marketing. Thirdly, tourism influences how authenticity changes over time and should remain small-scale if culture is to be preserved through tourism as desired by locals.

If those conditions are met, positive synergies have shown that creative tourism in rural areas can minimize some negative effects which lead to failure of community-based tourism. Firstly, creative tourism is based on participating in locals’ everyday life activities in their usual environment. This intangible capital keeps financial resources needed to develop tourism at a minimum as no large investments or additional infrastructure are necessary. Therefore, dependence on external financial support is small and communities are involved in the planning and implementation of tourism and directly reap the rewards. Secondly, low volume tourism with little adaptation and high participation and interaction is more likely to maintain the initial enthusiasm of locals. Thirdly, the interest of tourists in the everyday lives of locals reinforces their cultural identity and motivates villagers to learn about their own culture, helping to preserve culture and traditions. Furthermore, by strengthening the creative industry in the villages, the culture can be enriched and new jobs created. Fourthly, the fact that tourists come to the villages to interact with locals, participate in their lives and learn from them, shifts more power to the locals. Thus, creative tourism changes the role of locals from ‘servant’ to ‘teacher’ and contributes to a more equal power distribution between hosts and guests. Fifthly, creative tourism provides opportunities for locals without English skills to engage in tourism. No verbal communication is necessary to experience the foreign culture of developing villages or to learn certain handicraft skills through copying. In fact, tourists and locals become very creative in non-verbal communication if there is no common language and such experiences can be enriching and memorable.

On the other hand, one negative synergy was found between creative tourism and community-based tourism which illustrates one crucial disadvantage of community-based creative tourism. The intangibility of creative tourism which is source of many advantages is at the same time also a major challenge for villages in terms of differentiation and marketing. Differentiation of community-based creative tourism destinations were mainly based on interaction with locals and spontaneous activities besides the tourism program. Such intangible attributes are difficult to communicate, particularly for villages which often have limited knowledge of tourism and marketing tools. Furthermore, creative tourism addresses a niche market whose expectations are not yet fully understood. This contributes to the challenge of marketing community-based creative tourism and attracting tourists to unknown villages.

As a whole, community-based creative tourism seems to be a promising concept for villages. However, certain requirements have to be fulfilled and additional challenges in marketing have to be overcome. This contribution to additional knowledge on creative tourism in rural communities provides several practical recommendations for the tourism industry.

6.2. Recommendations for the tourism industry
The objectives of these practical recommendations is to give advice on how creative tourism can be implemented in community-based tourism destinations. The recommendations are based on
research in Balinese villages and therefore particularly targeted to destination developers and organizations which support this development in Balinese villages. Some general implications are applicable for other village destinations as long as the differing contexts are considered.

The main focus of advice is on product development. Research has shown that destination development, marketing and external support influence product development. Destinations first need to define their tourism vision. Secondly, they need to identify which types of tourists fit the locals’ vision of tourism development and what expectations these tourists have. These two elements provide basic inputs for product development. Furthermore, villages are often supported by external parties financially and with the scope of their knowledge, influencing the product development in the villages. Thus, although product development remains the centre piece of advice, elements of destination development, marketing and external support are considered as well. Detailed input for each major advice is given in table format including who is responsible to implement the advice, when, with what priority and how it should be implemented, what resources are needed and with what Key Performance Indicators (KPIs) success can be measured.

6.2.1. Destination development – Is creative tourism the right choice for the village?
This set of advice incorporates recommendations on the initiation of the destination development, carrying capacity, and the development of the tourism supply and creative industries. Certain requirements are needed to develop a successful creative tourism destination and creative tourism is only recommended to those villages that fulfill the necessary criteria. Therefore, villages are advised to firstly check whether their vision and resources match the characteristics of community-based creative tourism. The following table provides an overview of necessary conditions of which the first set needs to be fulfilled by the villagers while the second could be developed through external support.

<table>
<thead>
<tr>
<th>Criteria for villages for successful community-based creative tourism</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Must have</strong></td>
</tr>
<tr>
<td>Villagers’ main reason for developing tourism is interest in interacting with tourists</td>
</tr>
<tr>
<td>Villagers do not expect to solve all economic issues with tourism</td>
</tr>
<tr>
<td>Villagers would like to keep tourism a side business</td>
</tr>
<tr>
<td>Tourist numbers are to be kept low so that guests can integrate into the current village life</td>
</tr>
<tr>
<td>Villagers do not want to build new infrastructure or accommodation just for tourists</td>
</tr>
<tr>
<td>Villagers want to host tourists in their homes and see tourists as friends or family members</td>
</tr>
<tr>
<td>Villagers like to share their culture, traditions, religion and everyday lives with tourists</td>
</tr>
<tr>
<td>Villagers are willing to interact with tourists, even if they do not speak English</td>
</tr>
<tr>
<td>There are a few villagers who can speak English well and are willing to build a bridge between tourists and the local community</td>
</tr>
<tr>
<td>Villagers are proud of their village and have an interesting culture to share with tourists</td>
</tr>
<tr>
<td>Villagers have traditional creative industries such as pottery, weaving, music, dance, cooking, agriculture, arts, drama, sports, writing and wish to preserve them</td>
</tr>
<tr>
<td>Villagers like to let tourists participate in those activities while practicing them in their village</td>
</tr>
<tr>
<td><strong>Nice to have</strong></td>
</tr>
<tr>
<td>Villagers know about our culture, traditions and religion and can teach tourists about them</td>
</tr>
<tr>
<td>Villagers have knowledge about tourism and marketing and can target a particular niche market</td>
</tr>
</tbody>
</table>

Table 3: Criteria for villages for successful community-based creative tourism

There are different levels of how to embed creativity in a destination. Thus, if not all the above mentioned criteria are met, destinations can still be creative to a certain extent. The case of Rumah Desa shows that if, for example, activities are particularly set up for tourists to keep a firm line between professional and private lives of locals, some elements of creative tourism like ‘active participation’ (not in the genuine but in the simulated life of locals) can still be incorporated. However, the destination should define how far they wish to engage in creative tourism and should clearly communicate these differences to tourists through their marketing.
The main criteria for a high level of creativity are a high willingness to interact with tourists and let guests participate in and teach them about the locals’ everyday lives, including cultures, traditions and religion. This requires that locals are very open-minded and like to share their culture with tourists. Therefore, villages are advised to firstly inform the whole community about the concept, all its advantages and disadvantages as well as expectations towards locals. Secondly, possible criticism and concerns should be clarified and the concept only implemented if agreement of the villagers is obtained that they are interested in interaction and sharing their private lives. Such a process is only possible if the tourism developers are empathetic and enthusiastic and interested in the well-being of the whole community. Further, a strong community cohesion and organization of the village is required. In Bali, communities are small and the social life organized in ‘banjars’ [lowest administrative structure, like a neighbourhood council] where each family is represented. The banjars meet at least monthly and take decisions together based on unanimous agreement. Presence is mandatory and ‘no shows’ are punished with a fine. The banjars also collect money for temple ceremonies or organize temple renovations. Tourism committee members told the researcher that the topic was discussed several times in the banjars before tourism was established. Thus, the advice given works in Balinese villages but might differ in other cultural contexts. For example, cultures that do not have such an organized structure and regular meetings with all community members might instead simply vote and uphold a majority decision.

<table>
<thead>
<tr>
<th>What</th>
<th>Check if vision and resources of villages match characteristics of community-based creative tourism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who</td>
<td>Tourism committee leader of villages</td>
</tr>
<tr>
<td>When</td>
<td>Before starting with creative tourism, first step of the development process</td>
</tr>
<tr>
<td>Priority</td>
<td>Very important, because it forms the basis of a successful development</td>
</tr>
<tr>
<td>How</td>
<td>1) Meeting of tourism committee to discuss criteria table -&gt; indicate possible challenges and external support needed to reach all criteria, if ok: 2) Meeting of tourism committee and village leaders -&gt; presentation what is creative tourism, possible positive and negative effects, discussion of criteria, if ok: 3) same as 2) but with all villagers and including Q&amp;A session and optionally a leaflet to take home with all information 4) second meeting with villagers after about a week ‘thinking break’ to make decision</td>
</tr>
<tr>
<td>Resources</td>
<td>- meeting room for 1) and 2); community assembly hall for 3) and 4)</td>
</tr>
<tr>
<td>needed</td>
<td>- knowledge and understanding of creative tourism, criteria table, possible positive and negative effects, first ideas of how creative tourism could be implemented in the village</td>
</tr>
<tr>
<td>KPIs</td>
<td>1) number of criteria fulfilled -&gt; all should be achievable for ‘GO’ to 2)</td>
</tr>
<tr>
<td></td>
<td>2) same as 1) and positive echo of village leader for ‘GO’ to 3)</td>
</tr>
<tr>
<td></td>
<td>3) same as 1) and positive echo of villagers; villagers understand basics of CT</td>
</tr>
<tr>
<td></td>
<td>4) positive vote : villagers agrees on creative tourism</td>
</tr>
</tbody>
</table>

Table 4: Destination development advice: check if vision and resources of villages match characteristics of community-based creative tourism

A second point to emphasize is the concept of carrying capacity. Community-based creative tourism requires tourism to remain small scale to maintain the normal everyday life besides tourism. Furthermore, by limiting demand slightly higher prices for the experience can be justified. For this reason, it is recommended that villages define a limit to the number of tourists per day. It is advised to define this limit based mainly on the number of inhabitants, but also on the physical size of the village, the size of creative industry and the number of people who speak English. A relatively high ratio between tourists and locals is suggested, i.e. that there are many locals per tourist. Based on the examples given in the finding themes ‘risk of tourist arrivals overshadowing the authentic way of life as the tourism product’ and ‘barriers to interacting in a meaningful way’, one tourist per ten local families seems to be a reasonable ratio. This ratio would mean that a
A village with 200 families should host a maximum of 20 tourists at any time. This is, for example, the number a villager in Kemenuh stated as reasonable to not disturb normal village life.

The limit can be controlled by a centralized management and booking system in the village or even for the whole of Bali. Villages are encouraged to cooperate and distribute excessive demand to other villages. A study of Chang et al. (2014) revealed that many tourists who visit creative tourism destinations will also visit other creative destinations. Hence, he suggests them to cooperate with each other as a way to attract tourists. For example, Jasri had to turn down a request from a group of 400 people because they had not enough rooms and recommended the group go to the neighboring town of Candidasa which is more touristic. However, if there had been a system in place to distribute the group, for example to 20 different villages, the group would have had a more authentic stay and several villages could have profited. Word of mouth among the group could have motivated the guests to visit some of the other villages in the future.

<table>
<thead>
<tr>
<th>What</th>
<th>Define a limit to the number of tourists per day</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who</td>
<td>Tourism committee leaders, committee member responsible for bookings</td>
</tr>
<tr>
<td>When</td>
<td>Early development stage before product development and marketing launch</td>
</tr>
<tr>
<td>Priority</td>
<td>High, particularly when excess demand is expected</td>
</tr>
</tbody>
</table>
| How                           | 1) calculate the limit based on number of inhabitants, size of village, size of creative industry, number of people who speak English  
2) communicate limit in marketing and request accommodation pre-booking  
3) control limit by centralized booking system (all bookings over committee)  
4) cooperate with responsible of other villages to distribute excessive demand |
| Resources needed              | 1) one committee meeting of one hour to define limit  
2)–4) one committee member responsible for bookings, depending on demand and booking channels 1–8 hours work per day |
| KPIs                          | – high ratio between tourists and local families (at least 1:10)  
– high level of interaction between locals and tourists  
– many more locals than tourists are seen on the streets |

Table 5: Destination development advice: define a limit of tourists per day

On the supply side it is recommended to have only a very low number of full time employees in tourism, but also many villagers occupied part time besides their normal profession. Villagers in Bali often have different jobs or mandates and are thus used to having several jobs. Many villagers emphasized that they enjoy working in tourism and that it is ‘easy work’. For example, it is advisable to develop homestays in many different families which offer one room as a side business. The aim should be to give many villagers the chance to receive guests rather than have all rooms occupied every day; which would conflict with the idea of keeping tourist numbers limited. Therefore, an alteration cycle managed by a centralized booking system is recommended to allow a fair distribution of income and interaction with guests. Such a cycle is for example already in place in Penglipuran. However, this advice might not be acceptable for individualistic and competitive cultures where market forces distribute the demand.

<table>
<thead>
<tr>
<th>What</th>
<th>Distribute tourism supply as much as possible across villagers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who</td>
<td>Tourism committee leader, member responsible for HR, booking, accounting</td>
</tr>
<tr>
<td>When</td>
<td>Continuously during product development</td>
</tr>
<tr>
<td>Priority</td>
<td>High</td>
</tr>
</tbody>
</table>
| How                           | 1) create/educate many part time jobs in tourism e.g. part time guide, driver  
2) create products that integrate tourists in everyday/work life so only little time for guidance is required (e.g. help offering-making for ceremony, cook dinner)  
3) create homestays and provide training in many different families  
4) have a fair alternation system for booking of homestays, guides etc. |
| Resources needed              | 4) one committee meeting for 1 hour to define alternation system  
– job training for guides, homestay hosts, etc. (see external support)  
– accountant monitoring and reporting of income distribution among villagers  
– awareness of supply distribution during product development |
| KPIs                          | – high number of locals that receive side income from tourism  
– low number of locals that depend completely on tourism |

Table 6: Destination development advice: distribute tourism supply as much as possible across villagers
Furthermore, developing and fostering jobs in the creative industries is advised. For example, one committee member in Jasri suggested that pottery makers could be trained to extend their product range from traditional cooking pots, which are not in high demand anymore, to more creative products like ashtrays or candlesticks which can be sold to locals. These measures not only increase the cultural capital for tourism but also help to maintain declining traditional jobs. Moreover, locals do not become over-dependent on tourism, one of the many negative effects for communities (McGehee & Andereck, 2004).

<table>
<thead>
<tr>
<th>What</th>
<th>Enhance creative industries in villages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who</td>
<td>Tourism committee leaders, external support</td>
</tr>
<tr>
<td>When</td>
<td>Continuously</td>
</tr>
<tr>
<td>Priority</td>
<td>Medium, for villages that have already established basic tourism offer</td>
</tr>
<tr>
<td>How</td>
<td>– identify opportunities and future potential of creative industries in village &lt;br&gt;– organize external training e.g. for new products, new techniques, etc</td>
</tr>
<tr>
<td>Resources needed</td>
<td>1) one meeting with creative industries and tourism committee &lt;br&gt;2) external training, room for training, experts, material</td>
</tr>
<tr>
<td>KPIs</td>
<td>– growing number and income of people occupied in creative industry &lt;br&gt;– growing interest of locals and tourists in creative industries and products</td>
</tr>
</tbody>
</table>

Table 7: Destination development advice: enhance creative industries in villages

6.2.2. Marketing – Who is interested in the village and how can these tourists be reached?

Three elements are highlighted in terms of marketing: target marketing, distribution channels and differentiation. First, the target market needs to be defined clearly so that tourists’ expectations can be incorporated in the product development. Secondly, the selection of the right distribution channels plays an important role as it influences whether the right guests are attracted. Thirdly, differentiation is particularly significant when there are several villages applying a similar concept as is the case in Bali. Findings revealed that marketing is one of the biggest challenges for villages and it is suggested to enroll support from external stakeholders to implement the advice.

The first recommendation is to define the target market and its expectations. Depending on how much a village can and wishes to incorporate creative tourism, different expectations of the target market can be fulfilled in terms of involvement, interaction and adaptation. For example, a village with very limited financial resources is not advised to cater for tourists with a high expectation towards adaptation as they would require several high investments to live up to those expectations. Hence it is suggested that the definition of the target marketing is driven by the possibilities and willingness of the villagers to engage in creative tourism and supported externally, for example in the form of a workshop. It is advised that external stakeholders help villages to understand the expectations of their tourists.

<table>
<thead>
<tr>
<th>What</th>
<th>Define target market and expectations of target market</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who</td>
<td>Tourism committee leaders, responsible for marketing, external support</td>
</tr>
<tr>
<td>When</td>
<td>Early development stage before product development and marketing launch</td>
</tr>
<tr>
<td>Priority</td>
<td>High</td>
</tr>
<tr>
<td>How</td>
<td>1) identify willingness and possibilities of villagers to engage in creative tourism &lt;br&gt;2) define target market based on 1), understand expectations in a workshop &lt;br&gt;3) communicate expectations of target market to all villagers</td>
</tr>
<tr>
<td>Resources needed</td>
<td>1) discussion meeting with committee and villagers &lt;br&gt;2) workshop with external support (½–1 day) &lt;br&gt;3) assembly hall for village meeting, money for around 200 leaflets (optionally, 1 per family) to print and time to prepare it (2 hours)</td>
</tr>
<tr>
<td>KPIs</td>
<td>– committee and villagers have basic understanding of tourists expectations &lt;br&gt;– expectations of tourists are fulfilled (feedback form at end of stay)</td>
</tr>
</tbody>
</table>

Table 8: Marketing advice: definition of target market

A further advice is to focus more on free independent travellers (FIT) instead of only group package tours (GPT), especially if a high level of creative tourism is developed. FITs are characterized as more conscious travellers who avoid mass and package tourism. They spend...
money above average and wish to experience new ways of life through travelling (Gadling, 2010). As they customize their trip with an individualistic approach (Bonn et al., 2009) FITs are also more spontaneous and flexible and fulfill requirements of creative tourists very well. Furthermore, a higher level of interaction and participation and thus also learning can be achieved with FITs. An example of Rumah Desa shows that when a group of 200 tourists visited, interaction and participation was much smaller. On the other hand, when attracting groups it might be easier to reach a substantial number of tourists at once and generate income more efficiently. However, when targeting GPTs and FITs they should be separated from each other time-wise to, especially, fulfill the expectation of a more individual experience for FITs.

<table>
<thead>
<tr>
<th>What</th>
<th>Focus on free independent travelers (FITs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who</td>
<td>Committee member responsible for marketing and product development</td>
</tr>
<tr>
<td>When</td>
<td>Continuously during product development and marketing</td>
</tr>
<tr>
<td>Priority</td>
<td>High</td>
</tr>
</tbody>
</table>
| How  | 1) use distribution channels that target FITs (see distribution channels)  
       2) create products that target FITs (see product development) |
| Resources | – see distribution channels and product development |
| KPIs  | – numbers of bookings of FITs |

Table 9: Marketing advice: focus on free independent travelers

Thirdly, it is recommended to use distribution and promotion channels with which the defined target market can be reached. Currently, villages sell their products mainly through conventional travel agents. The problem is that the target market of such agents is mass tourism and thus does not conform to the target markets of creative tourism. FITs on the contrary mostly use the internet, friends and speciality providers as their information source (Gadling, 2010). FITs book directly through suppliers and online without visiting travel agents or tour operators (Kotler et al., 2003). Therefore, it is highly recommended to use online marketing for promotion as well as e-commerce as distribution channels. Both have the advantage of wide international exposure at low cost. What is needed however is reliable internet access. All visited villages in Bali had internet access; nevertheless, for more remote or less developed communities this might be a challenge and would therefore be considered a priority for external organizations to support.

Davison et al. (2005, p.1396) studied the suitability of e-commerce in community-based tourism and notes that “e-CBT targets an important market segment in the rich countries, consisting of individual travellers for whom travel is an essential component of their life-style and who seek new and authentic experiences that are not directed towards a mass market.” There is a range of specialised booking platforms such as ‘I like local’ or ‘homestay.com’ which address alternative forms of tourism. Also platforms which are based on the principle of the sharing economy like AirBnB could be used. Yet, as for traditional travel agents, online booking platforms levy high commissions of up to 30% (Davison et al., 2005). For example, homestay.com retains 15% of the price. Hence, controlling terms and conditions of the platforms are highly recommended. Some booking platforms particularly geared to community-based tourism such as ‘I like local’ do not charge any commissions. However, they add a service fee of 10–20% (I like local, 2015) to the total price. As tourists might compare prices, it is important to have consistent pricing at different booking platforms by taking into account all commissions and service fees when defining prices.

<table>
<thead>
<tr>
<th>What</th>
<th>Use e-commerce for distribution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who</td>
<td>Committee member responsible for marketing and booking</td>
</tr>
<tr>
<td>When</td>
<td>Continuously (daily or weekly)</td>
</tr>
<tr>
<td>Priority</td>
<td>High</td>
</tr>
</tbody>
</table>
| How  | 1) subscribe in specialized online booking platforms (I-likelocal.com, homestay.com)  
       2) check terms and conditions of commissions and service fee  
       3) adapt prices according to commissions and service fees  
       4) check and process bookings from these platforms daily |
| Resources needed | – smart phone, tablet or computer, internet access  
                  – staff that speaks English and is familiar with online booking platforms (or alternatively...
### 6. Conclusion and Recommendations

Besides selling products via e-commerce, it is also recommended to promote the destinations using online marketing tools. WOM is a very important information source for FITs (Gadling, 2010; Bonn et al., 2009), and thus the use of review platforms and social media such as TripAdvisor or Facebook are advised. Most of such tools are free and relatively easy to use and therefore a good opportunity for villages with little financial resources to reach a large target audience. A further advantage of online marketing is that it is more dynamic and can react better to the spontaneous nature of creative products. However, social media and review platforms not only spread positive but also negative WOM very quickly. Thus, locals are strongly recommended to know how to handle negative comments so that they can respond appropriately. Furthermore, social media lives from interactivity and thus time is needed to keep the sites up-to-date.

### Table 10: Marketing advice: e-commerce for distribution

<table>
<thead>
<tr>
<th>What</th>
<th>Use online marketing tools for promotion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who</td>
<td>Committee member responsible for marketing and booking</td>
</tr>
<tr>
<td>When</td>
<td>Continuously (daily or weekly)</td>
</tr>
<tr>
<td>Priority</td>
<td>High</td>
</tr>
<tr>
<td>How</td>
<td>1) subscribe in social media/review platforms like Facebook, Twitter, TripAdvisor, 2) weekly update pictures, posts and destination information 3) engage with customers through discussions, voting, competitions 4) publicize special offers/promotions over social media 5) promote the use of social media on-/and offline to your customers 6) encourage and remind customers (e.g. via Facebook, email) to write a review 7) respond appropriately and timely to reviews and comments of customers 8) integrate insights from reviews into current business practices</td>
</tr>
</tbody>
</table>

| Resources needed | – smart phone or computer, internet access – staff that speaks English and is familiar with social media and knows how to answer to customer complaints (or alternatively training from external support) – 1–4 hours per week – approval form of customers for uploading pictures on social media |

| KPIs | – number of likes/comments/followers on Facebook/Twitter – number of reviews on TripAdvisor, high response rate on TripAdvisor |

### Table 11: Marketing advice: online marketing for promotion

If offline distribution and promotion tools are to be used besides e-tourism, it is advised to select specialised travel agents that sell and support specifically alternative forms of tourism and target individual travellers. An example for such a travel agent in Bali could not be found by the researcher; consequently it remains questionable whether travel agents are a suitable distribution channel. Another recommendation is to use Lonely Planet which is another information source of FITs (Gadling, 2010). For example, in their guide book ‘Southeast Asia on a Shoestring’ (Lonely Planet, 2014) some community-based tourism projects are highlighted (e.g. in Cianjur, Indonesia or in Chi Phat, Cambodia). According to the researcher’s personal experience there were several tourists visiting those communities after they read about it in Lonely Planet. It has to be noted though, that if the marketing over the suggested channels is successful, a wide audience can be reached. This implies that a system to limit tourism numbers has to be in place beforehand and it has to be clearly communicated that tourist numbers are limited and pre-booking is required.

### Table 12: Offline marketing: specialized travel agents, Lonely Planet

<table>
<thead>
<tr>
<th>What</th>
<th>Offline marketing: specialized travel agents, Lonely Planet</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who</td>
<td>Committee member responsible for marketing and booking, CoBTA</td>
</tr>
<tr>
<td>When</td>
<td>When online marketing does not bring enough bookings</td>
</tr>
<tr>
<td>Priority</td>
<td>Medium, for villages that have already established basic tourism offer</td>
</tr>
</tbody>
</table>
A third set of advice in marketing concerns differentiation. Villages in Bali often show their uniqueness in comparison to mass tourism, for example pointing out the fresh air in their village or the rice field trekking. However, as these are attributes which nearly every Balinese village has, more emphasis must be put on the uniqueness of every single village. For example, Blimbingsari is the only protestant community of Bali and the village is very close to the only Balinese national park. Such unique attributes are advised to be used for the promotion. Another way of differentiating the villages is by their level of involvement in creative tourism. It is advised to communicate to the tourists that there are different levels of interaction, participation and adaptation in different villages. In this way, different kinds of creative tourists can be targeted by different communities. For example, Rumah Desa which adapts their experience more to tourists can differentiate itself by this characteristic and target those guests who seek more adaptation, while Jasri can emphasis on experiencing a more authentic way of life which includes more basic standards. Due to the many different meanings and understandings of ‘authentic’, it is advised not to use this term for marketing. ‘Experiencing the local way of life’ instead delivers a clearer message and tourists’ expectations with different understandings of authenticity will be met.

However, some villages have the same level of creative tourism and not every village has uniqueness. For example, the region around Kemenuh is well known for its unique woodcarving business. However, several villages engage in tourism and thus need to find another basis for differentiation. This study has shown that differentiation in this case is mainly based on intangible attributes such as interaction with locals and spontaneous activities. Therefore, it is recommended to put emphasis on those people involved in tourism who largely contribute to the uniqueness of the experience. For example, one Banjar of Kemenuh introduces some of their villagers on their homepage with picture, age and profession (Bali Budaya, 2015). This is a good example of showing the unique possibilities for tourists to interact with these people. The idea could be extended by including other facts interesting to tourists such as hobbies or a short personal story. Furthermore, associations keen on interacting with tourists like theatre groups, Gamelan orchestras, dance groups or sports groups can be included.

<table>
<thead>
<tr>
<th>What</th>
<th>Differentiate your village compared to other villages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who</td>
<td>Committee leaders and committee member responsible for marketing</td>
</tr>
<tr>
<td>When</td>
<td>In the beginning, before marketing is launched, continuously checked</td>
</tr>
<tr>
<td>Priority</td>
<td>High, especially when many other villages have a similar offer</td>
</tr>
<tr>
<td>How</td>
<td>1) identify uniqueness in terms of natural and cultural elements through workshop with external support and base marketing on it 2) communicate level of interaction, participation and adaptation through marketing 3) include pictures, information and stories of villagers and cultural/sports associations on website, social media, online booking platforms</td>
</tr>
<tr>
<td>Resources needed</td>
<td>1) understanding of uniqueness and knowledge of competitors (external support) 2) decent English to formulate marketing text 3) one week to gather information and picture of villagers and associations, one day to upload information online</td>
</tr>
<tr>
<td>KPIs</td>
<td>– villagers and tourists know uniqueness of village compared to other similar villages – tourists visit although they have visited other similar villages</td>
</tr>
</tbody>
</table>

6.2.3. Product development – How can creative tourism be implemented in communities?
It is recommended to develop products based on the general destination vision and the expectations of the target market discussed in the previous sub-chapters. Four topics of advice are presented: content of products in terms of cultural as well as human resources, scheduling
and packaging of products and handling of different expectations. The focus of products is on activities, but food and beverages, accommodation and transportation are also considered.

The content of activities in community-based creative tourism can be simple and is based on everyday activities of locals. To generate ideas for possible products, communities are advised to brainstorm all activities they perform in their professional as well as private lives. Table 14 provides some ideas of cultural capital which can be used for creative products. As these activities are performed in the village on a regular basis with or without tourists, no additional resources are needed to transform them into tourism products. Hence, even if some activities are selected only by a few tourists, they can be offered without any loss of resources. In that sense, it also does not matter if communities do not know exactly what is interesting to tourists as they can adapt the offer using a trial and error strategy – by replacing those activities which do not appeal to tourists with others without significant loss of resources.

<table>
<thead>
<tr>
<th>Category</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Professional life</td>
<td></td>
</tr>
<tr>
<td>Farming</td>
<td>rice field activities, plantations, chicken farms, cows, pigs, etc.</td>
</tr>
<tr>
<td>Handicraft</td>
<td>weaving, wood carving, stone carving, painting, etc.</td>
</tr>
<tr>
<td>Home industries</td>
<td>candies/ drinks, coconut oil/milk/Kobra, brown sugar, black/gold smith, etc.</td>
</tr>
<tr>
<td>Other</td>
<td>fishing, taking guest to the office, school visits, etc.</td>
</tr>
<tr>
<td>Social events</td>
<td>Temple cleanings, cock fights, Sunday morning market etc.</td>
</tr>
<tr>
<td>Hobbies</td>
<td>Sports activities in the villages like group fitness, volleyball, traditional dance and gamelan practices, etc.</td>
</tr>
<tr>
<td>Religion</td>
<td>Offering making, temple festivals, festival decoration (e.g. Penjors)</td>
</tr>
<tr>
<td>Cultural events</td>
<td>Dance performances, theatre performances, concerts, etc.</td>
</tr>
<tr>
<td>Household</td>
<td>Cooking, washing clothes in the river, shopping at traditional market, local stores, etc.</td>
</tr>
</tbody>
</table>

Table 14: Cultural capital for community-based creative tourism products

The limits to offering such activities are those defined by the community, e.g. due to cultural and privacy reasons or traditional gender roles. Therefore, during the brainstorming of the activities, the willingness of locals to let tourists participate in those activities should be defined. For example, if guests are allowed to take part in the weekly dance practice, all members of the dance group should be willing to welcome guests regularly. If this requirement is not fulfilled the group could decide to set up an extra lesson in which tourists and those locals who like to share their dancing can join. The social and cultural norms on which those limits are based should be communicated to the tourists before or upon arrival (Boonratana, 2010). For example, a ‘code of conduct’ can be included in the booking confirmation and explained again to the tourist by his guide on arrival. In this way, guests know the limits and are encouraged to behave accordingly.

To provide an authentic experience in the meaning of showing everyday life, it is further advised to include the traditional as well as the modern and show the tourist how traditions are developing through advancement of the communities. A good example is a performance of orphans for the farewell of volunteer tourists from Germany visited in Blimbingsari. The children showed several dances including traditional, modern Indonesian style and modern western style dancing.

In terms of human resources, the aim of community-based creative tourism is to create products in a way that as many locals as possible can be involved part time. In this way, the current village life can be maintained without the tourism industry taking over, a wish expressed by many villagers. Furthermore, villagers would not become over-dependent on tourism and be more resilient to external events. Thus, a low number of tourists per guide is recommended so that many villagers can benefit and the ration between locals and guests remains high. If groups are welcomed it is suggested to spread the participants among locals and homestays to ensure interaction with locals and a fair distribution of income among community members. A challenge to this advice may be a lack of English-speaking locals. A way to overcome this potential obstacle could be to create products which include pupils learning English. Many villagers stated that they...
wish pupils to interact with tourists to practice their English. In this way, not only do the pupils benefit, but also a higher level of interaction for tourists can be achieved. An example is provided by the community-based tourism project in Cianjur, Indonesia, experienced by the researcher. Tourists could visit the Sunday morning market with guides who are also teachers. Their pupils were invited to join the market visit to talk to the tourists. In this way, the pupils could practice their English and the ratio of locals per tourist could be increased, creating an intercultural and interactive atmosphere, enjoyable for both, locals and tourists.

As tourists participate in everyday life activities of locals, no professional teachers are necessary. For example, any local who can teach locals to dance is equally able to teach a tourist to dance. Furthermore, as locals learn traditionally through watching, copying or the teacher guiding them through the dance, English language skills are not essential for every local but only for those who act as facilitators between the local community and the guests. For example, the guest can be brought to the local dance practice by his English-speaking local guide who explains the guest what will happen and provides some background of the dances. If the tourist feels comfortable, the guide can leave and pick him up at the end of the practice. In that case, it is suggested to give the tourist a sheet with some useful sentences translated from English into Balinese like ‘can you repeat again’, ‘I need to go to the toilet’, ‘I have pain here’, ‘please call my guide’, ‘I would like to go home’. This gives a basis for communication and allows the tourist to learn some Balinese. If communication does not work this way, there should be an ‘emergency plan’ e.g. one guide reachable by phone in case of emergencies as it is the case in Jasri. Being reachable anytime seems to work well in Bali. Locals are very eager to help each other; for example, when the researcher arrived in Blimbingsari and did not know where to go, she was approached by the first passer-by who immediately made some phone calls and five minutes later two English-speaking tourism committee members picked her up and accompanied her to the host family.

<table>
<thead>
<tr>
<th>What</th>
<th>Develop creative activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who</td>
<td>Committee leaders and members responsible for product development</td>
</tr>
<tr>
<td>When</td>
<td>Early development stage and continuously to improve and extend offer</td>
</tr>
<tr>
<td>Priority</td>
<td>High, as it is the core of the destination offer</td>
</tr>
<tr>
<td>How</td>
<td>1) brainstorm ideas (table as help) and identify interested villagers (in 2)</td>
</tr>
<tr>
<td></td>
<td>2) define limits due to culture, privacy, gender with all villagers (assembly) and each</td>
</tr>
<tr>
<td></td>
<td>involved villager (meeting) and design products within limits</td>
</tr>
<tr>
<td></td>
<td>3) communicate limits and its reasons (social and cultural norms) to visitors e.g.</td>
</tr>
<tr>
<td></td>
<td>include ‘code of conduct’ in booking confirmation and arrival information</td>
</tr>
<tr>
<td></td>
<td>4) include tradition and modern in activities, explain tourist how culture evolves</td>
</tr>
<tr>
<td></td>
<td>5) for activities where tourists participate in locals everyday life (e.g. weekly dance</td>
</tr>
<tr>
<td></td>
<td>practice), explain locals expectations of tourists and locals’ role</td>
</tr>
<tr>
<td></td>
<td>6) for guided tourist activities (e.g. village tour): low number of tourist per guide (1-4</td>
</tr>
<tr>
<td></td>
<td>tourists); number of locals can be increased e.g. by involving English-learning pupils</td>
</tr>
<tr>
<td></td>
<td>in their free time to practice and interact with locals</td>
</tr>
<tr>
<td>Resources needed</td>
<td>1) 2-4 hours for committee meeting, knowledge of activities in village</td>
</tr>
<tr>
<td></td>
<td>2) community assembly hall, 2-3 hours for meeting, 1 hour preparation, 1 hour</td>
</tr>
<tr>
<td></td>
<td>meeting with each involved villager or group e.g. pottery/dance group</td>
</tr>
<tr>
<td></td>
<td>3) one day for text, decent English, optionally cost for printing arrival info</td>
</tr>
<tr>
<td></td>
<td>4) knowledge of how culture has evolved over time</td>
</tr>
<tr>
<td></td>
<td>5) knowledge of expectations, cultural differences (external support), 1 hour training</td>
</tr>
<tr>
<td></td>
<td>and regular feedback session after tourists have participated</td>
</tr>
<tr>
<td></td>
<td>– local guides who speak decent English and can accompany tourists to all activities,</td>
</tr>
<tr>
<td></td>
<td>explain about activities (locals of activities do not necessarily need to speak English)</td>
</tr>
<tr>
<td></td>
<td>– sheet for tourist with useful sentences to communicate with locals during activities</td>
</tr>
<tr>
<td>KPIs</td>
<td>– Broad range of different activities</td>
</tr>
<tr>
<td></td>
<td>– Activities show everyday/work life of villagers and show traditional/modern</td>
</tr>
<tr>
<td></td>
<td>– Locals and tourists know limits of interaction and behave responsibly</td>
</tr>
</tbody>
</table>

Table 15: Product development advice: develop creative activities

Creative Tourism in Bali’s Rural Communities
In terms of accommodation it is recommended to offer homestays in families that are interested in interacting with tourists. As creative tourists come to experience the authentic way of life, not much adaptation is required. According to Boonratana (2010, p.288) hosts should “provide basic, but clean, beddings to visitors in a corner or a room within their homes”. Hence, the living conditions for the guest should be about the same as for the host and luxury items like air conditioning are not a prerequisite. Thus, the major investments to be made are for beds and bedding which is recommended to be supported financially, as was the case in some Balinese villages through CoBTA. In the case of food and beverages, as guests are looking for traditional cuisine, it is advised to let them eat and cook with the family. As an alternative, they can also be shown local restaurants – a good example was experienced in Kemenuh where the host took the researcher on a little village tour showing her all the warungs [small local restaurant] explaining where she can eat which food. It is not recommended to set up restaurants or menu items particularly for tourists if tourists with expectations of low adaptation are targeted.

It is recommended to emphasise cleanliness in places where food and beverages are served to tourists, as European guests generally have more sensitive stomachs. For example, as it is suggested that activities take place at local’s homes, it is recommended to train hosts about food hygiene and to have regular quality checks from the village tourism committee. The same applies to local warungs which are visited by tourists. On the other hand, it is also advised to sensitize tourists on how to minimize the risk of food poisoning e.g. by not drinking tap water or selecting warungs which are recommended by locals and have a high customer turnover. Particularly in small restaurants or street food stands, the kitchen and its level of cleanliness are often visible, making it easier for tourists to judge the hygiene. Furthermore, locals are also not exempt from stomach problems, and thus often know which warungs are to be recommended and which not.

<table>
<thead>
<tr>
<th>What</th>
<th>Develop homestays and eating options including quality check</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who</td>
<td>Committee leaders and members responsible for product development</td>
</tr>
<tr>
<td>When</td>
<td>Early development stage and continuously to improve and extend offer</td>
</tr>
<tr>
<td>Priority</td>
<td>High, as it is the core of the destination offer, especially for overnight stays</td>
</tr>
</tbody>
</table>
| How  | 1) identify families that are interested in interaction and have a spare room  
2) pre-check cleanliness according to set criteria and control regularly  
3) explain locals their role; expectations and cultural differences of tourists  
4) family prepares sleeping option, clean bedding -> again cleanliness check  
5) preferably, offer guest to eat (and cook) with the family (see cleanliness)  
6) alternatively/additionally, show the guest local warungs e.g. on a village orientation tour, explaining where what food is offered  
7) local warungs need no adaptation, English is not required (see cleanliness) |
| Resources needed | 1) registration process for homestays, information to locals (village assembly)  
2) develop ‘quality criteria”; system how to check regularly (external support), 30 minutes per homestay in beginning and each time 15 minutes before guest arrives  
3) knowledge about cultural differences, expectations (external support)  
4) spare room of families, money for mattress or bed, clean bedding sheets (if necessary, external financial support or options for micro credits)  
5) more ingredients (paid by guest at the end of stay or prepaid in package)  
6) half an hour guidance (or part of village tour in beginning of stay)  
7) as in 2) and regular check (15 minutes per warung, approx. every 3 months) |
| KPIs | – Tourists eat and sleep like locals  
– Tourists know about eating options in village and/or can eat with family  
– High level of (non) verbal interaction between local and guest in homestays |

Table 16: Product development advice: homestays and eating options

When packaging activities, it is advised to not only offer packages but also individual activities. This requires pricing and describing every activity so that the tourist can create his customized combination as desired by FITs (Bonn et al., 2009). Furthermore, it is suggested that activities are not specifically scheduled for tourists, but available to guests anytime when they take place for locals; this needs to be clearly communicated. As creative tourists are expected to spend more
time in the villages than conventional tourists it does not matter if a particular activity is not available every day. Rather the tourist is expected to take part in those activities which are taking place in the everyday life of locals which tourists come to discover. Therefore, it should also be possible for guests to book the activities spontaneously once they arrive in the village.

It is recommended to communicate a rough schedule of regular village activities (e.g. ‘dance practice with villagers every Wednesday; cooking every night at your homestay’) as well as special events (e.g. dates of temple festivals) in which tourists are welcome to participate. In this way, a tourist can plan his stay accordingly if he seeks to engage in a particular activity. The communication for pre-informing the guest is suggested to be done over online distribution channels like the homepage or Facebook and should be updated regularly to be accurate. Once the guest arrives in the village it is advised to provide him with an information booklet in which all possible activities including description, availability (date/day/time), duration, requirements and prices are listed. Activities which are for free – like ‘helping to make offerings in the homestay’ – can also be listed and marked accordingly. The booklet can also be complemented with the code of conduct mentioned earlier and some general information about the village.

As no adaptations should be made for tourists, host communities are not advised to transform ceremonies or rituals for tourists into economic goods (commoditization), particularly if they are sacred (Boonratana, 2010). Thus, if a sacred ritual is only performed every two years, villagers are highly recommended to keep it this way even though the destination would become more attractive for tourists if the ritual were performed more regularly. The advantage is that the scarcity of this event can be used to give tourists a reason to return and to increase prices during popular, rare events in case higher demand is observed.

If packages or activities particularly for tourists are offered, it is still advised to leave room for spontaneity to adapt planned activities to the local life. The rice field trekking of Jasri, which is advertised as ‘including farming activities’, is one such example. To make the experience as authentic as possible, the guide checks the day before the tour which activities are performed by the farmers on the field and asks them if they are willing to receive some tourists. According to the guide in Jari, there are many farmers who enjoy receiving tourists and therefore it is not a problem to find some activities for tourists. The guests then have the possibility to engage in those activities which are currently performed by the farmers. This not only has the advantage of a more authentic experience, but it also provides incentives to tourists to return at another time or to visit a different village to participate in other farming activities.
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layout, printing of booklet, money for printing
1c) booklet ready in homestays or information centre where tourists arrive
2) advanced knowledge of packaging
3) 3 hours to create schedule and upload online
3a) 30 minutes per week to check and update online information

KPIs
- Tourists pre-book accommodation and can book activities and meals on arrival
- Tourists are informed about all possible activities and their prices
- Tourists know in advance about scheduled activities and special events

Table 17: Product development advice: packaging, pricing and scheduling

As a consequence of the tourists’ self-made packages, transportation is also advised to be offered in different ways. If tourists do not book a package including transportation they should be able to either book private transportation to the village, or to get information on how to reach the destination by public transportation or by own means. In Bali many FITs travel around by rented scooters and as many villages are easily and quickly accessible it is recommended to offer a route description or put some signs for tourists arriving individually.

<table>
<thead>
<tr>
<th>What</th>
<th>Develop transportation options</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who</td>
<td>Product development, Marketing</td>
</tr>
<tr>
<td>When</td>
<td>During product development and continuously to adapt if necessary</td>
</tr>
<tr>
<td>Priority</td>
<td>High, needed to bring tourists to village</td>
</tr>
</tbody>
</table>
| How  | 1) offer private transportation with local driver (car or motorbike)  
2) if available, give information about public transportation  
3) if possible, offer route description for individual transportation and if necessary put signs to find the village/information centre in the village  
4) detailed information of all options in distribution channels and booking confirmation |
| Resources needed | 1) local driver, car or motorbike, prepay fuel (paid in the end by tourist)  
2) public transportation to/ close to your village  
3) no dangerous roads, easy access, material for signs, 4 hours to make/set signs up  
4) 2 hours to get, write and upload information, decent English |
| KPIs | – Tourist knows about different options of transportation  
– Tourists do not get lost when taking public or individual transportation |

Table 18: Product development advice: transport options

While it is suggested to define the target market in terms of level of adaptation, learning, participation and interaction and design products accordingly, it is further recommended to give tourists different options to cater for different needs within the target market. For example, the tourist can be offered to eat like the locals with their fingers or to receive a spoon. In the same way, he could decide between a western or local breakfast depending on how much adaptation he wishes. It is recommended to inform the tourist which is the authentic experience and how it can be changed for his convenience. Furthermore, activities can be designed for different levels of learning, e.g. besides the classical village tour where the tourist can try pottery making once, longer workshops could be offered for specialized interest where tourists can learn the skills more in depth. Such workshops however, require advanced English skills of locals and might need some initial investment like pottery wheels and extra material for the guests to practice. Therefore, developing advanced activities specializing in teaching a particular skill is advised only to villages which have already some experience with tourists and earned some money through the industry which could be re-invested to extend the offer without external support.

<table>
<thead>
<tr>
<th>What</th>
<th>Include choices for tourists in terms of level of adaptation, learning, interaction</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who</td>
<td>Committee member responsible for product development</td>
</tr>
<tr>
<td>When</td>
<td>During product development or later to enhance offer</td>
</tr>
<tr>
<td>Priority</td>
<td>Medium, ‘advanced’ recommendation for more experienced villages</td>
</tr>
</tbody>
</table>
6. Conclusion and Recommendations

How

1a) Know about different levels of adaptation, e.g. by asking tourists during their stay or with a feedback form in the end what they liked, what they would have liked differently
2a) offer choices based on these differences, e.g. give ‘local’ option (e.g. spicy breakfast) and ‘tourist’ option (e.g. bread for breakfast),
2c) clearly communicate what is authentic and what the choices are

1b) Know about different levels of learning and special interests of tourists (e.g. pottery, weaving), e.g. looking for special interest tourism travel agents, special interest blogs
2b) train locals about how to teach these activities to tourists, buy material necessary
3b) offer/market special interest courses, e.g. one day pottery course

1c) Know about different levels of desired interaction of tourists with locals e.g. by asking tourists during their stay or with a feedback form in the end what they liked, what they would have liked differently in terms of interaction
2c) offer products with more or less interaction e.g. homestays with/without English speaking host
3c) communicate these different choices clearly (e.g. for each product that can be booked indicate the level of interaction on a scale from 1 – 5)

Resources needed

1) in-depth knowledge of target markets and sub-segments, in-depth knowledge of cultural differences e.g. from some years of experience with tourism, tourism education or external support, feedback form
2b) trainer, room and material for training, money to finance the training
3b) advanced English skills, initial investments for material and infrastructure (e.g. re-investing profits from past tourism activities), knowledge of more specified marketing to target special interest tourists
2c) English speaking hosts

KPIs

– Tourists have choices and know about them
– Satisfaction of tourists (feedback at end of stay)

Table 19: Product development advice: include choices in terms of adaptation, learning, interaction

6.2.4. External support – How can external stakeholders facilitate rural creative tourism?

The need of external support has been mentioned in previous sub-chapters and is described more in depth in this section regarding training on the concept of creative tourism, sharing knowledge of culture, training on online marketing, and marketing of Bali as creative tourism destination. External support for villages is necessary mainly due to limited knowledge and financial resources of communities. As activities are based on what locals normally do, no training is necessary on how to perform those activities. Similarly, as tourists come to experience the locals' everyday life a more natural and less service-oriented environment as for example in hotels is required. Therefore, emphasis should not be given on how to serve guests properly but rather on how to welcome and teach tourists. Hence, training which facilitates interaction and decreases interaction barriers is suggested. This includes English skills for the community facilitators/guides as well as intercultural themes showing locals in what ways western culture differs to their culture. Furthermore, as community-based creative tourism does not require large investments or infrastructure, only minor direct financial support is recommended (e.g. beds for homestays) and more emphasis given to extending the creative industries. Once the village is ‘ready’ to receive tourists, support is recommended to focus primarily on marketing.

In the development phase, it is recommended to train villagers about the concept of creative tourism and its implications for practice. The knowledge of the tourism industry of villagers is often limited to their working experiences in South Bali or on cruise lines and does not include alternative forms of tourism. Findings illustrate that the locals’ imagination of tourists’ expectations does not match creative tourists’ expectations. Villagers often believed that they need a high level of adaptation to attract international tourists. One committee member in Blimbingsari had the following concern when discussing the suitability of creative tourism for his village: “For my village? I think good concept, but I have a question to you: is it a good concept for the guest? I think, I mean, the guest like that?” Creative tourism is indeed not appealing to everyone; it is a concept for a small niche market. However, the advantage of this small target market is that these tourists are generally willing to stay longer and return in the future. On the other hand, it is also

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more difficult to target these tourists, particularly with limited marketing knowledge. Thus, the knowledge of locals about alternative forms of tourism, the difference to mass tourism and the target market is recommended to be strengthened. The trainings should further enable locals to understand their role as teacher rather than servant and recognize their equal power compared to tourists and thus become more comfortable to interact.

<table>
<thead>
<tr>
<th>What</th>
<th>Provide training about creative tourism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who</td>
<td>External organizations e.g. CoBTA in Bali</td>
</tr>
<tr>
<td>When</td>
<td>Initiation phase when destination development starts</td>
</tr>
<tr>
<td>Priority</td>
<td>High</td>
</tr>
</tbody>
</table>
| How                   | 1) one day workshop for tourism committee leaders (train the trainer)  
                         2) explain concept of creative tourism, show differences to mass tourism  
                         3) explain expectations of tourists and what it means for tourism in the village  
                         4) explain ‘teacher’ role of local rather than ‘servant’ role  
                         5) explain cultural differences between western tourists and locals |
| Resources needed      | – person with knowledge about creative tourism in villages, expectations of target market, role of locals who speaks Indonesian/Balinese (personnel cost)  
                         – 1 day for organization of workshop: room (rental costs), invitations, etc.  
                         – 1 week preparation of workshop and workshop material (material costs) |
| KPIs                  | – Tourism committee leaders understand the concept of creative tourism |

Table 20: External support: training about creative tourism

To provide a high learning effect for tourists, it is advised to make local knowledge about the culture, traditions and religions available to villagers. Some villagers stated that they currently learn through Google, indicating that the quality of knowledge could be increased when sharing local knowledge is enabled. Furthermore, the extension of the creative industry can be supported by organizing specific workshops with local experts from the creative industry and villagers from the traditional industries. For example, a workshop could focus on creative pottery products.

<table>
<thead>
<tr>
<th>What</th>
<th>Sharing knowledge about culture and traditions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who</td>
<td>Local organizations e.g. CoBTA in Bali, universities</td>
</tr>
<tr>
<td>When</td>
<td>Continuously, starting before first tourists are received</td>
</tr>
<tr>
<td>Priority</td>
<td>Medium</td>
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</tbody>
</table>
| How                   | 1) Workshop: define content of lessons together with committee -> what knowledge is missing and interesting to tourists (if already receiving tourists: what are they asking)  
                         2) find knowledge sources (local experts, books)  
                         3) organize lessons and material for committee leaders (train the trainer) or if knowledge base differs, trainings per village (for villagers working in tourism) |
| Resources needed      | 1) 1 day for organization of workshop: room (rental costs), invitations, etc.  
                         1 day for preparation of workshop (personnel costs)  
                         2) knowledge about Balinese culture or network with experts  
                         3) room for lessons, material costs, costs of experts, travel costs if going to villages |
| KPIs                  | – villagers have in-depth knowledge of their culture, can ‘teach’ tourists something new and answer their questions |

Table 21: External support: training about culture and traditions

When starting the tourism business in villages, marketing is one of the biggest challenges for villages and one of the biggest success/failure factors for community-based creative tourism. It is therefore suggested to be supported by external stakeholders. Focus is advised to be given to the usage of online marketing tools by explaining what tools are available and relevant to villages and how they can be used. While some villagers are familiar with social media and the internet in general, they do not know all its opportunities and lack knowledge of online marketing tools.

<table>
<thead>
<tr>
<th>What</th>
<th>Provide training about online marketing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who</td>
<td>External organizations, e.g. CoBTA in Bali, universities</td>
</tr>
<tr>
<td>When</td>
<td>In development phase, before destination is ready to be marketed</td>
</tr>
<tr>
<td>Priority</td>
<td>High</td>
</tr>
</tbody>
</table>
| How                   | 1) organize workshop for marketing responsible of villages (can be in English)  
                         2) train how to use social media, review platforms, online booking platforms |
| Resources             | 1) 1 day for organization of workshop: room (rental costs), invitations, etc. |
6. Conclusion and Recommendations

2) expert for social media, review platforms, online booking platforms (personnel cost)

**KPIs**
- village is marketed on Facebook, TripAdvisor, online booking platforms
- information regularly updated and interactive, many likes/shares/comments

<table>
<thead>
<tr>
<th>Table 22: External support: online marketing training</th>
</tr>
</thead>
<tbody>
<tr>
<td>It is further recommended that umbrella organizations support the promotion of Bali as a community-based creative tourism destination, for example through a common website. Another possibility is to connect to networks like the Creative Tourism Networks which helps to promote creative tourism destinations (CTN, 2014). Furthermore, it is suggested to strive for cooperation with other bodies marketing Bali to incorporate creative tourism as part of the promoted destination image. For example, the Ministry of Tourism Malaysia has endorsed an official website for homestays in Malaysia (<a href="http://www.go2homestay.com">www.go2homestay.com</a>) and promotes homestays and village programs similar to the offer in Balinese villages through their promotional material (e.g. Tourism Malaysia, 2015). Besides promoting homestay programs they also give some ‘key tips’ which include a description of what kind of experience and comfort to expect in villages and some basic behavior rules for tourists. These suggestions are advised to be implemented by more resourceful umbrella organizations like the CoBTA as financial and technical resources as well as a network to other organizations are required.</td>
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</table>

<table>
<thead>
<tr>
<th>Table 23: External support: marketing of Bali as creative tourism destination</th>
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<tbody>
<tr>
<td><strong>What</strong></td>
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<tr>
<td><strong>Who</strong></td>
</tr>
<tr>
<td><strong>When</strong></td>
</tr>
<tr>
<td><strong>Priority</strong></td>
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<tr>
<td><strong>How</strong></td>
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<tr>
<td></td>
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<tr>
<td></td>
</tr>
<tr>
<td><strong>Resources needed</strong></td>
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<td></td>
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<tr>
<td><strong>KPIs</strong></td>
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6.3. Future research

The concept of creative tourism is fairly new and its implementation in villages even newer. This study is one of the first combining community-based tourism and creative tourism and raises new questions for research in terms of creative tourists’ motivations, marketing and effects of the concept in the long run. While this study provides first ideas of attributes of community-based creative tourism it is suggested to do further research about the combination of the concept in other destinations to generalize and define the concept more clearly.

On the demand side it is recommended to research expectations and motivations of creative tourists in rural villages. Due to low occupancy during this study, the demand side could only be researched based on a small sample of guests. The conclusions drawn are encouraged to be tested with a larger sample and more specific study focusing on the demand side. For example, the researcher and some experts argued that the Balinese have a wrong perception of the expectation of creative tourists regarding standards of homestays. However, not enough data could be gathered from guests to support this argument strongly from the demand side.

To define expectations more precisely, it is further recommended to identify different types of creative tourists in villages. This study has shown that differences among tourists occur in terms

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of level of participation, interaction, learning and expected adaptation. More specific research on creative tourists could, for example, extend the model of Richards (2011), which illustrates different types of creative tourism products on a spectrum from more active to more passive styles of activities, by combining it with tourists’ level of participation, interaction, learning and expected adaptation. A further question which is raised through this study is whether creative tourists in villages are different from creative tourists in other destinations.

Another stream of research concerns the targeting and marketing of creative tourists which remains one of the biggest challenges for communities. Based on more specific knowledge on expectations of creative tourists, research should also be conducted to find out how and through which channels these creative tourists can be addressed. Another question is whether tourists and destinations see themselves as ‘creative’ and thus ‘creative tourism’ is the right term to be used to market such destinations. For Balinese villages it would also be interesting whether creative tourists are currently visiting Bali or whether they have to be attracted from overseas. This also relates to the image of Bali which could be researched in terms of awareness of community-based tourism and creative tourism besides mass tourism.

As community-based creative tourism is a new concept, it is suggested to research how villages that implement creative tourism develop over time. Possible questions to be addressed are in what way villages can benefit from the synergies between creative tourism and community-based tourism defined in this thesis and what unforeseen issues may arise. For example, it could be researched whether the irritation of locals remains low and enthusiasm high in the long run when engaging in creative tourism. Furthermore, whether the cultural identity of locals is strengthened through creative tourism in the long run remains an empirical question which merits further research. Another possible issue is carrying capacity. Research on more specific ratios between hosts and guests could provide valuable insights to improve destination development for villages.

Furthermore, this thesis has focused on creative tourism targeted to Western cultures. However, the Asian market and domestic tourist market are not insubstantial in Bali and are forecast to grow in the near future; villages have stated that many of their tourists are Asian and domestic travelers. Thus, if and how creative tourism could be implemented and optimized for Asian and domestic travelers may be a promising subject for further research.
References


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References


MacRae, G. (2010). If Indonesia is too hard to understand, let’s start with Bali. *Journal of Indonesian Social Sciences and Humanities, 3* (11), 11-36.


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  Blimbingsari ............................................................................................. CCCLVI
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  4.4. Cultural learning for hosts and guests ................................................ CDXII
Appendix A: Definitions of creative tourism

<table>
<thead>
<tr>
<th>Source</th>
<th>Definition / Interpretation of creative tourism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Richards &amp; Raymond, 2000, p.18</td>
<td>&quot;Tourism which offers visitors the opportunity to develop their creative potential through active participation in courses and learning experiences, which are characteristic of the holiday destination where they are taken.&quot;</td>
</tr>
<tr>
<td>Richards, 2005, p.337</td>
<td>&quot;Developing textile production into a cultural experience and &quot;creative tourism&quot; for visitors has provided a means of diversifying tourist activity and attracting new visitors. The experience of the EUROTEX project underlines the need to maintain a balance between preserving “authentic” local culture and meeting tourist needs, without which it is difficult to create new markets for traditional products. By working directly with local crafts producers, it is possible to develop a more innovative approach to crafts production, even in relatively isolated regions.”</td>
</tr>
<tr>
<td>UNESCO, 2006, p.3</td>
<td>&quot;Creative tourism is travel directed toward an engaged and authentic experience, with participative learning in the arts, heritage, or special character of a place, and it provides a connection with those who reside in this place and create this living culture.”</td>
</tr>
<tr>
<td>Raymond, 2007, p.145</td>
<td>A more sustainable form of tourism that provides an authentic feel for a local culture through informal, hands-on workshops and creative experiences. Workshops take place in small groups at tutors’ homes and places of work; they allow visitors to explore their creativity while getting closer to local people</td>
</tr>
<tr>
<td>Volic, 2010, in Stipanovic &amp; Rudan, 2014, p.508</td>
<td>“According to Volic (2010) creative tourism is a new concept - a framework for different forms of tourism, which includes existential authenticity, creativity and individual creation of experience.”</td>
</tr>
<tr>
<td>Rudan, 2012, in Stipanovic &amp; Rudan, 2014, p.508</td>
<td>According to Rudan (2012) creative tourism as a special form of tourism creates a new dimension that meets the modern traveller’s need for creativity and participation in various workshops, educational programs and a variety of creative activities (arts, heritage, nature, the destination’s peculiarities), and thus creates a true, authentic experience of the destination</td>
</tr>
</tbody>
</table>

Appendix B: Table of locations studied

<table>
<thead>
<tr>
<th>Location</th>
<th>Stay</th>
<th>Observations (days / nights)</th>
<th>Field notes (pages)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rumah Desa, Baru</td>
<td>8. - 9.7.15</td>
<td>2 / 1</td>
<td>10</td>
</tr>
<tr>
<td>Kemenuh</td>
<td>11. - 13.7.15</td>
<td>3 / 2</td>
<td>10</td>
</tr>
<tr>
<td>Penglipuran</td>
<td>13. - 17.7.15</td>
<td>5 / 4</td>
<td>16</td>
</tr>
<tr>
<td>Jasri</td>
<td>18. - 27.7.15</td>
<td>10 / 9</td>
<td>62</td>
</tr>
<tr>
<td>Blimbingsari</td>
<td>30.7. - 3.8.15</td>
<td>5 / 4</td>
<td>52</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>8.7. - 3.8.15</strong></td>
<td><strong>25 / 20</strong></td>
<td><strong>150</strong></td>
</tr>
</tbody>
</table>
### Appendix C: Table of experts interviewed

<table>
<thead>
<tr>
<th>Village / Organization</th>
<th>Date</th>
<th># of interviewees</th>
<th>Function</th>
<th>Duration in minutes</th>
<th>Recorded</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rumah Desa</td>
<td>08.07.2015</td>
<td>2</td>
<td>Employees</td>
<td>45</td>
<td>no</td>
</tr>
<tr>
<td>Rumah Desa</td>
<td>09.07.2015</td>
<td>1</td>
<td>Guide / village government</td>
<td>60</td>
<td>yes</td>
</tr>
<tr>
<td>Rumah Desa</td>
<td>10.07.2015</td>
<td>1</td>
<td>Management Rumah Desa</td>
<td>55</td>
<td>yes</td>
</tr>
<tr>
<td>Kemenuh</td>
<td>12.07.2015</td>
<td>2</td>
<td>Homestay owner / local tourism board / Bali community-based tourism forum</td>
<td>90</td>
<td>no</td>
</tr>
<tr>
<td>Kemenuh</td>
<td>13.07.2015</td>
<td>1</td>
<td>Homestay owner / village government</td>
<td>45</td>
<td>no</td>
</tr>
<tr>
<td>Penglipuran</td>
<td>16.07.2015</td>
<td>1</td>
<td>Member of Penglipuran tourism committee</td>
<td>120</td>
<td>no</td>
</tr>
<tr>
<td>Jasri</td>
<td>21.07.2015</td>
<td>1</td>
<td>Homestay owner / guide / Jasri tourism committee / Karangasem Tourism</td>
<td>90</td>
<td>no</td>
</tr>
<tr>
<td>Jasri</td>
<td>22.07.2015</td>
<td>2</td>
<td>Member of Tourism Committee / guide</td>
<td>50</td>
<td>yes</td>
</tr>
<tr>
<td>Jasri</td>
<td>24.07.2015</td>
<td>1</td>
<td>Member of Tourism Committee</td>
<td>60</td>
<td>yes</td>
</tr>
<tr>
<td>Blimbingsari</td>
<td>01.08.2015</td>
<td>1</td>
<td>Member of Tourism Committee / guide</td>
<td>45</td>
<td>yes</td>
</tr>
<tr>
<td>Blimbingsari</td>
<td>03.08.2015</td>
<td>2</td>
<td>Members of Tourism Committee</td>
<td>60</td>
<td>yes</td>
</tr>
<tr>
<td>CoBTA</td>
<td>04.08.2015</td>
<td>1</td>
<td>Management</td>
<td>180</td>
<td>yes</td>
</tr>
<tr>
<td>Swisscontact</td>
<td>04.08.2015</td>
<td>2</td>
<td>Product Development / Tourism Development</td>
<td>90</td>
<td>yes</td>
</tr>
</tbody>
</table>

### Appendix D: Table of tourist groups interviewed

<table>
<thead>
<tr>
<th>Village</th>
<th>Date</th>
<th># of tourists in the group</th>
<th>Origin</th>
<th>kind of group</th>
<th>Duration of stay in village</th>
<th>Recorded</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rumah Desa</td>
<td>July 2015</td>
<td>3</td>
<td>Europe</td>
<td>family</td>
<td>5 hours for BDL</td>
<td>no</td>
</tr>
<tr>
<td>Rumah Desa</td>
<td>July 2015</td>
<td>2</td>
<td>Europe</td>
<td>couple</td>
<td>5 hours for BDL</td>
<td>no</td>
</tr>
<tr>
<td>Penglipuran</td>
<td>July 2015</td>
<td>2</td>
<td>Europe</td>
<td>couple</td>
<td>3 hours for cooking class</td>
<td>no</td>
</tr>
<tr>
<td>Penglipuran</td>
<td>July 2015</td>
<td>5</td>
<td>Europe</td>
<td>family</td>
<td>10 minutes</td>
<td>no</td>
</tr>
<tr>
<td>Penglipuran</td>
<td>July 2015</td>
<td>6</td>
<td>Europe</td>
<td>family</td>
<td>1 hour</td>
<td>no</td>
</tr>
<tr>
<td>Penglipuran</td>
<td>July 2015</td>
<td>3</td>
<td>Europe</td>
<td>friends</td>
<td>20 minutes</td>
<td>no</td>
</tr>
<tr>
<td>Penglipuran</td>
<td>July 2015</td>
<td>2</td>
<td>Europe</td>
<td>couple</td>
<td>30 minutes</td>
<td>no</td>
</tr>
<tr>
<td>Penglipuran</td>
<td>July 2015</td>
<td>2</td>
<td>Europe</td>
<td>couple</td>
<td>25 minutes</td>
<td>no</td>
</tr>
<tr>
<td>Penglipuran</td>
<td>July 2015</td>
<td>2</td>
<td>Europe</td>
<td>couple</td>
<td>one morning</td>
<td>no</td>
</tr>
<tr>
<td>Penglipuran</td>
<td>July 2015</td>
<td>2</td>
<td>Europe</td>
<td>friends</td>
<td>30 minutes</td>
<td>no</td>
</tr>
<tr>
<td>Penglipuran</td>
<td>July 2015</td>
<td>2</td>
<td>Europe</td>
<td>friends</td>
<td>20 minutes</td>
<td>no</td>
</tr>
<tr>
<td>Blimbingsari</td>
<td>July 2015</td>
<td>7</td>
<td>Europe</td>
<td>volunteer group</td>
<td>2 weeks</td>
<td>yes</td>
</tr>
<tr>
<td>Blimbingsari</td>
<td>August 2015</td>
<td>2</td>
<td>Europe</td>
<td>friends</td>
<td>3 hours for trekking</td>
<td>no</td>
</tr>
</tbody>
</table>
Appendix E: Topic list used in participant observation

The following topics helped to somewhat focus observation and align it with the research questions, however, to remain open for as many new inputs as possible, topics are relatively broad.

1) What tourism products are offered in Bali’s rural communities?
   - activities offered during my stay
   - other activities offered (talks with guides, tourists, information material)
   - differences in villages

2) How do components of current tourism products compare to components of creative tourism products in the literature?
   - active participation: how actively are tourists involved?
   - activities connected to destination: is what they teach tourists something from their everyday life?
   - opportunity to develop creative potential: did the tourists seem to be creative?
   - developing new skills/learning: was there a learning process?/educational aspect?
   - meaningful interaction between hosts and guests?

3) In what ways do the components of tourism products differ in different communities?
   - participate in same/similar activities in different villages – what are they doing differently?

4) What are the goals of the villages in terms of tourism development for the next five years?
   - observe development plans (e.g. construction work in/around village)

5) To what extent does creative tourism fit the development goals of the villages?
   - what else are tourists curious about that could be a product?
   - what unused natural/cultural resources are there?
   - how do locals perceive tourism?

Reflexivity: how am I seen and treated by others? How am I introduced? Referred to? treated differently than others?

Observation schedule: when to observe/when to write/when to participate:

- depends largely on the destination and the daily program; rough guide is that in the evening when all activities are over I’ll do the writing
- whenever possible I will participate and observe at the same time; if one excludes the other e.g. during yoga class or during meditation it is intended to participate once and observe the other times (participate to get a feel of how it is to participate as a tourist in such an activity for the first time and several observations as this is needed to make it more valid)

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-anyways, be ready to change roles if necessary on the spot

**Appendix F: Set of questions as basis for expert interviews**

*For interviews with experts in villages*

The following set of questions served as a guideline for the interviews to more easily compare and contrast the answers. However, the orders of the questions as well as additional questions were adapted spontaneously during the interview depending on the knowledge and function of the interviewee as well as the development and flow of the discourse.

**General part**

1) When has the tourism development started in your village? How? (who took initiative, who is developing/who is involved? where came money from, who provided knowledge)

2) What is your role in the tourism development?

3) How many tourists visit your village on average? Per year? Per month?

4) Are there any differences (seasonality) during the year?

5) What are the types of visitors or tourists who prefer to visit this village? (nationality/age/interest)

6) How long do they often stay at your place? Have you had any returning visitors so far?

7) Are numbers of tourists limited in order to keep the village authentic and not get overrun??

8) What activities do you offer to tourists? Which of these activities are most popular? Which least popular? Do you have an idea why?

9) What makes your village stand out from the other villages that welcome tourists?

10) What are the strengths and weaknesses of your tourism village?

11) How do you market your village? Does CoBTA market the village or do they do it themselves?

12) Do you do marketing within Bali or outside?

13) To what extent do the local residents involve themselves in this village? How do they benefit?/Who benefits from tourism?

14) To what degree do the local municipality or government officers in the province assist in the development of this village?

15) In what way do you cooperate with CoBTA? With any other CBT villages? Other organizations?

16) Who are your competitors? What about Flores?

17) How has the tourism development changed your village?

18) What is your vision for the village for the next 5 years?

19) What are the current challenges and constraints confronting your village?

**Discussion about creative tourism**

20) Have you heard of the concept of Creative Tourism before? (*active participation, activities are connected to destination, authentic, opportunity to develop creative potential, develop new skills, meaningful contacts between hosts and guests*)

21) Does your community have a unique and attractive culture that can induce tourism activities, attract tourists to participate, and enhance their understanding of the local community?

22) Do the activities provide opportunities for meaningful interactions between hosts and guests?

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23) Is the local community interested in the guests?
24) How applicable is the creative tourism concept in your village?
25) What are the requirements of the practice of creative tourism in your village?

**For interviews/discussions with experts from umbrella organizations after field research**

- how is your organization involved in CBT and creative tourism? what are the organizations’ goals?

- what are current strengths and weaknesses of villages?

- biggest challenges in villages currently? afterwards ask about language, marketing, committee, future development

- how should villages look in five years?

- community-based tourism: what does it mean for you (in the context of Balinese villages)? in terms of carrying capacity? ‘authenticity’? adaptation for tourists? foreign investments?

- creative tourism: what does it mean for you (in the context of Balinese villages)? is it applicable for Balinese villages? what is required?

- target marketing: standard of homestays, individual vs. groups, travel agents, ‘authenticity’ vs comfort

**Appendix G: Interview questions used in tourist interviews**

1) How did you hear about that place?
2) Why did you choose to come here?
3) What activities were the best during this experience?
4) What would you improve?
5) Is there anything you have seen in which you would have liked to engage?
6) What was the most surprising/memorable experience?
7) What’s your overall assessment of the day/stay? (from 1-5)
8) Would you come back here? Stay overnight? Go to another village in Bali?
9) During the activity/your stay: (rate from 1-5, 1=strongly disagree….5=strongly agree)
   a. Did you feel as an active participant?
   b. Did you feel part of an authentic experience
   c. Do you think you could develop your creative potential during this activity?
   d. What did you learn new during your stay here?
   e. Do you think there were meaningful interactions with locals?
Appendix H: Field notes

All names of people are changed to grant anonymity, names of places are kept.

Text in italics are asides, commentaries and in-process memos added during the field research

Rumah Desa, 8.7. – 9.7.15

8.7.15 – Day 1 at Rumah Desa

When I arrived at Rumah Desa after 1.5 hours on the motor bike at 9am as agreed with Jacob, there was nobody. I ended up at an open entrance with a sign Rumah Desa – Balinese Home and Cooking Studio. Inside, there were a couple of houses and an old woman sweeping the floor. I entered a couple of steps, the woman didn’t react to me and apart from her there was no sign of people. It didn’t really look like a place for tourists, more like a private house and there were no further signs. I went back out again as I felt I was in the wrong place, even though there was the sign outside. I already wanted to call, but realized that there was no signal for the phone, when a guy stopped with a Rumah Desa tshirt. He introduced himself as Sean and told me to go to the back of the house. I asked for Jacob but he said he is in Denpasar for a meeting for the next days. So I drove to the back, parked my bike and followed an old woman who brought me to the place I was supposed to be. Later I learnt that the front where I first entered, was the actual living house of the family and at the back, where I was now, was the tourist complex for activities and staying of the tourists. As most people are picked up from their hotel and brought here as part of the tour, they are automatically brought to the back, passing by the front during their tour. So that might explain why there is no sign and I was a bit lost upon arrival.

At the back there were several people cleaning the floor and there was a kitchen where three women were busy. One woman in a green t shirt (the other women had white shirts) came towards me and introduced herself as Emma. However, nobody was informed about my arrival and stay and I was told that I was one hour too early, as the other guests only come at around 10.00am. The woman in the green t-shirt showed me their brochure and asked me what I wanted to do: cooking or the full program. I said the full program, as this sounded like Jacob was talking about on the phone the day before. She then asked if I wanted to help prepare Balinese cake for the guests while waiting for the start of the tour. I agreed and she showed me how to grind the Cassava and make Balinese cake with Cassava, sugar, salt and banana in the middle. She was very friendly and smiley and made a lot of jokes. I felt a bit out of place in the beginning, but everybody was very nice and talking to me so soon I felt part of the group. They were very flexible and handled the situation, not knowing about me coming and me being too early for the tour, well

Until now I was so occupied with thoughts about what is happening that I didn’t really look at the surroundings. Now, that I sat down I had time to look around – I was in a very nice garden, there was Balinese traditional music and the sound of water from a few fountains in the garden. Everything was nicely decorated and very neat. The place was quiet and relaxed, it felt like a completely different world after having been 2.5 weeks in the busy south (Seminyak/Kuta area).

I also grinded coconut and soon realized that all English speaking guides disappeared and only the cooks and me remained. The other tourists must have arrived and I was wondering if they forgot about me, as they told me earlier that I could join them “in the front” when they arrived. So when I saw two tourists coming to the back I joined them and introduced myself. They were Australians and were taken to the cooking class by Ian the instructor – I already talked to him
earlier when I prepared the Balinese cake. The instructor told me to join, and as I didn’t see anyone else I did so.

We stood in front of a little table with many different spices. Ian explained to us what the different spices are and what they are used for. He also said that most of the food is originally from Asia, for example Spaghetti was taken from noodles here and pizza was invented by the Indians (roti) and the Italians just copied and modified the recipe. He showed us cardamom which is used for tiger balm and nutmeg which is used for Jägermeister. He also showed us the ginger flower which we will use as a salad but then he said, in the hotels they only use it as decoration. “They put the good food in the lobby!!” he said jokingly. We could try all different spices and in the end when we had a nice pile of spices he said: take a picture, this is very unique and colorful. He told us to smell our hands which were really aromatic by now; he got very passionate and said: this is not just cooking, this is also aromatherapy, and color therapy, everything therapy!”

Then we (the two women) were asked to go behind the counter for “quality control”. He gave the cooking recipe to the men and told us: “he will guide you”. So he read the recipe to us and we followed what he was reading. By now we got an apron and were always encouraged to take pictures of everything. This instruction made me feel being put in the typical “woman role” that has to follow what the man is saying.

As we did half a recipe we got some funny numbers like 112.5g. We were laughing and Ian said, it’s ok, today you can also just use 110g, today is an easy-going class. Then he added: yesterday, there was a German group so it was very serious, everything had to be very exact, 0.5g exact! He smiled and kept on coming up with that joke a couple more times.

Just when I started cutting some spices and talking about Swiss food, as Ian asked me to tell him about it, another tourist group passed by and the lady in the green shirt told me to join them. So I swapped groups and joined, as I later learnt, a honeymooner couple and a family, both from Europe. We went to the back of the house, this was the full program Bali Daily Life led by Leo. There we were shown how to open a coconut, which is a marriage test, so only men who can do it can marry. There are also other tests before getting married. So the men from our group were asked to try to open the coconut which they did successfully. Leo told us “if you do that 2-3 times a week you don’t need to go to the gym anymore” Everyone was very into the activity, until singing could be heard – there was a third group, 7 Indians, singing and praying. We quickly all watched where the singing came from and then continued our coconut work. After they were opened and peeled by the men, they also grinded them. And then it was time to squeeze them, this was also done by the women. I gave way to the other tourists but then the green shirt lady passed by and asked if I tried already. I said no, she said: Manuela would also like to try, and the Balinese woman who already started the work, let me.

Thereafter, we had coffee break. We were asked what we wanted to drink and we got the Balinese cake that I made in the morning together with sweet potato and grinded coconut. I started talking to the other tourists and afterwards we started “trekking” to the rice fields. In my eyes trekking was a bit over exaggerated, it was more a nice walk. On the way Leo pointed out several plants. For example “mamano” tree which is actually a papaJA tree! These guys are really creative with their jokes! On the way to the rice field Leo also talked about Balinese beliefs and way of life and about harmony and he explained that everything has a good and a bad side, everything has its counterpart and you have to find the balance. Then he talked about the village life and compared it to the city life. He said in the city it’s a lot of stress, and you need money to buy things, if you have no money you have stress. “But in the village you don’t need to buy things, you have everything, if you have no money you enjoy life!”
When we arrived at the rice field we had the opportunity to ride a cow with a plough, the couple and the Family father and myself tried. It was a bit tricky to get in the mud and on the saddle but really fun. Afterwards we were shown how to plant rice and everyone could give it a go! That was also quite tricky but everyone tried and seemed to enjoy it. We could use the bamboo shower to clean our muddy legs afterwards, there was also soap and when we were clean again we got a young coconut to drink. For me this didn't feel special as I drink fresh coconut every day, but the other tourists took a lot of pictures. After the refreshment, the farmer showed us how to climb a coconut tree and we could try ourselves to climb up. I was wondering if that is not a bit dangerous, remembering Brian’s words about the villages needing a disclaimer to sign as Japanese would sue them for everything “they fall off the cow, and then they sue the village”.

Then, we started walking back to the street where minibuses waited “wooh, that’s for us??” was the relieved comment of the family father. After the rice field everyone seemed to enjoy to sit down and don’t have to walk back. When we got back to Rumah Desa we were shown how the coconut oil looks by now after one hour cooking.

Then we were sat in the restaurant where lunch was served that the Australian couple cooked. I was a bit surprised about the expression restaurant, as for me it was still a homestay. (This might be a sign how the locals see it – actually not as a homestay but the place for tourists, which it is actually more). The Australians had one table, our group one and the Indians one. We were told that the Indians got different food as they are vegetarians. It was pretty quiet during lunch, I wasn't sure if it was because everyone was tired from the many information or didn’t feel like talking to “strangers”. We got a tray full of different food items and were briefly explained what is what. There was a lot of coughing and “wooh spicy” around me. The family father looked at the other end of the table and asked: “do you have the same food or something good?”. Nobody, apart from myself ate a lot, but just tried a little bit. I asked the family how they liked Balinese food as I had the feeling they didn’t enjoy it too much. He said “yeah we like it, we tried some yesterday, we had some seafood...yeah seafood...was good...but just to try, not for full meal.”. Later he asked the Australians “who put all the chili in this food?”.

After lunch we all got a neckless with our name written on traditional paper in the Balinese alphabet and we were showed how to make offerings and we could make our own offering basket, lit an incense stick and bring it to Ganesh, the elephant statue in the garden. Thereafter everyone got a business card and was thanked for coming.

After the other guests left at around 15:00 Emma showed me my room: I was very surprised, it was the most luxurious room I had in my whole trip! A big bed, flat screen TV, couch, dressing table with mirror, an attached bathroom with a huge shower and a modern toilet. There were also gadgets like drinking water, towel, shampoo, flip flops and house shoes. It was spotlessly clean and also the outside was beautiful and colorful. There was hot, respectively warm water. I was thinking about other home stays where I was, sleeping on the floor like the locals and having a shower in the river. She told me to have a rest and a shower and agreed to answer some questions later for my thesis.

I realized that probably not many tourists would be happy to sleep on the floor and experience the real Balinese life. So this seems to be a very luxurious and convenient way of getting to know the Balinese culture. is it still authentic? Would tourists go there if they had to sleep on the floor and had a dirty wood fired kitchen?

After the interview Emma asked me if I want to go to a Banyan tree with a lot of “mystery and history”, I said yes and she suggested taking my motorbike to get there. She told me she’ll quickly change her sarong. So five minutes later she came back with jeans.
So parts of it here are probably staged, as she seems more comfortable in her jeans than in a sarong.

When we were on the scooter, the sky was really grey and it was pretty cool. I was happy to have my raincoat which protected me from the wind even though she looked at me a bit puzzled: “raincoat? But there is no rain”. I explained that it’ll keep me warm. When we started driving, she said: “uuuuh, it’s soo coold” and I could feel her shivering. I rubbed her arms and said jokingly, I’ll warm you but then just remembered that maybe I shouldn’t do this in her culture. She didn’t seem to mind and was just laughing.

When we passed the school she said, there are only about 20 students from grade 1 to 6 and in grade 6 only 5 students. So the older students have to go to the city, Tabanan. In total, around 80 people live in this village, it’s a small one and consists only of one Banjar.

When we arrived at the Banyan tree, which is in a neighboring Banjar called Banyan (“if there is no Banyan tree, there is no Banyan village, the organizer explained later) she parked the scooter and said: “normally, we need a sarong to enter the temple, but we just go around, so we’re fine.” We walked around the tree and she said proudly: “I saw many big banyan trees, but none of them were as big as that one, it’s special”. It really was beautiful and massive and I couldn’t stop staring at it. She told me it’s 500 years old. When we were at the back, an old man with a remarkable haircut (long hair in the back, short in the front) and a big smile joined us. She explained me that he is the organizer here and knows everything, so I can ask many questions. “But I don’t speak English”, he said smilingly. “I will translate”, my guide offered. “What do you want to know?”. I asked what the mystery is about then, and he started talking and talking. My guide translated to me, there were some natural orange lines around the tree, which are belts that move up or down when the tree grows. Also the tree can be asked to stop the rain for an important ceremony by making offerings in front of the tree. Even people from other villages can call and ask the villagers here to make offerings for them to stop the rain. “And it works?”. “Yes of course, you just have to believe”. She talked a bit longer about positive and negative energy and that you have to see the positive in life in order to be happy. She also mentioned: “I hope you can keep everything, now you don’t have anything to write”

So it seems that my role as researcher is pretty clear by now

Another story was about the seven owls that are here. “First there were only three owls, but now many tourists come, so the owls want to be famous” was the joking explanation. I asked how high the tree is and he said 100m. I had a hard time believing that though but didn’t question it further as they seemed to be very proud of that tree. He also told us that the roots underground go until the end of the village. “Wow, that’s unbelievable” my guide said and looked at me waiting for my reaction before even translating what he said. I also asked if there are other tourists coming than the one from Ruma Desa (they are brought here on the BDL tour). She said yes, because we put the sign on the main street (a big picture of the tree and an arrow), so many people that go to the rice fields (Unesco heritage site only 10km from here) stop by now. We collect donations to keep the area clean. The area was clean, but when I looked in the neighboring garden, there was a huge pile of rubbish.

So there is actually something special about this village, or at least close to the village – this tree. Especially interesting is the story with the rain, as it seems to be something special not only for this village.

On the way back we took a different street and drove back to Rumah Desa. This time we stopped at the entrance in front and she said she’ll explain me some things as I missed the beginning of the BDL tour this morning. She took a picture of me in front of the Rumah Desa sign and then we
entered. There were two statues, “they represent grandpa and grandma cooking, as we are a cooking studio” I was explained. To the right there was a nice door, but closed. She said, that this is the family temple “A big one, as we are big family, there are 39 people in this family. But not everyone lives here. Only the old ones, the young are in Kuta or Sanur to find work, but for ceremony, everyone comes back home”. Shortly after, she showed me the family plate, where all family members are “registered”. Then she explained to me the different buildings. There was the open area, which is for ceremonies (the left bed) and for the oldest (the right bed) to sleep. It’s open for security, so the old see what is going on and can also watch the children. Ceremonies are for wedding, birth, death, etc. Then, opposite there was the storage for the rice and underneath there were three old people sitting and chatting and up and then telling something to my guide which she then translated to me (extra information she probably forgot to mention). She told me that this is also there meeting and activity centre. And mentioned that they are making a special cream to cool down after coming from the fields and also for health. “They are having a scrub here every day, you pay 100$ in a spa, but here we have it for free”

Another comparison to conventional tourist activities /city life

Then we looked in the kitchen: “wow that looks a bit different than the one for tourists” I remarked surprisingly. It was a little, dark and for me dirty room with a wood fire, there was also a gas cooker for “if it needs to go fast” and on top we could hear a mouse!

No tourist would want to cook here so it’s a nice concept to first see how it looks in reality but then have the western standard comfort for the activities.

The buildings around the kitchen were living/sleeping rooms or “production rooms” after the wedding ceremony.

Before we left, she asked if I didn’t want to take a picture of the old people. I was already thinking about it but didn’t dare to ask as I didn’t want to seem too intrusive. But as I was asked to take one, I happily did so. The old ones smiled and made a joke which I didn’t understand (only the word camera).

When we walked back to the “tourist track” I asked what there was before. She said garden, and that they bought bit by bit. She brought me back to the Rumah Desa and announced that she will go home now. We shook hands and she said: “I hope you can sleep well alone here, but the family is just in front”. Then, to my surprise, she hugged me and thanked me for coming. I was so overwhelmed; I didn’t expect to get so close to her after only one day. She said: maybe tomorrow I have a day off, so I will not see you again and hugged me again.

So here we go, meaningful interactions with locals, she definitely proved me what she said in the interview earlier about service and friendliness. And on top of that, she really seems to care. Although, I didn’t see that connection with the day tourists and the locals, so maybe it’s because I stay longer or I got a “special treatment” or it was just because I talked more to her and interviewed her, so there was more interaction between us than with the other tourists.

At around 7pm I went to the kitchen for dinner and I was asked to sit down in the restaurant. I felt a bit bad as there were three people just waiting for me to eat dinner since 2 hours and I was the only one who stayed overnight. So it felt weird to sit alone in the restaurant and eat. Even weirder it got when the waiter, Ian, kept standing next to my table like in a luxury restaurant. So I asked him to sit down with me, which he did and we started talking. The atmosphere got much more relaxed and I enjoyed the frogs and water noises from the garden. Anyway, the setting is very peaceful and connected to nature. He told me that he worked in Kuta in a hostel in F&B before, and then in the housekeeping of a cruise ship but now he is very happy to work here as a
waiter/housekeeper/guide/everything for his uncle. He said, the salary is lower but then he enjoys being with his family and back in the village. He said he hopes that in the future more young people will stay in the village and engage to develop tourism. The problem now is that either people don’t have money to develop something or they are rich and don’t want to develop something new. But he hopes that this will change, so for example they visit the school with the guests so that school kids can interact and get used to foreigners and will hopefully like to engage in tourism later. He also said he enjoys working here because he can interact a lot with tourists and practice his English “otherwise I wouldn’t have got to know you”. He also said that money is not everything, and that he is happy to be here because he can take part in the ceremonies and he can have a life ceremony balance. Balinese have a different calendar (only 210 days), so they for example celebrate birthday two times. In the Bali calendar they just give offerings, prayer and self reflection. That’s what they do also at the big ceremony next week of which I forgot the name. They will sacrifice a pig to get rid of the laziness and they will do offerings and self reflection and spend time with the family and take new resolutions. He also told me that everyone apart from Leo are family members, even the farmers on the rice fields are related. So far only this family is engaged in tourism but they hope that others will follow in the future. He says that Bali loses its culture and that if they do so, tourists will not come anymore as there is nothing to see and the beach is not enough “every country has a beach, you don’t need to come to Bali”. He also talked about the Balinese writing, the language (that it has three versions, one to address the king “soft version” or village chief, one for the parents and one among friends). Later Leo joined and talked as well, again about contrasts, that everybody has a different life line, that you have to find balance between satisfaction (e.g. through materialism) and happiness. The other guy talked about westernization, e.g. in Kuta people don’t speak Balinese anymore or they give themselves western names. Leo said that unfortunately they don’t have Wi-Fi yet, but they are working on getting a direct line into the village. He is village chief (that’s what the other guy told me)

Thoughts of the day

They made a lot of comparison between city and village life emphasizing on the happier and less stressful village life. Also compared village life to other conventional tourist activities like spas / hotels showing that this here is better.

There are clearly some man and woman divisions which are also visible in the tourist product – for example only the men were offered to open the coconut as this is men’s business. This was also criticized by one tourist (female) in the end. Also during the cooking class, the instructor told us to go on the other side of the preparation bar while he gave the recipe to the man and told us “he will guide you”. So he had to read what to do and we had to follow his instructions. As I didn’t follow the whole class I don’t know if they changed roles later.

They also repeated several times how hard work it is to work as a farmer, and that they don’t need to go to the gym. Especially Leo seemed to be very proud of that and I realized later that he has a very athletic body, so maybe this is his way of “showing off”.

I started thinking about what is authentic and how much authenticity is asked by the tourists? For me, this was not an authentic homestay as it was especially created and adapted to tourists (big rooms, western standard, hot shower, flat screen TV etc). However, I also realized, that many tourists (or at least the ones which were here) probably wouldn’t be here if it would not be adapted. As the Slovak said when I asked him what he didn’t like about the tour: “we went to this shop were we could buy things [Market]...[he wrinkled his nose indicating a funny smell]...it was very dirty....it was outside...you could also buy eggs there [he wrinkled his nose again]...but yeah....it was outside....and not very clean.... it is too dirty outside this [the rumah desa].”
This morning I woke up after a good night’s sleep. I was so tired I didn’t even think or worry about being the only one staying here. I enjoyed the absolute quietness and darkness very much and the huge bed. For me this was pure luxury and now I understand why they charge tourists 120$ for an overnight stay (and activities). When I got up I enjoyed the fresh air outside, the quietness and the sound of the birds. It was shortly before 8:30, the agreed breakfast time. However, the cooking women only just arrived and started their preparation in the kitchen. For me that was fine, as I initially suggested 9:00am anyways for breakfast and they pre-poned it. I walked through the garden, now finally having time to enjoy all the details and statues. I got interrupted in my world of thoughts and enjoyment when they put on the Balinese music. I guess this should add to the atmosphere, but actually it destroyed my enjoyment of nature at this moment. Shortly after I was asked to have my breakfast and I ate the big portion of fried noodles and omelet that I was served. During my breakfast Leo joined me and I started talking to him. By now, I felt very comfortable with him and enjoyed his company, I already felt to be his friend. I asked him if he had time for some questions before the other tourists arrive and he agreed.

At around 10:30 the two tourists which were expected for the cooking class arrived from Sanur together with Jacob. I was still sitting at the breakfast table talking to Leo. Jacob came towards me and introduced himself. He said I can join the cooking class and should wait here, they would be ready in 15 minutes. He said something to Leo in Balinese which sounded like no cooking class for you today (I assumed that because earlier Leo told me he’d do the cooking class, but now Jacob, the boss is here and the tourists speak German and Jacob is the only German speaker). He went back to the tourists and continued with the introduction. Around 15 minutes later he asked me to join them and introduced me as “Manuela, a student from the Netherlands”, “but originally from Switzerland” I added in German, to indicate that I also understand German. Jacob seemed to be pleased about that, as he continued now only in German. The other two tourists introduced themselves immediately; the atmosphere between us seemed to be much warmer than yesterday in the other group.

Like yesterday, we started the class in front of the spices table. However, Jacob’s speech was much harder to follow, because his German was much less fluent than Ian’s English yesterday. To me, he also seemed less passionate about the spices and the food and he gave much less information and made less jokes. It was harder to concentrate and listen to him. He also talked a lot about the recipe and emphasized that it was translated into German and checked by his German friends (however, the translation sometimes didn’t make so much sense as I realized later). He also emphasized the fact that they had two years of experience and experimenting of adapting the recipes for westerners. Then we were asked to wash our hands (something I was wondering why we weren’t asked to do yesterday) and come behind the counter. Like yesterday, the work got divided, however, today he asked who wants to read the recipe and Nella, the German woman, volunteered. Her husband, Adam, weighted the ingredients and me and Leo, who was always standing next to us, were cutting the ingredients. I heard Nella say “I also want to do the cutting” to her husband he seemed to agree silently and a bit later she asked me in German: “Is that guy [Leo] part of this here?”. I said yes and she said: “I also want to do the cutting, I will tell Jacob”.

She asking me shows that she thinks I’m more familiar with them as I was here already one day

A little later when all ingredients were weighted, the tourists were asked to join the cutting without having said anything yet. Leo started grinding the ingredients with the mortar and Adam said to his wife: “THAT’s what I want to do”. They seemed a little upset, but only a few minutes later we were asked to join the grinding and they were happy.
Such scenes repeated to pop up during the whole class, as the work got always divided between us three. Once Nella said to her husband who was stir-frying on the wok: “I go quickly outside, call me if there is anything to do for me”. As I was a non-paying researcher, I often gave way to the other tourists and focused on observing rather than participating. However I also got my share of participation and the couple once told me: “if you want to do it, just tell us”. I understood the couple, as when I participate in a cooking class I also want to do everything by myself and I reflected back on all cooking classes I had – often work got divided and only once in Laos I had a class (which was much more expensive than the others) where everyone had his own workstation and could do his own food. However, this would not have been possible here due to space and infrastructure limitation.

This they also criticized later when I interviewed them, however, when reflecting back they also said that it’s difficult as it seems that they wanted to show us many different things and Adam also praised to good organization and the many helpers in the background “without them it wouldn’t have been possible to do all this”

We prepared around 16 different dishes and rushed from one dish to the other. It felt like a cooking marathon and it was only possible to prepare so many different things because the three women cooks were preparing everything for us. So they were peeling, cutting, weighting, frying and in the end we often only had to mix the readymade ingredients together – sometimes we did the cooking by ourselves, and sometimes we handed it over to the women for them to finish it.

Jacob run away a couple of times and disappeared for like 15minutes, during that time when we had questions, Leo or the women were helping us. When Jacob was around he was also often on the phone. For me this was disturbing and destroyed the atmosphere of the course. Also I didn’t like his tone, as he was shouting and his German was not so fluent so it was hard listening to him. When he was around he was more concerned about taking pictures of us (with our cameras –which was actually a nice thing) than about giving additional explanations to what we were doing. So compared to other cooking classes I did before, I wouldn’t rate him as a good instructor even though everything was very well organized.

What I observed as well was that Leo was very quiet, he didn’t talk to the Germans at all and neither to me, the atmosphere between me and him has changed completely in this new setting with the other tourists and Jacob. With Nella and Adam I got along well, wondering sometimes if they enjoyed it, as they were criticizing a lot. Once Nella started a discussion with Jacob as we didn’t exactly follow the recipe. I was laughing in the inside as I remembered Ian yesterday joking about the seriousness of some nationalities.

After three hours of cooking Jacob announced that our class is over now and he hopes that we enjoyed it. We were asked to sit down. The atmosphere at the table was very different today, we talked a lot and it was much more comfortable than yesterday. Nella and Adam also told me that they were a bit upset in the beginning because when they were picked up they first went into Denpasar to pick up Jacob and then passed Sanur again. “So we could have slept one hour longer”, Nella said. And Adam added that they were told that it was a misunderstanding in the organization. When the food arrived there was the big wow effect – it was very nicely arranged, however, it didn’t feel so much like I did all that, probably because the final cooking was done by the women and also the arrangement of the food. For example the chicken we stuffed, I never saw anything from the process again in between the stuffing and now it was cut and ready on the plate.

The food was very tasty and the couple ate much more than the group yesterday, they enjoyed it a lot. They also told me that they came here because it is so difficult to find authentic Balinese food in Sanur or Ubud where everything is “pizza, burger, and then always with pommes”.

*Creative Tourism in Bali’s Rural Communities*
So the motivations seem to be different. Nella and Adam were looking for proper Balinese food and very happy to find it here and enjoyed it, they ate until they were more than full and regretted that they couldn’t eat more. The group yesterday wanted to experience Balinese life and food was part of that experience. However, for them it was more about trying a little bit but not get full from it, as it is not what they like to eat.

After lunch Jacob joined the table and was talking to us, this was actually the first time we had a proper conversation (I guess, Nella and Adam already talked to him a lot in the car as he knew a lot about them). I asked him if he goes back to Denpasar with them he said yes, and Nella added: “yes, please” in a voice that said “we’re lost without him”. She told me earlier that they did this class because of the German speaking guide and they were relieved when they realized that I’m not Dutch but also German speaking “It would have been annoying if he had to switch language all the time”.

I asked Nella and Adam what else they do and they listed the tours that they have booked through the travel agent. They said “it seemed to be too crazy to rent a motorbike and go by ourselves so we take tours”. Later when I told them that I drive around the island by motorbike they asked me how I can handle that chaos and that it seems very dangerous. I said you get used to it and there are actually some rules in the chaos. They didn’t seem to believe me and Nella asked: “but you have a helmet” indicating that she thinks I’m completely crazy and able to do anything.

At around 3.30 they left again and said good bye to me and wished me good luck. By now the staff was eating their lunch, they ate the food we cooked. I asked them if they liked it and they said yes, adding “we eat the same food every day”.

I also thought that it’s not so nice to have the same food every day when staying over night

At around 4pm I left, by now Leo and Ian to whom I talked last night had disappeared, I was a bit sad not to say good bye to them. And made me feel just to be another tourist and not a “friend” of the locals.

When I arrived back home in Kerobokan, Brian asked me how it was. I said: “great, Jacob has a really nice place”. Brian responded: “don’t you think it’s a little staged?”

Thoughts of the day:

Continuing on the line of authenticity also today the couple mentioned that the environment is not completely authentic and adapted to westerners, but that this is also necessary “as Jacob explained”. So they seem to agree that they prefer comfort and cleanliness over authenticity. Then Brian also described his place as “staged” even though Brian itself always talks about “making a show for tourists and let them believe it is authentic”

The guide (Ian vs Jacob) and the group dynamic has a big influence on the atmosphere and the experience

Thoughts of the destination

These places are not made for individual travelers like me who come here by themselves, it’s more for groups or people who book a tour. Might be interesting to find out if there is a possibility to catch the market of individual travelers, if there is one big enough in Bali...

The question of authenticity arises – where does authenticity start and end? How much should the real life be adapted to the comfort of tourists?
This place seemed for me quite staged and the homestay doesn’t feel so much like staying in the home of Balinese family but more being in a mini resort in a Balinese village. However. From the village itself I haven’t seen anything apart from driving through it by motorbike.

What is a meaningful interaction with locals? Tourists that I asked, rated the interaction the highest (5/5). Myself, I felt that the meaningful interaction only started after the other tourists have left and I talked to the staff e.g. during and after dinner. However, I didn’t do the whole tour with the group (pick up and drop off which is each 1.5 hours by car) so I don’t know how much interaction there was there. Also I travelled a lot already and had many homestays and interaction with locals, so my understanding of “meaningful interaction” may be different then someone’s who has been in Bali or an Asian country for the first time and doesn’t know anything about their culture and life.

There are some products that can be described as creative tourism like the cooking class, the helping in the rice fields, the Balinese writing, and the offering making. The future challenge seems to be how to involve more people of the village (at the moment there is only one family that engages and profits from tourism), how to make people stay overnight (as most just come for the cooking or the village tour and leave after 3-5 hours) and get a more meaningful interaction with locals.

Kemenuh, 11.7. - 13.7.15

Day 1 in Kemenuh, 11.7.15

On the phone before leaving: oh you’re coming by motorbike! Good idea! Very Balinese. When I arrived: ah you must be familiar with the traffic here -> driving a motorbike seems to be a sign for being part of their culture.

When approaching Kemenuh I saw many woodcarving studios and galleries along the road. Entering the street of the Banjar Batusepi where the homestay Bali Budaya is located there were also a couple of signs for homestays. Otherwise there were no signs of tourists. It was one of these small village streets with houses, warungs and small shops left and right. There was a sign for the Bali Budaya homestay and when I entered the premises everyone was gesturing towards the back of the area. I first passed a house to my right, where the art gallery is as I later learnt. Then there was the car park with 5 very nice, big cars and an open space room where several old men where woodcarving. Further in the back there was the entrance gate of the actual housing compound. Wadley the leader of the village and the eldest welcomed me warmly and offered me a cup of tea. I sat down with him and he started talking immediately about community-based tourism and cultural tourism after I told him what my research is about. He’s around 65 years old, wears glasses and the typical Balinese hair dress, Udeng and is smiling all the time. He repeated several times “we can use each other” referring to my studies and his position and chairman of the tourism board in Kemenuh and chairman of the Bali community-based tourism. He told me very proudly about these positions and he seems to be very proud of what he achieved. He also stressed the importance of culture and told me several times that culture also means religion and their life and that it all is intertwined and inseparable. He also mentioned several times that the number one reason to come to Bali is culture and that this culture is found in villages. “If you go to hotels, you don’t find culture, if you go to Kuta, you’re not in Bali; it’s the villages where the culture is and where you have the real Bali”. He also told me “the longer you’re here the more you’ll understand that you’re in the right place for your studies”. He also told me that here everything is about involving and being part of the family. “Here you don’t just look, you involve”. To the Spanish tour group he introduced me as student from Holland who lives here, “she’s part of the family” even though I only arrived a couple of hours before the Spanish group.
My research position was very clear from the start and people tried to help me with my research to get me to interesting places and starting discussion about tourism and culture

He introduced me to his son Kieron and its wife Mel. They showed me my room which was further in the back next to the family temple. There were two more rooms for tourists, an open kitchen and the house of Kieron, Mel and their two children. This house looks a bit more modern than the rest of the complex, it has tails on the roof, the others are straw and stone. They were all very sweet, smiley and welcoming and showed me where to make coffee and tea in the kitchen and explained about the breakfast. Then I met Jenny, the other guest here, a 66 year old Australian who is spending winter here due to her health (arthroses); she’s been here for 1 months and will stay 2.5 more months. The first time she was here last year for 18 days by coincidence and she liked it so much that she came back. “I’m a part of the family here. They call me Dadong Wayan Australi which means grandma, first born, from Australia, it’s really nice to be here. At home I’m alone, but here I’m part of a family”. During the day I saw what she meant, everyone addressed her with Dadong and she knew all the names and stories of the people who were passing by.

Dadong seemed to be very much in love with this place. She also told me that “this experience is priceless, you can write this down in your report. 66 year old Australian who stayed there for 3.5 months was saying that it is a priceless experience”

This statement shows that my researcher position is very clear

While we were chatting in the kitchen and drinking tea there was smoke coming. Dadong said “I’m sorry about the smoke”. And she added that they are burning garbage. “Kieron started a garbage collection program, but two villagers didn’t pay so the garbage men didn’t come. So now still everybody is burning their garbage. But they are aware of the problem here”. Kieron told me later that they are a relatively clean village and that they are collecting the garbage but just disposing it in an area. “It’s not good! Our next program is to do recycling”. Kieron on the way through the village also always picked up the garbage lying around

Dadong told me that there were two Spanish girls and boys that stayed here. The girls for 10 days the boys for 5. They used this as a base and explored the whole island. The girls were very interested, they also engaged in music and did some tours. The boys seemed to be in the wrong place they more wanted party. But they went to Ubud some nights so they were fine. Why they came here? Because it was recommended by friends. They liked the bread in the morning ( I was horrified when I heard bread and thought this is not authentic, when he offered me something else I was really happy, and I ate rice with the family in the morning which was the best breakfast I had so far in Bali).

When we sat in the kitchen suddenly Gamelan music could be heard. Dadong brought me to the open space where three kids were playing on the instruments. Then she showed me around the whole housing complex explaining to me who lives where. When we arrived at the wood carving space we met Wadley who introduced me to the carvers. Even though I’m not much of an arts person it was very fascinating to watch how they do the very fine and detailed carving without any sketch just out of their head.

Dadong brought me to the art gallery where I looked at several pieces – very impressive, even for someone like me! The pieces ranged from massive 3m high statues to very small figures.

Wadley took me around by motorbike showing me different warungs and shops where I can eat for lunch or dinner and what there is to eat. I went to one of them together with Jenny. It was a small warung and shop with two people freshly preparing the food and one table and three chairs. We sat there and ate our tofu with vegetable and spicy sauce observing the village life passing by
in front of us. Even though I didn’t have a program today, I felt kind of part of this village – or maybe exactly because of that.

By now there were around 10 kids probably around the age of 12 rehearsing the Gamelan. There was only one girl, as traditionally girls do dancing and not music, however they don’t seem to be too strict here. It was amazing how they could make a melody out of that, without any notes! Kieron who was there just sometimes showed them how to play and they followed him while he was sitting on the opposite side playing with them on the same instrument. I realized how brilliantly artistic the people here must be and what kind of imaginary memory they must have for that. I was invited to join at the gong, without any explanation. I was a bit lost what to do but soon realized that I should copy the girl next to me. I tried but had a bit troubles following and the coordination of my two hands (one hitting the tones and one stopping them while the other is hitting the next) didn’t work too well – and the gong seemed to be the easiest of them! Kieron must have realized that I struggle (even though I started to think I’m getting it) as he told me to come to a metal drum in the front “this one is very easy”. Actually I found it harder as now I was by myself and I had to go off beat. The music was really loud and it started hurting my ears, but it was a nice experience sitting there with the kids participating in their everyday activity. As Kieron told me earlier, “we don’t do much of a program here, most activities are spontaneous”

This is actually much more authentic, as nothing is staged, it’s just what they’d do without me being there as well. However, this is of course only possible when there is a few tourists

When we sat at the warung Dadong told me actually I had two incidences. The first was when I freshly arrived and I couldn’t sleep. As it was full moon and I had a new camera I went outside and opened the gate to the rice field to take some pictures and look at the rice field “you know, for me this is something special, I’m not used to see rice fields”. I was very quiet but the next morning Kieron told me something strange had happened last night as the gate was open for a while. I wondered how he knew as nobody woke up and I told him that it was me, and then he explained that the neighbor saw it as he was checking for the water level – so never open the gate at night. Gates here are very special. Spirits can enter. Bad ones. We didn’t discuss that but they are very strict with these things.

The second thing was when I was invited to a birthday party – girl got afraid and hid in the cupboard crying like a maniac. I was told to leave immediately otherwise the party would be over. It must have been my grey hair.

There are limits of involvement. Comparable to ceremonies in Rumah Desa where they said “yeah but we need time for ourselves, to pray” when I suggested to bring tourists to the ceremonies

Dadong explained that grey hair stands for witches in Hindu stories and also left handed – two things she has both. However, she said. ‘so far I’m accepted’.

In the afternoon there were wedding blessings for a tour group. Wadley said ‘there’s a big wedding going on tonight’ and Jenny replied ‘yeah but a touristic one’. Wadley explained the wedding program as ‘something I took from Balinese culture and copied it for the tourist.’ Wadley added that the touristic one is more authentic as it is shorter and less waiting. It has the same ceremony as the proper one and same dressings. Just less people, less preparation, everything small scale. The wedding is not like in a hotel it’s real, no party no alcohol no show. But spirituality, self reflection, ceremony.

So around 4pm Kieron asked me to join him to pick the wedding group up. We walked along the street to the corner where we waited for the bus to arrive. While we were waiting for the wedding,
we were sitting in front of warung, eating crackers, drinking tea, woman preparing offering, (I felt I understand what she’s doing as did it myself felt really good), talking about teenagers and smartphones – everyday worries. Kieron asked me if we have the same problems in Switzerland and I felt part of their everyday life in that moment.

Kieron told me that tourists were crying at wedding ceremonies as so nice. And Australian who came for 25th time and first time in a village (otherwise only Kuta, Sanur and Ubud) also cried and said so my 25th time was not for nothing.

*It seems to be very emotional here.*

Kieron told me that the government fails, it’s useless, they talk but don’t act -> Balinese have distinct character. Need personal approach, everyone has to be addressed personally to introduce something, propaganda doesn’t work but the government doesn’t understand. They don’t have trust in the government anymore.

When the wedding bus arrived around 20 spanish, all dressed in blue sarongs, white shirts and the headdress left the bus. The couple that got the blessings was married for 50 years today and has for this reason invited the whole family to Bali for 8 days they stay in Ubud for 4 days and in Nusa dua for 4 days. When they saw me they said: you don’t look very Balinese. I explained them what I’m doing but most of them didn’t speak any English. The tourguides surprisingly all did speak Spanish.

We walked them to the river where they had blessings at the water temple with holy water. The family was gathering around taking many pictures. Then we walked to Nelson’s house, on the way we stopped in front of the temple to take a picture. In Nelson’s house everybody got a coconut, and Nelson’s father, the priest came to read the horoscope of the couple. Their tour guide translated it into Spanish.

From there we walked through the rice field with the sunset, very pretty scene and many pictures were taken. We arrived at Bali Budaya where Wadley was waiting for us. Everybody got tea or coffee and Wadley was talking about his house, life and tourism here...in fluent Spanish. He emphasized as with me on culture: In Macao they go for gambling, in Thailand for erotic tourism, here for culture. 1989 my son went to Switzerland to learn about tourism now we have a Swiss student here to learn from us. We were selected best village tourism in 2011 -> very proud of his achievements. He also referred to me several times and introduced me, he seemed to be very proud that a student from Switzerland is visiting him here and he emphasized that I’m here as a family member and not as a tourist. He even asked them if they understood English so that I’d understand as well but I told him I understand Spanish as I’d have felt bad, as it was their wedding blessings and shouldn’t be held in English because of me.

After his little speech he showed them around in the gallery while the couple and the only kid of the group were taken to be made ready for the ceremony. Dadong who saw already many weddings told me that women from the village came for the make-up and the dressing “it’s a good thing, it involves several people of the village”. The Spanish spent a long time in the shop and bought one or the other thing, they all seemed to be very impressed. I went outside after a while and one of the Spanish guys who spoke English very well joined me. He didn’t like shopping and was criticizing the whole event as it was too touristic “I would never come to a place like this, I’m a traveler and not a tourist”. He said he’d rather be found somewhere in the forest than here and he’s just here because of the family. The same man I observed earlier refusing to wear his hat in a proper way and the only one wearing his sarong as a mini rock above his knees. Later during the ceremony he also said “we could just invent a fake pope in Europe and do some weddings, I’m sure some Japanese would get married” it sounded like he thought all that would be fake.
Interestingly Dadong who only met him briefly also referred to him as the guy who was wearing his hat funnily because he was criticizing the event (he did it a second time after the ceremony).

The ceremony itself was very colorful. It was amazing how the couple was dressed up and nearly everybody was amazed, a lot of pictures were taken. Dadong told me that these are the most important parts of the actual wedding and it’s exactly the same (she’s been to a Balinese wedding) but at the Balinese wedding there is more waiting and standing around involved. One ritual which seemed strange to me was when the couple had to walk around the offerings 3 times, first the woman with a tray and then the man with a broom and some tools for work. The man had to hit the woman’s butt with the broom while walking. Everybody was laughing, and Dadong told me that some younger couples refused to do it or did it on the shoulders. I can understand.

Seems very much to show that the man rules over the woman and the woman is in the house while the man does the proper work

The critical guy told me that he can’t believe that his in-laws, who are strongly catholic were up for something like this and he explained that the children “pushed them” to do it and go to Bali.

After the wedding ceremony the Spanish left and we had dinner with the host family. The kids bought food in the warung at the street by motorbike and we ate in the kitchen together. Compared to dinner at Rumah Desa with waiter standing next to me and three Balinese women cooking it for me, this seems much more authentic and nice to sit down with the family and eat together.

After dinner I was watching Mel and her friends practicing the dance, very smiley, lot of laughing, children watching making fun of them, loud noisy, Wadley making fun with kids, relaxed atmosphere. Kieron said: my sister in law is actually not a good dancer but she is participating as they are a group, to be part of it.

Thoughts of the day

I was surprised when I saw a big tour bus and a Spanish speaking guide – impression of mass tourism. Funnily the critical man (hair dress funny wearing – also Dadong mentioned it later) who is traveler and not tourist said would never come to a place like this, indicating that it’s too touristic. Well it was not until they came. Might have realized as told Dadong later: so the tourist groups like us come and disturb your quietness here. Yes she said laughing. This guy: would refuse to do something like this. “Its striking that someone with religious belief is willing to do this” (they’re catholic). We could also have a fake pope in Europe, I’m sure some Japanese would get married.

Day 2 in Kemenuh, 12.7.15

Kieron and I arrived at the village temple at 6:30 am with our broom for the Sunday morning temple cleaning. There were around 5 other people, all equipped with brooms. We started sweeping the floor and more and more people joined, some brought machines to cut the grass and the moss. Everyone knew what to do and everything seemed well organized even though nobody told anybody what to do “we just do it”. “But who organizes it?” I asked. Kieron said: “I don’t know, nobody, we’re volunteers, we just do it”. In the end, there were around 30 men working, now and then having a break chatting. I was the only woman, when I asked about it I was told that women don’t have time for that as they are in charge of the house.
I talked to one men who introduced himself as Piet and told me that he’s been a tour guide for 25 years taking people around Bali and Java. He told me that he likes to have a few tourists in his village but not much more. He pointed to a modern looking two story house and said: this man has money, he worked for a cruise ship. It costs like 20'000 dollars to build a house like that. He also told me that there are 125 families living in this place so around 500 people and in total 7000 in whole Kemenuh.

He asked me if I wanted to sit down and was limping towards a stone bench: “I cannot stand anymore, I have bad legs, and sometimes I have to wait at the airport for two hours for customers, and that for 25 years”.

After about an hour the cleaning was finished and all the men were sitting in a circle. The village leader distributed breakfast for everyone which we ate with our hands sitting on the floor next to the temple. The men were discussing, I was told they are organizing a trekking trip to Jetiluwih.

When the breakfast was over, the wooden bell could be heard. That was the signal for the teenagers to meet. They are building a little bar, as it is tradition to have a bar between the twon ceremonies of Galungan and Kuningan (10 days). We still could observe them building the whole day and in the evening when we went for dinner there was loud reggae music and teenagers sitting, talking and laughing. An old man was talking to us and we asked him what this is, he explained and said: “they are destroying the tradition. I don’t tell anyone, I keep it to myself, but” – and he leaned forward and whispered: “this is a loose generation.” He added “but I keep it to myself, the good we take it and the bad we keep it away, so I don’t mention it.”

On the way back Kieron told me he wanted to go to the car free Sunday in Gianyr and asked me if I wanted to join. I said yes and together with his daugther we went. I was amazed by the big car with the automatic side door. His daughter was sitting in front singing along English songs that she wouldn’t understand. Later I learnt that we went there because his son went for the first time with his friends by bicycle on the main road and “his mother is worried”. When we arrived the car free Sunday was already over and the kids were gathered on a field. Everybody was in sports outfit, Kieron told me that’s what they’ve been doing on the car free streets. He looked around and asked “how should I find my son here” it was impossible as there were so many people.

We walked through the people but couldn’t find him anywhere. On the way back to the car we went to buy fabric in a store for the Penjor decoration [a large bamboo stick decorated for Galungan]. On the way home we visited another store to buy some decoration. We parked the car in front of the shop and Kieron told me: now it will be more expensive as we come by car. I said: yeah and you have a white person, even worse maybe I should hide!? And he said, yes, this will have an impact!

He spent around 500’0000 for the decoration and said his mum is complaining that he spends so much money on it, but he wants something special. When we arrived at the shop he said excitedly: this is what I call the creative industry! The decorations were indeed very creative, made of dried bamboo in various shapes and forms and sizes.

When we drove home there was some chanting on the radio. Kieron explained me that it is reading from their holy book. He kept talking about the holy book and explained what it includes. It also talks about yoga he said. “It’s very strange to see Americans do yoga and they don’t know this story”.

Back home Wadley said ‘oh sorry, I just realized there is rehearsal today so we cannot go to the museum or waterfall we have to do it another time.’ so instead of the planned bike tour with Wadley I visted Eros together with Dadong. She knew him as the first time she stayed her she
stayed at his place and I met him during the temple cleaning where he invited me to come to his house. The house also has a homestay which is a big room with big bathroom, two double beds, nice balcony, 200'000 per night. Unfortunately, the view is gone now because they are building a big house in front. Before there was a nice rice field view. He’s not renting the space at the moment as it is too noisy with the construction. When I was there it was perfectly quiet but it was Sunday. I asked Jenny if she stayed there and she said “When I came here the room was full, full of offerings, until the ceiling”. “That was just before the big ceremony last year”

In his garden there were many motorbikes standing around, he said he’s having 11 “just for show, I cannot drive all of them”. His wife and mother were preparing bamboo for the offerings for the Galungan. They told us that now the prices at the market are very high. They spent 5 Mio only for the flowers and further 300'000 for the decoration of the bamboo stick – but people would spend up to 2 Mio they explained to us. And then they will also have to buy fruit and meat – they will kill a pig together with their 4 neighbors and share it among the five families. And this every half year, and there are many more ceremonies to come after Galungan. He said: Hindu is the most expensive religion.

Day 3 in Kemenuh, 13.7.15

After breakfast Wadley took me on a bike tour around the village to show me the “potential for tourism of the village”. I could take the bike of one of the kids. Wadley was wearing sports shorts, t-shirt and shoes – very different from his traditional outfit. First we went to the temple where he explained me about the religion (there is only one god with many manifestations in Hinduism) and temple customs. There was also the wife of the priest making the daily offerings. He told me that people mostly go to the temple for ceremonies, so Galungan, Kuningan, full moon, dark moon, temple anniversary…he also showed me the community hall next to the temple which belongs to the community and is used for social gatherings. He pointed out the bar which was made by the teenager group of the village.

We continued our tour and passed another temple as well as the cemetery. The special thing about the cemetery is that it never becomes bigger as every 5 years all bodies are dug out and cremated. Wadley is very proud of this system and thinks it’s a brilliant invention. Also it is not allowed to bury the dead body anywhere else than in the village cemetery.

Next we passed the football pitch and another temple where many people dressed in white were gathered. Wadley explained me that they are having a sacrifice ceremony. He told me that we cannot get in as I’m not wearing a sarong. Thereafter we passed beautiful landscape with rice fields and palm trees. I also saw one or two signs for “villas” which didn’t disturb but I was wondering if soon it will look like in Seminyak here…before turning for the waterfall there was a big sign over the street (banner) in English and Indonesian for the waterfall.

At the waterfall he told me to lock the bike, the only place funnily where he asked me to do that. It looked quite touristic, there were small restaurants on the top and the bottom a souvenir shop, toilets and we had to pay entrance fee (me at least). I walked down to the waterfall which was quite nice and met quite a few tourists on the way. There was also some construction going on and Wadley told me that they are improving the infrastructure as the place is receiving more and more tourists. Kieron told me later that he doesn’t like the waterfall as it is “too touristic”. Then he added, the tourists are fine, but the teenagers, they do kissing in public…...he shook his head disgustingly. When we got back to the bicycles some kids came to sell souvenirs. (Very touristic)

On the way back we stopped at the butterfly museum, which is still under construction but Wadley managed to get me in there (he seemed to know the person who opened the door for us). It’s a
beautiful garden and very peaceful, with a room which will be the “highlight” where one can observed the transformation of the butterflies. There will also be a restaurant in the back but that still was in the beginning of construction. Wadley told me that this will be one of their new tourist attractions of the village, it’s just like 1km from the homestay on the main road.

Back in the village we stopped at the village administration. This is also where the Khemenu Tourism Board has its office Wadley explained to me and he showed me the sign. He asked me to take a picture and then he asked me to take a picture of him with the sign and he wanted to see the picture afterwards. He was full of pride.

*Shows again how important and how proud he is of his achievement and status*

He guided me through the whole building and showed me his office and his desk. He explained that there are 12 people working for the board and he is the chairman. He’s also the chairman of the Bali Community-based tourism board which was initiated by the government but consists of private and public representatives, so like an umbrella association as he said. He showed me the awards and diplomas and pictures of the ceremony as Kemenuh was nominated as best CBT village in Bali and 3rd in Indonesia.

We passed by the cockfight place and he asked me if I wanted to see it. I said yes without thinking as it seems to be part of their leisure time. We parked our bikes in a house which was “his friend’s house”. I was amazed by how easy going it is here, the doors to every house open (also yesterday we just walked through three houses on the way back from Eros) and one just can enter. We went there but as it hasn’t started yet he said we’ll go back later. He told me that “this is how we lose our money”.

From there we cycled to the museum, I liked the cycling very much, as the street is not too busy and the surroundings very nice, with rice fields, small warungs and the decorated bamboo for Galungan everywhere. The museum was bigger than I expected and there was a young lady showing me around explaining about the different puppets and masks. The garden was very nice and peaceful. I was the only guest there but looking at the guestbook it seems that there are people coming from all over the world and the comments were very positive. Wadley told me that it is privately owned by a guy with a lot of money, but that when he asked about the guy, the response was only jokingly, so nobody seems to know who’s the owner but apparently he’s not Balinese (maybe Javanese as the houses are java style and there are quite a lot of Javanese exhibits). The museum is for free and Wadley said this is his contribution for the society.

On the way back to the homestay we stopped at the wooden fabric which belongs to their family. It was closed today “as all workers are Javanese and went home for the end of Ramadhan”. So we just had a quick look and it seemed that Wadley just wanted to show me his family possessions.

*This tour, even though it didn’t have any must see attractions or typical tourist attractions (apart from the waterfall) it was a very nice tour as it brought me closer to the Balinese life. I saw a temple and the offerings, the office of Wadley, some family business and the village life. The way how Wadley selected what to show me (e.g. his office, also showed more about his personality and hence makes one better understand the Balinese). For me this is part of creative tourism*

Back home I saw Kieron finishing his Penjor. He said “we have an enemy! Our neighbor uses blue fabric (he explained me yesterday that blue is also uncommon). He said “last time I used blue and now he does!” but this is not a common color to use!

Nelson took me to the cockfight in the afternoon. As he was still selling wood carvings to some tourists who stopped here on their tour I sat down with their guides that were waiting and drinking
tea. They were funny and joking around, both of them speaking Spanish and English. He told me that I should come to his village in the west, and go to different places to experience the whole Bali. When I said I'll go to Blimbingsari he asked me: what? Blimbingsari? you learn about them? Christians? He seemed to be outraged. When I said I'll leave now he asked where I go in the middle of the day and if it's not too hot. "you should do it like Balinese men and just sit in the shade underneath a tree. When I said I go to watch the cockfight he was surprised again saying jokingly: this is not for women. If you're in this village you should behave like a Balinese woman. They don't do that. Kieron came and said for tourists is ok, they will “accept” but I should better wear a sarong.

Again gender role

The guide also told me that it is very easy to make friends in Bali if you are a friendly person. He said “if you are beautiful but not friendly, it's not easy to make friends” but if you are friendly it's very easy. He made me some compliments about beauty and was joking with Kieron and Nelson who is the biggest playboy. Nelson told me you are very beautiful but my wife is the most most beautiful and the other men were laughing and naming him a liar.

Funny that these jokes are ok while for Kieron it is not ok to kiss in public

It was kind of hard sitting on the motorbike with a sarong, but another “local” experience. I liked it. Nelson told me on the way that he's very happy to live in this village and that it's a “gift from the gods” to be in such a beautiful place. He said it's nice because everyone knows each other. He has also 7 rooms for homestays (in two different houses) and said that he has many guests, but then also that Kieron will send him guests when he's full (which Kieron said didn't happen too often, so hard to say how many guests...). He said he doesn't need to be rich, he just wants to have enough to live and have his children educated (his daughter will just start literature and he's very proud but he didn't want her to go abroad or even to Java as it's too far from home “she could get homesick”. I thought poor girl! I chose my university which was the furthest home...

Arriving at the cockfight it was very crowded and kind of a special atmosphere. I felt like in a mafia movie. There were only men sitting around the “stage” and some people preparing the cocks. The air was very smoky, as most men smoked. It looked like this is the playground of the men where they can behave however they wanted. Money was flying around. A lot of garbage was lying around and many men were tattooed. Nelson told me “there is a new trend with tattoos.” He seemed to be disgusted and whispered “I think they have no schooling...they drop out after high school and they have rich parents and live off their money...they are spoilt”.

I was the only woman and got some curious looks. However, nobody seemed to be bothered about my presence and I only felt slightly uncomfortable. I looked around and saw blood and only started realizing what cockfight is about. I was wondering if I really wanted to see this but as it is part of their leisure time I was curious and could get over my disgust...however I was happy that after only one fight it was over. I didn't need to see more but I didn't regret to come. It was definitely a local experience. Nelson explained me how it works but I didn't really understand and I didn't listen too carefully as I was too busy watching around overwhelmed with the atmosphere and the environment.

After the cockfight he showed me too more games (card games) and I was amazed by the large amount of money that was bet. Then we had lunch and I enjoyed the local experience. There were actually women selling food there and it was very nice small street food with tiny plastic chairs.
On the way back he took me to see the Subak which is the organization for the rice fields. He said it has about 105 members but not all own land, some are only workers. He showed me the temple, whenever he enters a temple he was praying, so he does take it seriously. It’s the temple for the god of prosperity (Devi Sri) which every Subak has. I thought he would also explain me about the watering system which I heard is very clever, but that didn’t happen, the temple seemed to be more important.

On the way back he asked me to stay in touch with his daughter (she will emailing you) and to send my friends and also come back to my own village. Even though I only met him a few times and have known him for 3 days I was feeling sad when saying good bye.

This homestay is really like how I imagine a homestay to be—sharing the kitchen with the family, eating with them if we want, seeing how they live how they spend their days. Would be interesting to follow e.g. the woman for a whole day just to see what they do. Or to help with the offerings.

All people are very passionate about their culture and about sharing it. Everyone told me about the temples when we passed by, they all engaged a lot and were interested and wanted me to understand and see. I did feel part of their family. The passion is also visible in all other things they do—e.g. the bamboo decoration which was made with a lot of love for detail.

There seems to be a conflict of interest between Kieron and his father. The former wants to preserve the village and not increase tourism much, but just have enough money to live. For him prestige and status seems to be less important, even though he mentioned it several times. His father, on the other hand, wants to go big. He wants foreign investors, is ok if all rice fields are filled with hotels and seems to really care about prestige and status (awards, chairman, pride, take picture of me etc).

Everyone was very disappointed that I left before Galungan.

What is needed for creative tourism:

- Fluent English
- Locals that are genuinely interested in interacting with tourists and sharing their culture with them
- Enthusiasm and passion
- A limited tourism supply
- Targeting individuals and not groups (as there is the probability that they will mainly interact among each other)

Penglipuran, 13.7.15 – 17.7.15

Day 1 in Penglipuran, 13.7.15

I arrived in Penglipuran at a ticket booth where I was told to pay 30000 to park my motorbike. As I didn’t want to park my motorbike but find my homestay I asked her about it. Unfortunately 30’000 and pay was the only words she spoke in English. She made a phone call and a policemen who spoke English came. I explained to him what I’m looking for and he brought me to the house where Murli and his family live. I got welcomed and immediately showed my room and told “enjoy your stay”.

Creative Tourism in Bali’s Rural Communities
That kind of sounds, we don’t have anything to do with your stay and is to me a sign of no interaction

The room is big and actually consists of three rooms. A bathroom with toilet, sink and shower (only cold water unfortunately, as now I’m on 700m a s so hot water would be nice). Then a kitchen with a stove and the sleeping room with a big bed, TV, closet, two chairs and one table. Outside there is a big area as with all Balinese houses. I put my backpack down and went back outside. I talked to the policemen who left shortly after and sat down with the family. They asked me where I’m from and how long I want to stay. There English was pretty limited though. I explained them about my research but they didn’t seem to understand. I also asked about Galungan as this is the main reason why I’m here – I was told it’s particularly nice to see here and I should really come here for the celebration on Monday afternoon (it starts on Tuesday). However, they didn’t really talk about it and when I asked them what I can do the answer was “I don’t know maybe go to the Puri (temple). I was very disappointed as it doesn’t seem like too much interaction will happen here and nobody seems to care about me too much.

They brought me some tea and two doughnuts which improved my mood a bit. But then she asked if I don’t wanna go in my room? I asked if I can drink my tea here and she said I can also bring it to my room. I told her that I’d prefer to drink it here so they stayed with me and we had some small talk and she asked me where I will have dinner. I said I don’t know and she said there are some small warungs. I said that’s fine but then she added, maybe I can buy for you and you eat here, it’s better for you. I agreed and I heard her talking to her mother in law mentioning Nasi goring. As this meal always seems to be the “tourist option” I told her that I like spicy and she asked oh you like Balinese food? I said yes a lot but in the end I still got nasi goring – not spicy!!

After I finished my tea she asked again: “maybe you want to go to your room?” I interpreted this as I should leave them so I went to my room. She added that if I wanted to go to the ancient village I should just go straight and I end up there. As soon as I entered my room the rest of the family disappeared in their room, which confirmed my thought that they didn’t really want to engage with me.

In front of the house there was the bamboo for the Galungan. It looked very easily decorated and compared to the one in Kemenuh without any passion or love for detail. (Later I realized that this was only the beginning of the decoration and in the end it was very very nice, with many details, at least as nice as the one in Kemenuh)

I left my room to explore the area. The village looks pretty special. After walking through the whole housing compound where three different families live I reached a stone path – left and right of it were entrance gates of different houses. They all looked similar and very nice. It was all arranged on a hill. I first walked downhill and passed several houses and little shops that sold cold drinks and souvenirs. There were also signs in English for temple, monument (which I couldn’t find though) and toilet. It looks like they are used to tourists here. Most people were not replying to my smile and not greeting. That is a very different experience from Kemenuh where everybody was smiling and greeting. The only thing they asked here was sometimes “where ae you from?” the typical “hello tourist” sentence which I’ve never heard in Kemenuh. As downhill there didn’t seem to be much, I walked back uphill. I also passed the side street which came from the parking area where they wanted me to pay. I saw two or three tourists coming from there with a guide. I walked all the way up to the temple, I was the only one walking on the street but it was also already late shortly before sunset. There were in total 72 houses (they are all numbered so easy to orientate yourself) and exactly in the middle, at house number 36 there was the side street coming in from the parking lot. The whole street is maybe 200m long, so a pretty small village. The temple was already closed and there was a ticket booth in front of it. So I walked...
around the temple and ended up in the bamboo forest, another “highlight” which was signposted. Unfortunately there was no path but only a streets with cars and motorbikes which didn’t invite to walk. So turned around and finished the round around the temple.

On the other side there were some people finishing the bamboo and putting it in front of the temple. I watched them for a while and then walked back along the main road which runs parallel to the stone path at the other side of one row of the houses. I turned again where the entrance gate and the ticket booth was and greeted the people there. I was not sure if it was the same people and if they recognized me but they didn’t try to charge me this time after some discussions and me just passing.

On the way back uphill to my homestay I was asked by an old lady where I’m from. Otherwise her English was very limited and she invited me in her house. It looked much more poor then the ones around and she offered me food and drink. I was very touched but said no thanked her and left again as I didn’t know what to talk with her as she didn’t speak much English. Only a few houses after another woman invited me in her house. She showed me her kitchen and living room which was very tiny and dark and messy. Then she showed me the family temple which in turn looked neat and glamour. When I left she asked me to buy souvenirs, I wasn’t surprised, as I already suspected that she would charge me for the pictures I took. There was one sign of another homestay.

I went back to my homestay where there was nobody outside. So I went to my room and started googeling what to do around the village as apparently I already saw everything in the village and they couldn’t tell me what else to do…at around 7pm I was brought dinner to my room “enjoy your dinner” were the only words the woman had for me before she left me alone again. I let all windows and doors open but there was nobody outside and the people passing by didn’t even say hello. It was very quiet and I was wondering where everybody is…maybe in the back of the house… I could hear some drums and music from afar.

This doesn’t seem to be the best place for creative tourism. First impression is more of a tourist destination where people pass by and look at the village and the temple for an hour maximum. The family here also doesn’t seem to be interested in interacting with tourists, they are friendly and the room is nice but they don’t really want to have anything to do with me.
Day 2 in Penglipuran, 14.7.15

I got woken up at 6am by roosters of the neighboring houses. I got up and opened all windows and doors of my room to see what is happening outside. My house seemed to be still quiet. From far I could hear temple music which seemed to come from loudspeakers as the quality of the sound was very bad. I was already thinking about going to the temple but the music stopped after like 15 minutes. Outside the grandparents were sweeping the floor, otherwise there was nobody to see. Shortly before 7am the woman who’s in “charge” of me brought me tea and donuts which are made in Penglipuran. She asked me what I will do today, I said I don’t know, she said she’ll bring me breakfast at 7:30am and left.

When she brought me breakfast, the same as I had for dinner, Nasi Goreng take away, I asked her what there is to do here. She said I can walk around the village “no problem” and go to other people’s houses and talk to them. I asked about the temple and she said it will open at around 9am and I will need to wear traditional clothes. Then I asked her about Galungan and she said this will be tomorrow and I should go to the temple at 7am. I asked her if there is anything to see today and she said, no today is food offering but nothing to see, “maybe tomorrow” she said which didn’t sound too promising. She asked if I had any other questions, I asked if there are other tourists she said, probably only me today. Then I asked what there is to do in the surroundings but she didn’t understand and repeated to go around the village and left. I was wondering what I will do or see here the next 4 days and was already thinking about leaving earlier going back to Kemenuh.

In Kemenuh I got invited to different houses for the typical food that is prepared from the animal offerings. Everybody wanted to share this experience and the biggest problem was which invitation to accept in order not to disappoint anyone. For example when Dadong said at our homestay that she got invited to Eros’ house for breakfast, Mel was “oh, but we do it here as well”. So Dadong answered diplomatically that she will first go to Eros’ house and then join them here. In Penglipuran however, nobody invited me not even when I asked if there is anything to do or see regarding this festival. As it seemed too intrusive to ask about having food with them I didn’t do it.

At 9.00 am I started another round through the village, this time nicely dressed up Balinese style with sarong and the typical top. I headed north to the temple, on the path there were no people at all. The ticket booth was also not really open but there was a man and a child sitting in front of the TV. I asked if I can enter the temple and they said yes please – good, so I didn’t have to pay. I entered the different temples and had a look around. They all were prepared for Galungan with fabric and decorations but many things were covered. I was the only one in the temples. I headed back south and greeted all people I could see in the houses, some were smiling, some greeting back, some telling me my outfit is beautiful (they seem to like seeing people wearing their dress), some asking where you from.

One woman invited me into her house to have a look around – I always feel a bit wired to just look at people’s houses...her son spoke a bit English and I started talking to him. He asked me if he should come with me to the monument, I said yes. On the way he told me that he’s working on cruise lines in Miami, already the 4th time as a waiter and that he likes the job. He’s here for Galungan and will go back on the cruise in two days. I asked him about Galungan and he said it will be praying from 8am to 5 pm at the temples north and south and in the family temples and that I should go to the temples to see something. He asked me some things about Switzerland and I asked him about tourism here. He said many tourists are coming every day, but not many are staying overnight, mostly they are just coming and have a look around.
When I got back to my homestay there was a lot of decoration lying around for the Penjor (bamboo) and Murli was still cutting meat. I tried to start a conversation but it was hopeless. The woman came and I said that the village is not so busy and she said no because everybody is at home preparing for Galungan.

When I left for inspecting the area by motorbike, Murli was sitting on the floor in front of the kitchen grating coconut with an old fashioned grater and his wife preparing bloody meat. I asked what they are doing and they told me Sate. They asked if I liked it and I said yes and that I would like to try. They said I should come back in two hours. However, when I came back two hours later I got rice and chicken take-away and no signs of Sate or Murli…at least no Nasi Goreng this time!

Not sure if it was a misunderstanding and they meant I should come back in two hours if I wanted lunch at home or if they forgot or if I should have searched them and asked again. However, as generally, they don't seem too much into interaction I felt I'd be too intrusive asking for their food, especially knowing that this is kind of a feast for them which they might not want to share.

Before I left I got fuel from the shop next door. The guy told me that he’s the cousin of Murli and that he worked on a cruise ship when he was younger. His English was reasonable and when I said I’ll leave the day after tomorrow “what? You should stay for a week! We have also rice fields!” also he said, that most tourists just stop by here on a tour.

In the meantime I went to Lake Batur which is only a 20 minutes motorbike ride to the viewpoint of the lake and the volcano in Penelok and another 20 minutes down the lake for more nice views. It’s a nice easy ride along the main road which is in fairly good conditions.

Later in the afternoon I visited Bersakih temple which is also only one hour drive from Penglipuran. However, this way is a bit more complicated. The temple is huge and in a beautiful area with Mt Angur in the background. It’s the biggest Hindu temple in Bali. However, the temple is very touristic and there are various ways of tricking tourists and getting money from them. First I had to get an entrance ticket for 20'000 Rp although later I saw that the printed price is only 15’000. Then when I parked the motorbike I was told that I need a sarong which I understand but she wanted to rent it to me for 200’000!! In the end I managed to get it for 20’000. Then women were harassing me telling me that I need to buy their offerings “every tourist buys, because there is ceremony. You have to buy if you want to go inside”. I said no, but they were very annoying and insisting. Then I had to show my ticket at a desk and register my name and nationality and sign in a book. In the last row there were Rp amounts…I asked what that is and he told me donations. I saw only amounts over 100’000 and was wondering if people really gave that much or if they just fill in numbers, also it was after the signature. I said I don’t have money and he said “can I check your money”, which I think is absolutely rude. I said no and put 5000 on the table and said the rest I need for petrol otherwise I have to walk home. He gave me the 5000 back and said I should keep it for my petrol. I asked if I could have my ticket back which in the meantime he put in his drawer!! Probably they wanted to make me pay again at the entrance! I was very annoyed by now and walked to the temple in a bad mood. There the next touts approached me telling me that I can only enter the temple with a local guide because there is a ceremony and that I’m not allowed to enter alone. I didn’t believe a word but they insisted. They told me it’s free but I’d need to give a tip…if I asked how much they said “usually people give 100’000 or 200’000”….of course… I told him I had no more than 10’000 and he offered me for that he can bring me half way and the rest I can do alone…so he walked with me for about 100 meters…I asked him where the ceremony is as of course there was none “very small ceremony”…yeah so small that you couldn’t see it…In the end there were also children selling postcards.
Hence the location of the village would be quite a good base for Batur hiking and exploring the area around.

At around 14:00 I made another round through the old town. Now there were considerable more people to see – mainly tourists that came from the parking area, went to the temple and the bamboo forest. All of them had a guide. Some spoke Italian, some Spanish, some were Indonesians from Java. I spoke to some of them and most came from Ubud on a day tour.

**Day 3 in Penglipuran, 15.7.15**

At 6.00 am I got woken up by roosters and temple music coming out of a loudspeaker. I was pretty annoyed even though my alarm clock only rang 15 minutes later anyways. When I opened the door the Dadong of the house was putting offerings in front of my room “for ceremony” she said smilingly. Today was Galungan, one of the most important days in the Hindu calendar. Shortly after I got my usual Nasi Goreng breakfast served by Pria at 7:30 I left the house in my Balinese dress. This time a managed to wrap the sarong in a way that I had more freedom of movement.

When passing by the other houses I saw the people, especially the young girls getting ready dressing up, putting make up and jewelry and putting their hair nicely.

I walked to the temple, on the main street through the village there were already many people to see and it was busier then yesterday where the street was nearly empty at a similar time. All were dressed in the traditional Balinese outfit, women wearing sarong, kebaya (blouse) a selendang (cummerbund around the waist) and flowers in their hair. Most people wore flip flops. On their heads they were balancing one or two big woven baskets with offerings inside. The men also wore sarong, shirts and their headdress the Udeng. People were dressed in all colours, but white was the most often seen especially with men. Also the men were wearing offering baskets, but on their right or left hand like a waiter would hold his tablet. Also the kids wore their traditional dresses and looked particularly cute today. Some people had rice on their foreheads.

As my host family didn’t really tell me what is going on today apart from “go to the temple” I was a bit unsure what to do and how to behave. Was it ok to enter the temple? Would I disturb people praying? Can I take pictures? Can I just observe?

When arriving at the temple there was one man standing with his offerings and 4 Indonesians not dressed up but in jeans and t-shirt and equipped with many cameras and a drone with 11 cameras attached to. I was happy to see some other “outsiders” – it made me feel more comfortable as it gave me the feeling that it’s ok to come and watch - and started talking to them. They told me they were taking a video of the temple festival. That answered my next question about taking pictures…should be fine then…the man with the offerings asked me if I wanted to try Balinese food and gave me some rice pudding from his offerings. This gesture made me feel welcome at the festival and not intrusive.

I kept standing for a while in front of the main temple watching the people arriving with their offering baskets. Already this was very nice to see. People came in small groups of two to 4 people often, sometimes also alone. It was people of all ages. Often girls and women came together or boys and men, but there were also couples and whole families.

After a while I started following one small group. As I didn’t want to make a mistake how to enter the temple (I thought to remember that there are rules from which gate to enter or exit) or where to go or not to go I just followed the route of the Balinese a couple of meters behind. They started walking to the small temples next to the forest. I followed and watched from outside how people placed their offerings and prayed on their knees.

*Creative Tourism in Bali’s Rural Communities*
Now I’m an observer. I was wondering how it would be to participate in the ceremony. Would it be accepted to have a non-Hindu pray? Would I even want that? Would other tourists want that? On the other hand I was praying every evening with my hosts in Kerobokan without believing in god, and I actually have more sympathy for Hindus than my own religion (protestant). I also remember Emma in Rumah Desa whom I asked if they bring tourists to the ceremony and she said sometimes, but we also need time for ourselves to pray so we don’t bring them (which is to me a sign that for ceremonies tourists are not welcome as it’s something personal).

After a little while I followed other people to the next temple, like that I wanted to make sure not to be intrusive but just casually following them. I kept moving like this through the different temples until I reached the main temple which is quite big. I sat down a bit outside of the busy area and watched people coming in and out. When they entered they put their baskets down and selecting some offerings to put in the second, empty basket. I watched one woman doing this very carefully, it looked very systematically and selective which offerings she took. Then a second woman arrived who was younger and from the way they were talking to each other (the young woman had a slightly annoyed voice) I assumed it to be the daughter. She seemed to take offerings randomly and it looked more like putting dishes away then preparing something “divine”. The way she did it looked like an everyday routine that has to be done and not something enjoyable.

Maybe a sign that the younger people (or some people) see this more as a routine that they have to do while others (or the older generation) really believe in what they are doing

The offerings consisted of one metal pot with food, there were mini portions of a whole menu (rice, mini sates, small crackers, rice pudding etc) as well as fruit (snake fruit, mandarins, and banana). On top of each food container there was a small banana leaf box with the flower offerings which I was showed to make in Rumah Desa. Before bringing the offerings an incense stick was lit and put into the flowers. The baskets were full of offerings, everybody must have had at least 50 of them.

I still try to understand how people can spend so much money and time on these offerings. Also it seemed to be a waste of food to me, putting all offerings together I’m sure a lot of people could be fed. Considering that some people’s houses here do look poor and people don’t have a lot of money, I think it’s astonishing that they all spend money on offerings and give food to the gods instead of eating it themselves. That must be a sign of very deep devotion or just very strong social rules that have to be followed. Some seem to have this struggle, for example I remember Kieron in Kemenuh shook his head when giving the money for the bamboo decoration at the shop and telling me that he just can’t spend less because it has to be special even though his mum gets angry with him as he spends too much in her eyes. Dadong on the other hand, said, she thinks it’s a good thing, like that at least the money goes back to the villages as all offerings and foods are made from local people. “while In Cambodia people spend their money on plastic toys imported from China, here the local economy is fuelled with these offerings”. Then there was Leo in Rumah Desa who told me that it’s fine that the offerings get eaten by the ants and dogs “this means we are enjoying together”.

Then the women walked to the different shrines and placed their offering, kneeled down and prayed. I didn’t quite figure out how they decided to which shrines to go as not everybody went to every shrine.

The atmosphere in general was much less serious than I imagined it to be from what I’m used to church visits in Switzerland. People were chatting, smiling, and greeting each other. Kids were running around, it seemed to be also a socializing event. I was surprised by one man who was smoking and using his phone in front of the temple while I was concerned of how to behave
properly...the drone with the cameras was quite noisy sometimes flying around outside the temple, but the people didn’t even look up or seemed to be disturbed. Only the kids reacted to it and were running after it, some looked afraid and were hiding behind taller kids, some were really excited and shouting around. There was also one more tourist with a camera walking around...nobody seemed to be bothered by my presence. People noticed me, they smiled at me, they greeted me and some also started speaking to me – asking where I am from and where I’m staying – they seemed to be proud to hear that I stay in their village. I also got a lot of compliments for my dress, from men and women alike. This friendly responses made me feel that I’m welcome to watch and my initial concerns started disappearing. I also took a lot of pictures, I tried to do it from far so that people wouldn’t notice – first to make it look more real and not staged and secondly not to disturb them while performing their rituals.

It started raining slightly for a few minutes but nobody bothered, everything continued as normal. I would have expected people to escape underneath the roofs or start walking faster but no reaction at all.

I watched for nearly an hour and then decided that I’ve seen enough and got the picture. I left the temple and started walking to the temple in the south. The street was even busier than in the early morning and many people were heading from north to south. The temple in the south was less crowded. The ritual was the same as in the north temple. I was surprised that people also prayed to the monument (a war hero as I was explained the day before by the young guy who brought me here), a tree and a grave stone from the war (but only the very first one).

It seemed also funny to me that some people came by motorbike. The way from north to south was really not far, maybe 10-15 minutes slow walking. It kind of looked funny to see traditional dressed people with their offering baskets on the motorbike. Some even came by car. The front of the motorbikes were also decorated with flowers and leaves. Also Murli and his wife passed me by motorbike and were waiving at me – I was already wondering why I haven’t seen anyone from my family in the temples. They really seemed to go out of my way, at least that’s how it felt to me.

I saw people walking and driving further south into the forest. I followed their way and discovered another small temple in the forest. I watched for a little while and then started to walk back. By now many people were already back home and at house number 51 I got invited inside. They had a little shop and I was asked to sit down. I hesitated a bit as I had the usual feeling of just being invited inside to have something sold to me. He must have felt this, as he asked me: do you want coffee? Proper Balinese coffee? No need to pay, I give you for free. I felt a bit ashamed to have “read” my mind but I accepted politely a cup of tea.

I was also offered snacks from the shop, but I really was not hungry and happy to have an excuse. I wasn’t sure if it was impolite to reject or impolite to accept without paying. He told me: you don’t have to pay, we are sharing!

It would be good to have somebody tell you how to behave in situations like this. As people here are very polite and always friendly, they would never tell you if you are misbehaving, but feel offended in the inside. Have someone to brief me with behavior rules (which might be different in every village) and who is direct enough to tell me how to behave or not to behave would be very good and would make me feel more comfortable in such situations.

I asked him if he also hosts guests, he said sometimes he has guests but not for overnight stays. He told me about a woman called Katrin who he met in the USA who will come soon and he showed me her number on his phone.

He seems to be very proud of having such a contact.
He also gave me his card and told me to contact him when I come to Bali again “I will pick you up at the airport and you are welcome in my house. I hope you will come again”.

We talked about Balinese food, and he was surprised that I liked it and that I like spicy food. “Many European don’t like spicy, it’s not good for their stomach”. I told him my stomach is fine and used to it.

*I really don’t like being put in this drawer of the European tourist who needs to be pampered and gets adapted food as he cannot handle the proper one. I genuinely like spicy, but I sometimes also eat a bit spicier than I would just to show them that I can handle it and can eat the local food and don’t have special requests.*

He told me that he was working on a cruise line for 11 years in the USA, that’s why he speaks more or less descent English (though he said “I’m sorry I don’t speak so well English”). Now he stays in the village and has a little shop for tourists and makes the typical drink from this village - Lohloh – which many shops sell here, it’s green and filled in small water bottles.

*I was surprised that they have a local drink and I didn’t know about it. This is something I would people expect to tell me right at the start and would make me try.*

He tells me that he gets up every morning at 2am together with his wife to produce around 100 bottles of the drink. They finish at 3.30 am and after he has a shower he drives to Denpasar and Kerobokan to sell around 40 bottles to two different shops. He’s back in the village at around 7am and goes to sleep before he opens his shop at 10am. He’d go to bed around 8.30 pm as he’s very tired “sometimes I don’t watch TV, I’m too tired”. He also tells me that now he has an order of 150 bottles for the kite competition in denpasar.

*I was very happy to hear this, as such stories are exactly what I’m looking for when I travel. I want to know how people here live their lives and what makes them happy – having an order for the kite competition and having a phone number of a foreigner seems to be such things.*

*I also was close to ask him if I can see how they are making the Loloh but when he said they do it at 2am I changed my mind. I was wondering though, if that could be an activity for tourists for the future, make your own Loloh.*

He asked me if I liked their village. I said yes it’s very pretty, he replied: you’re lying no? You can say if you don’t like, I want to know, so we can improve”. I was wondering why he had the feeling I was lying. Maybe there are some tourists that don’t like it? Or he just thinks there’s nothing special about this village? Or I looked unhappy (which might have been true for the day before but not for today)

He also asked me how much I pay for the homestay, I said I don’t know, he said maybe 400’000? This he also estimated when he told me in which guest houses Katrin is usually staying. It always makes me feel uncomfortable when talking about money with locals but they always seem to be very interested and many locals I’ve met so far started talking about money while I try to avoid this topic.

*He seems to have the impression that every tourists spends 400’000 per night! Well I’m not that rich!*

He also asked me if one can see the shop from the street, when I left the house I was checking and told him. He explained to me that they have taken part of the house wall down (half a meter) in order to see the shop better from the street.
Before I left he also told me to go to the temple in the afternoon around 4pm to see the Barong. We like sharing our experience he said, which made me feel more comfortable in going and watching their ceremonies.

On the way back many people were smiling, greeting and giving me compliments for my dress, some also told me to go to the temple again at 4pm for the Barong.

I got invited in a second house and the woman there did the usual “here is family temple, every family has one, look look traditional kitchen” plus she showed me the pigs in the backyard and told me you can take pictures no problem. In the end of course there was the “look please, I have small business, you can look, no need to buy, no problem”. The souvenirs were standard (sarong, trousers, some jewelry, some woodcarving and some music) and I was sure that none of them were produced here. At first when I entered I thought I already visited this house, but I think it was a different one but looked very similar.

_People that invite you, all tell you the same: family temple, traditional kitchen, take photo and I have a small business. Might be fun to see once, especially when not having seen it before, but to me this was nothing new or impressive at all, more annoying to be seen as tourist who has never seen a house before, though I’m staying in one! This for me I would not rate as meaningful interaction with locals, however, tourists who never interact with locals or are at homestays might have a different opinion._

When I got back to my homestay it was around 10.30 am and there were several cars parked and some tourists walking around with their guides. **Around 10.00-10.30 must be the time where the first tourists arrive.** Dadong in our house was cleaning the baskets that were used for the offerings. When I entered the rooms she knocked and brought me a plate full of biscuits that looked like what was on the offerings. I was very positively surprised and happy about that even though I was not hungry at all – I thought “now I know why all Balinese girls are so slim and don’t eat much, wearing this corsage all day doesn’t make you feel hungry at all and doesn’t allow to eat much”

At 11:00 I sat down between the parking lot and the main street to get a better picture of the tourists. There were many domestic tourists and also quite a few Europeans. Most came by car, domestic also by motorbike. Europeans or other Indonesians often had a guide. Most of the people walked from the parking space to the main street and took pictures from the south side then walking towards north. From what I’ve seen around the temple they will take pictures in front of the temple, some enter the temple and some go to the bamboo forest. Only a few tourists walk down to the south temple and monument. I have seen some people entering houses, I guess they are shown the usual traditional kitchen – family temple – small business thing.

I was sitting with my note book jotting down some notes. An Indonesian girl was looking at me and her father said: look, this girl is doing some research, do you wanna see? They walked over to me and watched over my shoulder and I explained to them what I was doing.

**This was the first time that I was recognized in this village as researcher.** Even though I told everybody that I’m here for my master thesis people didn’t seem to understand and still felt I’m on holiday. I also started to use my notebook more obviously to make my research role clear to the villagers. I think the difference here was that I didn’t get introduced by anyone to other people. In Kemenuh I was always introduced to villagers by someone they knew already (Dadong, Kieron or Wadley). In the beginning I was wondering why they always repeated what I was saying after I introduced myself, now I understand that it is more valuable to be introduced by somebody that is known already.
A man approached me and introduced himself as Paul. He said that if I want to have lunch I should come to his house just opposite and asked me where I am from and the usual questions. At first I was a bit surprised and confused about his invitation, but later I realized that he has a little warung and that he was cooking the food I was eating the last days that Pria always brought me take away. The warung was a bit hidden, so it’s not visible from the street. The menu is what I call the typical tourist menu (nasi/mi goring, some chicken dishes and cap cay). I ordered one of the few dishes I have not had yet. I was wondering why Pria assumed that it would be better for me to eat in the room as this warung is not even a local warung but one for tourists and really close to our house. The warung consists of 6 tables in the backyard.

I talked to Paul, his English was much better than the one of my hosts. He told me that many French come here, I didn’t quite figure out if he also serves locals or just tourists. He said “the French come here, they don’t like restaurants, and they prefer warung”. He told me that he opened his business in 2003 after the second bombing. Before he was working in a restaurant in the Batur area (volcano) until 2001 when the crisis started after the first bombing.

He said tourism here started in 1992 and that there is one guesthouse (opposite where homestay is written) with three rooms. He said he expects many domestic tourists tomorrow as it is a holiday and Balinese will come to this village as they haven’t seen a village like this either.

Before I left the warung he asked me “what about tonight? You come here? Or you eat at home?” I said I’ll come here and he seemed to be pleased about my answer.

Around 4pm I went back to the north temple for the Barong. When I arrived there was a man hitting the wooden bell, which is the sign that something is going to happen. Many locals were walking towards the north temple and a few tourists were still around. I sat down in front of the temple next to the ticket booth (which I’ve never seen open so far). A police men who talked to me earlier at the parking lot was sitting next to me trying to chat me up. Among others he asked me: so after graduation you have job already? I said: no not yet. He: maybe you can give the government in your country some money to get job. Me: is that how you do it here? He: [started laughing and lowered his voice] I talk secret now. But first you need connectii and then you [shows gesture with hand of handing over money secretly]. After a pause he added: so in your country it’s skill that counts [tipps his head].

Later he also said “so you write about tourism in your paper. I hope you don’t mention policemen, hahahaha”.

Seems like after telling me about bribes he only realized what and to whom he said it (by then he knew already that I’m doing research here) and that he got a little concerned about his statement.

He also asked me if the police has ever stopped me on the motorbike, I said yes, my friend and we had to pay. He started laughing a lot and said I’m sorry, I hope it was not me. “Sometimes we stop tourists, if documents are complete, no problem. If documents not complete, maybe little problem. But then just give a little money to police and problem solved”

The policemen also told me that he wanted to work in tourism but that his father was not happy about that. So in the end he became policemen. His father and sisters are “prison officers” but he didn’t get a job like this so he ended up as police man. I asked him if he was happy with his job and he said “yes, now I like it”.

He also introduced me to his colleague which was a woman and said “this is my colleague, woman police officer” and he started laughing.

Gender role again – seems to be uncommon for a woman to be police officer
When I entered the temple there were already many people sitting all facing towards east. On the way inside two elderly women started talking to me, but spoke barely English. They asked me to sit down with them and I did. Many people were kneeling but I sat normally on a stone, as I cannot kneel due to my knee injury. I kept talking to the women for a while and at some point the woman to my left was kneeling down on the floor as well and told a younger girl to sit next to me. It turned out that she’s studying English and wanted to practice with me. I talked to her and she asked me: “so is it the first time that you come praying with us”. I said yes and was very touched by this question, it looked like I was welcome to pray with them and they didn’t mind. Only a little later a small girl asked me what religion I have, I said Christian and felt a bit ashamed, the other girls around were giggling about her question, maybe they thought it was rude to ask. The girl next to me explained me what is going to happen and made sure I understood. I was very glad to have her next to me and started feeling as a participant and not a mere observer as in the morning. I saw 3 other tourists who were walking around with huge cameras and took a lot of pictures (later I talked to them and learnt that they are photographers and come here for every Galungan).

After a while the Gamelan started to play and the girl asked me if I wanted to kneel down, I said I cannot because of my knee injury but was feeling bad that I couldn’t as by now most people were kneeling. A bit later she told me “I have to sit” they have to, sounds very strong and clearly shows no exception is accepted. And she kneeled down. By now I and some elderly women who probably couldn’t keel anymore were the only ones not kneeling. The priest came and sprinkled holy water over the people’s head. While he did that people opened their palms towards the sky and closed their eyes. I observed one man who kneeled down later and didn’t get any water. He was telling the priest to come back and sprinkle some water over him. People take it very serious. Shortly after the girl leaned towards me and explained me that they always get holy water before they pray. People had small baskets of offerings in front of them and many lit incense sticks and stuck them in the ground in front of them. Chanting could be heard from a different corner of the temple, later I learnt that the Barong was there. A voice over a loud speaker appeared giving some orders, people all together started praying, putting flowers in between their hands and praying until the voice appeared again. Then they stuck the flower in their hair and the same ritual was repeated three more times. As I didn’t have any offerings I got back into the observer role, but still felt a bit part of it as I was sitting in the middle of the praying people while the other tourists were watching from the edge and were not dressed properly like me.

During the praying was actually the only moment where it was really quite and you could feel the concentration of the people. Only the little kids were not quiet and still running around and some teenagers were giggling around while praying. After the praying the girl explained to me that the holy man says holy words that they have to repeat four times (but I did only three times as they are too long). She said that she doesn’t understand the meaning of the words “only holy people know the meaning, it’s a very high language” but just memorizes and repeats them. It’s mantras she said.

When the prayers were over, it got busy again and the girl told me “I have to go there [where the barong was] to make offering”. She left and as everybody else they were going to the barong for their offerings. I stayed outside and observed. People started standing in line, in front two little boys with flags, then the gamelan music group, afterwards the girls with big offerings on their heads and the Barong. The barong walked towards me, I thought I was standing in its way and moved aside, the Barong following me and snapped his mouth right in front of me. Only afterwards I realized that I stood right in front of a shrine. So I was not sure whether the barong wanted to go in front of the shrine for some blessings or whether it came towards me as I was the only foreigner there.
The girl came back from the offerings and asked me if I wanted to walk together with her and the other teenagers. Earlier she said sorry a couple of times that she had to leave me for the offerings. I found it very daring, but for me there was no reason to say sorry, I was more than happy that she guided me through the rituals and offered me to walk with them. Like that I got back into my participant role and together we walked through the village to the south temple. It was a very nice experience and the girl made sure that we walked in front “so you can hear the chanting”.

About half way she said: “I’m sorry I have to go home for more offerings, but you can join them” and she left inside the house. I kept on walking by myself and suddenly heard “Hey Manuela how are you?”. It was Paul from the warung. It made me feel very good to be recognized by some local people and talked to in the middle of the crowd. I remembered Dadong who told me at the temple cleaning “it’s good to participate in things like this as people get to see you”.

When we reached the south temple I left my participant role again and sat down outside the temple to observe the ritual. It was the same ritual as in the north temple, so as I already experienced it in the middle as half participant, I decided now to observe it from afar as mere observer. This was a bit harder, as now I had nobody to talk to and the waiting time until the ritual started seemed endless and from time to time I got bored. As an observer I also started to feel bad sitting there for nearly an hour just watching other people.

Some teenager boys noticed me and started waving and laughing and talking to each other. When the praying started they got quiet and concentrated but as soon it was over they looked at me again and continued giggling and laughing.

I was happy when it finally was over, by now it was after 7pm, so 3 hours since it started and I really needed to go to the toilet. I wasn’t the only one – as soon as the praying was over there were several women with small kids running towards home and also many elderly people left. It seemed around 1/3 left before the official parade back started.

I joined again the parade, by now it was dark. On the way back there was a mat in front of every house with a nice tray pilled with offerings and incense sticks. So that was the reason why people where rushing back home. Next to the offerings often the eldest of the house were sitting, sometimes also the whole family.

The parade walked back to the north temple, I left at my homestay and went back home to change clothes and going to the warung for dinner. I still could hear music in the temple, so there still must be some sort of rituals or ceremonies but by now I was too tired and hungry to see more and it sounded the same as before.

When I walked back home from the warung many people were smiling at me and greeting me, this was a completely different experience then from what I have experienced on the first day.

I was wondering whether it was because I was wearing their dress or because by now they recognize me as someone who stays longer than an hour or because I came to the temple ceremony. For whatever reason, I started to feel more comfortable in the village.

After I wanted to leave immediately after the first day and was concerned that I would waste my time in this village, now I am happy that I did not leave. By now I had some good conversations and could gather valuable data. I realized that it takes more time to get into the place when there is nobody who introduces you to the “right” people or can show you around.
Day 4 in Penglipuran, 16.7.15

Walking through the village today felt like being in a different world compared to the other times. The village was very full and crowded. The parking space was full and there were two more parkings in the north and the south of the village and cars and motorbikes could be found all along the street. The village street was full of domestic tourists, especially a lot of teenagers but also families were walking through the village, sitting on the grass, eating, chatting, laughing...posing for pictures. Souvenirs and drinks especially the Loloh were sold everywhere. Today was still holiday and as the ceremony was over many Balinese are travelling on this day.

I walked one time through the street but would have preferred to go back and lock myself in the room, so crowded it was. It was a completely different atmosphere – the magic and spirituality was gone and I didn’t feel comfortable at all. I escaped to the bamboo forest but even this one was crowded and there were many teenagers posing for pictures, taking selfies or hiding with their girl/boyfriend.

I entered a house together with some German tourists to whom I was talking and funnily it was the house of the lady from the temple yesterday. She was very happy to see me again and remembered my name.

At some point I escaped the crowd and went to the bamboo forest. Even that one was crowded and there was a second ticket booth in the middle of the forest to catch the people who came from this street. The lady at the ticket booth asked me: you stay in my village? I said yes. She ask if I liked her village. I said yes it's very pretty she said thank you and added: next time coming, you bring friends! Then she asked: do you go walking walking in forest? I said yes and she looked at me: alone? She seemed to be very concerned.

Later I passed by another house and Pria was calling me. I haven’t seen her and was happy that she was calling me, as I still had the feeling she didn’t like me. I talked a bit to her and she offered me a Loloh Temu for free. I also bought some donuts earlier and she asked me how much I paid for them. I said 6000 and she said good. I asked her if that’s the right price and she smiled and said yes. I started wondering if maybe I was misinterpreting her behavior. She asked me if I wanted to leave and I thought maybe she is just insecure and wants to make sure that I don’t feel obliged to talk to her. When I asked her how long they already have the homestay, she said since about 3 or 4 years but she doesn’t know exactly, “I only married 3 years ago so I’m still new here”.

Day 5 in Penglipuran, 17.8.15

Before I left I went to Paul’s restaurant to pay for my food and to say good bye. He thanked me and wished me good luck. Pria said “when you come back to Bali don’t forget to visit us” and later she mentioned “don’t forget our village”. I said good bye to everyone in the house and all people were very friendly. Pria also asked me for my facebook name to keep in touch.

Even though I didn’t like the place at all in the beginning I have started liking it and the goodbye was a little hard. In the end, it seemed that everyone liked me and they wanted me to come back. However, I never felt part of their family as I did in Kemenuh and I didn’t have a meaningful interaction with the family I stayed. Even though they seem to be nice people and were very friendly and polite, for me they were not good hosts. I would have wished to have more interaction and more information about the place and what there is to do here. In contrary, the talk with Brad and also the chats with Paul were very interesting and the interview with Brad brought very valuable insights.
Penglipuram seems to have a lot of potential (interview Brad), however it is not used at all. Tourists only pass by and stay shortly in the village, thus not spending much money. If creative tourism is to be developed more people who speak English have to engage in activities with tourists. I believe it would be possible to extend the offer and make people stay overnight more regularly and for a longer time without any big investments and with the resources available in the village.

Jasri, 18.7. – 26.7.15

**Observation notes Jasri (preparation phase, 28.6.15)**

28 members of the local tourism organization (homestays, guides etc), 33 homestays

Started planning in 2009, opened in 2011

Looks professionally organized, same t-shirts, nice leaflets in good english, welcome drinks and snacks

Homestays look very decent, above expectations, seem to be better houses

One pottery workshop, but no tourists, no chance to try yourself, just observe -> future potential?

Beach seems good for surfing, but not necessarily for swimming, there was nobody swimming

Surfers are Indonesians, Japanese and Australians

Loads of local tourists around the chocolate factory and big swings -> became popular after Jasri has started tourism, because many people posted pictures on facebook (tour guide)

Chocolate factory and beach are outside Jasri, there are also a couple of very posh villas, privately owned but also rented -> Jasri cooperates with them, offers activities to their guests (tour guide)

Jasri is easily accessible along east coast main road, conditions are good, traffic not too bad

**Day 1 in Jasri, 18.7.15**

I arrived at the Desa Wisata in Jasri after 2 hours driving from Kuta by motorbike. As I’ve been here before and the road is straight forward it was no problem to find the village. I called Will to ask where to go and he told me to wait where I am. Ten minutes later he picked me up at the Desa Wisata and guided me to his house by motorbike. It was only a 3 minutes ride from the Desa Wisata back the main road from where I came and then into a small side street just before a bridge on the main road. At the start of the house there was a typical Balinese split gate left and right of the street. His house is located in a quiet street where probably around 15 houses are located. It’s a small road with some trees and a little river on the left side (with no water though as I saw later) and the houses on the right side. It’s a paved road and there are chicken running around and children playing football and cycling. Even though it’s close to the main road where a lot of traffic passes by and you more feel like in a small town, in this street it’s quiet and it has a rural feeling.

Will’s house looked very nice. When entering the gate there is a beautiful front, traditionally Balinese with wood-carved decorated doors and windows and yellowish tiles that look like marble
and make it look kind of luxurious. It’s the entrance to the main house. Although this entrance is
open all day, it is hardly used – everybody uses the door in the back where also the motorbikes
are parked. In the front there is a neat little garden with a little stone table and chairs. There are
several plants in pots and it looked well looked after with green plants and colorful flowers. There
is a tiled path leading around the house, around 1m wide, just enough for a motorbike to drive on.
Although driving between the house wall and the wall to the neighbor on a 1m path requires some
balancing skills. In the main house there are three sleeping rooms, my room, a living room with a
couch and a table with a laptop and a small bathroom with toilet and shower next to my room.
There is also a big hall in the middle with a tv but nothing to sit down. My room is just big enough
to fit a double bed inside and a closet. It also has air conditioning and a window towards the front.
The room is simple but comfortable and the bed, as in every homestay so far, very comfortable. I
didn’t enter the other sleeping rooms as they are where the family sleeps, but glimpsing inside I
saw they all have nice big beds and look a bit chaotic with things lying around everywhere. The
house is made of concrete walls.

In the back of the main building there is a tiled backyard where the motorbikes are parked and
where a little family temple is opposite the main house. I was surprised that the temple was quite
small. Also this one though was very well looked after. There were flower and plant pots in and
around the temple and it was very clean, like the rest of the house. Later I learnt that there is a
bigger family temple at his mother’s house. When everybody is home, there are 3 scooters. It
looks like the 13 years old girl has already her own scooter as she came back on it. Which
surprised me as she is officially not allowed yet to drive. There is also the family hall (a plateau to
sit on with a roof but no walls, about 2x3 meters) between the main house and the temple with a
thin bamboo mat to sit on and a small “pond” about 3 meters x 20cm with about 15 small orange
fish inside. Opposite the family hall there is the bathroom, which is closed and has a shower, a
toilet and a sink. Will told me that “I don’t know why but since Galungan we only have little water.
So if the shower in your toilet doesn’t work you can come here.”Under the same roof next to the
bathroom is a half open kitchen. The kitchen doesn’t look super clean, many unwashed dishes
were standing around, the surface and the stove looked a bit dirty as it is half outside. but I didn’t
feel uncomfortable eating the food that was cooked there. However I could imagine that some
fussy tourists would not feel save enough.

There are only four people living in the house – Will and his wife and the two children Iris, who is
13 and a “very good dancer” and the son, Glen who is 11. I was surprised that there are no
grandparents. In front of the family hall there is a little space with fish inside.

It was around 15:00 when I arrived and the house was quiet. Only Will was at home. He showed
me my room and I sat down with him on the couch. This was the first time that my room was
inside the same building as the family is living and it gave me immediately the feeling of being
integrated. In the other places I have actually never been in the living house of the family, sitting
down in their living room made me feel part of them without him saying something like that.
When I sat down on the couch he said: just take it easy, feel like home. After the last homestay
experience this was great to hear and made clear that I’m welcome in their family.

We started talking and when I said that I was surprised about Penglipuran that it only has day
tourists, he said that Penglipuran is actually not a Desa Wisata as Jasri, but a Wisata Desa. So
just a place for day trippers but not really a destination to stay overnight. He said “they have a
tourism object, which is their clean street. So people go there to visit this. We don’t have such an
object, people come to our village for the experience.” He said that there is a lot to do though and
that they have beautiful surroundings with rice fields, beach, hill, river and village. And that they
sometimes combine their activities with the tourism objects close by like waterfalls and other
things.

*Creative Tourism in Bali’s Rural Communities*
You will get to see this, but we start tomorrow. Maybe with the rice field trekking? He seemed to have a very clear idea of what to do with me. He later also told me that there were several other master students and one phd student before in his village for research, so he seems to have experience with what students want.

He asked me if I wanted tea or coffee and said “we can sit outside” and pointed to the family hall. He brought me tea and we sat down together chatting for about 1.5 hours. This was how I expected to be welcomed and was a very different experience to Penglipuran.

He told me that Budakeling, which is very close by, has similar potential for tourism like Jasri. “but they only have rice fields. Here we have rice fields, hill, river, village and beach – all in one hour trekking.”

We talked about corruption and he said in Indonesia not many people are working seriously and they are lazy. He also said that he has some colleagues “they have title but when I ask them something they don’t know. I don’t know how they get their title”. He said that some get their master very easily, but he thinks it’s not good because they should “protect the title”.

He also told me that he works for the government and is responsible for the development of tourism in the Karangasem regency. At the moment there are 20 villages who would like to develop tourism. He is visiting them to see what potential they have and give them advice on how to develop. So far he has already visited 10 villages. He doesn’t work together with his colleagues “I don’t talk to them” as they only sit in the office and wait for the villages to develop. “I don’t know what they are doing the whole day”.

He’s been working there since 2005. When he started he was put in the hospital, even though he applied for a tourism job! Nobody could tell him why and after 5 years he managed to get the job he actually wanted “and now I love my job”. He does often overtime but doesn’t get paid for it. However, sometimes he has to prepare the PowerPoint slides of his boss and he pays him for it. So basically he does the work of his boss. He said there are 6 divisions, each have about 10 employees but per division only one or two have a tourism background and know what they are doing. “maybe that’s why people are lazy, because they are a bit confused. Like me in the hospital”.

He said he would like to do a master degree but that it is very difficult to do it while having a job.

Most of the thieves come from Lombok or Java because there are many immigrants that come without skills and no id (they can make it here) and just become criminals

According to him the problem of Lombok is the criminality “you couldn’t leave a motorbike outside the house like here. people sleep with their motorbikes”. While in Bali it is common to leave the motorbikes outside the house and even leave the keys with the bike and nobody would steal it.

Recently he trekked to one village, but “I think it’s too difficult for Europeans”. It’s more than four hours trekking and “boring” because there is nothing in between and it’s a steep path. “So I told them to make a better road and do some activities in between like young coconut or farming activity on the way”.

He said that he is also working on a website for tourism in whole Bali, “but mainly for the eastern region”. According to him at the moment most travel agents are based in Denpasar and their tours go mainly to Gyanjar and sometimes up north to Lovina. If they stop in the east it’s only for one or two days. There is only one place in the regency which is often visited which is Bersakih temple, which is often visited at the end of the tour. He thinks that maybe only coming to the east is too expensive for travel agents.
He said that one day after Kuningan the chocolate factory and the beach will be very busy “too crowded”. And that they have a problem with local tourists “after Kuningan our beach will be very very dirty”. I asked him who the cleaning does and he said that there are 7 banjars and that they take turns with the cleaning of the beach, cemetery, temples etc. regarding cleanliness he said it’s very hard to change peoples’ mind and behavior. They do a lot of familiarization and people seem to understand it but still they don’t do it. “So now I’m bored talking, I just do. For example when people throw away rubbish I pick it up in front of them. But they would throw it away again and I pick it up again” he educates his kids and they are separating waste at home.

The government also started a campaign and they bought plastic from people. “Our village was never so clean, you couldn’t find any plastic anymore”. They sold 4000kg of plastic within 2 weeks but then the government started to not pay directly anymore but 3 or 4 weeks later and people stopped collecting rubbish.

He said he likes travelling “but not to the common places, I prefer to go to little villages”. He explained that he can combine praying with travelling as most sights are temples in Bali so if he goes to pray in a temple he can also visit the surroundings.

I asked him which is his favorite place in Bali and he said a village close to Ubud which has beautiful rice terraces. But he couldn’t remember the name of the village.

I told him that I went to visit Bersakih temple and he said that they have many complains about that temple from tourists and travel agents “but I don’t know why”. I said I can very well imagine why because I also got angry at this place and I told him about my experience. He said the attitude of these people is very bad and they tried already many times to make “socialization” to tell them how to treat tourists but obviously it doesn’t work. He said there is also another place where they did the same but that one improved because at some point all travel agents boycotted the place “that was very bad for them so they had to change. I think the only way to change the attitude of the people at Bersakih is a boycott like this because the soft way didn’t work so far”.

He also said that if people continue like this, it will not be good for Bali, because now a lot of other destinations like Flores, Lombok, Yogja, Papua are developing. When I said that so far it was easy for Bali because it was the only popular destination he said that popular is not only positive but can also be negative: “for example rabies, the disease, when in Bali 3 dogs have rabies, everybody is talking about it but in Lombok 20 dogs can have rabies and nobody talks about it. Do you know what I mean?”

He said that actually he already developed village tourism long before he had the job at the government. Because in 1995 a Japanese guy sent students to Jasri, around 6 every year. They told him to “don’t make special arrangement for them, they should sleep simply on a thin mattress on the floor. Don’t cook special food for them, they should eat what you eat. Don’t make activities for them just take them to your activities. So if they are at a farmer, they should go farming. If they stay with a fishermen they should go fishing. He realized only later that this was rural tourism. Since the tsunami he hasn’t heard from this mister anymore though and he couldn’t find him.

I explained that in Switzerland people get money from the social security system if they are unemployed and that some people, particularly migrants, abuse the system. He was surprised about such a system and asked whether I think it’s a good idea and if it doesn’t make people lazy. I said most Swiss people have a mentality that it works because for us it is very bad if we don’t have a job. We would feel depressed and some don’t dare to tell their friends and family because you are seen as a loser when you don’t have a job. However, I said, migrants might have different mentalities, so that’s why the system gets abused. He laughed and said “if we had a system like that in Indonesia, nobody would work”.

Creative Tourism in Bali’s Rural Communities
We talked about ceremonies and Will said that there are so many ceremonies that they are always busy “this is the reason why it is little bit hard to travel abroad”.

He said that the problem of Jasri is that when they have too many tourists they cannot handle them because they don’t have enough staff. They have a tour guide association but all guides and drivers have also other jobs, so the tourism business is only their side job. So they cannot get off work all the time. He is lucky because he works for the tourism department and Jasri got #1 in community based tourism in Indonesia so when no tour guide is available his boss allows him to do it himself.

I asked Will if there is a shop somewhere as I needed to buy some water. He explained me where it is and I took a little walk there. It was very close along the main road and quite a big shop “Jasri Market” with similar supply as a bigger Mini Mart, I was surprised as in the villages I’ve been so far they only had very small local shops with limited product range.

Back at home Will told me that they have to go to a friend who is getting married soon as it is tradition to visit them before the ceremony. In the meantime he has showered and exchanged trousers with sarong, was wearing a different t-shirt and the Udeng. His wife was also wearing a sarong, the wrist band and a t-shirt. The outfit looked, compared to the ceremonial outfit I’ve seen in Penglipuran, semi-formal. His wife was carrying a basket with a cloth on top and I assumed that there was a gift or some offerings inside. Before they left he told me that “Sheila will cook for us tonight”.

I was sitting in the family hall writing my report while Sheila was preparing dinner. At some point Will said “Manuela can you please help to bring the food”. I did so and liked the fact that I got treated like a family member and not like somebody who is being served. We put all the food, plates, glasses, spoons and napkins on the bamboo mat on the floor and were waiting for the kids. He said he hasn’t seen his son since the morning as he’s been out playing. “my children have many friends”.

When they came home, we sat down in a circle around the food on the floor. Will said “in the village we don’t use spoon to eat, but it’s up to you if you want to use spoon or not”. I have eaten with my hands before but I really don’t like doing it as it is kind of hard and I think it’s a bit disgusting to eat rice with my hands. I don’t have a problem to eat with my hands if there is no spoon but as I was offered a spoon I preferred taking it. As much as I’m up for local experiences I didn’t feel like doing it again. Maybe if I had never eaten rice with my hands before, I would have tried it.

He asked me if in Switzerland we always eat together with the family and I said yes for lunch but often not for dinner. He said here, normally they never eat together. We just go to the kitchen and take food when we are hungry. “Even though we have chairs and table we never use we just eat anywhere”.

His daughter has been riding a motorbike since the 2nd grade of high school, before that he prohibited it as it was too dangerous, “but some parents are proud if their child can do it when they are very little”.

It was a little bit strange during dinner as only the father speaks English. So it was either speaking me and him or the family without me. I was not sure how much to talk as I didn’t want to interrupt their “family time” but Will kept on asking me questions which signalized me that I’m welcome to talk. They didn’t talk much among each other, I don’t know if it was because I was there or because they normally don’t eat together. Sometimes he translated some questions from his kids and his wife. He asked his daughter if she understands and she said yes in Indonesian. I asked...
her if she learns English at school she said a little in Indonesian. Will explained to me that she is a little bit shy of speaking.

I remembered that I read in some Balinese do’s and don’ts that you should never empty your plate completely and leave a bit for the “gods”. I was not sure if it was really true so I observed how the family was doing it. They all emptied their plate completely. Will also told me that he teaches his children to eat up everything. „There are some people they fill a lot in their plate and then they only eat a little, I encourage my children to eat up everything”. So I also ate up my plate with no bad feelings.

He also explained me that in the morning they take a little bit of all the food that Sheila has cooked and put it in a special place. This is to give back to the gods what we take from our environment. He said they are very lucky here because everything they eat comes from here. We have rice fields, vegetables, the sea for the fish, everything…

I asked if Sheila always cooks herself as he asked me if at home “you cook or buy?”. He said yes, unless he is home and she is still working then sometimes I cook.

After dinner Sheila started clearing the plates and Iris helped her. The boy and Will were sitting and didn’t help, I joined the girls helping. The others left and I talked a bit to Will until he said “did you have your shower already?” that was a hint for me (and a release as I was very tired) to call the day and disappear into my room.

I asked when they normally go to bed and he said Sheila and the boy at around 9pm, Iris at 10pm, “and me in the middle of the night”. Then they go up at 6am as school starts at 7.00 and the office work at 7.30. Sometimes for ceremonies they have to get up at 2 or 3am. Sometimes they don’t even sleep. For some ceremonies they get up at 2 am, prepare until 6 am and then go back to shower and to work.

When I entered the house the rest of the family was sitting on the stone floor in front of the TV. I had a shower and when I went into my room at 9pm Sheila and the boy have disappeared already and Iris and Will were watching TV and playing with their phones.

**Day 2 in Jasri, 19.7.15**

I got up at 5:45 as Will told me the night before that we will leave at 6 am or latest at 6:30 for the rice field trekking. I assumed that this means 6:30 but got up early enough so that I could rush to be ready at 6:00 if necessary. However at 6am nobody seemed to be ready yet and Sheila brought me some tea, bread with Hagenlslag and boiled bananas. This time it was only me eating and she put the things on the table. I don’t know what the family had for breakfast but as I was not particularly hungry I was not unhappy that I didn’t get Nasi Goreng or something like that.

*I have the feeling that slowly I’m getting tired of traveling and less adventures when it comes to the local experience. Like taking the spoon and not the fingers, being happy about bread and not rice for breakfast*

At 6.30 we left for the rice field trekking together with his two kids and four friends of Iris. The girls were all very cheerful and chatty, I believe in Switzerland no 13 year old would get up for a rice field trekking in their school holidays at 6am, or if, would be moaning around that it’s too early.

One of the girls he said is a good massager. He said they did in 2012 massage training and also a guide training, a cooking training and an English training in the village.
There were no other tourists, when I asked he said there is a group coming later, but they will not do the trekking because they are too late for it as they only leave Denpasar at around 8am.

We started walking and Will started talking about the village structure and the rivers. There are 3 rivers, one with a lot of water, one with no water (that one we were walking along) and one with a little water. He also said that if it were clear we could see Mount Agung which erupted in 1963. All the villages around got destroyed, but not Jasri. People believe that this is because of a Banyan tree in front of the village where the lava split and went around the village.

He said normally when they do a trekking with a group they start at the Desa Wisata or when it is a couple they start at their homestay. They also get breakfast on the way as the start is early and stop at the beach from where they get driven back by motorbike or open car if it is a group.

When people book a package they do the trekking in the morning and the cooking in the afternoon. So on the trek they buy veggies from the farmers which they will use for the cooking in the afternoon. The other ingredients they will buy from the local market.

We passed by in front of a house where loud music was played. “Happy life” Will said.

He said the trekking is 5km and normally takes around 3 hours. But one time they had a photographer from a travel agency in Thailand and it took them 7 hours.

After a short walk along the street and the dry river –which we crossed – we arrived in the middle of the rice fields. It was very nice scenery and the sun could be seen rising in the background. Even though Mount Agung was not visible, which would have made it even better, it was very beautiful – although I have seen many rice fields in the last 3 months, and these are not the most spectacular ones, for me they always have something magical and I cannot stop looking at them.

Will said that he comes here at least once a month “when I have stress at work” as it’s good to calm him down. When he goes with guests he also does the trekking the day before to find some farmers that prepare activities. They get paid for it.

Suddenly there was a flag on a bamboo stick flying over us, the girls started screaming as they were right underneath. This is to chase away birds. They also have strings with bottles that they can pull (the flags work the same) from their little shed. Will explained me that when the grain is young until it gets dry the farmers sit for about a month from dusk to dawn in their shed chasing away birds. I was surprised that they don’t have any better invention for that.

He said that farmers have problems as it costs a lot of money to have and maintain a harvest but they only earn a little when they sell the rice. He said the business has also changed, earlier everyone used a cow, now they use “Japanese cow” with which he meant the machine which we passed at that moment.

He came to a place where a farmer was picking out the new plants which will then be replanted later. He asked if I wanted to try, and I could give it a go. Also the girls were trying and he was taking pictures. He told me that as a kid he was doing that a lot. “Actually, I had a bad life as a kid”. His father was a gambler and he has “two mothers”, his natural mother and a step mother, they are sisters. He also has 3 siblings from these two mothers. His father he wouldn’t see for months, as he didn’t come home and he was the oldest so he had to take care of the house. So every afternoon after school he went working. He helped farmers, did cleaning and many other things until 8pm in the evening to get money for the family. The mother paid workers to maintain their fields and sold the rice. Maybe that explains why they don’t live with the parents.
We continued and stopped at the rice field temple/subak organization. This is the place where the tours normally have breakfast. We didn’t stop but continued through the fields. On the way, Will pointed out several different vegetables and plants and explained everything very well. There were also flower plantations which are sold for 80’000/kilo before ceremonies while normally they cost 20-30’000/kg.

On the way the girls were regularly shouting over the fields to communicate with the farmers. Apparently they got allowed to pick some things, so by the end we had a whole backpack full of eggplants, cucumbers and cocoa.

We reached the street and crossed it. That was the end of the rice fields. The girls were behind so we had to wait for a little while. While waiting we were sitting in the family hall of a random house where two girls were making the offering containers from banana leaves.

We continued and arrived at a “garden” where a climber was getting us some coconuts. Will said that nowadays it is quite hard to find a climber and that they are expensive. While waiting for the coconuts the girls were drawing a pattern in the dirt for a traditional game. They were also doing some traditional dance moves.

The climber prepared the coconuts for us and we had to drink them without using a straw but just pouring the water in our mouth. I said, “oh I have to do it like this. I think I’ll get wet!” everyone was observing me but I did quite well. Will said, when tourists are doing it they are saying they “had a coconut shower”.

The climber spoke a few little words in English, Will explained me that he’s always practicing when he brings tourists, little by little. “That’s the best way to learn English”. Before we left Will said that he’s paid by donation and I should give him 30’000.

After the stop in the coconut garden we “climbed a little hill” called Bukit Kajun. With tours they split the way, as women who have their menstruation are not allowed to go up the hill as there is a little temple. Kajun means that there are different woods but also that it’s something spiritual. There is a temple on top of the hill and a nice view to the beach. For the temple, he said, there are no regular ceremonies. There is only a ceremony when a big gives birth to twins! There were some empty fields around and he said that many investors are interested in these fields but they don’t sell them because they want to preserve the area. There are also rare birds that can be seen and heard in the early morning.

We got back down the hill and trekked to the beach, where I’ve already been 3 weeks ago with the group from Swisscontacts. We walked along the beach and Will explained that when there are good waves, there are cars until the end of the street from mainly Australians and Japanese surfers. Earlier they had to bring a water bottle to shower, but now they got some money from the government to build a shower and toilet.

We passed the villas that are owned by French and Australians. They are rented out and sometimes the guests participate in activities offered by Jasri.

We stopped at the chocolate and soap factory and were playing with the swings. The kids got some fish sates which we were eating on the grass. After a little rest we went to the parking area where another guide came to pick me up and drive me back home. The others used some scooters that were standing around and I didn’t quite understand to whom they belong and how they get back to the beach.

When we came back from the hiking Sheila was sweeping the floor of the house. Later I saw her ironing the laundry on the bed sitting on the floor. I was wondering if she didn’t mind staying at
home doing all the housework while the rest of the family is enjoying their time outside on a hike. She asked me if I was tired, I said a little. Actually, the trek was not exhausting at all; the reason why I was tired was because of the early get up. Also Will asked me if I was tired and I said the same but added that the hiking in Switzerland is harder as I had the impression that they think for us European this kind of hiking is already tiring.

I sat down in the family hall and started writing, Will was doing something inside and the kids disappeared with bicycle and scooter. At some point the girl came back and picked up some cucumbers.

They have four gamelan groups in town. One for girls, one for boys, one for women and one for old men. *Here the gender split doesn’t seem to be so strict.* They meet two times a week for practice which is mainly for ceremonies. The girls also meet two times per week for dancing training, however this is not necessarily trained for a performance. “Every Balinese girl needs to know how to dance and how to make offerings. These are the two basic skills that every Balinese girl needs to have”. Sometimes the villas “order” dances for entertainment, and then the girls have a performance. For ceremonies six or five girls will perform. In elementary school from 5 years old they also learn Balinese dance.

I sat in the family hall and was writing. This spot is good as I still see what is going on in and around the house and I don’t isolate myself. Will sat next to me and we chatted a bit. He told me what we will do during the next days, he had already a clear program for me in his mind, which I liked a lot. He also asked if I need to do some interviews and I said yes so he told me who else I can interview.

*Here my role as researcher is very clear and Will seems to know quite well what I need*

He asked me at 11.00 if I wanted to have lunch. As it was a bit too early for me I said no and asked if it is ok. “It all depends on you” was his answer. At 13.00 he said I should tell him when I’m hungry, so half an hour later I did so. Only then I realized that he was waiting for me to say that I’m hungry, because he was eating lunch with me. A similar situation was for dinner, I went outside at around 19:30 and he asked me if I wanted to have dinner now. I said, anytime is fine for me and shortly after we were eating. I hoped that they didn’t wait for me to say that I’m hungry because I wouldn’t want that.

In the afternoon Will asked me if I wanted to join him for grocery shopping and he could also show me some sights on the way. I agreed and we went towards Karangasem town with his motorbike. First we drove to the Tirtagangga Water Garden which was about a 15 minutes drive and a former garden belonging to the royal family. it was a very pretty little garden with several fountains and nice statues. The entrance fee was 20’000 Rp. Will was my guide and showed me around. There were actually quite a lot of tourists, many domestic ones. He said they are probably from Java. He likes to visit this place as it calms one down when having stress from work.

After the water palace we went to Puri Agung, the actual palace of the king of Karangasem. This place was much less crowded but also less pretty. There was no entrance fee but I had to give a donation of 10’000 Rp.

On the way back we went to the shopping centre in Karangasem. We bought some groceries and Will asked me what cream to buy for making scrambled egg. Then he also wanted to buy spaghetti and pasta sauce and asked me what sauce to buy. He looked a bit lost in the supermarket and at some point he said “I have to call Sheila”.

*Creative Tourism in Bali’s Rural Communities*
During dinner we were talking about jobs and salaries in Switzerland and the social security system. I asked about pension in Indonesia and he said that formerly only government employees got a pension but now also other industries have started. There are also regulations about the salary but they are not followed.

After dinner he told me that his family encouraged him to have more children because more children is better as there will be more people taking care of you when you are old. However, he prefers to only have two children “I don’t want them to have the same life as me when I was a child, I want to have them a better life, a better education”. He seems to be a bit an out of the box thinker

He also said that there are “too many ceremonies” in Bali. Sometimes the workers in his office would disappear after 4 hours even though they should work 8 hours per day. If they miss a ceremony, nobody would come and help with their ceremonies, so it’s an obligation to go. I told him that some hotel managers said that it’s hard to employ Balinese because they are always away for ceremonies. He just laughed and said that these ceremonies are the reason why people come to Bali. If they were out thee, there would be no more tourism.

This homestay is a perfect place for creative tourism, also the rice field trekking is a nice activity, although it’s very similar to the trekking in Rumah Desa. As there are no other tourists the trek was especially organized for me and a bit modified. This limited the observations a bit as I couldn’t observe actual tourists and see how they enjoy it. Also the modifications limited, but this was compensated pretty well by Will who always explained me what they would do differently with the tourists.

Day 3 in Jasri, 20.7.15

Before I went to bed last night Will told me that I don’t have to get up early and that he will wake me up in case I sleep too long. I got up at 7:30 am and got breakfast – bread, cheese, jam and tea. It’s the things we bought in the supermarket yesterday and they were all closed, so I assume that they have something else for breakfast. While in the beginning of the research I got upset when I got a special western breakfast in a Balinese homestay now I didn’t want to complain because he especially went to the supermarket to buy this for me. I felt complaining would make me appreciate less his effort. However, later I was wondering – as a tourist I would never complain for the reason I gave above. But I’m also a researcher, and they also expect to learn from me and get suggestions for improvement, so maybe I should say my opinion

While I had my breakfast Iris was walking around with a tray distributing small pieces of banana leaf with a little bit of rice on it – morning offerings. When I had my breakfast Will came to tell me that Iris will take me to the beach to buy some fish from the fishermen which we will cook later. “But she only speak little English”. I was not sure if she wanted to go there with me or if her father told her to do so to practice her English. She took me on her scooter – it felt a bit strange to sit on the back of a scooter of a 13 year old and that with no helmet “no need for it in the village”. She drove very carefully and with awareness so I never felt unsafe.

The beach was a black sand beach further south than the surfing beach we were yesterday. Actually I think this stretch is nicer than where the tourists surf and swim because there is sand here while at the other one there are only rocks and stones. However, this beach was much dirtier, there was plastic lying around everywhere and I don’t think that many tourists come here. There were some locals sitting in the sand, I don’t know if they were fishermen or waiting for fish or just sitting here. Iris talked to them and then we sat down next to them. Further south there were many fisher boats on the beach and some more people sitting around.

Creative Tourism in Bali’s Rural Communities
After a while there was a boat entering the water and one coming back. The men next to us talked to Iris and she told me to come with her. We walked to the boat and Iris talked to the people coming from the boat. They looked dirty and rough and rather old. One old woman was carrying a plastic basket with about five fish inside. The women all had a dirty towel wrapped around their head. I didn’t understand what they were talking about but from the facial expression of Iris it seemed that we couldn’t get any fish. I asked her no fish? And she said no!

We sat down next to the woman and the fish and were waiting. I asked Iris if she wanted some water, she said “No. Hot.” And pointed to the sun. She didn’t seem to have too much fun sitting here with me. I smiled at her and asked her if she has holidays and for how long and when school starts again. She gave short answers but I was happy to make her a little bit talk.

She talked again to the women after like 10 minutes waiting and in the end we bought two of the fish for 15’000 Rp. When I asked Will earlier how much to pay, he said Iris will tell me but around 5000 Rp. Per fish. Later he told me that his friend bought fish this morning for this price, so I paid a bit more, probably because I’m a westerner…

We walked back to the scooter with the fish, I asked Iris to give them to me to carry and I asked her if she liked fish. She said “yes very like.” I told her that her English is better than my Indonesian and hoped to make her feel more comfortable about speaking English.

We drove back and Will washed the fish and put them in the fridge. Then I got a sarong from Iris and we got ready to go to some home industry. Iris joined us with the big camera of her father. We drove about 200m by scooter –this “laziness” is something that always surprises me. I was happy though that it was not any further because it’s still quite hard to sit on a motorbike with a sarong.

We walked through some tiny alleys and Will explained that all these alleys are connected and lead to the main road. The reason is because earlier Mt Agung was very active and there were many earthquakes. So it had to be ensured that people could escape quickly from their houses.

The first stop we made was at a weaving family. We entered the house and there was a young woman sitting and weaving. Will said that there are only two families in Jasri who do this, and that originally this is not done in Jasri. This woman comes from a different village and she also sells her products back to this village where they are sold to customers.

I watched for a while and asked many questions. Will translated them to the woman and translated the answer back. I got to know that she is weaving about 40 cm per day and that it takes her 14 days to complete one sarong. She sells one sarong for 1.2 Mio. I said, so that’s her two weeks salary and Will answered “that’s good enough” indicating that this is quite a high salary. She also said that it takes 3 hours to put the 1050 wool strings in the comb before starting a new piece and a whole day to arrange the wool for the pattern. The woman is working from 8am to 12pm and from 2pm to 4pm every day. She’s been doing this since 10 years now. They couldn’t tell me for how much the reseller is selling the pieces “that’s their secret”.

After a while Will asked if I wanted to try, I said yes and the woman let me sit down. It took a while until the weaving was arranged properly around me as it has to sit tight around my stomach and the legs have to be stretched for the process. It was a funny scene as I was taller and bigger than the weaving lady and everybody, including me, was laughing. Will asked me several times if I’m ok and comfortable and I assured him that I’m totally fine.

What looked very easy when the woman made it turned out to be fairly difficult. Also I worked on her piece, so I was a bit nervous to not make any mistake and ruining her pattern. But she watched me closely and guided me through the whole process. She smiled a lot and seemed to
enjoy teaching me. Only putting the wooden piece between the strings to separate upper and lower strings was very difficult and requires a very calm hand and a good 3 dimensional viewing (which is quite hard with the low light in the room). It was easy to get the black string through, this movement I did before in another tour in Cambodia last year. However, afterwards, I had to put the color strings for the pattern, these only went through some of the strings and it was kind of difficult to know which ones. I really was admiring how she is developing this pattern in her mind and has no draft but just makes it out of her head. I did about 3 rows and it became a little bit easier. However it took me like 10 times longer than the woman and I thought that from now on I will appreciate these sarongs more at the market and think twice when bargaining hard.

Afterwards Will asked me what I got out of this experience. I said that now I know what hard work there is behind this product and that it makes me feel appreciate it more. He added and that I now have an idea about the price and the quality, I agreed. He said when I find cheaper pieces that means that they are machine made, but the quality of the fabric and the colors are not as good as the handmade. He said in Java everything is made by machine while in Bali still everything is made by hand. Before we left she also showed me how it looks by now as during the process you only can see the wrong side of the piece. It's very beautiful and colorful and the pattern very detailed.

I asked if he comes here often and he said that this is actually the first time (I was presuming this) and that he found the woman only because of me and that he came here yesterday to check where it is. This made me feel good as it showed that I can give something back from the support I get for my thesis. It also showed with how much care he is preparing his tours and expanding the products.

Before we left he told me that normally on a village tour they go to two different home industries and that they are paid by donation. Normally it's 10'000 per person but as I'm alone and the tours are from two people I should pay 20'000. I gave her the money and she thanked me and smiled. On the way out Will said they also want to develop a homestay here.

Our next stop was the blacksmith. He said this activity is a little bit dangerous and also they don't use any protection clothes so they don't let the tourists do this activity, it's just for watching. There are 5 blacksmiths in Jasri and we visited one of them. The workshop was very basic and I felt like travelling back in time or in an animated history lesson or Asterix and Obelix movie. There were two men working and putting the metal in the fire and hammering on the piece shaping a knife. It was really impressive watching as I haven't seen that before. Will bought two small knives for Sheila each for 5'000 for preparing offerings. We left the place after about 15 minutes watching.

The third stop was the pottery making. On the way we passed a house with a big family temple and Will said that this is their bigger family temple and the house where he used to live. He said let's go and have a look and we stepped inside. The house was very dirty and chaotic and looked much less nice than Will's house. It seemed that he quite worked himself up and made a better life. He introduced me to his mother and step mother who seemed to be happy to see him and looked quite old. There was no father and I didn't dare to ask about him. There were many small children running around naked and one woman looking after them. He said his two brothers and one sister live here and one of the brothers has four children. He said earlier he was living here with the mothers and the brothers were working in Java. But once they came back and got a family and a job in Bali he moved out. The mother was preparing offerings and Will said this is what women usually do during the day as every day they have a small ceremony. He added “that's why it's not hard to make a package for tourists, there is always some activities going on”. Before we left we all got an orange from his stepmother.
We arrived at the pottery woman and Will said we will watch first and then I can try as this activity is not dangerous. The pottery has been the main business in Jasri but now only a few old people are still doing it. The young generation works in hotels or on cruise ships. The old lady was sitting in the garden and made a flower pot out of clay. When she finished she showed me how to mix the soil with water to make the clay. Then she put it on the turning table for me and I could give it a go. She gave me instructions by showing and I copied what she did. In the end I made a little flower pot about 20 cm big and 7 cm high but an easy shape just straight up. He watched me and said that I’m doing better than Marie (another guest who was here) as she did a smaller one but it took her longer.

I learnt that the woman makes around 20 pots per day and gets 3000 Rp for one pot, Will said “so the weaving woman still earns more”. They buy soil in big quantities several pottery makers of the village together. Also for the burning they collect all the pieces in the village and bring them every two weeks for the burning.

The woman was very smiley and seemed to enjoy showing me what to do. In the end I gave her the 20'000 donation and her face lit up even more. Will said this is a lot of money for her (well nearly 10 pots, so half a day of working!) and they really like it when tourists come here.

When we came back Will lit a fire with old coconut shells and put a little BBQ up to roast one fish. He put coconut oil on the fish and went to the neighbor to get some vegetables and sambal for the fish. When it was ready we ate together – it was very tasty and felt very good to eat something that came straight from the sea this morning. Will again said how lucky they are here to have everything fresh. It was the first time I ate a fish with still all the organs inside. I told Will and he was surprised. He said they often go to the beach and wait for the fishermen, buy a fish and BBQ it on the beach. However it is not sure if the fishermen catch something.

After lunch I helped cleaning the dishes and then Will said I can have a rest and we will go cycling at around 4pm. So I slept a bit, then I sat outside to write my notes. Will was in the house on his laptop, the small boy was lying on the bed next to the fan. At some point Sheila came home and prepared some offerings before leaving again.

I was wondering if the home industry activities could be extended. Like the tourist weaving a small thing for him to take home, maybe in a course of 4 hours with an easy pattern. This would mean though that more than one weaving infrastructure is needed and the woman would have to set up the wool before the tourists arrive.

At 4pm Will told me that we will start biking. Together with his son and his friend they were pumping air in the bikes and he even whipped over them with a dust cloth before we left. There were two bikes, a black and white one, they looked new and were very good motorbikes with proper suspension and 21 gears and tires with good profiles.

Will and I left with the goal to go to the white sandy beach. He explained to me “we have two biking routes. One to the west to the white sandy beach and one to the east to a water temple. Today we go to the white sandy beach and tomorrow we can do the other one”. We followed the main road for about 10 minutes towards Kuta and then turned left into a smaller road. Driving along the main road is not particularly nice as it is a very busy street with a lot of traffic. The small road we entered was very quiet and there were trees left and right. It was a good road, still paved and looked beautiful with the Penjors left and right of the street and little warungs and houses. It went slightly uphill and there were good views on the rice fields and the sea and Will pointed out the rice fields we trekked through the day before.
We arrived at a check point and I had to pay 3’000 Rp entrance fee. From there the road was unpaved and uneven as many rock were on the street. We crossed the parking space – there were many cars and motorbikes parked, and followed the unpaved road that now went downhill steeply towards the beach. This stretch was quite challenging, as many people were walking on the path and it was fairly steep. At some point we had to get off the bikes and push them the last 50 meters as it was too steep and slippery. We parked the bikes next to a warung without locking them and stepped on the sand. The beach is hidden in a small bay with cliffs to the left and the right. It’s a nice little beach with fine white sand (though not as white as I imagine a white sandy beach to be but definitely white in comparison to the black sandy beach on Jasri beach). Unfortunately it was already in the shade, which in my opinion always makes a beach look less beautiful. The upside of the late afternoon was though, that it was a comfortable temperature to cycle! We reached the beach after about half an hour of cycling.

I was surprised how crowded and busy the beach was! Also Will said when we arrived at the beach “it’s very very busy here” and he told me that already before we left. He said “it was very quiet earlier, but now it got very busy” nearly in an apologetic way. It seems that it goes against his principles to bring tourists to such a “touristic” place. I asked “when did it become so crowded?” and he answered “only recently, one year ago there were less people”.

The first half of the beach was full with sun chairs and umbrellas that were occupied with locals and westerns alike. Behind the chairs at the end of the beach there was a row of small warungs. At the entrance of the beach there was a lot of rubbish lying around, Will pointed it out and said “we have a lot of problem with garbage here”. he said “the beach is only open until 6 or 7pm. Yes I think they close at 7pm because there is no electricity here”.

Then he said: we walk? And we started walking along the beach. After the first half of the beach it got less crowded and there were no more warungs and chairs but fisher boats. Only a couple of people were here and Will said “it’s less crowded here”. there were two teenage girls posing on rocks on the beach taking pictures. When we reached them Will said “sit there, this will be a very nice picture”. He really enjoys taking pictures, so far whenever we went to visit something he took my camera and took pictures for me and with me

We sat down for a while and he said when he came here as a kid there was nobody on the beach. Opposite the beach there was also a small island. Will said “they should build a bridge and open a restaurant there, but only one. This will be an expensive restaurant though”. Then he said, “when I came here with Olga from Russia she swam from here around the rocks there to the black beach. I was very scared. Because she swam alone. I waited for her at the other beach and I was very relieved when I saw her, because I was very scared.” And after a little while “and Carmen who was here for her phd, she was here longer, for two weeks, so she went to the beach every afternoon. She was very white but she liked to tan, but as she was very white she burnt and we were laughing.” I was wondering what he’d say about me to the next guests. Then we talked about the fact that white people like to tan and Balinese are covering up and use whitener to get white.

After a while of sitting and enjoying the beach I asked how to say happy birthday in Balinse. He said “Rahajeng Wanti Warsa”. I asked if he could spell it so that I can write it in the sand for a friend. So he spelt the words and I wrote them down in the sand. In the end I took a picture and so did he, he seemed to like the idea and asked when the birthday is. I said “only on Friday (today it’s Monday), but I think I won’t be on another beach before that”.

In the meantime two western tourists brought a table to the part of the beach where we were sitting and two local kids brought two chairs. A woman brought flowers and it looked like they
prepared a candle light dinner. “but they will have no electricity”, Will said and I added “I hope they have big candles”.

We walked back and on the way Will dropped his water bottle “I’m sleepy” he said. On the way back up we pushed our bike as the path was rather steep. When it got less steep he asked “can you drive here?” and laughed. I said “I’ll try” and it worked. Once back on the street the route was quite easy as now the whole way went downhill until home. So the way back was pretty fast and easy. When we came back home Will asked “so what do you think about the tour?” I said I liked it and it’s a nice beach and good views on the way.

As I didn’t have any more water I said I’ll walk to the shop and Will asked “do you remember the way” and laughed. I said “yes of course” and left to buy water and ice cream. Back in the house I had a shower, happy that I was a bit sweaty from the tour and not minding the cold water. At around 7.30 pm we had dinner. We had another fish for dinner, rice, vegetable and also some sambal mata (raw onion and fish sambal) about which Will told me for lunch. He said “this time I took the organs already out of the fish”. I was wondering if he did so because I said for lunch that it’s the first time that I eat a fish like this. This time we didn’t talk so much and I let the family speak. I was quite tired and full of impressions from the day so I didn’t mind not to be involved too much.

After we cleared the plates, his family went to watch TV and I chatted a bit with Will. I was very tired though and still had to write my report, so I said bye soon and went back into my room. Before leaving Will said I will be with Iris tomorrow morning to make some offerings. I asked at what time and he said, it doesn’t matter, not too early, tomorrow you have an easy day.

**Day 4 in Jasri, 21.7.15**

I already woke up at 6 without any alarm clock but as I remembered that today was “an easy day” I stayed a bit longer in bed texting to my friends back home. Even though I enjoy being with the locals and have always people around me and we talk a lot, sometimes I feel a bit lonely in these villages and sometimes I wish I had one other western person around me to share the experiences.

I got up an hour later and the breakfast was already prepared for me on the table. There was green toast bread, cheese, jam and tea. I sat down and ate. Will seemed have to left already and Sheila was looking like getting ready to leave as well. While I had my breakfast indeed she left by scooter and said “excuse me miss, I working, you with Iris stay”. I said ok. When I finished my breakfast I cleared the table and washed the dishes. By now I felt comfortable to go in the kitchen and wash the dishes and put the things away. In the beginning, even though I felt I should help with these things, I kind of felt that this is “too private” to just step in the kitchen and do the dishes. Today also for the first time I got some tea from the kitchen during the day. Even though Will told me already two days ago that if I wanted tea I can just take. But even now I only take it when nobody else is around.

While I had my breakfast Iris was sitting in the kitchen doing the banana-rice offerings and I was wondering if that was what I should have done with her or not. Afterwards she disappeared in her room and I sat down with my laptop to write. She didn’t appear anymore and I didn’t feel like asking her to entertain me.

At around 9am Dadong the grandmother came with one of her little grandchildren in her arms. She smiled when she saw me and said something in Balinese I didn’t understand. I replied hello how are you in English which she didn’t understand and just made her laugh. She went straight into the kitchen and started working. Iris joined her after a while. I was still sitting with my laptop.
At around 10am I finished all my work and was wondering what to do until 4pm. I put my laptop away. I already was thinking about calling Will and ask if I could leave the house and go to the beach. I assumed that he went to the office to work and will only be back at around 4pm for the biking. But then he came home which was releasing as I felt a bit lost without him (as there was nobody who spoke English and I didn’t know exactly what I was supposed to do today). He said “oh, tired” and I asked where he was. “At the temple working. We work together with another banjar”. So what were you doing there? I asked. “Breaking an old wall and building a new one behind”. “Oh that sounds like hard work” “yeah, and very hot there” “so what time did you start?” “At 7pa”.

I sat down outside watching what was happening. Will said “you can help dadong with the sambal”. So I went to the kitchen and sat down on the floor. Will swept the floor quickly just before I sat down which I found was kind of funny. He brought me a stone plate and a murser and there was chili, nuts, garlic and onion on the plate. I started crushing them and Will and Dadong were laughing. Will took the murser and showed me how to do it. I tried again and Dadong kept on laughing at me. To her it must have looked hilarious so I joined her laughing at myself. After a little while Iris came with a sarong and Will said “I think you need sarong” and pointed at the mess around me. I thought yeah that looks like some cooking for me and I’ll be busy for the next hours. But only after 5 minutes dadong took the stone and the murser away and continued herself. She was much faster and it looked really easy when she did it. I was wondering if I was just too slow or if they thought I don’t enjoy it. I was watching them and stayed in the kitchen waiting for more work. Will came and opened some coconuts and gave them to me with a grater and a bucket. I started grating them and thought I did alright, but Dadong kept on laughing whenever she passed by. I didn’t get angry or offended it was just funny to me as well. When the pieces were too small to grate, I ate them. Will saw it and looked at me surprised: “you eat them?” for me this was very normal, because before I came to Asia this was the only form of coconut I knew and I was surprised when I saw young coconut and learnt how to drink and eat young coconut and how to do coconut milk from the old flesh. I said “yes, you don’t”! he said “no, it’s old coconut”. “oh so you only eat the young one” “yes” he said. “Funny, when you buy coconut in Switzerland you get the old one and we eat it” he was laughing.

Will sat next to me on the kitchen floor with a big piece of a tree trunk which served as a chopping board and a fish and a big knife. He started hacking the fish in little pieces and blood was flying around. I was not disgusted but was enjoying it. I never cooked sitting on the floor. I was thinking about the cooking class I had in Rumah Desa, in the modern kitchen where everything was very clean and set up for tourists and looked like home – and now I’m sitting on the floor of a kitchen from a proper Balinese family which is not adapted for tourists but just their private kitchen, wearing a sarong of the daughter and not an apron with imprint and having blood sprinkles all over me from the fish hacking. I really loved this moment as I actually saw how the local people cook and I was helping them. To me this looked much more real than what we did in Rumah Desa where everything was adapted to us. On the other side of course in Rumah Desa everything was shown to us in a way that we could do it at home. However, I don’t see myself sitting on the kitchen floor hacking fish back home. As I have had many cooking classes already though, this was a nice change and not really a cooking class but just a good experience.

When I finished the grating I said “finish”. Dadong and Will repeated “finish?” and started laughing again. Till now I didn’t even know what I was cooking. Will told me now that we’ll make fish balls. So we mixed the coconut with the sambal and the fish to a big mass. Then Will told me to do little meatballs, Iris joined me. Will has been taking pictures of me since the start. Sometimes Dadong was giving me orders in Balinese which I didn’t understand and Will translated them to me, like “you have to make smaller balls”. I thought it was hilarious she trying to teach me something me not understanding a word”.

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When the balls were ready, Will said ok now you have to fry them and pointed to the pan with oil inside which was already hot. He didn’t say anything more so I just started putting them inside the oil. He said “careful its hot” as oil was jumping around a bit. And then “maybe only put a few balls inside”. I asked how long I need to fry them and he said “5 minutes…no maybe 3 minutes”. “and do I turn them?” “no leave them like this….only turn them once”. So I did and after a while he said “I think that’s enough”. So I took them out and fried the next load. Will left and I was by myself, proud of doing some cooking all alone.

In the meantime two of Iris’ friends came that already joined us on the hike. They prepared the table and I saw that Dadong also cooked a fish soup, and fish curry and vegetables while I was doing the fish balls. When everything was ready Dadong disappeared and we had lunch without her.

Will said “our house is easy going – friends can just come, so whenever Iris’ friends want to join for lunch they can just take food”. I asked if this is not normal and he said no.

While we were eating Will asked “do you always sit at the table for lunch?” I said yes and added that my mum would tell me off if we sat on the floor to eat. Everyone was laughing after Will translated. I added that I think Swiss people are not flexible enough to sit on the floor to eat and he said “this is actually the formal way of sitting for us. When we have a meeting or in the temple we have to sit like this. The men. And for the women it’s like this” and he said something to Iris in Balinese who showed the kneeling position that I’ve seen many times before in the temple.

Then he asked me “so what do you think about junk food like fried chicken”. I said I don’t like it because it has no nutrition and makes me hungry again after two hours and that it’s one of the cheapest meals in Switzerland so people who go there often are thought that they don’t have much money or cannot cook or are not health conscious. He said “here it’s something for the middle class, not everyone can afford. It’s to be seen in McDonalds a sign of the wealth”.

When we nearly finished lunch, the boy’s friend came and i assume they asked him if he wanted to eat because shortly after one of the girls went into the kitchen and got some more rice for him. He joined us and ate. Afterwards the girls and I cleared the table and the girls left. Will said “huu, I’m tired” and I asked again about the temple renovation and how he does when he’s not on holiday. “We have to pay if we don’t work.” He explained it’s 10’000 for works like this morning, 5’000 for meetings and up to 30-50’000 for important meetings e.g. when important decisions are made. But also when for about 3 times only a few people show up the prices increase to motivate people more to join.

We kept sitting in the family hall and talked for about an hour or so about various topics. Will said that Balinese culture is very complicated “eve I don’t know everything about it yet”. I asked how they learn about it and he said by “doing and experiencing”. He made an example by explaining me about the wedding procedure. He explained that most of the time the couple decides itself that they want to marry “when they love each other”. He said that the boys’ parents have to go to the girls’ parents and ask if they can marry. And then they go again to make sure that they really love each other “if one of them says no, there will be big problem. Big big problem! The families can fight!” I was surprised as I knew from India that most weddings are arranged. Then they have to agree on a date, by looking at the Hindu calendar which suggests some auspicious days. Before the wedding they have to go again for the ceremony where the girl leaves officially the family’s house as it now “belongs” to the boys family. he said “this is all very complicated and often we have to bring a person who is good in speaking or well educated. Because we use the very polite language and we have to talk very clever”. “So what are you talking about?” “For example if the girl comes from a different village we have to explain to the family the rules of our village. Because every village has different rules. So that is for example one thing.”
Then he said “and this is when they have the same religion. When they marry from different religions it becomes more complicated. Nowadays many Hindu marry for example a Muslim woman.” “so they turn Hindu?”. “Yes. Most of the time. And then they have to do a ceremony with all the rituals that we do with people from birth to catch up before the wedding. It is also possible that everyone keeps its religion but normally the woman follows the man. This is our culture. In Sumatra for example the woman is leading, it’s a women’s led island. But here in Bali we follow the men”.

“And then for example also the youngest child of the family, Ketut, which is traditionally the fourth child of Balinese family, has to stay in the parents’ house and continue this house. The older ones move out and build a new house. But it always depends on the situation. In my family, my two brothers and my sister stay in the house of my parents because they don’t have jobs good enough. And because I am the oldest I am also responsible for their children. So if they don’t have enough money to go to school I will support them. I have this already in my mind, so not only my children but also my nephews. But then on the other side, as the eldest I will also continue the role of the father. So if my father dies, I will be the one to take the decisions.”

The priest is also consulted when for example building a house as there are auspicious dates for everything. And also for the name of the child as some names are good for some days. “some people also change their name when they get older. Because if they have problems and consult the priest, sometimes the priest suggests to change name. but this is just what people believe” he said indicating that he doesn’t believe in it.

Then we also talked about taxes and he said “Bali can become a very rich country maybe like Switzerland, but less than 50% of income comes back to the island, rest goes to other islands”. He explained that in restaurants you pay 21% tax on your bill (10% for government + 10% for service + 10% on service tax for government tax) and that for homestays no tax or license is required. “I asked that at the central government in Java and they said just don’t worry, just do it, maybe cause with homestay the money stays here in the villages cause with the other taxes less than 50% comes back”.

Then we also talked about land prices and he said that the land here has become much more expensive “I bought 1 are for 12 Mio in 1997, and I have three, so 36 Mio. If I sell the land now without any building it would be 75 Mio. But when I built my house here, I was the only one here, all my neighbors were not here yet. So it was a little bit scary, especially in the night, maybe that’s why it was a bit cheaper.”

At around 4.30pm we left for the cycling tour. This time we went to the east side. We first went towards the beach and then took a side road and cycled along the coast. It was a very nice route as it went along the sea and there were the mountains on the other side. We passed another water palace – Udong – and then stopped after about 45 minutes at a little piece of grass on top of a cliff with nice views. Will asked me “so which one do you like better?” I said this one, the scenery around is nicer and I think it’s longer. He asked what I think about the length of the tour and I said for me it could be longer but I guess it depends on the tourists. He said “actually we can continue this road for one kilometer but after this it gets a little bit harder”. We stood there for a while and enjoyed the view and then he asked if I wanted to go to the palace on the way back. I said yes and so we stopped there on the way.

The entrance fee was 35’000 Rp. And this water palace was a bit bigger and more beautiful than the first one we visited. There were many local people jogging through the park and several tourists, Indonesian and international. Will guided me through the palace and I enjoyed the view and the calm and relaxing atmosphere. We passed a big Chinese group and Will said the
Chinese are always in big groups and I asked if they have Chinese in Jasri and he said “luckily not, they prefer to go to the cities and not to the villages, they don’t go there”.

I asked if it’s possible to climb the mountains and Will said “yes, actually there is a big temple up there we go there every 6 month.” I said cool I want to do this one time and he said “I’m ready to take you”.

We cycled back and arrived home at around 6.30 pm. Will asked “so how about dinner…we have pasta…do you want?” “Yes sure! So do I make it or you make it? Or we make it together?” he talks to his wife in Balinese and says “Yes is ok you make it”. “Ok, shall I do it now or later?” he asked “Doesn’t take so long no?” I said no and he said “then maybe later”.

Half an hour later he asked “do you want to make it now?” I agreed and went to the kitchen. Sheila was already in the kitchen and gave me a pan with about a liter of water. She asked enough? I said a bit more, so she put a bit more and more until I said stop. I put the pot on the fire and started making the sauce – cutting the sausages that they bought and frying them and putting them together with the readymade tomato sauce. Sheila was standing next to me observing what I was doing and I explained to her in my simplest English what I am doing. I asked her for salt and explained. 1 liter one spoon, two liters two spoon, three liters three spoon. Ok she said. She stirred a bit in the sauce and tried a little and her face brightened she said “very hungry”.

The kids came back on their scooter, they bought nasi goring, I assumed they don’t like pasta. When we were eating I asked “do you like it?” they said “yes very much, is like eating in a restaurant” they seemed to be very happy. I was happy too because at first I was a bit concerned that this might be too easy and boring for them as a meal, but then I remembered what I told Brad in Penglipuran, that sometimes the culture is so different to us that it is enough to do a simple activity to impress tourists. This seems to be applicable also here for the food.

They told me that when Mimi and her boyfriend were here they took a cooking course here and they also included one western dish “so we went to the traditional market but also to the supermarket to buy what they wanted. We were teaching them Indonesian and they made pasta and an appetizer with cream and egg and sugar. And actually when they left my children asked me to do this again so we tried but the taste was not so good as when they made it.” I hoped they didn’t ask me to do it for them because actually I don’t know this recipe. But they didn’t. Then he said “I think this sauce is good for Balinese with tomato because it is similar to what we like. The other one, carbonara is more tricky because of the cheese…what is actually inside?” I explained how to make it and he said “Sheila likes carbonara”.

This dinner I felt much more relaxed and familiar with them. Also there was a conversation going on, Sheila talking a little English and Will translated whenever necessary to his wife and children. I enjoyed the spaghetti very much, it was the first pasta dish I had since February and I must have forgotten how good it is. Even though I not often have the urge to eat western food when I’m in Asia and think that it’s wrong, I liked this idea of exchanging western and Balinese cuisine in a cooking class very much. And for them it seemed to be a very big thing to have a western dish.

After dinner Will said “so tomorrow, Bill will pick you up at 10am and bring you to the house of Surya. There you can interview both of them. And then after lunch you will be with Sheila and you can try to make offerings for Kalungan. And then in the night, maybe you can interview the village leader, because he is a very busy man.” I said “oh wow busy day” and Will said “yes, so you can have a early rest today because I’m tired also”.

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I said ok and I will also call Budakeling to arrange my next stay there" "so you leave the day after tomorrow?" "yes, that's the plan, although it's hard to leave this place". He smiled and said "you still have another time for the climbing"

**Day 5 in Jasri, 22.7.15**

I had my breakfast at around 7:30 this morning; it was the same as the last days. Iris and her friend and brother were sitting in the kitchen – singing and listening to music in English and Balinese. Sheila and Will have already gone to work.

I kept sitting there with my laptop and up and then they were looking at me and smiling and I smiled back. At some point the boy's friend joined and the four of them played together. They played on the floor in the backyard with matches.

At around 9.30 Iris came with a plastic bag full of washing and said “you stay with him, I go washing” and made some gestures to show washing and was laughing. I said ok and smiled and they left.

Shortly after I went to my room as it was shortly before ten, to get ready for the interview. Will arranged for me that Bill would pick me up and drive me to Tim’s house where I could interview both of them. I was just changing trousers when I heard Iris calling my name. She said “Manuela, you go to spa now”. I wasn’t sure if I understood properly as spa didn’t make sense to me. I thought maybe she takes me to the cloth washing...or to the interview as it was 10pm. So I asked: “where do I go?” “Now” she said. I said yes yes but where? “where?.....now!” ok I felt I didn’t have time to explain what I wanted to know and anyways I would find out in the next minutes. So just in case, I quickly put my interview gear in my bag and left the house. Iris said “you go with my friend”. So one of her friends took me on the scooter and we left. So I guessed I’ll be driven to the interview as Iris stayed at home. We drove towards the beach and stopped at a wooden house with the sign “spa”. So I did understand correctly! I saw Bill sitting there and assumed that this is the house Will meant where I have the interview. The girl left and I went to Bill.

The house was located in quite a big piece of land. Actually there were two houses, one left, where Bill was sitting in front and one on the right side with three doors. In the middle there was a big garden, with no tiles but dirt on the floor and a lot of green plants and bamboo. The garden looked very nice and looked after and it was a relaxing and tranquil atmosphere.

I said hello and we sat down for the interview (see transcription and observations for the interview).

After the interview I asked Tim if I can see the spa. He said yes of course and brought me to the other side of the garden to the other building. He opened the first door where two massage beds were inside. The room was very simple, a bit of a cold atmosphere though as so simple, but clean. The massage beds were made of wood with a 10cm mattress on it. It’s not comparable to the luxury spas you find in Seminyak but I think well enough for a community-based tourism destination. In the middle of the two beds there was a little shrine nicely decorated with flowers. In the back of the room there were two doors, one leading to the bathroom and shower inside and one leading to the garden outside. There was a stone path leading to the back of the garden where a self constructed shower was. The garden was encircled with about 4m high walls and had a lot of green plants and bamboo. The garden was really nice and had a very relaxing atmosphere.

Tim also showed me the third room which was a homestay – a simple room with a big bed and white walls, also a bit cold but it looked clean. He said “sorry, guests just left, not clean yet". We
went back outside in front of the rooms and he said “please sit down” and we sat down at a little table.

Tim: is it the first time in Bali.

Me: no second time, I was here before with my university. But we had a research project in Seminyak so we stayed there for a month.

T: ah Seminyak...[wrinkles his nose]...I was working in Kuta for five years...but I become boring...I was working in spa for five years and also in Turkey...but now I'm back in my village...

M: and you have your own spa!?

T: not spa, just little...by the want to try massage?

M: yes for sure...when can I come?

T: I'm free now! You want now?

M: yeah ok why not!

T: ok, wait moment

He disappeared and I was waiting at the table realizing that I'll get a massage right now, very spontaneously. After about 5 minutes Tim came back, he changed his clothes and was wearing now a white sarong, shirt and Udong and brought a big incense stick in the massage room. Already the smell of it made me relax. He went to the second room which I haven't seen and prepared some things. Then he came back and said: “ok you’re ready?” “Yes” I said and entered the massage room. He told me to undress and only leave the underwear on and wrap a towel around me. He left the room, I followed his instructions and when he came back he told me “lie down”. I did and he started the massage. As I'm very ticklish, massages for me are always a bit of a challenge as I don’t relax too much. After a while he asked “is it too strong?” I said “no, strong is always good” and from then on he pressed a bit harder. The massage was for a good hour and for me it was half relaxing, half tickling, but all in all a good massage. Afterwards I had a shower in the garden and when I left the room Surya was sitting outside smoking. He asked “do you want tea or coffee?” I said “no thank you I will have lunch soon”. “Ah in Will’s house?” I said yes and he said “ok wait moment”. He went back into the other house, changed clothes and said ok come. He brought me back to Will's house by motorbike. On the way he asked again “so the massage was not too strong?” I said “no no I'm just ticklish”. I was wondering if I had to pay him or not as he hasn't mentioned anything yet and started thinking how much tip I'd give him in case he wanted to give it for free. I asked him “how much I owe you for the massage?” and he said “I give you for 100'000, 50'000 discount for friend”.

I came back and there was still Iris’ friends and her brother and his friend at home, Iris was not home. They sat in the living room watching TV. I sat down with my laptop outside and started writing. Shortly after one of the girls started making the table respectively floor ready for lunch. She put four plates, rice and four glasses and I assumed that we ate together. Iris came back with a bag full of noodles and smiled at me. She said something to her friend who then started taking the stuff she put on the table away again. Thereafter, Iris came to me and brought a plate full of Mee Goreng and fork and spoon. She said “excuse me, mee. Do you want water?” and she poured water in the glass she brought. I said “oh wow thank you. That's like in a hotel” and she said “yes” and smiled and walked away. In the evening when we were preparing the offerings I heard her talking about this story (I assumed it was that as she said hotel and mee) and I started smiling. Will asked me “did you understand?” and I said yes. He smiled and said “Iris is very
happy that she could serve you alone without me or Sheila being there. I hope because we have many guests my children can speak English faster. I think it’s good practice. That’s why I didn’t come home this morning and let her do because beside me she doesn’t.”

They went back to the TV inside and I ate. When I finished I cleared my plate and went inside my room. On the way they asked “you finished?” I said “yes thank you was very good”. I asked them “you don’t eat” “no” “but you’re not hungry?” “No”. I was a bit confused and not sure if they already ate or what was going on.

Half an hour later, I was back outside with my laptop, one of the girls came to ask “Manuela do you want ice cream?” I said “oh yes please”. She showed me a 20'000 Rp bill and was about to leave. I asked her how much to give she said “no no “ and showed the money again and left. Ten minutes later she came back with a bag full of ice cream and distributed them I got a chocolate strawberry cone “this is for you Manuela” and they disappeared back in front of the TV.

At 3.30pm Will came back from the office, he has to work from 7.30-3pm and at around 4pm Sheila came back with bags full of material for offerings hence flowers and bamboo leaves. I told Will that I couldn’t reach Marco from Budakeling and that he’s not answering my messages, Will smiled and said “you can stay with us until after Kunigam” and added “then we can do the bike tour around the mountain you wanted to do and then Sheila will take you to the traditional market and then the day before Kuningan we will cook specially and prepare the offerings and on Kunigan we take you around and the day after Kuningan will be very very crowded on the beach”

Later in the afternoon Sheila started cutting the leaves for the offerings. Will said “you can join Sheila” so I sat next to her and first just watched how she cut them. When she prepared a few she showed me how to fold the single pieces and stick them together with small wooden pieces. To put the wooden pieces inside is quite difficult and Sheila and Will were laughing a lot at me when I tried and tried. After we did two together Sheila told me to do it myself and she went back to the cutting. After another one she asked me if I were tired or “another one”, “more” I said, I was determined to get better at this and not stop until they stopped. Now also Iris joined in and made sure that I did everything correctly. After I did about 3 by myself, we started making a different pattern with the leaves differently cut. I was wondering what a whole island keeps going doing this their whole life – it was fun for me to try but I think I’d feel wasting my time doing one hundred of these for every ceremony – and there are many ceremonies!

For them it seemed to be kind of a socializing activity as they were chatting and laughing while doing it while I was very concentrated learning. Will said “Sheila is more easy for this Kuningan because she has a guest helping” I was not so sure though how much of a help I was as I was pretty slow. He also said “you are very fast, faster than the other guests, in everything I think”. After about an hour we stopped and Will said it’s enough for today we will continue tomorrow, every day a little bit until the ceremony. Then he said “we will only have Cap Cay and Fried Rice for dinner, ok?” Yes of course, I think it’s very polite to ask even though I don’t expect any festive meal. Then he asked if I wanted to have a shower before dinner which I interpreted as the Balinese way of saying it will take a while until we have dinner.

So I went for the shower and later we ate together. The little cousin of Iris ate with us and she was the entertainment for the dinner table.

**Day 6 in Jasri, 23.7.15**

I got up at 6:30am and as soon as I stepped out of the house in the backyard, Will came with my breakfast. Today I got more than usual – a plate full of scrambled egg and two pieces of bread and jam and cheese and tea. I said “oh wow big breakfast today” and Will answered “yes,
scrambled egg”. The kids were still sleeping and Sheila was in the kitchen washing the dishes. I had my breakfast as usual on the table in front of the main house.

While I was having my breakfast Will came in his formal working clothes – a blue Balinese shirt and black trousers – and told me “I will go to work for 50 minutes to ask my boss and then I come back and we go.” He meant to drive around Mount Lempuyang on the Eastern tip of Bali’s coastline. I felt a bit bad as he took another day off because of me even though I didn’t ask him to join but it was his idea to come with me. I said “I hope you don’t get in trouble because of me”. He was just laughing and said no no. later when we had lunch I asked him “so you have the whole day off?” and he said “actually it’s still ceremony season, so not many people are in the office” which didn’t really answer my question but it sounded like it’s not a big deal to stay home. When we got back home at 2pm though, Will had a shower, changed back in his working clothes and said “I go back to the office until 3pm” which I found was a bit strange after all.

So I finished my breakfast and got ready for the trip. Only half an hour later Will came back, changed clothes, packed his camera and said “we go now?”. I said yes and we started our trip. When Will came he said “we take your motorbike ok?”. I agreed and he started it and said “I think we need petrol”. I said yes.

We drove off at around 8 am and first went to the petrol station. He said “we fill it full ok?”. I agreed and after I paid we started our trip. I did not really know what to expect, I just saw on the map that there is a road going along the coast around Mount Lempuyang and I thought there might be nice views. And when we did the cycling trip two days ago and drove the first kilometers of the road it did look pretty nice. So we went the same way as by bicycle and continued on that route. The street was from the beginning never boring as there was always either mountain or sea view or both. And in between we passed small villages which are always interesting to see what they have in their shops along the street and how people live there. Many people were waving and shouting hello when we passed by and Will said “tonight your hand will be hurting from all the waving”.

When we drove through a little forest stretch Will said “this would be nice for cycling” I agreed and thought that this trip is also research for him. I was a bit concerned that he felt obliged to come with me but now I got the feeling that he also wanted to go on this trip for himself which made me feel better.

After about half an hour driving he said “if you want to stop somewhere to take pictures of the view just tell me”. So far there were many nice spots but no particularly nice spot which I thought was worth stopping. So we drove for about another half hour before we made the first stop which actually Will suggested. We stopped at a little shop where there was kind of a viewpoint and rest point next to it. We took both a couple of pictures and Will asked if I wanted to have something to drink. I said no as I brought my own water.

Just when we were about to leave Will started talking to a man who came to the shop. They seemed both really excited and were smiling big times. Will introduced me to him and explained me that he was one of his former pupil when he was a teacher at the tourism school 16 years ago and that he was working in Japan for four years. They haven’t seen each other since and just randomly met now. Will said “we go to his house for a while ok? Long time not seen”. So we followed the guy on his motorbike and drove about 2 minutes to his house. The gate of the house looked very luxurious and also the house inside looked very modern and high standard for Bali. There was also a car parked in front of the house and several cages with birds hanging on the ceiling. On the floor there was a mosaic of Harley Davidson sign. there were two houses, on the right the living house made of concrete, it looked simple and had a similar size as Will’s house. On the left side there was a bigger building which looked more modern and nicer and next to it
outside but underneath a roof there were four waving “machines” – not really machines but
constructs made of wood that allow to wave a bit more easily and with help of the feet and pedals
and not just by hand as the lady in Jasri. From there the view to the ocean was really good and
Will’s friend put three plastic chairs and bottles of water for us. We went inside the house next to
the waving machines which looked like the office of the guy where he is selling the cloths. He
showed several pieces and explained some things, however it was all in Balinese and I just
observed. He showed one piece with a name woven in. Will explained that it is the name of one
politician who wants to be elected “we have elections in December so one person of this family
requested this sarong”. Afterwards we sat outside and the two men were chatting vividly. Only
sometimes Will translated a bit, for example he explained that the guy tried to go to Japan four
times before it worked. As they haven’t seen each other for so long I didn’t want to interfere in
their catch up and let them just talk and enjoy. All in all we were there for like half an hour. In the
end the guy gave his business card to Will we said good bye and left.

We continued on the road until I saw a nice little bay with many fisher boat. We stopped on the
side of the road and started taking pictures. It was called fishermen cove. There was one man
sitting on a little plastic stool next to the street and talked to Will. He asked me if I wanted to go
down and pointed to a small path leading through the bush. I said yes and off we went. On the
way we stopped many times and took pictures, Will took actually more than me. The view was
beautiful, with the mountains in the back, deep blue and turquoise water and a stone beach full of
white fisher boats. I really enjoyed the view and was actually positively surprised; I didn’t
anticipate finding such a nice bay on the way. When we were down the beach we took some
more pictures until Will said “shall we go back up? The view from up there is actually nicer”. I
agreed and we went back to the street and continued driving. The road went on the cliffs around
the bay and we stopped one more time on the other side of the bay to take pictures.

Then we continued until Will stopped “I think this looks like a rest area” It was only shortly after
the last stop and the view was again on the same bay, however, even better from here. the rest
area consisted of a few stone tables and chairs in the hill down the cliff. They looked neglected
and some were half broken. However, the view was amazing. We spent for sure another 15
minutes there taking pictures and enjoying the view. Will said “I think this rest area was built by
the government”. “For the tourists?” I asked, because I didn’t see anyone resting and it looked
like it hasn’t been used for the last five years. “for the tourists, for everyone” was his reply.

We continued driving and on the way there was another bay. This one was a bit bigger and had
fisher boats as well. After I was already excited about the first and thought it couldn’t get any
better, this one was even nicer. Again we stopped and took many pictures. Will also always took
pictures of me wherever we stopped.

By now we have reached nearly Amed which is famous with tourists, especially for diving and
snorkeling. There were several restaurants, homestays, guesthouses and dive shops starting to
appear next to the street. The road went down on sea level and there were more and more
restaurants and dive shops appearing now being in the middle of Amed. However, it’s long not as
busy as in Kuta or Seminyak. There were some “posher” shops like selling silver jewelry and nice
villas and yoga retreats and dive centers and it seemed like being back in civilization after the rest
of the road so far was through little villages making you feel being somewhere in the nowhere.

Will slowed down and drove into a drive way of a house where we stopped. A girl came outside
the house and Will asked “do you remember her?”. I was wondering if it was one of Iris’ friends as
she looks about the same age but couldn’t tell as they all look kind of similar to me. I said “I’ve
seen her before....” And Will said “she’s the girl who brought the fish lately. These are relatives of
us.” We sat down in front of the house, by now I’m already used to enter houses and just sit on

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the floor in front of the house while in the beginning this seemed strange to me. The girl’s father came and sat with us while the girl came with a tray and each brought us a bottle of “Thebotil” (iced tea in a bottle) and some super sweet cake. The two men were talking and the girl was distributing offerings with a tray, always sticking an incense stick into every Canang when placing it. It looks like she placed them at very particular locations in the family temple but also in and in front of every building and at some places in the middle of the path through the garden. I have often seen Iris distributing little offerings, but she always uses small squares of banana leaves with a little rice on it and not the Canangs. I was wondering why, if maybe they take the “short cut” in their family.

Will explained me that he worked in a hotel in Amed for 3.5 years and that during this time he was living in this house. “Sheila also worked in the same hotel. I was front office and she was F&B. and we met.” “Ah nice, so that’s how you two met.” He said “for me it’s really easy to come here because I have many friends and family here” I said “yeah you must know the whole village here”. He smiled.

He talked to his relative in Balinese and after a while he asked me “so what’s your planning? Do you want to have lunch at home or on the way?” I said “on the way I think would be nice”. By now it was around 11am and I assumed that it will take a while until we get back home. Will nodded and said “I have a friend he has a little restaurant in the next bay if you want to go there?” I agreed and shortly after we said good bye to the family and left again.

We kept on driving through Amed and then out of the town still along the coastal road. We reached another viewpoint for the next bay, Lempang Bay. We stopped and took pictures and Will said “in one of the houses down there we will have lunch” and pointed to the houses directly at the beach. The beach was sandy, black sand and there were many fisherboats but also tourists and particularly snorkelers in the water. The water looked very clear, and the different colors showed that there were corals in the water. It looked very inviting to go swimming and snorkeling. Will explained that there are different “seasons” for the beach. He said sometimes there are only stones and no sand, sometimes there are only corals, the conditions change. When I worked in the hotel over there I came here often and sometimes it was different.”

After about 10 minutes of taking pictures and enjoying the scenery, and Will saying “if I could buy land here and build a house I would stay here forever” – I had the feeling that he also enjoyed this trip very much – we drove off down to the beach. We stopped in front of the “sunrise restaurant” and entered. It was a very neat and clean place with a lot of attention to detail – there were many decorations hanging from the ceiling (snorkelers, fisher boats in mini format) and shells decorated everything like for example the container for the napkins.

We sat down at one of the tables which were exactly at the beginning of the beach and there were great views on the beach and the bay. Will went on the beach to the fisher boat talking to the fishermen, I assumed that was his friend who owns the restaurant.

When he came back we ordered food, I ordered fish curry and Will Nasi Goreng. I also ordered “one lime juice, with no sugar, please” and I heard Will repeating “no sugar” to himself. I was wondering if he’s memorizing my preferences. While waiting for the food I went to the beach to take some pictures. When I came back, Will’s fisherman friend was sitting with him and they were talking. When I approached he got up and stretched his hand out to me “hi, nice to meet you”.

While eating Will told me “when I was working here I was a little famous here...Because I was drink every night”. I laughed and said “so Sheila married the superstar of Amed”. He smiled and said “when Sheila was young she was very beautiful. So many boys wanted her. But we were together. One time there was another boy and when he learnt that Sheila has a boyfriend he got
really angry. He came to me and wanted to fight, so the winner would get Sheila. I said let’s ask Sheila first; if she likes you we can fight, but if not, we don’t need to fight”. He smiled. I asked where Sheila is from and he said “from another village close to Jasri. Maybe tomorrow you go there with her”.

After lunch Will asked: “ok, enough? We go back?”. I said yes, I paid for both of us and we left the restaurant. On the way out an old woman that must have been part of the restaurant asked me in very broken English “you…no snorkel?” I had some troubles understanding her English but when I understood I said “ah no, maybe next time, see you again”. Will told me on the way out “when I was here, she didn’t speak any English”.

On the way from the restaurant we didn’t make any more stops. It took about an hour to drive back and also this way in land, was very nice with rice fields and mountain views. We reached home at around 2pm and Will asked “did you like the trip? I think you enjoyed it!” I said yes, very much and he said “even though I live here, I liked this trip very much.” He told me that he did various parts of this road already, also with the government as once a month they do cleaning in the region which includes also part there, but he never did the trip this way around. He said “I will go back to the office now until 3pm, will you stay home?” I said no I will go to the beach. “if nobody is home you can find the key here...” he was walking around “no actually I don’t know where Iris put the key, I just leave the door open...” he goes inside and comes back with a key “take this, it’s your room key, I locked it”. I said thank you and see you later and left to the beach.

This time I went by motorbike which only took like 10 minutes. As it was only 2.30pm by now the sun was still shining brightly and the beach looked really beautiful – much nicer than last time when the sun was not reaching the beach anymore. The waves were much bigger today and the beach as crowded as last time. I walked all the way to the end of the beach, passing by all the warungs and chairs where I got asked to sit down or eat several times. I lied down at the back of the beach where there were no more warungs and only 3 other tourists that escaped the crowd. This part was very nice and quiet and I enjoyed a couple of hours here before it got colder when the sun disappeared and I left again driving back home.

When I arrived home there was Sheila and Will home. Sheila was preparing the bamboo leaves for making new offering containers. I joined her and she showed me how to do it. This time the pattern was easier and I picked it up quite quickly. Will was watching us and sometimes laughing when I made a mistake. He said that Sheila will go to the traditional market and her “old house” and if I wanted to join. I said yes. The offerings were finished within less than an hour.

Sheila and I got ready and left by motorbike. We stopped at the traditional market first which was about 15 minutes driving from home. The market was very busy, there were many people shopping, especially women. Many didn’t even bother to take off their helmets, which looked kind of funny. As the market stands were on two sides of the street and the street was very much filled with traffic it was very chaotic. On the floor a lot of rubbish was lying around and I remembered one tourist in Rumah Desa telling me that the traditional market was too dirty. It was not disgusting me though and I didn’t see a problem eating the things we bought as they were not lying on the floor.

Sheila seemed to be a bit concerned about me, whenever we were close to the street or had to cross she took my hand or my arm or pushed me from the back in the direction she wanted to go. We visited a fruit stand first and made was buying snake fruits. She picked them very carefully and the market vendor weighted them on a really old fashioned scale with weights. I was just standing next to her and watching and smiling at people who were staring or smiling at me.
Appendices

CXLI

Then we went to another fruit stall on the other side of the street where Sheila bought oranges. At
the stall next to it she bought cooking oil and from a lady sitting on the floor some Balinese cake.
Then we crossed the street again and went to a shop that sold incense sticks. She smelled
different packages and bought one in the end. Then we crossed the street again and went to the
back of the market to a shoe stand. Sheila said wait here and disappeared. I didn’t understand
but just waited as I was told. Around 15 minutes later she came back with another bag full of
sates and cooked vegetable. I was wondering why she let me wait here but didn’t ask as she
doesn’t speak so well English.
We went back to the motorbike and put all the bags on there. Then we drove further 15 minutes
to the house of Sheila’s parents. We stopped next to the street in front of a little shop. There was
an old woman grinding sambal and an old man dressed in sarong, white shirt and Ubong and a
tray with offerings. Sheila said “this is my mother and father and pointed at them” I said hello and
we entered the little shop. Sheila told me to sit down on the wooden bench next to the outlet and
brought me a Tehbotil bottle from the fridge. Her mother smiled and came to me and brought me
some fruit to eat. She didn’t speak any English but was smiling a lot at me. She disappeared in
the back with Sheila to give her green bananas for the offerings. I was drinking my iced tea and
fooling around with Sheila’s nephew who was running around. When Sheila came back I asked
her if this is her brothers son and she said “yes, I have two brothers, they live here”. Her mother
came and sat next to me and gave me a little bag of mee snacks, she put her arm around me and
was smiling. I was surprised by this warm gesture but was very pleased that she seemed to like
me so much showing me this without speaking a word of English. I pointed at me and said
“Manuela” and then pointed at her and said “what’s your name”. She didn’t understand and I tried
again but it didn’t work. Sheila translated and she said her name and I said mine again and she
repeated until she pronounced it correctly. Then she hugged me. She pointed at Sheila and said
something in Balinese, I repeated, “your daughter”. Then she pointed at her husband and said
something Balinese, I said “your husband”, and then she pointed at the nephew and said
something Balinese and I said “your grandchild” pointed at her and said “Dadong”. She nodded
and repeated dadong and laughed.
Afterwards Sheila said ok we go and I said good bye to these friendly and warm people and thank
you and we drove back home. Sheila prepared dinner and we were eating shortly after. Iris was
not home and Will said “Iris is out tonight, she has a little party with her theater group”.
After dinner Will was sitting with his mobile phone and me too and he said “everybody has mobile
phone…but for talking nonsense…but everybody has one….that’s why the government got a little
confused, because they also give cash money to poor people….the condition for which they give
money is for example they have no ceramic on the floor…or only house and no land…but then
they come to pick up the money and they have gold necklaces…and mobile phones…smart
phones…Indonesians are crazy with phones…also my relatives in Lombok…they have tiny house
and they all live there together, everyone in one room including the motorbike. And they don’t buy
the land they only rent it. Which is not good because when the owner decides he wants it they
have a problem. But then I go in and I see refrigerator, TV, mobile phones…everything…so I told
them why don’t you save and buy your own land, it’s more save…but they are quiet, no answer,
no anything…and no change…hahahahahahahah”.
Then he asked “on a tour there were two European girls. They just graduated from Senior high
school…so how can they travel? Where is the money coming from? Their parents?” “I said “it
depends, but for me for example I had my first holiday job when I was 14, so I worked during
summer vacation and saved what I earned. And then also since I’m a child, whenever I got
money as a present, which we get from family for birthdays and Christmas and so on I brought it
to the bank and saved.” “Ah so that’s the difference. We don’t do it here. And you cannot work
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before you don’t have a proper education, we don’t have that here. And also people are more
easy going about money…if they have money, no problem…if they don’t have money…also no
problem”.

I kept on scratching and he asked mosquitoes? You better go inside. I said yes good idea as I
was tired and wanted to rest. He said we also have mosquito spray and coal if you need. I said no
thanks it’s ok I have tiger balm and went inside. He called after me “we do sates tomorrow
morning”. “Great” I replied and disappeared into my room.

**Day 7 in Jasri, 24.7.15**

I woke up at around 6am this morning from a regular hammering sound coming from the
backyard. It reminded me of the sound I heard in Penglipuran at the day before Galungan and I
thought this must be the Sate preparation. I was surprised that it was so early that they started
but I decided not to get up yet and slept for another hour.

When I finally got outside for breakfast at around 7.30am I saw Will’s father sitting on the kitchen
floor with the big tree trunk chopping board hacking pork meat in small pieces for the sate. I also
heard frying noises from inside the kitchen which must have come from Sheila. My breakfast was
already on the table – also today I got scrambled egg and toast, jam and tea. When I sat down
Will came with cheese and brought it to me. Then he sat down with his father making Sambal for
the sates on the kitchen floor.

After I finished my breakfast I brought the plates in the kitchen and washed the dishes. I watched
Will and his father making the sates. I already wanted to ask if I could help when Will said “in
Balinese Banjar women don’t cook, the men do the cooking”. I said “oh. So what are the women
doing?” “They make offerings!” “Ok, I said. Assuming that this means that I cannot help and just
kept on watching. Will said “you go with Iris.”

Iris started to set up the family hall to prepare the offerings. She put a plastic cover with a flower
pattern on top of the bamboo mat and brought a tray, a bowl filled with water, an empty bigger
bowl and many plastic bags with flowers and the bamboo containers we made the previous days
inside. She put the tray in the middle of the plastic cover and started filling it. In the middle she
put a little plate with raw rice grains. Around she put the flowers and when she did that she looked
at me and said “flowers”. There were two different kinds: big yellow whole flowers and pink, white
and red rose petals. Then she also put some kind of green grass in one corner and dried leaves
of which are always to be tucked together diagonally, around 2 cms long. In the end she cut big
leaves (around 20 cm long and 5 cm wide) into small 1x1cm squares and put them next to the dry
leaves. Then she put the empty bamboo containers called “Canang” in the bucket filled with
water. I assumed in order to keep the flowers fresh that we will put inside.

These Canang were different than the ones we made and there were about 100 of them, I
wondered where they came from, so I asked Will if they made them themselves. “Yes”…but after
a short break he added “usually we make them ourselves. But for this Kuningan as Sheila was
busy we bought them from a neighbor who doesn’t have job and sells them”. He told me that 100
of them cost around 20’000 which I think I’d spend immediately to save the hours of work that are
behind these Canangs.

Now the preparations seemed to be ready and Iris gave me one empty Canang and took one
herself. She looked at me saying with her look “follow me” and put one little square of leave in the
middle. Then she tossed a few grains of rice over it and covered it with the dried leaves. I
followed what she did. Next we put the rose petals around. I remembered that when I did
offerings in Rumah desa that they told us to put each color in a particular place (east, south and
west) and explained the meanings of the different colors to us. Here it didn’t seem to matter as all colors were mixed up and Iris picked them randomly. I tried to take all the different colors but as there was around 60% red ones this was not possible for all the Canangs anyways. After the rose petals were distributed in the whole Canang she plucked a few petals from the big yellow flower and put it north. She plucked some for me as well and gave them to me, I did the same. In the end we put the green grass in the middle and tossed again some rice on top of it. Then we put the finished Canang in the empty bucket. The ingredients were the same as in Rumah desa, only difference was that here we didn’t sort out the different rose colours and we only took a little bit of the yellow flower while in Rumah Desa we put a whole flower in each of the Canangs. I was wondering if that was to save money here or to make it look nice for tourists in the other place or if it’s just different ways of doing it.

We took the next Canang and started all over again. In the beginning we worked synchronized and Iris gave me always the yellow petals. After a while I asked her if I can take my own yellow flower and she said yes, so we both continued at our own speed. It was an easy routine and I think I could keep up with the speed of Iris. The only hard part was sitting on the floor cross-legged, especially as my knee still didn’t allow sitting like this properly and for too long. But also Iris was changing sitting position up and then so I assumed it was ok to stretch my legs after a while.

While we were doing the Canangs I asked Will about the meaning of the different things we put inside. I said “do the different things we put inside have a meaning?”. Actually I already knew the answer, as they explained it to us in Rumah Desa, but I was curious about his explanation. He said just “yes”. After about a minute break he added “but I don’t know yet the meaning of it. As I told you, there is a lot to learn about Balinese culture. And only to learn about Canang is a lot. Everything, the different flowers, the leaves, they have different meanings. And then there are different kinds of Canangs. So for example the Canangs we do for the everyday offerings are different than those for certain ceremonies. And then there is also a meaning for what we do with them and so on”. He added “I read a lot in google about offerings, temples, small temples, big temples, Balinese culture...because when we have guests that stay longer they ask these questions” I smiled and said “it’s lifelong learning” he said “yes, as long as I can, I will learn”. For me, I don’t understand how people can do these routines just for the sake of we have to do them without knowing the meaning. I was amazed by how strong their culture is to let a whole population follow “blindly” these traditions not questioning anything. His answer however shows that he is very interested in sharing the culture with the tourists and learning more to make his “service” better. It also shows that tourism in this form does help preserving the culture as it makes people learn about their own culture.

We continued doing the Canangs for about an hour. One of Iris’ friend came with a little child, around two years old. They sat down with us and started talking. The little child was singing and I said “aaah, Bali’s next superstar” they laughed and said “yeah, superstar.” Iris’ friend showed me a video on her phone of the little girl singing. Later she also showed me a video of some school boys doing kind of a rap similar to Kecak but particular for this region. Will joined and explained me that this was a performance at the end of the school year.

The girls were chatting and Will was sitting in the middle of the backyard with his father putting the sates together and joining in the conversation. As it was all Balinese I couldn’t say anything, I just observed, did my Canangs and wished I could have spoken their language and joined the conversation. I enjoyed doing the Canangs and sitting there, but it just felt not being the full experience not being able to talk to all of them. At this point I asked myself if I should have prepared better for the field research by learning the local language. However, as I am here as a
tourist and try to experience how a typical tourist would feel, I think it is better not to know the language as I doubt that many tourists would know the language.

When we finished the Canangs Iris’ friends left and also Will and his father have disappeared by now, I didn’t even realize. Iris said “finish Canang” and at the same time opened a bag with the different containers I made with Sheila yesterday. The process was exactly the same, only difference was that the arrangement was a bit different as this container is V-shaped and not round. There were not so many of them to do so after another half hour we finished those. When we were done Iris said again “finish” and added “thank you”. I said you’re welcome and helped her cleaning the things away.

Then Iris’ little cousin came and started playing her “da-da-da-da-da-killing-game” again. As I didn’t see Will or anything else to do I got my laptop to start writing as there were like nearly 1.5 hours left until 11am. At 11am, Will told me earlier, some guests of one of the villa will go to the weaving lady and asked if I wanted to join again. I said yes.

While I was sitting and writing Will and his father came back with a bucket full of sates. He said “sates finished, you wanna try?” I said yes and thought about Penglipuran where in the end I never got the sates to try and thought so glad to be here now…I ate one and it was delicious, a little bit spicy but as I like spicy food, absolutely fine for me. Will asked “spicy?” I said “perfect!” and he laughed.

Now Iris was distributing the little offerings she’s distributing every day – banana leaf squares with rice on it and her cousin followed and helped her.

Iris’ friend came at my table and put the recipe of the washing in front of me. I said “ah yes thank you, I’ll give you the money.” I went to my room to pick up the money and gave it to Iris who went to pick up my washing.

In the meantime the grandfather sat down on the kitchen floor again and made new sates. Will was having a shower and put his sarong on which he always wears when we go on a tour. I assume this is his “guide sarong”.

Iris and her friend, her brother and his friend were lying outside on the bamboo mat listening to Balinese music and playing with their phones. Will was in his office on his laptop and Sheila was cleaning up the kitchen and cooking.

At around 11.20 Will came outside and said “I just spoke with the guide and he said they already went to the weaving. And then I called Pieter, from the cloth making, and he said the guest is already back home”. I said “oh well ok then”. He asked “so do you want to have lunch now?” as by now I understood this as “we want to have lunch now ok”, I said yes and Iris and her friend started to get the table ready.

Today we ate a lot of meat. There was rice, two different pork curries – one was the meat and one the organs – and pork sates. Will said “now all hot”, it was not too spicy though for me. He said that often during ceremonies they eat a lot of pork. Iris’ friend and Iris’ brother and his friend also joined eating. Sheila stayed in the kitchen. She prepared around 20 bowls for offerings. In each bowl there were 2-3 green bananas, a snake fruit, an orange, rice pudding and ….later Will explained me that these offerings are called Banten and that the Chanangs we did this morning will be put on top of it.

During lunch Will said “two days after Kuningan a photographer will come and stay at my house…so you better go to Singaraja then” and smiled. I said “yes I think I will leave one day
after Kuningan”. He said “one? No two! Because the dance is the day after Kuningan if you want to see. You can go with Iris because I have ticket already.” I agreed.

When we finished lunch Will said “so this afternoon we will clean the motos because tomorrow we will also make one offering for the motos”. I said “oh great, maybe I can also clean my moto, because it’s very dirty!” Will laughed and said “we can clean together in the front, and Sheila already prepared one offering for your moto”. I was really happy to hear that I respectively my moto was also considered for the offerings and the ceremonies. It’s such a different experience than in Penglipuran.

After lunch it was rest time – the kids went inside their rooms and were sleeping, Will was working on his laptop in the living room and Sheila was working in the kitchen. I was writing on my laptop at the table outside. After a while Will came and said “I want to ask you something, but come inside” I followed him to his office in the living room and he showed me an email he got from the “I like local” online travel agent asking him to send some information about their activities. He asked me what exactly he should send them. He also showed me the files he has created for other travel agents so far for the main activities (trekking, cycling, village tour) and the packages that combine these main activities together with other side activities (massage, meditation, cooking, offerings, music and dance). He also showed me the rates, which they charge the guests and how they are different depending on the number of participants. Then he explained me that the travel agents get cheaper rates, but they are not allowed to charge more than their published rates. I asked how much discount the travel agents get and he smiled and said “actually this is secret; it depends on how good we negotiate with them, so it can differ”.

After I familiarized myself with the online platform I showed him how the website works and told him what kind of information they need. He thanked me and I said he can ask me anytime if he needs more help. I continued writing and at around 2.30pm Will came and said: “Sean the leader of the tourism community will be ready for an interview at 4pm at his house. Iris will bring you there.” “ok, I said, and the moto we will clean afterwards?” “yeah, we can do that when you come back from the interview.”

Before I went to the interview I walked to the shop to buy ice cream and move a bit. I have realized that I have not left the house yet and have not walked further than 10 meters from my room to the kitchen and back…normally I’m a very active person but I noticed, living in a Balinese family makes me quite “lazy” for my understanding. Most activities are done in sitting and when we do “sports” activities they never take longer than one hour maximum and are not very exhausting (like the cycling or the trekking). When we leave the house otherwise we always take the scooter, even if it’s only 200m of walking…if you look at the conditions of the street where there are mostly no sidewalks and the traffic is pretty dangerous it is understandable why people don’t walk…however, for me, as a person who loves to move I slowly get a bit edgy from the sitting around. I also would not have known where to go for a walk, as walking through the rice fields alone I’m sure I’d get lost and not sure if the farmers had liked it too much. So when I bought ice cream I just followed the street and walked towards the beach. There is no sidewalk and it’s not a very relaxing walk as there are a lot of motorbikes passing by and street dogs following you, of which I’m always a bit scared. However, it fulfilled partly my need of moving. When I reached the beach respectively the sea, as there was no beach right there but only big stones, I walked on the stones for a little while. That was much nicer than walking along the street apart from the huge amount of garbage that was lying there. Judging from the cup noodle soup and ice cream garbage I assumed that this is a popular spot for locals to sit and leave their garbage behind.
At 3.15pm I turned around so I came back home just in time for the interview. Iris took my by scooter and we drove about 200 meters to Sean’s house. Sean welcomed me with “hello my name is Sean. Please sit down” he pointed at a wooden platform with a roof about as high as a chair, one of these typical Balinese rest areas. It was directly at the street and next to the shop that belonged to his house. A small kid and two teenagers were running around and a woman was handling the shop. Iris said bye and drove off. I sat down with Sean and he asked me “so how can I help you?”. I explained to him about my assignment “I’m Manuela from Switzerland. I study tourism in Switzerland and I came to Bali to write my master thesis about rural tourism in Bali”. “So I’m going to different villages in Bali and talk to people that work in tourism”. “yeah, Will told me” he said. “So in what other villages have you been?” “In Marga, Kemenuh, Penglipuran and after Jasri I will go to Blimbingsari”. “And you came by yourself?” “Yes” I said. Then I asked “do you mind if I record your answers so that I don’t have to focus on the writing during the interview?” “You can record it and then we can see how I answer and if the answer is not good, we can correct it afterwards. You know what I mean?” I didn’t exactly but had the feeling he was a bit scared. So I said “yes sure, I will record it and then we can see, but I’m sure your answers will be very good”. I started the interview which lasted for about 1 hour (see transcription).

After the interview I stayed for another half hour just to chat. I noticed that this often happens with interviews in villages, it starts with informal small talk and then at some point I just start with my questions when I have the feeling the person is comfortable with me. After my last question my interviewee often keeps on talking, either asking me questions about family and university or asks for help for the village or my opinion about their village and so on and so forth. Often the interviews are also in the house of the interviewee and get interrupted several times by people and children coming and talking to the interviewee. Even though the research books tell you to choose a “quiet place where you’re not distracted during the interview, I think this is very inappropriate in Bali as it doesn’t match their culture at all. I got the impression that they are more comfortable when they are in their usual environment and surrounded by people. Some interviewees also brought another person (e.g. Jacob from Rumah Desa his wife or Bill and Tim were interviewed together) and so far every interview got interrupted a couple of times by other family members. As for Balinese the family is very important I would never suggest to go to a quiet place where nobody can disturb us. That could make the interviewee much more insecure and be contra productive for the result of the interview.

When I walked home after the interview in front of nearly every house of our street there were motorbikes standing outside being washed by the men with a hose and a cloth. There was soap water running along the street. Also in front of our house there was one of the three motorbikes standing. It still looked dirty, so the cleaning hasn’t started yet. I went to the backyard and said “hi I’m back”. Will said “how long was your interview? Two hours?” I said “nearly, 1.5 hours. Now I’m ready for some cleaning”. He laughed. I noticed that the other two motorbikes were already clean and in the back. So he must have waited for me to come back with the last one. I was very thankful as I really looked forward to the cleaning. Will said “your keys please. I will bring it in front”. I gave him my keys, changed t-shirt and went in front.

Will has prepared a little bucket with water and a car wash cloth inside. He filled water in the bucket with the garden hose and mixed car soap and shampoo inside. Will looked at my bike and said jokingly “I think yours we need to wash twice”. He took the hose and started to sprinkle water over his motorbike and then over mine. Afterwards he gave me the bucket and the cloth and said “use this”. I must admit I have never cleaned a motorbike before and my last car washing experience must be about 15 years back when I was a child. But it can’t be that difficult. So I took the cloth and started cleaning the bike. Will said “I think it’s the first time you cleaning a motorbike.” He took the cloth from me and said “let me help you” and started cleaning it himself. I didn’t see any difference from what I did and said jokingly “so you think my cleaning is not good
“enough?” he laughed and said “no I just know that you don’t have a motorbike at home”. After a while he gave me the cloth back and I continued. I wasn’t sure if he was just joking or if I really was doing a bad job, in the end I didn’t care, I had fun with the activity.

Our neighbor came and stood in front of our house looking at me and laughing and talking to Will. There were some more people passing by and everyone was laughing and talking a few words to Will. It didn’t sound like an offensive laughter but more like “what the hell is she doing?” Will laughed and said to me “everyone who passes by looks”. I said “so women don’t clean motorbikes here or what?” He said “it’s not because of that, it’s because you’re a tourist”. I laughed and thought yeah it must be a bit weird to see a tourist cleaning a motorbike and said “well also the motorbikes of the tourists get dirty”. We both laughed.

After a while Will said: “ok I think you should clean it now with water and then take a dry cloth to polish it”. “Ok” I said. I gave the cloth to him so he could clean his bike and took the hose to wash the soap away. Afterwards Will washed the cloth, rinsed it and gave it to me “this is the dry one”. I laughed and took it and started polishing my bike. Will said “I think you are a good customer”. I said “I think so too, I will send my rental woman a picture to show her how much care I take”. We both laughed. After polishing for a while I looked at it and said “ok I think it’s clean enough, what do you think?”. He said “it looks like new, apart from this” and pointed at the black scratches in front. “Yes but they are not from me” I said defending even though I knew that it was a joke. He said “you can turn your bike and bring it back”. I turned it around on the street and drove it back to the backyard where I parked it.

In the backyard Sheila and the kids were sitting picking leaves from some little twigs and putting them in a bucket. I sat down with them and asked “can I help?” “Yes” Sheila said. I took some twigs and followed what they did. “Vegetables for dinner” Sheila said.

Will brought his motorbike in the back and said to me “I will go to Hardy’s to buy maybe a book for children and some bread. Do you want to join?” I said yes sure, we go now? He said maybe later, I first have a bath. “Ok” I said. When we finished with the vegetables I went for a shower as well and then got back outside. “You wanna go now?” Will asked. I said yes and he said “ok you take Iris and I take Sven”. I said ok and got on my motorbike. It’s been a while since I’ve had someone on the back of my motorbike and I felt honored that Will trusted me to drive around his child. I was a little nervous and drove extra careful. Iris didn’t seem to have any doubts, she sat on the back playing with her phone during the whole trip, Sven on the back of Will did the same.

I followed Will, it was dark by now and I had no idea about the route. When we arrived at Hardy’s we first went to the stationery. The kids both selected some notebooks, so that’s what he meant with children’s book. I asked “this is for school?” he said yes school starts on Monday. Then they chose a pen container, it took a while until both found a design they liked. Afterwards we went inside the food compartment. We again walked first to the pasta sauce. Will stopped and looked at it and after a while he said to me “we still have pasta but no sauce!?” “I said “yes. Do you want to buy the same sauce?”. He said “it’s up to you!” I said “ah I don’t mind, whatever you like” Will replied “actually it’s only for you, we still have lot of pork meat” “oh ok then the same yeah”. I was a bit surprised that I got “special treatment” but didn’t say anything. At least this time he said right from the start what he wanted not like last time. We went to the bread and he asked “and what bread do you want?”. I chose one and he took it. Then we went to the cheese and he asked “and if we want to make carbonara, we take this cheese?”. I looked at it and said “yes, this you can take and then you have to grate it”. He took the cheese and I was wondering if he wanted me to do the carbonara. We bought some snacks for the kids and washing detergent and tooth paste and went to the cash point.
When we arrived back home Will said “ok and now you can cook spaghetti”. “Ok” I said and smiled within myself as I think he’s getting more direct with his statements. I went into the kitchen, Iris was also in the kitchen and fried some sausages and chicken nuggets. I put a pan with water on the stove. Will said “I think you can only make a little, just for yourself. Because Iris has already made nuggets for herself and I am still full from the pork meat”. Iris left the kitchen with the nuggets and the sausages and Will brought me sausages and chopping board for the sauce. He said “I’m sorry about tonight we will not eat together so you can eat at the table yourself”. I found it very nice that he even said sorry for that and answered “no problem at all, don’t worry”. He left the kitchen and I continued cooking. He came back once to check if everything was alright and said “it smells delicious”. Do you want some I asked? He laughed and said “still full from the pork.”

He said “there is something inside the pork that makes us very lazy. That’s why Muslim are not allowed to eat pork.” “So this is the reason?” I asked. “One of the reasons” he said. “But some Muslims, like in Java they eat pork but they do it in secret. For example my brother, he worked in Java and when he came back he always took a lot of pork with him to Java.” “For his friends?” I asked. “No actually for himself, but then he always ate it with his Muslim friends because they wanted to have pork as well” and he laughed. Then he said “there is also some incident with pork meat in Java, especially around Lebaran. For example they take pork meat and color it with beef blood and sell it as beef meat. Or they process the meat already and sell it as beef but it is pork. I think because they can make more money with it” I was surprised and said “oh wow I didn’t know that. I thought these things only happen in Europe because we have scandals like this as well”.

There was loud western music to be heard from somewhere in the village. I said “party time tonight?” Will laughed and said “this is normal before a ceremony. People eat a lot of pork and then they drink in the evening.” Pork really seemed to be a treat here which is interesting as in my family in Switzerland pork is the “cheapest” meat you can get and we don’t eat it so often because it’s fat and is seen as less healthy than beef or chicken.

When I finished cooking I sat down at the table alone and ate the spaghetti. They didn’t taste as special as the first time but still good. I thought for having been away for over 8 months now, it’s ok for me to eat up and then a little western food. But if I’d been on a two or three weeks holiday I think I wouldn’t want to have spaghetti in Bali, unless it’s like last time where I cooked it for the family. After eating I cleaned the dishes and went to my room as I was very tired and Will was busy with his laptop in his office.

**Day 9 in Jasri, 25.7.2015**

Today is Kuningan, which is always celebrated ten days after Galungan. In the evening I asked Will what Kuningan is about and he said:

“There is a very long story actually all the information I have stored in my phone… it is a very long story, but to say in short….people believe that a very long time ago there was one person who was very bad. And he killed people who believed in god and were good. So at some point there was a god coming down to earth as a human. So people didn’t know that he was god. And he was fighting the bad person. But it was a very long fight. And one day the good managed to kill the bad. So this is Galungan day. When the good has victory over the bad. But then the god didn’t immediately go back to heaven. He stayed longer to make sure that all enemies are gone. And then after a while, on Kuningan day he leaves the earth. So this is what we celebrate on Kuningan. And actually he leaves at 12 o clock so that’s why the prayers are over at 12.”

“But this is only a very short version of the story. The actual story is much longer. And there are many things connected to Galungan. For example in their fight they passed by many villages.
And these villages got the name from the story. For example there is one village in which they could only run on their wrists and not on the sole of the foot. So the village is now called “sole of the foot” in Balinese, they just changed the word a little bit to make it the village name. And there are many such examples."

“And then there are also the penjors. The meaning of them is...there was also one time when the goodness nearly died. And then a dragon came to help the good so he didn’t die. The penjors symbolize this dragon and worship this dragon”

I asked if people know about this story or if they just do the celebrations. He said:

“We have religion class in school so there we learn it. But I would say many people hear it but then they forget or they cannot explain. So what they remember is good wins over bad...yeah I think that is the only thing most people remember”

I got up at 6am and when I came outside Iris has started to distribute the offerings we made together the previous days. The long patterns she put at the different statues in the family temple. Then she started putting them around the motorbikes. Will, who was sweeping the floor, said I can help her. I decorated my motorbike following what Iris did. We put two of the same kind of patterns around the mirrors and two different ones around the number plate in the front. I noticed that they have turned the motorbikes around so that the front faced the backyard and put them in one row. It looked like there were not enough offerings for all motorbikes because two bikes didn’t have the mirror decoration.

I was surprised that everyone was wearing their normal clothes as I expected them to be dressed up for this. Sven was still sleeping and Sheila I haven’t seen yet.

When Iris finished the decorations of the motorbike Sheila comes home with a plastic bag where some Canangs were inside. I don’t know where she comes from, also she is in her everyday clothes. Sheila looked at the motorbikes and said something to Iris, she didn’t seem to be happy with what Iris did. Iris started changing the decorations – she took one away from the number plate and put it around the mirror so in the end every motorbike had 3 different ornaments - one around every mirror and one around the number plate.

Sheila took a tray of Canangs and distributed them on the ornaments that Iris placed in the family temple. Then she filled the tray with more ornaments and Canangs and distributed them in the house – one of each in every room apart from the bathroom and my room. Every other room had a little wooden shrine where they could place the offerings. She also walked in front of the house, I couldn’t’ see what she was doing there but later I saw that there are also offerings in front of the main gate and the statue next to the gate.

Iris in the meantime started sweeping the floor in the house and Will went around with a dust cloth. Only Sven was playing with his new pen container inside the house and didn’t seem to be involved in the routine yet. When I observed their routine to me it looked more like a daily routine than like a holy ceremony, the atmosphere was more like in a general cleaning and decorating day rather than a festive day I thought.

Will told me “today you have to take shower early!” I asked “now?” He said no, not now. I asked why I need to shower, is it to be clean for the ceremony? He said yes. Shortly after, he started bringing the bread we bought yesterday and the cheese and jam for breakfast. I sat down and then Sven brought me tea and Iris egg. I felt like a queen being served by three people but as Will told me that they seem to enjoy serving me I let them do and didn’t get the things by myself in the kitchen.
I started my breakfast on the table as usual and 10 minutes later Will came with a cup of coffee and a plate full of scrambled egg for himself and sat down in the family hall. He said “Sven also want”. Sven came and ate two spoons of the egg and then disappeared again, a bit later Iris came and also ate a few spoons of the scrambled egg.

Will asked me how the interview was yesterday, I said it was good and we talked about it for a while:

W: actually Sean is new as leader

M: yeah he told me, only since 2014…but does he have experience in tourism?

W: no, he’s an English teacher.

M: so he never worked in tourism?

W: no!

M: so how did he become leader?

W: actually I was not at the meeting when they chose him, so I don’t know how he became leader. When we started in 2011 I was the first leader. But as I work for the government and go to villages and do socializations and there is also one job for the village tourism, I stopped

M: you mean you’re two roles as leader of Jasri and government officer in tourism were conflicting?

W: yes! So then Tim became leader after me, and then Sean. But there are many people around Sean that know about tourism…there is Bill, Tim, Me, Neon but he doesn’t speak English…and then we have many sections…did he take you to the secretariat?

M: no he didn’t, but he said I can go there tomorrow.

W: because there is a chart with the organigram of the committee with the sections and the functions…

M: yeah he told me…and he said I can go there and take a picture of it if I want.

W: actually there are around 25 people in the committee…but only about 10 of them are working…there are 10 that do nothing and 5 that sometimes work sometimes not…

M: so out of these 25 there are only 10 who work on the development of tourism?

W: yes…

M: Sean also told me that there will be cruise ships soon in 2017…

P: ah you mean in Tanah Ampo? *(16km from Jasri, 29 min driving according to google)*

W: no he said in Labuanamu.

P: no Labuanamu is a marine resort…where you can go diving and they have banana boat…but the cruise ship will be in Tanah Ampo. Actually they already did a trial…but the pier was not long enough…so they have to build 100m longer pier

M: cause it was not deep enough for the ship?
W: yeah. And also we do socialization with the village for the environment, for the cleanliness, to welcome tourists. But it will take some time. We have a program at the government, in my office...not for this year but maybe next year...and we also have another program for three villages for agro tourism...

M: so soon Jasri will get some cruise ship guests?

W: yes that would be good for us. Now cruise ships only arrive in Jimbaran, in Benoa in the south. But they don’t have a terminal. The ship stops in the sea and the people are brought on land by smaller boats. But in Tanah Ampo they will have a proper terminal. So it’s much closer...because the people, some of them have time 2 or 3 days, but most don’t have time...so their time would be over before they reach Jasri...because stuck in traffic jam. ..

I already gave the government our program. It’s good that I work for the government. But actually I think it’s not so useful in that case to work with the government...we will have to work with the agencies that handle the cruise ships...in the government we don’t do business...

Then he stopped as there was a loudspeaker voice in the background, he listened and after a while he tells me:

W: this is the leader of the Banjar. He announces that there is entertainment tonight in the Balet Banjar. There will be a drama.

M: ah ok...so can you tell me what happens today?
W: hm?

M: what are we going to do? We go to the temple?
W: yeah to the temple praying. Actually Kuningan is much less busy than Galungan...on Galungan I also had to drive to my office...to Sheila’s office...

M: oh really? You also make offerings in the office?
W: yes! Because we have a temple everywhere where we spend a lot of time in our life. Because we need security for everything we do in life – security from within ourselves, but also from the gods [he opens his arms towards the sky]. So we need a temple in all the different places. And because we are many hours of the day in the office, we also have one there. Actually we pray every morning before work. But only on full moon and dark moon in our Balinese costume, on the other days just in the working dress.

M: so on Kuningan you only pray in the family temple? And on Galungan you go around to all the different temples?
W: yes. Also people believe that on Kuningan day it is better to do the prayers in the morning because then the prosperity is better. So on Kuningan we rush a bit and all the prayers are finished before 12. Also to escape the sun we start early.

Do you have Sarong and Kebaja? Otherwise Sheila can give you one...

M: no I brought one, but thank you!
W: So maybe after here you can have a bath and then Iris can help you with the dress.
M: ok
So I brought my plates to the kitchen and went for a shower. When I finished, Sheila and Iris came and asked “ready?” . They both were wearing their traditional outfit by now and Will was dressing Sven outside. I said yes and gave Iris my clothes. Iris helped me to get dressed. Even though I did it myself for Galungan in Penglipuran, I let her do it now as actually I was never shown how to do it I just copied what I saw from others, so now I was curious if I did it the right way. First, she wrapped the sarong around me, it looked nicer than I did it and I had a little bit more freedom of movement. Also she did the knot smaller so it did not show. Then she put the corsage over the sarong and closed it in the back – so I put it around the wrong way! But it was still uncomfortable! Then she put the Kebaja – nothing could go wrong with that as it’s a blouse straight forward and only one way to wear. In the end she put the hip scarf which actually does not go around the hip as I did it but around the waist. And its knot is in the front and not on the side and a little nicer than what I did! When she finished she said “ok, finish!” and looked at me and seemed to approve with my outfit.

I stepped outside and Sheila said “oh, ready! Beautiful!”. Will said “you look like a girl now! Cause when you [dress] simple you look a bit like a boy” and laughed. I didn’t feel offended but was wondering if he thinks the same about his wife and daughter as they don’t dress much differently in their free time with shorts and t-shirt…

By now Sheila has lit coconut skin pieces in the middle of the backyard and put two Canangs next to it with incent sticks. She also put red and yellow cloths over the motorbike seats and one bowl with food offerings on each seat. She walked around the house with more offerings and later I saw that she must have lit also a coconut in front of the house and put incents and food offerings in the temple.

I watched her for a while and then went inside to get my stuff ready. When I came back outside the food offerings on the motorbike were gone. Will had his camera and was taking pictures – he told me “go with Sheila and Iris”.

I followed them into the family temple. Sheila gave me a handful of flower petals and told me to sit down. That was the part I was a bit concerned about as I still cannot properly kneel due to my knee. However, I really wanted to participate in the praying and didn’t want to be different than the others and have some extra treatment. So I didn’t say anything and knelted down as well as I could. It was very uncomfortable and must have looked horrible. I sat between Iris and Sven. Sheila was next to Sven and Will was outside the temple taking pictures of us. Sheila said “ok one time no flower” and started praying by putting her palms together and the thumbs on the front. The children did the same and me too. As I didn’t exactly know for how long I kept my eyes open to see what the others did. So I took my hands down after about 5 seconds, when they did and Sheila said “flower”. I took one flower in between my palms and went back in the praying position as the others did. Afterwards they put the flower in their hair band, I did the same. This time Sheila didn’t say anything but just looked at me checking if I followed. I copied her, took a flower again between my palms and did the third prayer. In the end we put the flowers behind our both ears. The fourth prayer was again with flowers and again in the hair. The fifth and last prayer was with no flower. Then Sheila got up and got a little bowl of water with a little brush made of banana leaves inside. She stepped in front of me and Sven opened his hands towards the sky and put them on his laps. I did the same and Sheila sprinkled three times water over our head. Then Sven put his palms together the right on top and hold them towards Sheila, I did the same and she put three times water inside our palms which we had to drink three times – it tasted nice as there were some green leaves inside, I think it was lemon grass but I was not sure. In my head I thought I hope it’s good water and I don’t get sick. Then she put three times water in our palms which we had to put on our head and in the end one more sprinkle over the head from her. She did the same with Iris and then to herself. Afterwards Iris got up and I followed, really happy to be
up as my knee was hurting and it was very uncomfortable. Iris came with a little bowl of rice and put some rice on my forehead. She did the same to herself and also Sheila and Sven did the same.

By now Will has entered the temple and has started the praying ritual. When he finished he asked me “so what were you thinking while praying”. In my head I thought that I was just thinking about my knee as it was hurting so I was just concerned about my knee and thinking what a shame that I cannot sit properly, what must they think about me, the inflexible western person who cannot kneel. Also I was concentrating and memorizing the routine so that I knew for the next time, I was for sure not praying or meditating in any way. Even without the knee injury I think I would not have had time for praying thoughts being too focused on what to do and what is going on around me. So I answered “good question”. Will laughed. He said actually there are some things that we should think when praying. So when we go to the temple the priest has already prepared what to pray and he’s saying some mantras. We have different mantras for every ceremony. But they are very hard to remember. So when we pray on our own, for beginners, just remember three things: sorry, thanks and hope. Say sorry to the gods for what you did wrong, like you would say sorry if we had a fight. Then thank the gods for what they have given to us already. And in the end, hope for the future. I repeated what he said and was determined to try the next time.

We stepped out of the family temple. Sheila was in the kitchen and put some food offering bowls in a big silver bucket. Iris carried a tray with Canangs. I was waiting with Will in the backyard. Will said “many people from other religions believe that we hind just pray to statues. But this is not true. Actually we have only one god. But this god has many functions – for the ocean, for the rice field etc. so we have different faces for these functions which are represented by statues. So these different faces help us to focus better, to concentrate on the different areas.” I knew before, that Hinduism is actually a mono-god religion and the different “gods” are just different manifestations of their main god. However, I didn’t know that the reason for that is to focus better – this does make sense to me. Actually I only understood it more clearly after the next praying and when I wrote down my notes and thought about it again. Because then I realized that during the praying there was not enough time for me to say sorry, thank you and hoping for everything I wanted and I didn’t know where to start so I just was thinking about the things on top of my mind. However, when concentrating on a different thing in every temple depending on what area of life the god represents, this must help to concentrate on all important areas of life – I didn’t have the chance to try it anymore but I’m convinced that this thinking would help my concentration while praying.

Iris came with her tray and was posing and asked Will to take pictures. Sheila came with the silver bowl and the offerings on her head and said “let’s go”. I walked together with the whole family to the house of Will’s family. This time we walked and didn’t take the motorbike which I liked. But we didn’t go into the house but walked a bit further to one of the village temples. Many people were sitting on the floor there and there was a priest in front with two helpers and he was ringing a little bell and saying some mantras while the people were praying. There was a little wall where people put their offering baskets and also Iris and Sheila put their basket and try down there. Sheila told me to sit down in the shade where several other people were sitting and I did so. The people were chatting and laughing and many were looking at me and smiling at me. Some talked to me in Balinese or Indonesian, I can’t even tell the difference, but as I didn’t understand I just smiled back.

I was sitting there for a while watching the people praying and then Sheila said let’s go. We left and went to the family house of Will. When we arrived there we straight walked into the family temple which was a bit bigger than the one in Will’s house. Will told me to sit down and I sat down next to Iris. This time she sat crossed leg and I did the same, which was comfortable and I was
happy that apparently I didn’t have to kneel anymore. We did the same ritual again as in the family temple, this time I know how it worked and I closed my eyes and did it myself. In every prayer I thought “sorry, thank you, hope” but nothing else! The prayers were so short that I hardly had time to think these three words, not even trying to understand the meaning or elaborating on what to say sorry for what to thank or hope for. After the prayers Will told me: “we pray five times. For beginners the first time you think ‘om swasti om’, the second time sorry, the third thanking, the fourth hoping, and in the end ‘om shanty, shanty, om’. Ok I thought, so I should split them up and not do them all together.

Will sat down in the family hall and Sheila and Iris left. I followed them. We walked back to the temple we were before. I sat down somewhere and watched what the others were doing. The praying was over and the people got up. Iris was talking to a girl in her age and Sheila took one food offering and went to one statue and placed it there. She repeated that with every bowl she had. Then she took the tray with the Canangs and lit some incents. Other women did the same. Sheila went again to the statues and placed a Canang in every food bowl she placed earlier. I changed my location and went next to Iris as she was standing in the shade while I was sweating in the sun. She smiled at me and said “hot”. I nodded and smiled. Shortly after she said “ok sit down”. We went together in the middle of the temple and sat down behind the priest, other people did the same. Sheila came and gave each of us a Canang. I put it on my laps as Iris and Sheila did.

The priest started ringing the bell and Sheila said “no flower” and started praying. I did the same until the bell finished. I followed Will’s instruction and thought ‘om swasti om’ without understanding its meaning [I looked it up later: om is the supreme god Will was talking about and swasti means well-being]. These prayers were a bit longer so I actually had time to focus a little bit. The second prayer was with flower and I was thinking sorry and elaborated a bit ‘sorry for everything I did wrong, I’m still learning and trying my best’ but couldn’t think of any particular situation I would want to say sorry for. Actually I don’t like to say sorry, because I believe that there are no mistakes but only lessons. So I don’t believe that I must say sorry for my ‘faults’ as long as I learn my lesson and don’t do the same mistake again. Then the second prayer I thought ‘thank you for everything, thanks for being in Bali and writing my thesis, actually I have a great life and should not complain about anything’. In this prayer Sheila next to me spilt her flowers on the floor by accident. So in the last prayer with flowers she took some flowers from my Canang, it looked like the flowers on the floor are not to be used anymore for praying. The third prayer was hope and I thought ‘I hope everything works out when I go back to Europe, I find a good job and finish my thesis successfully…’

In the last prayer I thought ‘om shanti shanti om’ means peace. Even though these prayers were longer I had the feeling I could not think of everything I should have and my thoughts were all a big chaos, many coming together not allowing me to focus on anything or think straight. Actually there were so many thoughts coming that I didn’t really know with what to start praying for and I told myself that I should try this kind of meditation with thanks and hope and a modified version of sorry that suits me at home without time limit. After the prayer the priest came and did the ritual that Sheila did in the family temples with the water. There was no rice this time.

We got back up and Sheila told me to sit in the shade and wait. I did so and the grandmother of Wil’s family entered the temple. As always she smiled very brightly at me. I watched Sheila who went around the statues again and collected the food bowls with the offerings and put them back in the silver bucket. I was surprised, so actually the food offerings are only there while praying and then taken back again.
We left the temple and went back to Will’s parents’ house where we picked up Will and Sven. They didn’t come to the prayers in the temple, I wondered why but didn’t ask yet. I had many questions but also my head full of notes as I didn’t have time to take any jottings during the ceremony so I was concerned to lose some details when asking for more information and I kept the question for later. Also I was very mindful when we left the temple about the praying and religion and was having a lot of thoughts. I am not a religious person but I always try to understand what the religion is giving to the people and try to get the essence of the religion underneath the rituals and traditions. I believe what Will said “we need security in everything we do” summarizes very well what the religion is about, it’s giving security and reducing fear. I have the feeling the Hindu are quite scared people. Whenever I drive or walk somewhere they are concerned and say “drive carefully”. First I thought it’s because I’m foreigner, but I think now it’s because they are really concerned. I see that they trust me, for example Will let me drive around his children by scooter, but still he’d say be careful. So it’s not that they doubt my ability, what I thought first but that they are concerned that something could happen. This they try to prevent through their prayers and offerings. Thus what steers them to make all these offerings may not (just) be the strong social norms but deep insecurity/fear.

When we got back, Sheila put the offering bowls with the food back on the table and said “fruit maybe?”. I took a snake fruit and she said “take anytime”. Also the others were eating. Earlier I thought the offerings are a waste of food but now I realized that actually they take the offerings back home after the prayer and eat them. Now it also makes sense why Sheila asked me at the market if I liked snake fruit before she bought them. In the beginning I thought why would it matter if they are for the “gods” anyways?

First I thought that was it for today’s praying but then Will came and said “you go with Sheila, I take the kids”. I assumed we go to the beach as he said something about going to the beach yesterday. I tried to get on the scooter with my sarong, which was quite hard. Will watched me and said “maybe better you sit on the back. Iris will drive.” So I let Iris drive and got on the back. Will took Sheila and Sven on his bike. Nobody was wearing helmets. I was a little worried and I had the feeling the scooter was a bit shaky today, but maybe that was just my impression and because I sat sideways on the back. I told myself, we blessed the scooters this morning so nothing can happen and wondered if I slowly start getting the “Hindu mindset”.

I soon realized that we not go to the beach as we continued on the main road and didn’t turn into the beach road; and my next guess was Sheila’s parents’ house. This time I was right and we arrived there safely after about 15 minutes driving. We walked inside the house and I was offered to sit down in the family hall. For the first time I noticed that people here don’t greet formally when entering the house. I’m used to shake hands or give kisses on the cheeks when we have a family reunion or meet friends. However, here people just come and go (it’s the same with the good bye’s there are none) without even saying hello or good bye.

Now I saw the house for the first time, the last two times I only saw the shop on the street side. The house looked less modern and nice than Will’s, there was no ceramic tiles on the floor in the yard but just natural dirt. The family hall was much bigger though. I didn’t see the inside of the living houses or the kitchen, only the temple. But as nearly always in Balinese houses it kind of made a bit a chaotic impression.

Sheila came and said “let’s go” and I followed her in the temple together with the others. We sat down again, also this time Iris was sitting with crossed legs and I did the same, happy not to have to kneel down. We repeated the same ritual as in the other temples and I had similar thoughts as the last time – I still did not manage to concentrate too much and it went too fast for me. I was wondering if they really are that fast or if they don’t take it as seriously.
I thought as a tourist, if you are interested in that it's nice to try it several times. I would have done it a couple of times more and I was happy about Will’s explanations that came bit by bit after every time. I think this could also be “put” into a product, teaching people how to pray as a Hindu.

After the praying we sat down in the family hall. Sheila’s brother sat next to me and said “sorry don’t speak English”. I replied “sorry don’t speak Indonesian” and we both laughed. He tried to ask me some of the questions that I always get asked like “where are you from” “what you do here” “how many family you have” “how long you stay” “which other places you go” “you here alone”. Some of the questions he asked himself, some Will helped to translate and I answered in English and tried to say a few words in Indonesian or Balinese…the words I picked up or was taught I actually didn’t know whether they were Balinese or Indonesian.

The mother of Sheila came and brought a bowl with white rice pudding pieces and rice that looked yellowish in the middle. She smiled as always very brightly when she sees me and pointed at the food. I took some, the rice tasted a bit like alcohol, I couldn’t decide whether I liked it or not, but it was not bad. I signaled her that it’s delicious with a thumbs up and a “mrmh” and she gestured to take more which I did. Will said “it’s fermented rice” and later he told me that if it’s fermented further it becomes Brem which is Balinese rice wine, one of the three traditional Balinese alcoholic drinks. The other two are Arrack which is made from sugar cane and “very strong” and “” made from fermented coconut sap.

Dadong came back and brought “rujak” which is cucumber with peanut sauce. She told me to try by pointing at it and I did. Will and her were observing my reaction and he said “spicy, no?”. I said “yeah I like it”. He smiled and said “you better wait for the rice”. Dadong left and I assumed that Sheila whom I haven’t seen for a while must probably be in the kitchen helping her mother cook while the men were chatting outside and the children were playing inside.

Shortly after Sheila and Dadong brought more food: rice, one vegetable dish and two pork dishes. They also brought plates and for me a spoon. Sheila’s father sat next to me and Will across and Sheila’s brother in between the two and Sven next to Will. Sheila’s father gave me a plate and symbolized me to take food. I took a little bit from everything, I was not particularly hungry, it was shortly before 11am and the corsage suppressed all my hungry feelings. I tried the food anyways which was quite good. I ate slowly so to not have to take a second portion. When I finished with nearly the others they asked “more rice?” I said “no thank you, was very good but I had enough”. Will said “it’s too early for you!? When we visit family they are always happy to serve us food. So we always eat. If we visit many families at one festival we have to eat a lot. Doesn’t matter what time it is we just eat even if we feel full.” I already started to feel bad as it might be an offense then to not take more food but then Will said “so at every place we just eat a little so we can eat at every place”. I thought ok so I ate a whole plate this cannot be too bad then.

It was interesting to see how people were eating. It was only the people I mentioned above sitting in a circle around the food and eating. The others just came, took a plate, filled it and were either eating while standing or they were eating somewhere on the floor. I was thinking about our Christmas dinners where everyone sits at the same table and doesn’t leave until everyone has finished eating and doesn’t start until everyone has food. It’s very different here and eating is more a side activity which can be done anywhere, anytime.

During lunch Will talked to the others in Balinese and pointed several times at me. He explained to me “I told them that you made offerings…And that you were faster than all the other guests….and I told them that you were cleaning the motorbike” he smiled.

After lunch Will and Sheila’s father were having a conversation in Balinese. I only understood a few words like “trekking” and “wisata” [tourist] and “object” [tourist attraction] so I assumed it was
about tourism in Jasri. The father seemed very interested. Later Will told me that Sheila’s father asked about tourism in Jasri and he explained about the activities and the packages and the development. “He’s the leader of the banjar here”. “Ah so he wants to start tourism as well?” I asked. He said “he’s interested” but I tell him what it needs to develop. Because often people forget about this...it requires a lot of time, power and money...also money out of your own pocket...and no benefit in the beginning...many people are not interested in this...they only become interested when the money is earned...but it’s a long way to go...so he has to know about that as well”. “And then there are also many tourists that come and they don’t spend money or only a little...” “How?” I asked. “Maybe sometimes tourists come and they are friends or family of the homestay. So they stay but they don’t pay. Or sometimes, there are guides, they bring the tourists in the village but they don’t register them. Also with the tours. Many guides work in the villas. So they take tourists on the tour without reporting to the office.” “So that means they don’t pay the fee for the committee?” “Yes, normally there is a small fee for the committee. But if they don’t register we don’t know about it so they don’t pay the fee...or they tell the tourist they pay the fee but keep it for themselves...but it’s not only our village this problem...When I talk to other villages, they all have the same problem...in Penglipuran it’s different. There it’s easy because they have only one gate, so everybody has to go through the gate...also in Tanganan they have only one gate...but they don’t have homestays because their tradition doesn’t allow them to have tourists in their houses...so they only have day visitors...but in Jasri there are many ways to enter the village...so you can go around the system...it’s just a human thing to do...”

Then he started talking about his job at the government “in my office only a few care about the development of tourism...in know these people...that’s why I started a website for east Bali...there is actually a website from our office...but they only list 15 destinations in Karangasem...but there are many more...and the 15 destinations, they were defined in a letter in 1999...but the letter was never renewed...so by now there are many new destinations, or from the 15 destinations some still have tourists, some are stagnating and some are also already bankrupt...but they never renewed the letter...”

Sheila and Iris came and they called Sven. It looked like we were leaving. I got up and wanted to say good bye but the others of the family were not around so I just followed the others who left without saying good bye. We drove back home and when we arrived Sheila said “tired”, she took off her formal dress and lied down in her bed. Also the others, including me took off their formal dress. It was before 12 when we got back. Will went into his office, the kids disappeared very quickly. I sat outside and started writing as there was a lot in my head.

At around 2pm Will came and told me “Iris will pick you up and take you, there is something interesting to see for you and later maybe you go to the beach”. Ok, I said and brought my laptop inside and grabbed my bag. I asked if I can go like this, as I was back in shorts and tank top and Will said “maybe better sarong”. Iris came and wrapped the sarong around me and we left.

I had no idea where we were going or what we were doing. We stopped after two minutes on the scooter on the street side and in front of a very small alley. I saw Fanny, Iris friend and Iris said “with my friends ok?” I said “yes sure” and followed her and Fanny in the little alley. At some point she said “here” and we entered a house. It was another typical Balinese house, it looked poorer than Will’s, there were no tiles on the floor and there were several roosters in small cages. On the left there was one open space with a roof that looked like the family hall, to the right there was the kitchen and a half open sleeping room with a wooden bed and a lot of chaos around and in front there was one living house with three rooms and a little open space in front. On this open space there was a big bamboo mat and around 15 women sitting. 10 of them were in Iris’ age, 3 looked older, maybe around 20 and 2 women were in their 40ies and children sat next to them. One of
the older girls told me “sit down here” and pointed next to her and said “hi my name is Bell”. I said “hi I’m Manuela nice to meet you”.

It was very loud. The women were talking very loudly. They seemed to have a lot of fun but one was shouting louder than the other to be heard. There was a lot of laughing and chatting. I recognized some of the faces as they were on the trekking with me the first day. Some of the women were working on a decoration. It looked like a hat made of dried bamboo leaves and the wooden sticks pinned together. Then the women had the small wooden sticks that I used for the offerings and they put flowers in purple and pink and green leaves on the stick to decorate it. A few of these sticks were already tucked in the hat and I assumed that the whole hat which was about 30 cm high will be filled with these sticks and flowers. Other women were just sitting and chatting, one was having a plate and was eating. The scene looked very chaotic with flowers and sticks lying around on the floor and plates of food in between. It was a relaxed work-leisure atmosphere with no time pressure or pressure to perform perfect work. Now I finally got to see how the kids here spend their free time, or at least part of their free time, as when they are home I only see them watching TV, playing with their phones or lying around. Later Will told me that these women are all part of the theatre group and that they are preparing decorations for the dance the day after Kuningan.

Fanny came to me and gave me one of the thin wooden sticks and a handful of purple flowers. She pointed to Bell who was putting the same purple flowers on the stick. I started doing the same. Bell looked at me and said “they should be all the same size. I do the big ones, so you can do the little ones.” “Ok” I said and removed some big ones to make it look more equal. While working Bell asked me some questions in English like “where are you from’, what you do here, in which villages did you go, how much longer you will stay, you came alone (oh you’re brave). Her English was pretty good and I was happy that there was somebody with whom I could communicate.

There was a second girl next to Bell who was also a bit older than the others and spoke a bit English. Not as good as Bell though and she often asked her in Indonesian how to ask me a question in English. Interestingly also Iris and her friends eventually opened up and tried to talk English. Now it seemed that they wanted to show to each other what words they can say and that they can communicate with me. One of the girls wanted to ask me a lot of questions and asked Bell to translate and she would repeat. It took her like 5 attempts to ask me in proper English “would you like to go to the beach with me?” which made the other girls laugh each time. And Bell told me how to answer in Indonesian. The “crazy” girl from last time wanted to know from me if I liked her and I said yes, she seemed happy. The girls seemed to enjoy my company and they asked me some words in English like “hahahahaha what in English?” I said “laughing” “loving??” they laughed very much. How you spell? L-a-u-g-h-i-n-g.

One of the smaller girls who seemed to live in this house but wasn’t part of the group was called and given some money. She disappeared by bicycle with two small boys and about 15 minutes later they came back with a plastic bag in which there was a little food package inside. She brought it to the group and Iris took it and opened it. There was rujang inside and she poured it on a plate with two spoons. They gave it to me first. “Spicy” they said. Bell said “no I asked for one less spicy”, I was touched by this gesture and took a spoonful, it was a bit spicy but very tasty. I said “mnh very good” they were pleased that I like it. I handed the plate on and it made the round, everybody was eating a bit. Soon the plate was empty and the girl was asked again to get something about half an hour later. This time she came back with more food, two packages of rujang and one with vegetables. The food was again handed around and I was given some as well several times.
At around 4.30pm the two hats were finished and they were put in plastic bags. The girls cleaned up and they said let’s go to the beach.

I went on Iris’ motorbike but we drove in the opposite direction of the beach. She said “Bell’s house ok?” So we, and all the other girls went to Bell’s house. Bell was there already and went into her room and lied down for about 15 minutes. I was outside with the other girls who were chatting and laughing. After about 15 minutes Bell came back outside and we were leaving for the beach. Before leaving the girls were discussing for about 10 minutes, I assumed it was about how many bikes are needed and who goes on which bike.

When everything was sorted out we eventually left and drove to the beach. On the way to the beach there were plenty of motorbikes going to the beach and coming from the beach. About half way to the beach there was the security standing telling all motorbikes and cars to park in front of the secretariat of the town and some had to pay entrance fee or parking fee while we just drove past this check point. So we walked the rest of the street which was full of motorbikes parked on the side of the street, motorbikes coming back from the beach and a few that managed to get past the security and drove all the way to the beach. I saw two other white tourists who observed what was going on from in front of their villa entrance they greeted “hello” and I hellowed back. Also on the beach I saw two more groups of tourists and one woman with a guide who were walking through the crowd. Apart from those it was all Balinese people. The parking in front of the beach was full, more than full and along the beach promenade there were many stalls that sold sate, drinks, ice cream, meatballs and some also clothes. There were many people and the girls who were with me said “very busy”. It felt good to walk with them through the crowd and made me feel part of the crowd and not just an observer like the other tourists.

We sat down on the beach and the girls said they go for sate if I want as well. I said yes and joined them. Before we left there was again a discussion of about 10 minutes, I think it was about how many sates to buy. With 4 of the girls I went to a sate stall and we bought fish sate and rice for everyone. We brought it back and sat down on the beach in a circle. Bell sat next to me and started eating, she said to me “sorry that I start before you, I’m very hungry”. I was surprised about that statement, as normally nobody cares about waiting for others, and also I got used to that and didn’t mind. Maybe because she’s working at the chocolate factory and is used to handle tourists.

After eating some of the girls started singing. Fanny put some pebbles in an empty water bottle and started using it as an instrument accompanying the singing. Bell took her flip flops and hit them together to follow the beat I did the same with clapping, everybody was somehow involved, it was a lovely scene without even talking to each other, just someone started and the others joined in.

Afterwards they started a second song and they were teaching me the words so I could join in as well. The singing got interrupted many times as always somebody sang wrong words and everybody started laughing loudly before starting the song again. It was very funny and we were by far the loudest group at the beach. Other people were also sitting in little groups and eating and chatting, some were also swimming.

We were sitting there for about an hour and it was around 6pm when the girls finished a song and got up all together. Iris said “we have a bath ok?” I thought they wanted to go swimming and asked “in the ocean?” they laughed “no we go home”, so they meant a shower. Bell looked at me and said “you really want to go swimming now?” I said no and was glad that they didn’t go in the ocean but home in the shower.
We walked back to the motorbikes and drove home. On the way to the bikes there was one funny scene when the small brother of one of the girls came walking next to me and said “hello Manuela” in a manly and cool voice. Everybody including me was laughing and he repeated it a couple of times on the way.

When we reached the motorbikes we drove off again without really saying good bye. At home I had a shower and shortly after we had dinner. Iris was gone again already. The girls asked me if I wanted to see the show and told me to come with them. However, while I had a shower Iris must have gone already. I don’t know if Will told me to let me rest or if she went somewhere else. I was not unhappy about staying home as already a lot has happened today and I could fill pages and pages.

I had dinner with Sheila, Will and Sven although Sven didn’t eat. Sheila explained to me “Sven sleepy”. I took some vegetables and she said “this is vegetable, coconut, peanuts”. I had the feeling that she starts speaking more now to me. After dinner Sven went to bed and Sheila went inside to watch TV. I stayed outside with Will and asked him all the questions I had open from the day. We talked for about two hours about religion, traditions and culture and tourism in Bali.

First he explained me the story about Kuningan (see beginning of this day) and then asked me what the story of my religion is. So I explained Jesus birth and how he died. He said yes I know this from a movie, actually we also have one person in our story that got pregnant without husband.

M: ah really? It’s funny because there are many similarities in religions. I think many religions have similarities and then in the end actually the essence of all religions are the same, the practices are just different,

W: I like learning about the different stories of all religions. Actually the Muslim have much in common with the Hindu. Because the Hinduism is the oldest religion and there is one story in the Muslim book that tells about the process from Hinduism to Muslim…but they keep it secret…and there are still many things you see in the Islam that stems from Hinduism, some rituals and how they dress…they just changed the Hindu way…

M: and what about the relationship between the Muslim and the Hindu here in Indonesia?

W: so formerly all Indonesia was Hindu. By then the land was governed by kings. So when the Dutch and the Portuguese arrived they brought Christianity. And also the Muslim they came through trade. Trade brought them here.

M: and the Hindu and the Muslim do they like each other? Or you fight each other?

W: actually in Islam there are many different beliefs…and there are many fanatic believers…or sometimes they say they are fanatic but they are not…they show oh we don’t do this and that but when home…like what I told you with the pork meat….and there is one village here, they are Muslim, but actually over there is very dirty, very very dirty! Because the Muslim and the Hindu we have different understanding of clean. For us we have different places to clean the food, to clean the dishes, to clean ourselves…but the Muslim…I know because my brother took Muslim…he’s been living in Java for 10 years…and once I visited him and I got up in the morning and wanted to go to the toilet and then I saw there was all the food that they will cook in the bathroom….because they clean it there….they think when they clean things with soap and water it is clean…but not for Hinduism…for us it has to be clean in reality but also spiritually…so for example things we use in the bathroom are strictly forbidden in the temple. Also dead bodies are not allowed in the temple.
W: actually I'm a little confused about the cast system now. Because they say that brahman are a higher cast than us but actually many of them are less intelligent than me. And earlier it was not possible to marry between casts, but now there are many b men married to s women. Also we have to speak a very polite language when we talk to the higher cast but they can use the most common language when they speak to us.

But actually this is good for tourism. Because now the guide can tell about how it was earlier but it's not like this anymore.

Offerings: we bring them to the temple, it is like with the food after we cook, to give something back to the gods to thank them for the food we got. But it's only symbolic. So we believe when the priest has finished, the gods have already received the offerings. So we take them again. And you eat them yourself? Yes

And the different patterns we made for the offerings they also have different meanings?

W: can be yes. Actually some have the same meaning and some different meanings. And it also depends on the ceremony. For example the Canang, there is one ceremony where the square and the round Canangs have different meanings. But in all other ceremonies they have the same meaning. So it's very very complicated. And now don't ask again!

W: I don't know everything yet, but I want to learn

Praying: for myself, for my wife and children, for my family, so in case they forget I already did for them. But actually I don't like praying all together in the temple. Because many people, very crowded...sometimes people also fight to be first at the temple...you cannot concentrate...I think it's more to show that you go there...but I like to pray by myself, quiet, nice nature,

W: And I believe god knows already

W: I don't want to disobey, so I just do these things

W: I only believe what I have experienced or what I see

W: I am between belief and disbelief -> story of the lamp and the people that convert, story of the snake on the hill and story about mystical theatre

We have many different statues, for example we also have one statue for the bad spirit. Because we don't know what was before on the land for example when we build a house. So we have a statue for them to keep a good relationship with the bad spirits. And if we're nice to them they can act as guards and keep out bad spirits from outside.

There is also a meaning about the color, where to put what the yellow, red, black and white...so if you stay longer you can learn much more

Villages that have the name from this story

Different dialects in different villages, we know where they come from. One village where they shout at each other because they live far, one village where they speak very slowly

Enough for today? You can write a lot again.

Actually I have two people in my office that have to write their inscrption for tourism and they asked me if I can do it for them...M: what you said? W: how much money do you have... [laughing]
Day 9 in Jasri, 26.7.15

Today was Manis Kuningan which is the day after Kuningan. It's still holiday for the Hindu but there is no ceremony, so many Hindus use the day for travelling or visiting friends and family in Bali. I got up at 7am and got my breakfast outside at my table. As usual egg, bread, cheese, jam and tea and this morning also some cakes that were from the offerings.

As I didn’t have any plans for today until the evening when I will go to watch the Rejang dance with Will I started catching up writing after breakfast. I sat outside at the table so I had the whole house in my eye sight. Soon I realized that everybody has left; Will I have only seen quickly in the morning and then he left in sarong, Ubong and shirt. Sheila was ironing for a while and then left as well and the kids were gone too.

At around 12.00 Will came back and shortly after also Sheila. Sheila asked me if I wanted to have lunch and I said yes. She started putting food for me on the table, it looked like I'll have lunch alone. Then Sheila came outside and asked if I have a USB stick “so I can give you the pictures and the information about the village that I have”. As I didn’t have a USB he said he can also put the things directly on my laptop as from his external hard drive. I got my laptop, we connected his hard drive and he showed me what I can copy.

By then, Sheila had prepared lunch and looked at me as I was still sitting in the family hall with Will. I nodded at her and said thank you. She left and Will said “I can also show you the video of the Fire war. Fire war, also called Terteran, it’s a traditional ritual in Jasri which is only every two years before Nyepi day in March he explained to me. He showed me the video and said “this I don’t give usually to copy because it has some content which I think is not good to publish”. I nodded and he started the video and I said “I will watch well then”.

The video was indeed pretty crazy. It was not very well visible as the background was dark, it was night and there were no lights, only fires on the street. Will said “it’s the day of the ceremony, so all lights in Jasri are switched off for this. There are also two fire wars after silence day but with light and just for fun without ceremony”. In the beginning you could see people praying next to the fires, then after a while there were guys on the street throwing fire sticks at each other, it looked very dangerous. I asked “but isn’t it dangerous?” “oh yes, he laughs, but people believe that because it’s a special day they cannot get hurt respectively they can get hurt but the holy water will make it pain free”. I was wondering how tourists would react on that and if they would like it, it looked already dangerous only being part of the spectators as fire was thrown around everywhere. He said “actually the ones after nyepi day without ceremony are more dangerous than this one”.

I said that Sean wants to make the fire war more often for tourism. Will said “I don’t think that this is possible because it’s sacral. He didn’t say if he approves of the idea but he didn’t seem to be too enthusiastic about it. Knowing how dangerous it is and that people believe they cannot get hurt because it is a special day I was wondering how ethic it would be to make these wars on not special days where people get “normally hurt” just to entertain tourists and get money, I wasn’t too convinced of the idea.

While we were watching the video Sheila came outside again and looked at me “you not eat?”. Will said “after this video”. Sheila kept standing at the food and waving her hand over it to get the flies away. I felt bad and said “it’s ok don’t worry” but she wouldn’t stop. After another minute she took the food again and brought it back to the kitchen and went back inside the house. I hoped she was not angry. It was kind of a weird situation as Will came with the pictures and the video right after she asked for lunch, which he actually heart.
After the video Will said “you can have lunch now” and he brought the food back from the kitchen. Then he said “I went to the Banjar meeting this morning and then I went to my friend’s house and I got food there”. It sounded to me like an indirect apology that I eat all by myself for lunch.

After lunch I went back in the family hall and looked at the pictures Will gave me. He passed by and I said “great pictures”. He asked which one? I said all of them, I’m just looking at them. He joined me and we looked through them together. I said “wow the colors of your pictures are really good” as the colors were much stronger than I had memorized them. He smiled and said “actually they are a bit modified”. I laughed as well and we looked at the originals and modified version and he said “because we took the pictures in the middle of the day there was too much light. If you take them later it actually looks like that, so it’s not artificial”. I smiled because I think that he was right. Then he said “I sent two pictures to the social voice, and I got invited for another training”. It seems like he really enjoys the photographing and is proud of it.

After a while he asked “what time is it?” I said it’s two and he was about to go back inside the house, so I said “I think I go to the beach now.” He said “ok the rejang dance starts at 4 or 5pm. I asked “so at what time should I be back?” he said “5pm”. “Be back at 5, or we leave at 5?” “Be back at 5 is ok, so you have like 3 hours”. I agreed and left shortly after with my scooter.

The main street was very busy and there was a long traffic jam in both directions, but more from Denpasar towards Jasri. It took me like two times as much time as normally to get to the white sandy beach. Interestingly this beach was more crowded than normally but not as crowded as I would have imagined it after I have seen the Jasri beach yesterday. Judging from the traffic jam into Jasri, more locals will go there as it is more famous with them as there is also the chocolate factory. And when I arrived at the payment gate I saw one scooter with two Balinese that just left and asked for “Bali chocolate?” assuming that they went to the wrong beach and were looking for Jasri beach.

When I arrived at the beach I saw that I got a message from Will telling me “sorry Manuela the Rejang dance already starts at 4pm, thank you” so I only stayed at the beach for an hour and then drove back to Will’s home. I changed very quickly and sat back outside. Will was not ready yet and only went into the shower at 4pm. He looked at me and said “you need sarong”, he sounded tired and I was wondering if he was a bit bored showing me around, but then it was his idea that I should stay to see the dance today. I went back inside to get the sarong and wrapped it around me by myself as Iris was busy sweeping the floor in the garden and I had the feeling by now I can do it myself.

About 20 minutes later we left by scooter and drove to the temple next to the Balet Banjar. Will said “still praying”. There were a few people standing outside and Will started talking to a photographer without saying anything else to me. I looked inside the temple as I saw there were many people and had a first glimpse at the dancers. One man, Balinese, watched me and said “go inside no problem”. So I entered the temple, Will still outside. There were about 30 women dancers, I guessed between 12 and 20 years. They all wore a very colorful formal sarong and a blouse without any sleeves, for Balinese quite a lot of naked skin. They were having a lot of make-up, some of them more than others and some also artificial eye lashes. All had a lot of jewelry – several rings, necklace, bracelets and big ear rings. Most was gold. Some also had red finger nails. All of them were wearing the hats we made yesterday. Today they made them more colorful with fresh flowers and more decoration it looked very nice. There were many people in the temple, a handful of professional photographers as it seemed looking at their big cameras. Will told me later that these were professionals, but none of them locals “they all come from Denpasar or Gyanyar or further, but none from here. And I’m very jealous about their cameras.” and spectators, many of which must have been family as they took loads of pictures of one
particular girl always. I was surprised, first I thought maybe I’d be the odd one out with the camera, but the Balinese around me took much more pictures and got much closer and directly in front of the girls than I had ever dared it.

There was a priest sitting in the temple ringing the bell and one going around with the holy water. It looked like the praying session for the dancers has just ended as the holy water is always distributed in the end. I saw a girl waving at me from the audience and realized that it was Bell. I went towards her and said “hi how are you?” She smiled and said “hi Manuela, good and you? Did you watch the show yesterday?” I said “no I was too tired and went to bed”. By now Will has also entered the temple and stood a couple of meters away from us taking pictures of the girls. They aligned in a circle and Bell pointed at one saying “that’s the first one”. She must have been the lead dancer. She started doing a movement with her arm and hand and also a step to the front. The position she was holding with her feet, a little bit in her knees, crossed legs, didn’t look too comfortable, but they stayed in this position for quite a while and only moved the hand respectively the fingers. I thought this was maybe kind of a warming up as there was also no music with it they did about 2 full circles and people from the audience took a lot of pictures. I also took pictures and the good thing was that the movement was so slow that it was easier to capture them.

I noticed that most of the girls were not smiling and I was wondering if they did not enjoy the dancing. But then I remembered my own dance performances and how my mum always used to tell me “smile”. I remember that often you are so concentrated and nervous that you forget to smile and enjoy, especially when younger and most of these girls looked in their teenage years.

I saw one of the girls from yesterday as dancer and she came to me and said hello and smiled. It made the dance more special to me knowing that there were people participating that I “knew”.

Bell pointed to the girl right in front of us and said she’s the first one. And indeed this girl started with the first move, one step in front, crossing the feet and standing a bit in her knees and moving her hands and arms slowly and especially the fingers. The movements were very slow and the girls were not really synchronized moving. They moved in a circle with this same move which took about 15 minutes for one circle – it was a good opportunity to take pictures as the movements were very slow. After they did one complete circle they started walking out of the temple and all the spectators and photographers followed, including me. They walked down the street and crossed a little square underneath a banyan tree where the Gamelan orchestra, consisting of about 20 old men, was located, they didn’t play yet and the girls passed by into the next temple. At the square around the gamelan orchestra there were many Balinese people of all age standing in a big circle around the square waiting for the dance to begin. Also the spectators from the temple joined in the crowd while the photographers followed the girls into the temple. I walked with Will and he also followed the girls into the temple, so did I.

They again stood in a circle and started doing the same moves. I heard somebody say “hello Manuela” and when I turned around I saw Iris and her friends next to me. They must have stood outside and come to the temple to say hello. It was very nice to meet people that I knew. I took some more pictures of the dancers and was wondering why everybody was waiting outside if inside you could look at them without the crowd. After a while Iris and her friends went back outside and I joined them. The gamelan orchestra started playing and the dancers slowly came out one after the other. They made a circle with the same movement around the temple and went back inside at the other gate. A lot of the photographers came outside and stood right in front of the people, I got a bit annoyed as at some point I had three photographers in front of me while I tried to see what is happening.
The girls did about two rounds around the temple and then started making a bigger circle around the Gamelan orchestra without going back into the temple. They still did the same movement I started to get bored. Suddenly the music stopped and Will, who by now, stood next to me with his camera and was very busy taking pictures told me “change of movements”. The gamelan orchestra started again and in about the same speed the girls continued with slightly different steps and arm movements. Many of the girls were sweating and the makeup starting melting and the flowers getting less pretty on their heads. The second movement they continued for about another half an hour. Will who was until now very busy with his camera and didn’t bother too much about me told me “after the praying and the concentrating and hard work from preparing offerings for the ceremony, this is entertainment for people”. For me the dance itself was not that special, I found the outfits far more interesting than the moves. Later Will told me that many photographers came here because it is the best moves. I was wondering the best moves to take pictures as they were so slow or of the dancing, then I'd be curious how the other movements were….

Just before sunset the dance was over and we went back home straight away. I had a shower and then Will came to ask “dinner now?” I said yes and went outside to the family hall. On the way I saw the girl from Amed, Iris’ cousin, has arrived at the house. Will said “we have a newcomer in our family. School is starting tomorrow and as she lives far away she stays with us during school period”.

I went to the family hall for dinner where I ate with Iris and Will. He said “Sheila is at her old house because there is a cremation in august and the preparation for offerings start now but over there”. I asked Sheila during dinner “so school starts tomorrow?” “Yes”. “So no more holidays?” “Yes”. Then I said to Will “I was lucky that there was holiday and everybody had time for me to show me around” and he answered “yes but also when I work and have guests I try to look after guest good. I can take day off from work. Actually my boss is very happy to give me day off, because I develop tourism and we got number one in 2013 for community based tourism, so actually when I asked my boss for a day off, he not angry, he smiling and saying yeah yeah go”.

When we finished dinner Iris left to watch TV and I had another conversation with Will outside:

W: so what do you think about your whole stay from the beginning till now?

M: oh I liked it very much….i mean you have everything: rice, sea, home industry. And it was one of the only proper homestays I had. I mean it was how I imagined a homestay to be, being part of a family and eat together and so on. I was in many other homestays before, not only in Bali, also in other Asian countries, and often it was just a room but no interaction and often the hosts didn’t speak English either.

W: actually this is the concept of desa wisata that we want…I also took some villagers to Penglipuran, for learning for our village. And we stayed there for one night and we had the same experience as you, it was just a room but no activities and no interaction. But they have it easier, because they got money from the government to build the village like this for tourism and now they have many tourists already so they just have to continue what they did. But for us it’s much harder we started from zero. Actually in Karangasem we have 20 tourism villages but not many can develop tourism properly

M: yeah, but their problem is that tourists just stay there for 20 minutes but not overnight, so they don’t spend much money, just the entrance fee. So this village didn’t look like this before?

W: no they made it like this, with the gates and everything.

M: ah wow I thought it’s their original design.
W: there is actually Tenganan in Karangasem which is the most strict village in Karangasem, they don’t sell land, they just keep it with their original people and they cannot marry outside, only people from the village…and it’s still the original village, not like Penglipuran where they built it for tourists and made it clean. There is still like it was earlier, also the clothes they wear and the activities they do…

M: and this is because of their tradition or to get tourists?

W: both…if they wouldn’t keep it like this and changed their traditions they hadn’t any tourists…also the villagers are not allowed to host tourists from outside or sell their land

M: so what about international investors in Jasri? Are there any plans…?

W: actually that’s what I’m afraid of…because rice field trekking is our most popular activity…if we have no more rice fields, there is not much left for the tourists…but money is important for people, they don’t see that it’s not lasting…they just think they get a lot of money…and then many gambling, they spend all the money and then after 3 years broken…when they have money they think they don’t need a job as they have money….and then they spend it all until nothing is left and then they search a job again… I don’t know what will happen…if they sell the land…

The mapping and the zoning is actually quite good we have in Karangasem…but there must be more socialization, people don’t know about it only those that work for the government

M: so people just ignore the zones?

W: when an investor comes he just starts building and goes to the government later when he finished for permission. And also when they give money rules can be changed….

M: so you’d prefer not to have international investors?

W: I think it’s not good to attract many investors, Indonesia should be more selective about the investors, think less about the quantity and more about the quality…since the bombing the quality has decreased and the quantity increased of investors…

M: what do you mean?

W: after we got over the crisis tourist numbers have increased but welfare of those working in tourism decreased, I don’t know why…. 

M: maybe because of increased competition and price dumping? Because especially in Kuta and Seminyak area they just keep building and building and increasing supply faster than demand increases…so as a consequence hotels compete more on price and lower their prices…

W: and also salaries have not increased but prices have. For example before crisis you pay 2500 or 3000 or maximum 5000 rupiah for one dollar, now it’s like 15’000! Also 1kg rice was 250 rupiah, I know because my mother helped harvesting rice and then a part we ate and a part we sold…so we sold it for 250 rupiah…..

M: and how much is it now…

W: 10’000!

M: wow that’s like 40 times as much!!
W: after the bombing Bali was a “dead island” because all Muslims went back home to Java cause terrorist were Muslim and they were afraid to be attacked by the Hindu for revanche... But after a while they all came back... with more people... less skilled unqualified people!

And then there is also corruption... many people pay to get their job... not me. I got my job through skills! I don’t know why they pay... because they pay a lot. Let’s say they break even only about after 10 years of working! I don’t understand why people do this... maybe because of prestige, many feel something better when they have a government uniform, but not me...

Even for temporary jobs where they only get 650'000 per month they pay... and actually they often employ temporary that don’t know anything, so they can do with them what they want...

When I started at the office, nobody could work, so I teach them... actually now I could stay home and just text my friends to ask if there is a job to do and then give instructions via phone... Also they come and ask me for permission to take a day off and not my boss ahhahahaha... I say why you ask me, ask our boss

M: So actually you lead?

W: yes. My boss doesn’t know about tourism, I do the materie for him when he has presentations and get money for it... and also when he has meetings I can also go to meetings for him... and for meetings we always get money... so actually I can make quite a bit of side money... so sometimes when my friends in the office do a good job I share the extra money with them...

M: Ah that’s very kind of you

W: actually one time I got offered a new job in the government... the man came here to tell me about it... but I said it all depends on my boss...

M: so what kind of job would it have been?

W: something like an election supervision... with much better salary, and a nice car and everything... but my boss didn’t let me go...

M: so your boss can decide if you can get another job or not?

W: yes!

M: of course he said no. he would have been stupid to let you go! You’re too good!

W: haha, but actually I’m happy with my job... I work in tourism and I love it... and I can get days off for guiding my guests and I can get some side money... I really like my job...

I would like to continue my master abroad... but now I have family and government job... so is a little bit complicated...

M: but for the government it would be good if you have a higher education, it would be good for your job so they should support you...

W: yes I mentioned already but they don’t care... so I just follow the conditions... if it’s possible I do it, if not, no problem...

it’s also very political... the jobs... when there is a change in the government... many positions change... because when you’re close to the regent you can get a better position quickly... but then
when there is a change you also lose quickly…but not me. I am neutral….I only want a better job through skills and not by knowing some people or by paying some money!

M: that’ a very good attitude! They should have more people like you! I think Indonesia would be a better place!

W: I try to smile more in my life…many people ask me how you stay young? You still look so young! Remember that student we met, I met many of my former students, and many now look older than me…also this one…he looked like a friend not a student…people ask me how I do it….I say you have to get up with a smile…and then go to work with a smile…do everything with a smile….

He got up and said “enough for today?” I said “yes”. He said “I go for a bath” and I go for sleep I replied. He laughed.

**Day 10 in Jasri, 27.7.15**

I got up at 6:30am as I wanted to make sure to be up before Will had to go to the office at 7am. When I stepped out of the house in the backyard Will looked at me smiling and said “you get up early. Did you sleep well?” Actually I got up every day between 6 and 7.30 so it was not particularly early, but I answered “yes very good sleep”. Sven and Iris just left by scooter to school, they were both wearing school uniforms. Sven red short trousers, a white shirt and a red baseball cap. Iris a blue short skirt and a white blouse. They smiled at me but I didn’t have the chance to say properly bye as they were already half gone.

I sat down in the family hall with Will and Sheila came with my breakfast, this time I had it on the floor. No egg today, but the usual bread, cheese, jam and tea. While I was eating Will drank his coffee and told me that their school is from 7.00 to 1pm and that they have the afternoons off. I said “oh that’s pretty cool, when I went to school we had a different time table every day. So we only had like 2 or 3 afternoons off per week.” I asked if they have lunch home then and he said yes. I said because the kids I was looking after in England they stayed at school from 8.15am to 3.45pm and had lunch at school because most parents were working during the day’. Will replied “actually that is better because in our situation many parents come late to work because the office starts at 7.30 and by then many parents are still dropping their children off or cooking. So it would be better to start work later.” Then he also told me that the curriculum of the school changes very often “whenever the minister changes, kids have to buy new books because they change the curriculum”.

I finished my breakfast and Will asked me if I still remembered the way to Singaraja. I said “yes, if not, I still have google maps”. He asked if I have an app on my phone or how I do it. I showed him the google maps app and how I can switch on the navigation.

After I cleared my plate I went into my room and packed my things. Before I entered the house Sheila just drove off. I went to her and shook her hand and said thank you and she said thank you as well and I said “see you again”. When I came back outside at around 7.30am Will was still here, as he didn’t seem to be in a hurry to get to the office I also didn’t hurry with packing. Now he was cleaning his shoes and wearing the government uniform, it made him immediately look like a different person. I loaded my motorbike and sat next to him. Now it was time for the most uncomfortable part of the stay – the payment. We haven’t talked about it earlier, so I had no idea if and how much I had to pay. I asked “how much do I give you for my stay?” Will said “up to you, you decide”. I said “oh no, that’s too hard, you tell me”. I really had no idea what was the most reasonable price and as I am a student I am interested in paying as little as possible but still don’t want to be offensive.

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Will seemed not to want to discuss it either so he changed topic and asked “how long does it take you to drive to Lovina?” I replied two hours. Then he said “make sure that you don’t forget anything”. After a little break he said again “so you can decide how much you want to give me.” I said “I really have no idea”. He said “you were faster in anything then other guests so maybe you’re faster with this as well”. I don’t know what he meant with it but I asked “so how much other did guests pay?” He said “they took a package, so everything was included, but normally it’s 250’000 per night for the room…but you are different then the other guests…” that didn’t really help…so I just said “100’000 is too little?” he nodded and said 150’000? I agreed and tried to remember how long I stayed. I said so I think 8 nights? He nodded and I calculated in my head, so 1.2 Mio? He nodded. I would have loved to round up to 1.5 Mio but actually I didn’t have any cent more and I didn’t want to tell him that I need to go to the ATM because then it would have looked like I didn’t want to pay so much…so I gave him just 50’000 more without saying anything. He didn’t count the money, just said “I give that to Sheila”. I don’t know if he wanted to tell me with that I should also give him something…but as I didn’t have any money left I just nodded. I felt a little bit bad and was wondering if he expected me to pay more but as I didn’t have any more money I left it like this.

He said alright, drive safely, and make sure you don’t forget anything. Otherwise, you must come back. I said “thank you very much for everything, I’ll come also back without forgetting anything.” I got on the scooter and said bye and thank you again and eventually left.

The talk about the money made my leaving in the end a bit uncomfortable and I left with a bad feeling which is a shame as the rest of the stay was really great.

**Thoughts of the destination:**

*All interviewees were saying sorry for not being able to join the activities with me. Seems that they are all very busy with their daily job and that they highly appreciate my visit.*

*Their biggest concern is the marketing of the place. They have the product ready, they just need more tourists and maybe more human resources.*

*They are clearly in need of help e.g. Sean “I need your help Manuela”*

*Personally, this village was my favorite village, partly because I stayed there the longest and could join many activities, partly because the landscape around Jasri is very nice and diverse (rice fields, sea/beach and mountains) and partly because Will is a very good guide and provided me with a lot of information and interesting talks about Bali, culture, religion and its people*

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**Blimbingsari, 30.7.15 - 3.8.15**

**Day 1 in Blimbingsari, 30.7.15**

I arrived in Blimbingsari at 15:30 after a long journey from Lovina by motorbike. I’ve been on the road since 10:30am, however I had a two hour break for lunch in Permuteran. The route was straight forward, as it went all along the highway from Singaraja to Gilimanuk and then Gilimanuk towards Denpasar. The street conditions were most of the time very good, only the last part had many holes and more traffic than the north coast with many lorries, making the ride a bit uncomfortable but still ok. The last seven kilometers of the ride were off the highway on small roads through villages. The conditions of half of these roads was very bad, only partly paved and with many holes and rocks on the street. I was not sure though if that was the easiest way to get
to Blimbingsari as I followed the GPS but saw many better roads on the way. The roads in Blimbingsari itself were small but paved and in good conditions without holes and stones. I drove until I saw the church and stopped.

At first I was surprised about the church, as it looked a bit like a Hindu temple but with crosses and not statues. Opposite there was a big building, the village office as I was told later and just next to the church there was a crossroads with a round little black monument in the middle with white crosses on each side. As I thought this is a good landmark I stopped and called my contact person, Dean.

I talked to him yesterday on the phone and tried to explain who I am and what I do. However, his English seemed to be very limited, he just answered “speak only little English, what’s your name?” and the connection got lost several times. In the end I managed to explain that I will come tomorrow and he replied “ok see you tomorrow”. I also sent a text message explaining again who I am and that I would like to stay for 4-5 days in a homestay, participate in activities with other tourists and do some interviews. The response I got was “ok see you tomorrow”. So when I arrived I did not exactly know where I will stay and what I will do the next days.

I called Dean and said “hello, it’s Manuela. I just arrived in Blimbingsari”. “where is your position now?” he replied. I said “in front of the church”. He repeated “your position now?”. “Protestant church”, I said. This continued three more times and then he hung up. I was not sure if he understood and will pick me up or if he gave up. I decided to wait for another 10 minutes until I call again. While waiting a woman on the motorbike stopped next to me and asked “where you go?” I said “I don’t know, I’m waiting” and pointed at the phone. She looked at me a bit worried and said “but you’re ok?” yes yes I replied. She drove off. A couple of minutes later another guy stopped next to me and asked the same. Again I answered “don’t know yet, I wait for somebody”. He asked “you have homestay?” I said yes and he asked with what person. I said “Dean”. He said a bit surprised “Dean?”, he just lives over there and pointed down the road. In that moment Dean called me and I picked up. Again he asked “where your position now?” I repeated in front of the church, and the man next to me pointed at the phone and at him so I handed the phone over to him. He spoke in Balinese and probably explained to him where I am. When he finished he said “he’ll pick you up”. Thank you I said and smiled. I asked “what’s your name?” he said “Til. Easy name, and you?” “Manuela”. He took cigarettes and lit one and asked me “do you smoke?” I said “no thank you”. Then he asked where I come from today? I said from Lovina. “By motorbike?” “Yes”. He started laughing very much and said “you came from Lovina to Blimbingsari by motorbike?? Hahahahahah that’s funny!” I asked why but he couldn’t explain he just repeated “that’s just so funny!”

I have the feeling when Balinese don’t know how to react, or when they are embarrassed, nervous or when there is an uncommon or uncomfortable situation they just start laughing.

Only a couple of minutes later two motorbikes approached us from two different directions. Til said “ah the committee arrives”. The two men, Paul and Sean, which I’ve seen at the workshop in Denpasar got off their bikes and said “Manuela! Good to see you again”. I said “hi, very nice to meet you again”. “We go first to your homestay” they said. They were wearing a bright green respectively yellow t-shirt and one of them had little crosses as ear rings. Til said bye and left and I followed the two men to the homestay which was only about 50 meters up the road on the left to the church.

We parked our motorbikes in the drive way where also a silver car was parked. In front of the house there seemed to be something like a little grocery store and there were also clothes hanging, I was wondering if that was a souvenir shop. In front of the entrance door there was a little pond with fish – Balinese seem to like fish. Next to the ‘grocery shop’ which was an outlet on
a wooden table, there was the storage of the shop in a semi open room behind wooden bar walls. Next to that storage there was the kitchen which was also half open and looked a little bit messy and dark and for westerners maybe not as clean as used from home (mainly because of the open concept and the chaos). In front of the kitchen there was one table with some stools and attached to the kitchen there was a big poster with pictures and names of five menu items (Nasi goring, mee goring, nasi campur, cap cay, soto ayam). The place seemed also to be a little warung.

Left of the kitchen there was the L shaped living house. This one was build of concrete and looked quite modern and nice. The first room had an eating table with 6 chairs, all wood and a sink and a huge freezer which was not working but looked brand-new. There were also piles of carton boxes with groceries for the shop. To the left there were the two guest rooms, each with attached bathroom. Then around the corner there was the living room with a couch and two fauteuils and a club table in the middle and a little wooden cupboard and a TV on the opposite wall. Behind the living room there were three more doors to rooms which I never saw – it must have been the rooms of Sara and Kim and Ivan and maybe also Peter.

A woman came outside and asked me “hello. What’s your name?” I said “Nama saya Manuela” in Bahasa. She and the two men smiled and she said “ooooh pagus. Very good”. They seemed to be very pleased about my Indonesian introduction. She said “I’m Sara”. I followed her into the house with Paul and Sean following me. The woman walked through the hallway into one room. Paul said “this or that (pointed to the room next door), is your room, you can choose.” I chose the one the woman walked into without even looking at the other one as she already drew the curtains there and switched on the light. I said “oh wow nice room”, they said “yeah?” and seemed to be positively surprised and pleased.

The room was about 9m² big and had a double bed, a little desk with mirror and a wooden stool and a small closet with another mirror. There was one window towards the forest and AC. Next to the bed there was one more door leading to the attached bathroom. The bathroom had a coldwater shower, a western style toilet and a sink and a garbage bin and a sign over the toilet ‘please do not throw any paper or soft tissue. Thank you’ and also translated into Bahasa. Sometimes the water smelled a bit and in one morning there was a bit a funny smell coming from the toilet into the room even through the closed door. However, in general I was very happy with the room. It was clean and only later I noticed that there were many dead ants lying underneath the window. I don’t know where they came from but interestingly after the room was made after the first night, the ants were still lying there. There was no garbage bin in the room and so I used a plastic bag I had with me. Funnily on the second last day Sara gave me a plastic bag when I bought two bottles of water in her store and gestured that I should use it to collect the empty bottles.

I dropped my bag and sat down with Paul and Sean in the living room. There were one couch and two fauteuils and a club table in the middle. And we started talking:

P: “so where did you come from today?”.

Me: Lovina

S: ah Singaraja!?

Me: yes, but before that I was in Jasri, in Karangasem.

P: ah woow, in Jasri. Far away.

Me: yes it’s a long journey! That’s why I stopped in Lovina to break the journey up.
P: and you were also in Penglipuran?

Me: yes, I was there for Galungan. And before that I was in Baru, Marga; then in Kemenuh in Gyanyar and then Penglipuran and then Jasri and now here. This is my last village. Next week I will fly home.

S: yes because when we were in the Mercure hotel we spoke to Brian and he said that you will come and that you go to Penglipuran next.

Me: yes yes, I went there for Galungan.

P: very good so you saw the ceremony in this very special village.

Me: yes, it’s a very special village and the ceremony was very nice. But your village is also very special.

The both men smiled and seemed to be very pleased with this statement.

S: we are the only protestant community in Bali. We are 100% Christians here. He said proudly

Me: oh wow 100% Christians, so everyone is Christian.

M: yes 100%!

Sara came and Paul asked if I wanted to drink something “tea or coffee?” I said “tea would be nice” he asked “iced tea?” I said yes. Then her husband came and introduced himself “hi I’m Kim”. I said “hi I’m Manuela, nice to meet you”. Paul said that these two live here and are my hosts. Kim sat down with us and Sara came back with three Thebotil for us and put them on the table. Then she sat down as well.

Kim said something in Balinese and Sean said “he’s asking your name, he forgot”.

Me: Manuela

Sean: Manueaaaa – we say Emmanouil in Balinese

Sara: yes Emanouil

P: in your family, were you first born?

Me: yes I’m the first one

P: ah so you’re Putu!

Sean: Putu Emanouil

Sara: Putu Mel (laughing)

Me: hehe yes you can call me Putu Mel. So Putu is like Wayan?

P: yes Wayan, but for woman the y is different. And also llou. All for first born

P: so there is also Peter here. He is also part of the committee. At the moment he’s not here, maybe he’s feeding the chicken

Me: a they have chicken here

Sean: yes, many chicken. For commerce

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Me: for eating you mean?

Sean: yes. To sell to supermarket. They have 8000 chicken. Peter looks after 4000 and his father after the other 4000.

Me: 8000 chicken?? Here? wow!

P: yes, like 100 or 200 meters from here..maybe one day you can go have a look

Me: yes I will do that for sure. Wow 8000 chicken, this is more than inhabitants...how many people live here in this village?

Sean: you mean with chicken farm? 6 families

Me: ok and total families in Blimbingsari?

Sean: 270 families..so small village. 450 ha of land

P: Peter is also good with trekking. You know we’re close to the forest.

Me: to the national park!? Yes, nice, so I can go trekking with him maybe

P: so you speak any Bahasa?

M: not much! I can read food and a few words...

P: hahahah. In Augustus, on the 18th a group of Japanese students come here for 10 days. They speak no English, no Bahasa

*It's funny that nearly in every village they always show me bookings or talk about them with the exact date and amount of people. It seems like they don't have many bookings so they are proud of every single one*

Me: oh so it’s very difficult to communicate with them...do you speak Japanese then?

Paul and Sean: nooo

Me: so how do you talk? With hand and feet?

P: yes, hahha, but after 5 days they speak Bahasa. And after 10 days they can also write

Me: oh wow they are fast learners then. Not like me...so do you have any other tourists in the village at the moment?

Sean: yes at the orphanage, there are 10 Germans. I think they are still here

P: how long you stay?

Me: four or five days I think

P: so until Monday?

Me: yes

Sean: that’s good so you can see our worshipping ceremony on Sunday.

Me: oh yes great
Paul: you are lucky, every first Sunday of the month we have, we call it “contextual service”. So we go in our traditional Balinese costume and the music that is played is Gamelan...

Me: nice! And this is only once a month?

Sean: yes only the first Sunday of the month.

Me: so I’m here at the right time then!

They start talking in Balinese, I look around in the living room. After a while:

Sean: sorry we speak Balinese.

Me: it’s ok. I understand like 1 word out of 100.

Everybody laughs

Sean: Sara says you’re very strong. Coming all the way by motorbike

Me: haha yah, I like it. It’s very nice

Really everybody is surprised by me going “so far” by motorbike

G: so maybe you need some rest?

The conversation was very hard to keep up. These people didn’t say much by themselves, I got spoilt by Will in Jasri who was talking a lot. Here they just answered my questions and ask me somethings which were answered in a few words but it was hard to get them talking by themselves and opening topics by themselves.

I interpreted this as the Balinese way of saying that I should get some rest, so I said “yes and I will have a shower”. We all stood up and I said “I will get my stuff from the motorbike”. Everybody followed me outside. I asked if I can leave the bike where it is or if I should park it somewhere else “maybe better over there” Paul said. I followed his instructions and parked it. Then I took my things and brought them back inside. Paul asked “so what about dinner tonight? You want to have it here?” I said “if it’s possible?!” “Yes yes”. He gave some Balinese instructions to Sara probably telling her that I will have dinner here tonight. Paul said “ok have a good rest, see you later”. “See you later” I said and was wondering when I will see him again.

I went into my room, it was 16:30 by now. I first took a shower as I was very dirty from the ride. Unfortunately there was only cold water. Even though that was the case in most villages, I still didn’t get used to this and it always takes a while until I can convince myself that I really need a shower. After the shower I started writing down my first impressions and then I also had a little rest. It was very noisy in the house, there were kids screaming around and the sound of television and music.

At around 18:00 I went back outside. Now it was quiet. In the living room, there was a small boy probably around 10 years old sitting. I said “hi, what’s your name?” “My name is Ivan” he replied very politely. I said “Ivan? Nice to meet you, I’m Manuela”. He nodded and his attention went back to the television. I went outside the house. Kim was sitting in front of the house on a plastic chair and was talking to a man who was sitting next to him. His wife was doing laundry in the backyard. He looked at me and said “yes, what can I do for you?” I asked “can I get some water?” and pointed at the water bottles. His wife came and said “yes, water! Big or small?” big I said. She gave me two bottles. I paid and she asked “matu” and went with her hand over her arm to show cleaning”. “badth, badh” Kim was saying. “Ah, bath?” now I understood. “Yes I had a bath.
Now I’m fresh” I said and flicked my hair in all directions. They laughed. They said “badth – matu” ok, matu. Then Kim asked me “today lunch….”. His wife said “no…” and was thinking and then “Dinner!! He means dinner!” “Yes, dinner tonight. What time?” I said. “Yes what time?” Kim asks. I said “maybe around 7?” he said “yes maybe 7”.then he says “Maggu” “maggu?” I repeat. He says maggu – eating eating. Ok I said and repeated.

They really want me to learn Bahasa.

I said “I will go and make a round through the village” and gestured a big circle with my arms in the sky. “Ok ok” Kim said and smiled. I said “ok see you later” and walked away. I just followed the street with the thought of exploring the village. After only 20 meters I was surrounded by 3 dogs that were barking at me. I generally don’t like dogs and am afraid of them, especially the ones here as they walk around on the streets without their owner and they bark and might have rabies and bite for no reason. I tried to get away from them and was already close to going back home as I felt very uncomfortable. I pulled myself together and continued my walk. I was only walking for about 30 minutes, but I had 3 more such incidences with dogs and the last one made me turn around and go back home.

I just followed the street that our house was located. I walked back to the church and continued along the same street. There were houses left and right of the street and they all were made out of concrete and looked rather big and nice. A few also looked a little luxurious. The village made a clean impression, there was not much rubbish lying around, at least not along the street. Up and then there were chicken running over the street and I remembered the lady in Penglipuran who said “authentic is when there are chicken running around and it’s dirty” – well the chicken are here. Just after the church there was a volleyball field and a net and about 12 teenage boys playing and as many motorbikes standing around the field. When I passed one started shouting “hello” and I helloed back. That was repeated like 10 more times until everyone must have shouted hello. One guy was shouting “I love you” and everybody was laughing including myself. I didn’t respond though.

Otherwise the village was very quiet. There were not many people to be seen outside or outside their houses or in the garden and also the streets were pretty empty. Whenever somebody passed by they said “hello” and smiled. I did the same. There were a few small warungs and local shops along the street but no supermarkets or restaurants. I greeted everybody that was sitting in the warungs and they always greeted back.

I felt welcomed in the village as everybody was smiling and greeting

When I got back to the homestay I also saw the sign of the orphanage which is right between the homestay and the church. When I arrived home Kim said “jalan jalan – cooking cooking” and pointed into the kitchen which is next to the living house. I walked to the kitchen and peaked inside. Sara was there and pointed to the pan “chickeh – chicken goring” she said. I said ah nice nice and went back into my room. It was now 18:30 and I wrote for another half an hour before I went back outside to see for dinner.

There was still Kim sitting on his plastic chair and now also Paul at the table next to the kitchen. Sara was still in the kitchen. “Hello Manuela” Paul said. “Hi” I replied. Kim put a plastic stool for me and I sat down. Paul asked “you had a good rest?” I said “yes and also a bath and I walked around the village”. “Very quiet village” Paul said. “Yes, but many dogs” I answered. “Oh yes, this is our worry we have too many dogs. Very noisy in the morning and very dangerous for motorbikes.” “But the dogs are owned by the people or they are wild?” I asked. “No no every family has one or two dogs – many dogs”. Just in that moment a black dog appeared from the
back yard and passed by. I laughed and said “here we go”. Kim said “Bodo is his name. Are you scared?” “No” I lied.

I said “but your village is very clean”. “Oh yah?” Paul answered. “Different then other villages I see sometimes in other villages many plastic, plastic, plastic, plastic….” He added. Then he said after a little break we are many farmers. Also me I’m farmer. I have cows. I asked how many and he said five cows in my garden. I asked what other animals, he said also chicken “put only the house chicken that are running around for the eggs” I asked if he has also rice fields as I have not seen any yet. “No in Blimbingsari” he said. We have cocoa, and coconut and also we sell teak wood and pigs for the food.

A third younger man approached and introduced himself as Peter that must be the son of Kim. He asked where I am from I said Switzerland. Paul explains him what I do here, and I said in which other villages I was. So what’s your destination before here? Lovina I said. So you travel by motorbike” he asks and adds “you not afraid of the traffic…sometimes a bit… he was searching for a word. “Crazy” I said jokingly. He laughs and says “I’m trying to use polite words but you have the words. Very crazy” we both laughed. But I like the motorbike ride, and actually I learnt it here in Bali I said. “Oh great experience. You can write about that. And recommend Blimbingsari” Peter said.

Peter asked “so what’s your program here? I don’t know yet I said- he laughed and said “just enjoy your time yeah!?”

Peter said: “So you can help us telling your ideas what we should do next. Because sometimes we don’t see and then a person from outside come and can see. We need it. So tell us all your ideas, we need it. And also recommend our village to make it more popular. I promised to do so and said “I also write blog so I will write about Blimbingsari so people all over the world can read it”. Peter was interested “oh yah? Can you teach me how to make a blog? How to make European to read it?” I said “it’s very easy to make a blog, you can register for free for example on WordPress and choose a layout and do your entries. And then everybody can read it on the internet. However you have to distribute your address and make your blog well known. For example you can share it on Facebook and give all your guests the address and tell them to give it to their friends. I can also show you on my laptop how to make the blog if you want”. He said “I have laptop but no internet connection, but I have a phone with internet, does that also work?” I said yes and showed him on my phone how to do it.

Sara came and said something in Balinese, Peter said “ok your dinner is ready”. And pointed inside the table. They talked in Balinese and then Peter said “oh ok, we have dinner together tonight” and he and Paul followed me to the table. I’m not sure if it was me but I had the feeling that his voice sounded a bit annoyed and that he was not too happy about “having” to have dinner with me. But maybe this was just my interpretation.

We sat down on the table and Peter explained the dishes “rice, egg, cap coy and chicken, this is a bit hot”. While eating Peter was telling his story about New Zealand:

“I was working and travelling in NZ for 6 months. It was my dream to go there, because of lord of the rings. I wanted to see this scenery. I worked at a kiwi farm, I had to pack kiwis, 10-12 hours a day. But after two months I got boring. So I went to my supervisor and told her that I want a different job. She asked what job and I said it doesn’t matter I just boring and want to do something else. I saw her with a paper and asked what she was doing and she explained that she had to look at the quality of the kiwi and summarize and write down. I said ‘I want that job’. So the next day she came and asked if I was serious, I said yes, she said ok I can start my
training the next day. I got two days of training and then the new job. And better salary. All my friends were so jealous.

Me: so this job was better?

P: yes!! Much better. So easy, just writing and summary making…

My supervisor asked me to go back the year after but I said no, it’s too cold. Actually NZ is not that cold but I like it here.

Sometimes Grant, the husband of my supervisor took me trekking; only me and Grant nobody else, and we went hunting.”

Only the food was a little bit tricky. No ingredients. And veggies so expensive. We cooked rice, chicken and egg every night. No veggies, was too expensive. And rice from Argentina!! But no spices, no ingredients, we thought what to do! For me was ok, but my friends, I rented house with 8 Indonesians, they need rice. Luckily there was an Indomarket so we got some things.

When we arrived there we didn’t speak any English and we met a Portuguese group they also didn’t speak English. So we spoke to them, us in Balinese them in Portuguese, and we understood each other somehow. So that’s my story”

Me: so that’s why you speak very good English

P: well not good enough. I can speak but listening not so good I have to practice. I learn English by listening.

Me: so it’s good to have many tourists?

P: yes

After a short eating break Peter continued:

Ah, and when driving a car the first time in New Zealand…and there were many cars behind us…and then the police, they put the horn and stopped us…it was a police woman (it’s funny how they always stress out women in police), she asked me ‘where you from?’ I said ‘Indonesia’. ‘Can I see your license’ I showed her my license. ‘Do you know what you do wrong?’ I said ‘no’. She said ‘you drive too slow, when 80 that means 80, when it says 100 it means 100’. My friends were talking loudly in the car in Balinese, so the woman asked ‘what’s wrong?’ I said ‘sorry, it’s our first working day today, and we are worried about the payment’. The police woman said ‘you don’t have to pay when you drive to slowly, only when you go to fast’. We were ‘yeahiiii let’s go’

But then when I went back to Indonesia I was very scared of the traffic here. It came just womm, womm from everywhere…so I think it’s good to go abroad and see the difference…but you know about that…

Peter pointed to the bottles behind him with yellow liquid. I thought it was oil but then he said “this is honey. I sell it to my sister in Denpasar. She has a shop to sell it to people with diabetes…so when she doesn’t have bottles anymore she comes here and gets more.

I asked, so how many sisters do you have?

Peter: two sisters, one older, one younger and I’m the middle one.

Peter asked me: So what’s your program for tomorrow? I said ?I don’t know yet’ as I wanted to hear what there suggestion is and Peter replied ‘ah so you just enjoy your time here’ and laughed
– so they don’t seem to have a suggestion for me I thought and dropped it for now, giving them time to think before I ask again.

When Peter finished eating he said to me ‘Just continue eating don’t worry about me or Paul. I can only eat little I have stomach problem so I eat little and then again after 2-3 hours. But you have to eat much you have many activities.’

When I was done with eating and they asked me to take more and I assured that I had more than enough Peter said ‘Maybe you want to have a rest?’ I assumed this means that they want to finish the discussion and I was also happy to go into my room and start the writing work. Before I left the table I asked: ‘So what do we do tomorrow?’ The men looked at each other and then Peter said ‘we will discuss tomorrow at breakfast what we can do.’ I said ‘ok. What time is breakfast?’ they asked me ‘when do you want?’ and I asked back ‘When is good for you?’ so Peter said eventually ‘Maybe 8?’ I agreed and Peter asked ‘And what would you like to eat?’ I said ‘well, anything, I eat everything, you can also bring me rice.’ They laughed and we said good night.

I leave the table. Paul says something to Peter in Balinese and Peter says to me ‘and if you want to speak to my parents or watch TV, please do, it’s ok’. I said ok, thank you but I will get some rest first and left to my room. When I left they kept talking in Balinese I had the feeling that Paul gives him instructions sometimes, also before he asked me for resting he asked something to Paul, maybe if it was enough talking or whatever.

**Thoughts of the day**

*As I’ve only been here for a few hours, it’s a bit early to judge and I have to be careful with making assumptions based on my first impressions. However, my first impression is mixed. On the one hand, they seem to be organized a bit as the committee came to pick me up and they brought me to a homestay where at least one person speaks good English (Peter). On the other hand, they seemed to be a bit reluctant with speaking, maybe because of limited English, maybe because they have respect from me as I’m a researcher and a friend of Brian, this name seems to be a “big name” here. Also in Jasri with Will I got spoiled, as he liked to talk and knew what kind of information I needed and had researchers at his place before. To me it seemed that here they are not so used to having guests which surprised me as Brian told me before I left that Blimbingsari is the most developed destination.*

**Day 2 in Blimbingsari, 31.7.15**

We started the “village tour” at around 9.00am. I went back outside where Peter was waiting at the entrance of the house. He talked to another man who was standing at the side of the street with a small grass cutting machine. When I approached them Peter said “this is my friend”. “Hello, I’m Manuela” I said. “I’m Wiliam”, he replied. “Nice to meet you” I said. Peter explained “he is cutting the grass, every month they will cut the grass”. Later I saw some other men in the village cutting the grass at the side of the street. Peter said “we go with your motorbike ok?” I was a bit surprised at first as I thought the village was not that big but then I reminded myself, that in Bali people use the motorbike even to only go 100m. So I agreed and got the motorbike. Peter went back into the house to get his jacket and put it in the motorbike then he said “I drive”. So I got on the back of the bike and Peter took over the driving seat.

We started driving from the house to the right from where I came yesterday. While driving Peter explained me “in our village most people are farmers and gardeners. Then some work at the government, some are teachers, some doctors. But most are old people because the young, many leave. There are not enough jobs for all of them. So they go to Denpasar or to another town or another island. Most farmers have cows, coconut or teak wood. And some chicken farms like
me.” I asked why they don’t have rice and if there is not enough water for it. “We had rice fields but no more. Not good money”.

The street turned to the left and shortly after again to the left. Peter drew a square with his finger on the front of the motorbike while driving and said “Blimbingsari is a square, so we have four streets like this, this and this and this. So very small village” and he showed the square on the bike. The street turned left again. All the streets we used were nicely paved. We only saw a few other motorbikes on the street but no cars. However, in the front of some houses there were some cars parked. The houses all looked quite big and nice. They all were made of concrete and had tiled roofs. Most were one storey houses but the storey seemed to be higher than what I’m used to in Switzerland. They all had gardens and tiles or concrete in their yards. The houses looked well looked after. I had the impression that this is kind of a rich village. I said “the houses look all very nice”. Peter said “yeah” and after a short break “it’s the big family house. So the parents live here and the children often leave the village and work outside. So they have some money. The children come back for example for Christmas for big celebrations.”

The village seems to be very quiet, compared to the other villages I was, I had the feeling that this was the quietest one. You hardly see any people on the street or outside the house. At first sight it seems to be more private as many houses have a gate and have some distance to their neighbors whereas in other villages they are built like wall to wall or you could even walk through several houses. Also in other villages you could often observe people sitting in front of their houses making offerings, preparing food or chatting while here I couldn’t see any of these activities so far. Maybe it was also quieter because now school has started, so all children are at school.

There were a few “shops” like tables with drinks and petrol and some snacks and some places that looked like small warungs. Later during lunch I asked Peter where they get their groceries from and he said “there is someone coming with a motorbike, bringing things, but only in the morning. We are only a small village so we don’t have a market.”

We reached the cross roundabout where I arrived yesterday and turned left. Just before the roundabout and next to the volleyball field there was a small building which Peter pointed out as the “hospital of the village”. “So you also have doctors?” I asked. “Yes, doctors and nurses” he replied. The hospital was very quiet there were no people to be seen or any signs of people inside, no motorbikes or cars in front. I was surprised though that such a small village has its own hospital.

Peter parked in front of the village office. He said “this is the government, the village office”. Also this building looked quiet new and relatively big for a village that small. It had the typical Balinese split gate made of grey stones and a sign made out of stone in the middle of the square in front of the house on which is written “Kantor Perbekel Desa Blimbingsari”. On the back of the stone sign it was written “ora et labora” and there was a little fountain and an Indonesian flag behind the sign. Around the sign there went a small street around and behind there was the government building. It’s 2 story and made of concrete with orange and light yellow/brown color. The first storey was mainly open with pillars. The second storey had four windows to the front and closed walls and a tiled roof. In the middle there was written in silver letters “Kantor Perbekel NITI GRAHA Blimbingsari”. The house looked new but traditional and very well looked after, also the garden looked nicely and neat with cut grass, palm trees some flower pots and other plants. Also here it seemed that the village had some money that they could build (and probably have shortly renovated) such an office complex.

We entered the open space of the main building. There was one table and a man sitting. Peter seemed to know him and spoke to him. There was one room with a big sign “Tourist information
centre” and four wooden chairs in front. However, the door was closed and the curtains drawn. It looks like it’s not open. I was wondering if it only opens when a group is coming. I will have to ask. In front of the office there was a black sign on the wall with the inscription “BLIMBINGSARI The promised land – Desa Wisata – Community Based Tourism Association (COBTA) – Blimbingsari, 25 December 2011 – Diresmikan Oleh – Bupati Jembrana – [signature] – I putu artha, SE/MM.

On the left side of the main house there was a second smaller house. We walked there. It had the same layout but was only about half as big with two windows to the front. The façade looked finished but in the interior there was still construction work going on. Peter said “this they built new. It’s for tourism. The new offices. The government builds it”. The first floor was also on with some pillars and one office in a closed room. We went upstairs where there were three more offices and one little room, probably the toilet. We went into the different rooms which were still under construction. There was a nice view to the church and the mountains in the background.

Peter said “oh wow nice view, I have to take some pictures” and took his phone to take pictures. I said half jokingly “you can make a viewing platform here for the tourist to enjoy the view. He answered seriously “yes”.

We went back down and left the building. We crossed the street and stood in front of the church which we entered. As already noted yesterday, the church looked a bit like a temple and nothing like a church as I know it from Europe. It was very interesting. In the front there was the typical orange Balinese split gate which is in front of every temple and traditional Balinese house. Then there was a little front yard with a small fountain, a patch of grass and some trees and flowers. On the right side of the yard there was an artificial (but it looked so real that I had to ask whether it is a real tree or not) tree trunk with a diameter of 2 meters. There was a black plate on it with a Balinese inscription and three hand palm prints, with two names underneath “I Made Rentan (Wakil Generasi 1) Umur 1035h and 30 Augustus 2008 Pdt. K. Suyaga Ayub (Ket. Majeli GKPB Jemaat Pniel)”. Peter said “this is to remember us the foundation of the village. In 1939 my grandfather and some other people came here. When they came it was all jungle here and there were wild animals. The men looked for new land and this land was very good for plantation. So they decided to come here and built this village. And the name of the village is Blimbingsari because “Blimbing” is a tree, and there are many of these trees here and sari means “point” [place]”. “Ah so it’s a very young village.” I said. “Yes, only two generations, I think I’m only the second generation” Peter said.

After the split gate there was an orange façade with grey decorations and a 3 tire temple like roof. On top there was a big stone cross. There were two doors made of wood in red color and with golden decorations. Left and right of the entrance there were palm trees. Both doors were locked with a padlock. Over the doors there were big golden letters saying “PNIEL”. Peter explained “Pniel is the name of the church, it means face to face with god. We walked in front of the two doors and looked at the decorations. I took pictures, Peter also. I was a bit surprised because I thought he must come here regularly. He said “the left door shows the stories of the old testament and the right the stories of the new testament. Also the decorations on the walls are on the outside the Old Testament and on the inside the New Testament.”

“We will enter from the side” he said and we walked around the church where there was an open gate. Behind the orange façade there was a big open space with about 300 wooden chairs in a semi-circle. There were no walls but only pillars and a large roof made of wood in a triangular space. I liked it a lot and to me it looked much friendlier, warmer and more connected to nature than the European stone churches. However, I reminded myself, our weather wouldn’t allow for such an open concept.
Peter said “every Sunday we have service at 9am and about 300 people from the village come. When we have bigger ceremonies like Christmas we need to put more chairs” and he pointed outside the open space on the grass patches. We walked in front where there were “two tables for sacrifice”. I asked “what do you sacrifice” expecting him to say pigs or something, but his answer came in a voice saying what a question “money”.

He said “first this church was looking like a European church but then we changed. Only since 1980 it’s Balinese style”. “Why did you change?” I asked. “Because we are Balinese so we must have the tradition”.

We walked to the left side of the church where there was the Gamelan of the church. He said “there are different groups that play here, women, men, kids groups… every first Sunday in the month we have the Gamelan music and the groups alternate. The other Sundays we have different music, modern music and wear normal clothes”.

We left the premises of the church and right next there was a big yard and a house which was the house of the pastor and an open space covered with a roof in the back. We walked there, it was some steps upstairs and there is a bamboo gamelan which is typical for west Bali Peter said. “We use this when we have tourist groups here in the evening for entertainment”.

The open space had four tables, each with 20 chairs and in the back there was a closed room with two big windows towards the open space. Peter explained “when we have groups they eat here, and the kitchen is over there” and pointed to the windows. “How big are these groups?” I asked. “Different, it has been 50 to 200 people so far- we have also student groups like for team building because it’s quiet here, it’s good to get together”. “And how long do they stay here?” “They stay overnight so 2 or 3 days”. “So how many homestays does Blimbingsari have?” “We have about 100 houses ready for homestays. They have different standards with suite, deluxe, superior…” I was surprised about the 100 homestays and tried to imagine how the very quiet village must look like when 200 tourists “invade”. Then I was thinking about the “suite, deluxe and superior” which fits for a hotel but not for a village in my view…I thought “this must have been Brian’s influence”.

Again the question or rather the doubt – are such big groups the right target market for creative tourism? In my opinion not…but are there enough individual travelers to be targeted? How can they be targeted? And what arguments to give to the village to say that individual travelers are better than groups? Are they? Because obviously groups bring more money at once.

We left the church and walked to the school which was just a bit further down the road after the cross roundabout. I saw a “keep it clean” sign at the front gate and in the back there were differently colored bins for different waste. The school was a u-shaped one storey building and looked rather old in comparison to the other buildings we visited.

While the church and government office are well looked after it makes the impression that the school has not been renovated for a while. This gives the impression that education is less important than politics and religion.

We walked to the first door where a lady in her 30ies came out. I shook her hand and Peter said “this is the headmaster”. I was surprised that it was a woman. She smiled but didn’t say anything more just made an inviting gesture saying please visit the school. So we walked to the next door where “grade 6” was written over the door. There were wooden tables and chairs inside, a blackboard and some posters with maps and other things on the wall. There were children about aged 12 in the classroom and one teacher. I was not sure whether it was break or class because it was very chaotic. Pupil where walking around, some were writing some were talking, some
were something explained by the teacher. Given the “chaotic” way of the Balinese culture in some instances I assumed that this could well be how a lesson looks. “The school doesn’t look much different than when I was there” which confirmed my observation of lack of renovation and modernization.

We walked to the “grade 5” door, where it more or less looked the same, just the pupil were a bit younger. Few continued along the u-shaped building and there was one classroom for each grade. The lower grades were empty. Peter said “they probably went home already, they only have like 3 hours per day, and they start at 6:30 I think”. The older ones go to school until 13:00 Peter said.

There was also one room for kindergarten which was full of toys but also without children. I was surprised about how many children there are in the village but then later I was told by the volunteers in the orphanage that “70% of the pupil in the school are kids from the orphanage”

We walked back to the motorbike and drove to the orphanage which was not even 100m further from the government office. “Widya ashil 2 orphanage”. I got introduced to Nena at the entrance who took me on a tour around the orphanage and started talking like a tape recorder. She must have told these stories and facts many times I thought. We walked to the different buildings. First we looked into the sleeping rooms which had bunkbeds for about eight children each and wooden closets. Nena pointed them out and said “our broken closets we are still fundraising for them” I was wondering whether that was a hint to donate some money. She also said “we teach the children cleanliness and tidiness” well the rooms didn’t look that clean and tidy… Then we walked through the garden where she said that the kids help with gardening and farming and that they sell their products as well as biogas and food for animals to cover their operational costs. She mentioned operational costs several times stressing out how difficult it is to cover them – another hint for donation? The information I got from her on the tour was:

“We belong to the Christian church of Bali we are one of six orphanages of Bali, we are the second one. We have 55 children, 60% Hindu, we don’t try to convert them but we teach them about the love of god, but in the end they still go to the temple. 15% have no parents, 35% disrupted family, rest has family but not able to continue school. the children go to school at 6 am, come back for lunch at 12, then wash the dishes and then rest until 3.30, activities in the afternoon like gardening, farming, planting etc. at 6pm there will be dinner and dish washing again. We have 9 employees; 2 kitchen, 2 office, 1 secretary, 2 helping with kids, 2 farming.”

I asked if they have many tourists visiting and she said “yes, like now we have 8 German volunteers”. She didn’t mention any other tourists but later the volunteers told me that there are regularly tour busses stopping by that make a tour for about 20 minutes. When I told them about my thesis, immediately one of the girls said: “there is one thing that might be very interesting for you. Every 2 to 3 days there are these safari busses coming bringing a load full of tourists, they walk through the orphanage for about 20 minutes, take a lot of pictures with the children and leave again. I think they hope for donations but I’m not sure how much there will be left in the end. Maybe you can do something better”. Another girl added “we are volunteers, so also kind of tourists, a more sustainable form than these tour busses”.

Nena showed me where the Germans live and I said hello to them. They were very friendly and interesting from the start and we agreed to meet later in the day to talk. I continued my tour with Nena and she showed me the guestrooms “we have guest room, very simple no air conditioning, so next time you come you can stay here for some days and join the activities”

We also passed the “Klink” for the sick children which had single beds and no bunks and then a few rooms that looked very messy and unused and one that was renovated by the Germans and
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painted newly. We got back to the entrance and Nena said “please write into our guestbook”. I followed her in the office, sat on the couch and got the guestbook and a bottle of water. She said “Blimbingsari is very quiet, but Negara the town is only 30 minutes driving from here” this was not the best advertisement for Blimbingsari I thought, and it’s already the second time I heard “it’s very quiet” where for example in Jasri Will always stressed out “there is always something going in the village, we don’t need attractions there are many activities that one can join naturally” this didn’t seem to be the case here or people were just not aware of it. Later the Germans told me “Nena is not really happy here, she says she’s a city girl but she’s married to the youngest in the family so she has to stay with him at his parents’ house as the culture says the youngest has to stay with the parents”.

I wrote into the guestbook and in the end Nena gave me brochures of the orphanage and said “you can come back anytime”. Later Peter said “the woman from the orphanage said you can come back at 3,30pm they will have some activities if you want to join”

*I thought the orphanage would be a good thing to connect the creative tourists with, but more for a playing afternoon and not just a tour and donations or also volunteering for those who stay longer in the village*

We got back on the motorbike and went the same way again as in the beginning. But then left the circular road through the village and went to the right to Anbyarsari, the second banjar of Blimbingsari. This banjar is also protestant and smaller than Blimbingsari. The village was as quiet as Blimbingsari and looked very similar. They had also a church in front of which we stopped. It looked quite similar to the first I saw, with Balinese traditional architecture and many crosses. Also this church looked quite modern and parts looked freshly renovated. On the side of the church there was construction work where men were renovating the wall of the church premises. In front of the church there were stone mosaics of pebbles (they were also at the other church and in front of the government building) and I said “wow they look quiet new and very nice”. Peter explained that they are first put together and then brushed. This is very expensive he said. So this village must have money! While the orphanage and the school look like they fall apart soon.

The church is called Immanuel church and also here we went inside from the side. The interior is similar to the other church but smaller, for about 100 people.

After the church visit we drove back the street we came and then turned left into a forest path. Peter explained “there is also a street behind the village going around the village”. We drove through the forest and I was happy that I didn’t have to drive by myself as the path was very uneven and not paved. It was a very nice area though in the forest, with mountains in the background. We came to an area where Peter said “this is one of the bird watching areas”. Sometimes on the way when he heard or saw a bird he stopped and looked at it with much interest. He seems to be genuinely interested.

We stopped in the middle of the forest when the ‘path’ ended and parked the motorbike. Here is the butterfly area Peter said, although I didn’t see many butterflies. We walked about ten meters and reached a small waterfall. ‘This is a 3 tire waterfall, today is little water because of the dry season. This is the end point for trekking, you can also do swimming here. Come’. We climbed up the stones next to the waterfall. There was really only a little water so it was not very impressive. There were some metal poles in the rock that looked like poles to fix a chain, but there was no chain. I asked ‘what are these poles for?’ Peter said ‘it’s to fix a chain’. ‘So where is the chain then?’ I asked. ‘Oh, there is none…there was one…I don’t know…somebody took it away’.
When we reached the top of the waterfall we sat down. Peter asked me ‘so can you tell me what they do in the other villages? Because I'm interested to get ideas for my village’. I told him what I did in the other villages, I named all the places I've been and named the activities I did. He listened very interested, especially when I mentioned ‘rice field trekking’ he asked how long it takes. I said ‘actually it’s not really a trekking, it’s more a walk and more about the rice fields and the experience of the farming activities. They don’t really have forest like you here, so I think this is special about your village’. When I finished my list of activities I said ‘I can also show you pictures of the other villages if you like’. ‘Oh yes please I would like to see them’ he replied.

I asked him how he became a trekking guide and he said ‘I don’t have any experience in tourism. I learnt accounting but very boring, I worked for a tourism supplier in Denpasar, but there was crisis after second bomb…so I went back to village, started chicken farm and trekking guide.’

I asked if he enjoys it and he says ‘I like tourism because so free, more creative, I don’t like office work… but I had no experience in tourism before…’ after a little break he adds ‘I want to develop tourism not only in Blimbingsari but whole west Bali, and work together with other villages’.

He took his phone and shows me pictures of trekking with guests, he remembers most of their names and where they are from, and I was impressed. One Swiss couple he commented “we did 5 hours trekking to find spiders and snakes, oh my god, 5 hours! But I’m happy when they are happy and they were very happy”. Then he showed me pictures of a family trekking and he said ‘my first time trekking with kids yesterday…I was a bit nervous because you never know with kids, they can be suddenly crying or unhappy…but it was very good, they liked it a lot…but I was nervous in the beginning…very happy that all went well’.

He watched his clock and said ‘what do you think? It’s 11:30 now. We go back now and in the afternoon I show you the Catholic Church, the dam, the Maria cave and you can go to the orphanage?’ I agreed and so after about 25 minutes sitting and talking we got back up. I had the feeling that this was an important talk, as Peter started telling about himself and admitted that he was nervous on a trek, for me a sign of trust towards me.

Peter said this waterfall is the main water supply for the village – do you see the big pipe? That goes to the village’. We climbed back down and got back on the motorbike. We drove the same way back for a moment and then at the bird watching area turned left. We stopped in front of a big wooden building. ‘This is my chicken farm, we stop here for a while, and I need my charger for the phone’.

He went into a small building which I guessed was his office and came back with a portable charger. He asked ‘you want to see the farm?’ I said yes and we walked to the big wooden building. It was in the middle of the forest. Peter said that he built the farm in 2005 and that it can hold 8000 chicken divided into two buildings. One of the buildings has two stories, the other one is longer and has only one storey. The buildings were empty and Peter said ‘there are no chicken at the moment, we sold them yesterday, so now we do cleaning and sterilization and then in 2 weeks the next will come. They are delivered, I have a contract with the supplier. They stay for 4 weeks, the first week is very important, the temperature has to be right, only small part of the cage is used, then bigger and bigger until everything is used in the end….”. There were yellow and red plastic containers lying around and he explained ‘the red is for the food and the yellow for the water’. There was one worker cleaning and he said something in Balinese. Peter laughed and said ‘he wants to take a picture with you – maybe later – so we go back?’ I agreed and we went back to the homestay.
It was 12 and the lunch was ready on the table when we arrived. Peter said ‘so we have Balinese lunch: tempe, chicken, it’s a bit hot, chicken soup, long beans, watermelon. Also this time, Peter said don’t worry about me, eat more. I told you already I cannot eat so much at once’.

After lunch Peter suggested to have a rest and to continue at 14:00 o clock. I was happy with that, I already got so used to the rest after lunch that I really needed it. However, for me it was more to start writing than to sleep.

At 14.00 I went back outside and we left again with my motorbike. ‘So we go to the dam first’ Peter said. We drove for about 20 minutes on the street through the forest and I enjoyed the ride. We drove on the dam and I was surprised about the beautiful view – there was the lake and forest and mountains in the background. Peter said at the moment the water is very low as it is dry season, so normally there is much more water. But also with little water it looked already nice. At the other side of the dam there were also some pretty rice terraces. Peter pointed to the other end of the lake and said ‘I want to do trekking here, there is no path but I want to make one along the river’. I said ‘yes that’s a good idea that must be very beautiful along the water front’.

Another person with a motorbike stopped and started talking to Peter in Balinese. Peter said to me ‘friend from high school, he goes fishing, this lake is good for fishing’. Indeed there were several people fishing in the lake. We watched for a while and enjoyed the view and then continued.

Next we drove to Maria Cave in Palisari. There was a white nice entrance gate with some biblical carvings and figures and behind the cave there was a statue of the first pastor as Peter explained. We entered and walked to the cave. It was quite big, about 10m high, and there was a Maria statue inside. Next to the cave there was a cross with Jesus of about the same height. Peter explained that it’s a built cave, it looked indeed a bit out of place. He said catholic people come here to make a special wish and there was one person praying in front of the cave. Peter asked me ‘do you want to make a wish?’ I didn’t really understand what he meant so I answered ‘just like that?’ and he said ‘I don’t know, I never do this’. I was wondering how religious he was as compared to the Hindu here I never saw any religious activities.

We stayed at the cave for about 10 minutes and then drove on to the oldest catholic church of Bali which was in the same village. This church looks a bit like a European church. However it’s made of bricks and not stones as a typical European church, it had a tower but no clock and a coconut hair roof. The church looked like a mix of Dutch and Balinese architecture as the front was a typical Dutch façade. The interior of the church had wooden benches like I know it from European church and a wooden roof half round half triangular. To me it looked like a modern version of a European church with some Balinese elements. It was very interesting to see and Peter asked ‘so does it look like in Europe?’ I said ‘yes this looks more like a European church’ and Peter said ‘ours looked a bit like this before we changed it’.

On the way back from the church we stopped at a chicken farm of a friend of Peter where there were chickens inside. We went into the farm and Peter said ‘oh these are not good chicken, they have all different sizes, and they should be the same. Also the color is not good, they’re not so healthy. He has different supplier than me’. Some chickens looked like they will die soon and they indeed all had different sizes. Peter talked to the lady at the farm and told me ‘they are 19 days old, they look like mine after one week! The owner is not here so the workers just do whatever they want…and they only have two workers for 1000 chicken’.

When I arrived at the orphanage at 15:30 the German volunteers were just walking from the hall to their room. They saw me and said “everyone from the management has left. Nobody is here. But you can come with us”. Peter told me “so I leave you here with the motorbike” I said “nono

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you can go back by motorbike, I can walk home”. He left and I followed the German girls. They
told me “actually now we should do our Olympic Games afternoon but we just were told that the
kids have to do gardening first. Sometimes we have a bit communication problems. So we go
back to our room and prepare the prizes that we will hand out tomorrow.”

I followed them and entered in their apartment. 5 of the girls were sleeping here, 4 sharing two
rooms and one having their own. There was one common room with a couch and 3 chairs and a
little kitchen with a water dispenser to make tea and coffee. They offered me tea and I got a cup.
It was very messy in the room, there was a lot of bags and things lying around and also their
luggage. In the middle through the room there was a washing line with several clothes hanging
making it tricky to walk through the room. On the wall next to the couch there were several pieces
of paper stuck on the wall. One with the numbers and names of the employees of the orphanage,
one with a daily routine time table of the kids and then several ones which look like they were
drawn by kids with Bahasa – English (1-10, yes/no, good morning/afternoon/evening/night, hati-
hati=attention, how are you).

I asked them “do the kids speak English or how do you communicate with them?” one girl replied
“not at all” “with hand and feet” added another one. They were distributing the gifts that they
fundraised in Germany into seven different bag so that every group from the games would get
one bag with the same content. They were discussing how to split the goodies up and which ones
to give to the kids directly and what to give to the management to distribute later or keep for
themselves. There were also paperclips and they were discussing whether it is useful for the kids
or not. One girl said “let’s give it to them so they can keep their desks clean” another girl replied
“as if they had desks here, and being orderly is non-existent here either”.

They continued and at some point there was the smell of smoke, it smelled like garbage is being
burnt. One of the girls said “it smells again” indicating that this happens regularly. Later they told
me that they burn plastic regularly which they think is not good.

I asked how they like it with the kids and one girl said “the kids are used to visitors. For them
we’re nothing special. For the small ones yes, but the older ones they don’t care so much. It’s
more learning for yourself, the kids can entertain themselves pretty well without us.”

They discussed again about something how to split it up and whether it is important to give every
kid the same things or whether they should just let the kids take whatever they want. One said
“everything will be broken soon after anyways”. And during putting the things in the bags one girl
said “I’m sure tomorrow evening everything will lie around on the floor”. “So you can organize a
cleaning up the day after” I said jokingly. “Oh no we’ll be gone, so luckily we don’t see what they’ll
do with our gifts”. Another girl added “it’s the same with the room we renovated, we just finished it
and we don’t want to see how it looks in one week”.

They finished distributing the gifts in the bags at 4pm and after this the apartment looked already
a bit tidier as most of the things lying around were gifts. One said “just on time” and we walked
back to the hall “second try” for the Olympic Games. They rang the bell which means that all
children should gather. However, nothing happened. Only a few children that were already in the
hallway were there. However, they wanted 49 children to participate. Some of the girls were
walking around the houses trying to get more children to participate, one girl was looking for the
management which was still not here but would have been needed to translate. Another one was
looking for Stephen one of the kids who spoke English and could have translated. However, this
kid was not around either, other kids said he “home”.

It was all very chaotic and the girls were half as this is normal and always happens and half
annoyed as there plans had to be changed again. After a while they found Stephen and they told
him to get the other kids as they want to play “a big game with prices”. They explained me that often only a few kids participated in their activities. They had a few activities that were bigger like a treasure hunt which was announced by the management and nearly everybody participate. This should have also been the case for the management but apparently they forgot about it and were also too late to help with the translating. Stephen rang the bell again and then started running around to get the other kids.

At the same time also Nena came back by motorbike and one of the volunteers said “yeah Nena is here” and another “finally we can start, with 1.5 hours delay”. Nena said “oh sooory I forgot I was in town to get some things”.

By now more kids have arrived and Nena told them to make a circle. The first task was to split them up in 7 groups so that each of the volunteers could lead one group through the seven different games they’ve prepared. It took around 15 minutes to get the kids in one circle and let them count to 6 (actually they should have counted to seven but Nena told them to 6, another communication problem). And still after the counting it took some time until all the kids went to the right staff, some didn’t want to be with others so it took some more time to get the groups together. In the end only 6 instead of all 7 volunteers had a group and they had different sizes between 4 and 6 children. One girl tried to even the groups out but another one said “I think it doesn’t matter, we won’t be able to do it any better than this”.

So they started with the games, every girl with a group went to one game. One game was explained before they split up by Nena as it was more complicated to explain without knowing Bahasa. It was a game where the children had to put a spoon with a wool string through their t-shirt and trousers and then pass it on to the next child next to them until they all were having a string through their clothes and were connected. The other games were hopping in a bag, throwing a ball at a pile of tins, balancing a ball on a spoon, finding a bucket while blindfolded, transporting water from a bucket with a sponge and filling a water bottle, and walking on hands while another child is holding the feet. Every group did every game and they always took the time to get a winner in the end. The winner would get a medal while everyone gets the gifts from the bag.

Something went wrong with the rotation from one station to the other and one girl came to Anna and said “that’s not gonna work out, Sandy started with the wrong station and now it’s all messed up with the rotation”. Anna replied “doesn’t matter, everything is chaotic anyways”.

I went around and observed the different games. All kids seemed to have fun and really were in the games. As Anna didn’t have any group she went around with me and we were talking. I asked if they also get food here and she said “yes, we get three meals per day. But three times tempe, vegetables and rice…this is the only thing that is really tough. I mean the living standards here are quite high, but the same food all the time, after 2 weeks it’s really more than enough”. I thought, I’ve been doing this since months now, but didn’t say anything.

The games continued for about an hour, it was loud, chaotic and messy, but everybody seemed to have fun. It reminded me of my time as animator in a resort. When the groups finished all games they were released and the kids run off. The volunteers went back together and exchanged experiences from the games. I helped them cleaning the things away and we went back into their apartment so I could ask them some questions (see survey tourists).

Afterwards we left together and walked to the hall, the kids were singing and one of the girls said “they are praying and singing every time before eating”. Another one said “if you want to come to the German night tomorrow, at 6pm, you’re most welcome”. I said “yes that would be great I see you tomorrow then”. I left and walked back home.
It was shortly after 6pm, when I came back, Peter and his parents were sitting in front of the house. He asked me “do you want to join?” I said yes and sat down on one of the plastic stools. Peter had some papers with birds pictures in his hands. He said “I don’t have anything to do so I learn about birds”. Then he asked “how was it?” I said “fun, very good, many children.” I explained to him about the games and said “they invited me to the German evening tomorrow at 6pm”. “So you will go there?” I said yes.

After a short break he asked “what other places have you visited?” I started “Jakarta, Canjur, Yogja, Bromo, Ijen”. “Oh ijen? How is it? I have a friend who does trekking there and he asked me to join. I have never been” I told him that I liked it a lot and that he should go at night to see the blue fires. He asked a lot of questions, how long it takes to hike up and down, how long the drive to the start takes, if it’s a difficult path, if it’s true that there are many tourists, what time we started, were at the top and ended, what kind of shoes are needed and so on. I answered all the questions and showed him some pictures from when I was there. He liked it a lot and I said he should join his friend it’s very pretty. He said “yes I want to go there”.

At around 6:30pm Peter said, ok I have to go, and left. I went to my room and started writing. I was surprised that somebody made my bed and folded the clothes that I left lying around on the bed. It was the first homestay where my bed was made. However, the dead ants were still there. At 7pm Sara knocked on my door and said “dinner please”. She walked me to the table, sat me on a chair and showed me the food “nasi, soto ayam, egg, tempe, chicken”. She smiled, I said thank you. This time I was eating alone, which was a bit weird but the food was very good.

When I finished Peter came and said “I come to see your pictures”. I brought my laptop and I showed him the pictures of the other villages. He was very interested and amazed by the picture of me sitting on the plough in Rumah Desa. After about half an hour I asked “do you want to see anything else?” he said “no I think it’s enough”. Before he left he said “tomorrow there will be two guests for trekking at 9am. They will start in Permuteran at 8am, we will be ready at 8:30 here, so you can have breakfast at 8am again” I agreed and said ok I’ll do some writing work now and said good night and left into my room.

Thoughts of the day

In my role as a tourist I had mixed feelings coming to Blimbingsari. On the one hand I thought it was interesting as it’s the only Christian community of Bali. On the other hand I was wondering if it is interesting to see a Christian community, as I’m Christian myself and more interested in learning about the Hindu culture than about Christians. After seeing the church I had to admit (as a tourist) that it was very good to come here, because I have never seen a church like this before and it is indeed interesting how the Christian religion has mixed with the Balinese culture.

Peter became much more talkative than yesterday and it was easier to get into a conversation with him.
Day 3 in Blimbingsari, 1.8.15

I got up already at 6am this morning to finish writing my notes of yesterday before starting in the new day. At 8am Sara knocked on my door. I opened and she pointed to the table and at the clock! It was breakfast time. I followed her to the table and she prepared for me yellow rice, chicken, tempe and egg. I was very hungry so I started eating immediately. This morning I ate by myself. As this time the portion was more for one person (normally it’s about food for five people) I ate everything and left a little bit behind to not make the impression that it was not enough.

After breakfast I got ready for the trekking and shortly after 8:30am I went outside. Just two minutes later Peter came ‘good morning’. We were waiting together and the car with his clients for the trekking arrived after a very short wait. We jumped in the car – I joined two French girls in the back. They told me that they came from Permuteran and booked the trekking over the guesthouse in which they stayed. I introduced myself with my name and my research mission. Peter sat in front and spoke to the driver in Bahasa.

After a short ride we arrived in the forest and we got out of the car. The driver gave us cookies and left. Peter said ‘hello what’s your name’ and ‘where are you from’. Then he asked ‘have you had breakfast already?’ they said yes, I was wondering what he would do if they’d say no. then he looked at one of the girls and said ‘you have red eyes are you ok?’ she said ‘yes yes I just didn’t sleep so well’. Peter said ‘oh ok, but now it’s ok? Because our trek will not be easy. We are trekking for 2 or 3 hours, and we will go a little bit uphill and downhill, very steep’. ‘Yes no problem’ the girl added.

‘Ok let’s go’, we started walking into the forest, Peter explained that it’s an evergreen forest (so that’s good for tourism then). I had the impression Peter was a bit nervous, as I’ve never been on a trek with him I don’t know if he always is or if it was because of me. He forgot to say his name in the beginning. However, having been a trekking guide myself, I know, that it is very easy to forget to introduce oneself. After a short while Peter stopped and said ‘oh two kingfisher’. I think the girls didn’t know what he was talking about. When he realized that there was no reaction he asked ‘are you interesting in bird?’ they said ‘no’ and he said ‘ok don’t worry, there was a bird but let’s go’. I think the girls didn’t quite understand what was going on, but I didn’t intervene as I wanted to see how Peter is doing the trekking.

For the next minutes nobody was talking, Peter asked if it was there first time in Bali they both said ‘yes’ that was it. So I asked ‘these big leaves on the ground, are they all from teak trees’. Peter stopped and took one leaf and said ‘yes, this is from teak. He pointed at a tree and said it’s very good wood, very strong. Good for furniture. The stem can get that big’ and he showed with his arms. The girls nodded, maybe they were just tired or not so talkative. Peter said you can use these leaves when you are hot as a fan, and showed it and laughed, I joined in laughing and also the girls started smiling.

We moved on and Peter made regular stops to explain about plants, trees or animals. Once we stopped at a palm tree and he showed the palm hair and explained that it is used for roofs of temples or villas. The girls asked if it’s not getting water through and he said no, it’s very good material. Sometimes there were some communication problems as the French didn’t speak so well English and didn’t always understand what Peter was saying. As I understood always both what they meant I mediated – this I would have done also as just a tourist with no research background.

Another time he stopped again and said ‘even you don’t like birds…I tell you this one over there is very rare’ he took a booklet out of his bag and showed a picture of the bird that just flew by quickly. One of the girls said ‘I like birds, I just don’t know anything about it’.
We stopped in front of hip high green grass and Peter said ‘this grass is used for the cows in Bali – fresh grass. In Java they use the same but dried. But same quality. But I think if I’m a cow I want fresh grass’ and laughed. We also laughed.

We were walking and there was a noise from an animal. We all heard it. ‘Oh what’s that?’ Peter said and looked around. The girls looked a bit scared. ‘Ah just a squirrel’ Peter said and laughed. He pointed at a tree. A bit after he said ‘I was born here, I live here I know this forest very well, don’t be afraid you’re safe’. We laughed. He also added ‘if you have any questions, just ask, any questions, don’t be shy’.

We stopped at a termites nest at a tree. Peter said ‘oh an ants nest’, the girls didn’t understand they asked ‘what?’ ‘Ants’ he repeated but they still didn’t understand. Peter said ‘I show you’ and started destroying the nest a bit. The girls were a bit worried and said ‘well, maybe this is not so good…’ And made a step back. ‘Aah it’s not ants…’ Peter said… ‘Manuela, do you know the name of these animals?’ He gestured to come over…it looked like ants but was not, I wasn’t sure what it was so I said ‘I don’t know in English’. He said, ok I’ll tell you in French and took his phone and used google translate. ‘Termites’ he said. ‘aaaaah’ the girls replied and came closer. I said ‘ah it’s the same word in German’. He looked it up as well and said ‘yes, Termiten’.

Sometimes there were twigs in the way on the path. For that, Peter had a big knife and cut the way free in front of us. When he did it the first time, one of the girls said ‘terimah kasih’ [thank you in Bahasa], Peter said ‘oh what did you say?’ She repeated ‘terimah kasih’. He said ‘wow you speak Bahasa!’ and answered ‘de rien’.

In one part of the forest there were big rocks lying. Peter explained that they are from the big eruption of Mt. Agung. I was surprised how far they reached as Mt Agung is at the other end of Bali. He said ‘yes big eruption’. One of the rocks was particularly big and there was a tree growing on top of it. It did look impressive and it was kind of the highlight of the trek. Now it was about 1.5 hours that we walked and Peter said ‘we will stay here for a while’.

We took pictures of the tree and he said we can climb up the rock. The girls were a bit hesitant at first. He showed them some pictures of two Austrian clients who climbed up before and one of the French girls wanted to give it a go. She walked to the rock and Peter followed her to give directions how to get up. He said ‘careful, don’t fall’. When she was at the top the second French girl followed and after I followed. Peter took some pictures of us with his phone and then came up as well. The French girls were amazed, they really seemed to enjoy the trek. In the beginning I was not sure whether they liked it or not, but by now I felt that they had a good time, they are just rather quiet. We were sitting on the rock for a while. One of the French went back down because she wanted to smoke, we others stayed up.

Peter asked the French that stayed with us up, what’s her name again? She said Celine. Peter shouted down ‘Celine do you enjoy your smoke?’ She looked up and said ‘yes thank you’. I was surprised that Peter didn’t remember their names as he seemed to remember all the other names of his trekking guests. I noticed earlier already that he only calls me by my name and addressed the French without name.

When Celine finished her smoke we also climbed back down, Peter said ‘I’m happy that you all made it back down’ and laughed. We continued walking for another hour. This hour it was very quiet. I walked in the back and just enjoyed the forest and the walking and the quietness and was in my own thoughts, probably the French were the same as they didn’t say anything anymore. After about half an hour Peter asked ‘are you still there, it’s so quiet?’ his question got me back out of my thoughts into reality.

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At around 11:30 we arrived back at the starting point, through a different way though, we made kind of a round. Peter said ‘so we’re back, we wait here for a while I have to call the driver’. He made a phone call and I asked the French how they liked it, they said ‘it was perfect, exactly what we wanted’. The driver came after five minutes only and we got back into the car. The French asked me ‘what other places in Bali can you recommend?’ I said ‘well it really depends what you are looking for…I’ve seen many places…if you like villages and nature and can recommend you several other villages, if you want to see the main sights it’ll be Ubud…I also liked Amed a lot at the east coast, it’s good for snorkeling and the water is very clear.’

We passed by the church and I asked ‘did you know that this village is the only Christian community in Bali?’ the girls were surprised ‘really? No we didn’t know. What’s the name of this village?’ ‘Blimbingsari’ I said ‘they are 100% Christians and over there that was a church not a temple even though it looks like one’. I was surprised that they weren’t told by Peter or the driver. The trekking is only 2.5 hours so there would be enough time to combine it with a village visit or a homestay before the trekking.

I liked the trekking, it was not a very special trekking for me, as I’ve trekked through many jungles already, so I was not amazed – only the big stones with the trees over it that was really amazing. The length of the trek was good for me now with my knee but I think if I were in full shape I’d prefer a longer trekking, but that’s me, as I’m used to go trekking for 6 to 8 hours up the Swiss mountains. So walking a bit through the forest with a little bit up and down is really no challenge to me. However, I can imagine that for other people this can be exhausting or at least tiring enough during their holiday. I enjoyed it because I haven’t moved much the last weeks without motorbike so it was good to get some sort of exercise. Though I have the feeling the Asians think we Europeans never move as also Peter asked the French ‘did you do trekking before?’.

When we arrived at our house I said ‘bye was nice meeting you, enjoy the rest of your holiday’ and they answered ‘thanks, good luck with your studies.’ Peter said ‘bye bye thank you very much it was nice being your guide’ they said ‘thanks so much it was perfect’. And we got out of the car and back to the house.

Peter asked ‘you want your lunch now?’ I said yes and we sat down together where the food was already waiting. Peter asked ‘so what do you think about the trek?’ I was very careful in selecting my words, as this is his passion so I didn’t want to say anything ‘discouraging but on the other hand I knew he wanted points that he can improve. However, I think from there is here and how he guided he made the best out of it. So I said ‘I liked it a lot. It’s a very nice forest…big trees…and the rocks with the trees on top they are very impressive…they’re really great’. Then he asked ‘and what do you think about the way?’ I said ‘also that one I like it. Because it’s just a small path or sometimes you just make the path through the forest. I prefer this. I did other trekking where you just go along a road in the forest and you have motorbikes passing by’. This I don’t like at all’. ‘And what can I improve as a guide?’ ‘well that’s a really good question…really I mean, you’re doing a great job…I don’t know what to say…maybe you can tell them a bit more about yourself, like your story, what you do, about the chicken farm, how you live…because people like you are often the only locals that tourists meet apart from the reception staff and the waiters…so I’m always interested in their lives but sometimes people are too shy to ask personal questions. And you forgot to say your name in the beginning. But don’t worry about that. I was a guide myself and it happened to me now and then as well’. ‘Oh yes true. Normally I say in the beginning ‘hello I’m Peter and I’m your trekking guide for today’ but today I forgot. And sometimes I talk about myself when we rest on the big rock. So what else can I improve apart from saying my name in the beginning?’ I said ‘well for the trekking itself really nothing. I’d give you 10 out of 10 points, I mean you’re funny, you’re giving a lot of information, and you’re enthusiastic. Really you’re a very good guide, I did much trekking and not often you find such guides like you (this is
really true, I had many guides that hardly spoke English or tried to finish as quickly as possible and were not enthusiastic about it at all but just looked at it as a job they have to do). But in general, I think you could try to combine the trekking with for example a village tour. You could make a whole day out of it – after the trekking bring them here for this great lunch your mother cooks and then in the afternoon show them around the village. Or let them even stay overnight. I mean these girls didn’t even know the name of the village they started the trekking and when I told them that it’s the only Christian community they were very surprised. So yes I think you should try to extend your trekking to a full day or two day program. He said ‘sometimes I tell the guest about our village and I show them around after the trekking, but for these two French I knew that they had a next trip planned in the afternoon, the driver told me, so I didn’t’. ‘Yeah that’s right, but you could already advertise trekking & village tour or trekking & homestay so they know about it in advance’.

I was wondering if he really normally did all the things I told him now or if he just didn’t want to admit that there is room for improvement so I was not sure if that was really helpful now and I felt a bit bad because I really wanted to give some inputs that are useful. I could understand both, as I have only seen one trekking of course I cannot know how it is at other days and I can only give recommendations based on what I’ve seen. Also as Balinese don’t like to lose their face, this might be the way of how they receive feedback. The day after, actually I realized that it was useful.

We were eating quietly for a while. Then a motorbike stopped outside and Sara called Peter. When he came back inside he came back with a little parcel and a big smile. He said ‘I’m sorry, this is my watch, I ordered it from Java a long time ago, I have to open it first’. I could see the excitement in his face, I know this feeling when getting a parcel, even as an adult I always feel like a child at Christmas so I said ‘no worries at all, open it’. He tried but it was not so easy so he said ‘I eat first’ and sat back down to eat. When he finished he said ‘ok I’m sorry I have to open it now, you go on with eating’. I said ‘no problem at all, go for it’. He opened the watch, it was a Casio watch as I could see from the box, and said ‘oh I thought it was bigger’ to himself. He put it around his wrist and showed it to me ‘what do you think?’ I said ‘it’s a great watch. Looks really good. Is it Casio?’ ‘Yes, with guarantee. I like to have something original, even if it’s more expensive.’ He said very proudly. I said ‘yes, but it also lasts longer and you have guarantee so it’s worth the money.’ He said ‘it’s a smaller one, I don’t like it if it’s too big’. I said ‘yeah the size is perfect’ and thought it was funny he mentioned the size as at first he seemed a bit disappointed that it was smaller than expected, maybe he’s convincing himself that it’s good enough.

After lunch he asked me ‘when do you leave on Monday?’ I said ‘I don’t know yet. I have my bike so I’m flexible.’ He said ‘if I have a trekking I would like you to join again before you leave’. I said ‘yes sure, that would be great, I can leave after lunch.’

Afterwards I interviewed Peter (see interview transcription) and then we agreed to have a break until 4pm when he’ll take me to the brown sugar process. I went to my room to do some writing work and shortly before 4pm Peter knocked on my door and said ‘it’s better we start early.’ So I grabbed my bag and we left by motorbike.

First we drove to a place where they had coconuts processing. The house looked very poor and basic, they had no tiles just dirt ground and the houses were small with no decoration and grey concrete walls. Around the house there was quite a large area and many coconuts lying around. Peter walked to the house and spoke to the people in front of the house in Balinese. Based on some words like ‘scriptie, swiss, s-dua’ I guessed that he explained to them who I am. When he finished one young woman, I guessed about my age, pregnant, came with us and we walked to the area where the coconuts were lying.
Peter explained to me ‘they get the coconuts from the village and the area around. One delivery is like 10’000 coconuts’ I was already amazed by that fact. Then first they grade them. The big ones are Grade A, they are sold to Java, the smaller ones Grade B and C they are processed because they cannot be sold. So they are opened and the meat is taken out to make milk.’ ‘Oil’ corrected the pregnant woman. ‘Ah yeah sorry, oil. I had the right word in my mind but the wrong came out of my mouth’ he laughed. ‘And how do they open the coconut?’ I asked. ‘You want to see?’ I said ‘yes ok’. He called one worker who was cleaning a lorry that was in the middle of the area. He said ‘that’s my uncle. I told you, all family here’.

His uncle went to a little room and came back with a metal tool, about one meter long stick with a diameter of about 5 cm. he first drilled with it a hole in the ground and then fixed the metal bar in the ground. The top was flat and sharp, I’ve seen this before in Rumah Desa where the tourists were asked to open the coconut. He did exactly the same, Peter watched the clock, and when it was open he said ‘30 seconds’. I was impressed. I asked ‘so how long does it take them to open these 10’000 coconuts?’ Peter said one worker does about 600 in one day. If he’s strong and fast also 1000 or more.

Then he said ‘when a group is coming we make an appointment with them here and everything is prepared to show them’. They already finished working for today, so that’s why nothing is happening. They start early in the morning and work until 2 or 3.

We walked across the area to the other end. There, there was a fire and on top a platform of 2x2m with coconut meat roasting, Peter said this is sold to a factory that will make coconut oil out of it. I’ve never seen that before even though I’ve seen many coconut processes, it was very interesting. Peter asked ‘do you have any more questions?’ I couldn’t think of any so I said ‘no’. He said ‘normally her husband is doing the tour, he knows more than me’. ‘Well you did great’ I said. ‘Thank you’ he replied.

In the beginning I thought there is nothing to see in Blimbingsari apart from the church, but this coconut process place could be translated into an activity for tourists, not just watching but also helping in the process, similar like in Rumah Desa.

We thanked the family for the tour and left. Next place we went was the brown sugar process. The house looked also very poor, similar to the one before but with no big area around, just a smaller yard. There was nobody outside. When we entered the gate two children came. Their clothes were dirty and they looked quite filthy. This looks like a poor family. Peter spoke to them in Balinese and then said to me ‘I’m sorry, there is no process today, their father is ill so he’s not working today’. ‘No problem’ I replied. So we left again. Even though I have not seen the process I think this might be another activity for the tourists to see and do and the family might be happy about some extra income from the tourists.

We drove back home and I continued with my report and then had a shower and left at 5.30pm to go to the orphanage for the German night I was invited. When I left the house Kim was sitting outside and asked ‘where you go?’ I said ‘orphanage’, he nodded. I was wondering whether they remembered that I’ll go to the German night, as I told Peter the day before.

When I arrived at the orphanage the volunteers were busy preparing the hall. The hall was decorated with colorful balloons and in the middle there was a table with many presents and a big poster in the middle ‘Happy Birthday Tata’. I remembered that they told me that it was also the birthday of the daughter of the orphan managers. There was another poster between the balloons say ‘welcome to the German Night’. On the wall they put some pictures of themselves in Germany, with family and they as kids. They also drew some typical German things that don’t exist here and put them on the wall. There was a mini bread, cheese, snow, brezel and a
snowman. One volunteer was standing in front of the pictures with some kids and told them ‘this is snow’ and pointed at a picture with snow. ‘Have you seen that before?’ The kid pointed at a different picture with one volunteer doing horseback riding - ‘horse’ he said.

I talked to one volunteer and asked ‘so what is going on tonight?’ she told me ‘we will first sing a song in German, then we will pray the ‘Vater unser’ in German, as here they always pray before dinner in Bahasa. Then we will have dinner, we helped in the kitchen and fried some chicken and made some chips and Nutella breads. And then there will be the price giving from yesterday and also we prepared a little sketch, some German songs and I think they also prepared something for us. And then there is also Tata’s birthday.’

The children started coming to the hall and some recognized me from yesterday welcoming me with ‘hello Manuela’, others didn’t recognize me or I haven’t seen yesterday so they asked ‘hello what’s your name? Where are you from?’ Nena came and she said hello to me and ‘thank you so much for coming’ I replied ‘well thank you so much for inviting me’. Then Nala the manager of the orphanage came and introduced herself and told me as well ‘thanks so much for joining us tonight’ I repeated my thanks and was wondering why they thanked me as I’m the one invited, maybe just politeness or for them I’m kind of a special guest as it was often the case as having a western among them is kind of a status symbol.

At around 6:30pm all kids were there and Tata, Nala’s daughter came. She turned five today and was dressed up in a glittery skirt, red lacquer shoes with small heels and a nice t-shirt, a pearl necklace and a pink crown of paper with the writing ‘birthday girl’. She looked like a little princess and got the attention of all the kids.

Nala got up to say something in Bahasa to all the kids. Then she said in English ‘first of all I’m sorry, as I have to change the program as we discussed this morning we first wanted to do the German night and then the birthday, but as Tata’s father has to go to a meeting at the school at 7pm we will do the birthday first, then have dinner and then do the German night’. The Germans nodded and started talking to each other how to change the order of what they’ve planned. They didn’t seem to be much annoyed, I asked them ‘you must be used to them changing your plans all the time?’ they laughed ‘yes, this is also an experience’.

So the celebration started with the father bringing two birthday cakes and putting them on the table with the gifts with candles lit. Then they called some more kids to join Tata who was standing in front of the table with her mother. They lined up and everybody was singing Happy Birthday for Tata. Then we sang Happy Birthday again for the next child, we sang about 10 times Happy Birthday for all the children and one volunteer lined up in front. It was impossible that they all had their birthday today so I asked anna ‘do they celebrate for the whole month?’. She said ‘yes, or sometimes also for the whole quarter, we don’t know exactly’ and laughed.

After the singing Tata was given a big knife and with the help of her parents she cut the cake. However, the cake did not get distributed yet. While singing some women set up a buffet with food in the back of the hall. So when the birthday ceremony was over all children sat down and they prayed in Bahasa together. Afterwards it was dinner time, before I came I was not sure if German night included food or not and how long it will last, so apparently it did include food and I was invited by Nena to ‘please get some food’. I went to the buffet with the Germans and got some rice, a fried chicken, some potato chips and ketchup, a Nutella sandwich and some vegetables and tempe.

I was sitting together with the Germans at one table and I saw that they didn’t take any chicken or Nutella bread and left it to the children. I felt bad but then they asked me to take one and they asked how it tasted. So apparently, I was guest and allowed to take chicken. It was very tasty.

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When I finished one of the Germans said ‘you know, you can go and take more’ I said ‘yes yes thank you, slowly slowly’. I was not sure whether I’ll get dinner as well at home as we didn’t agree on anything so just in case I didn’t eat until I was completely full so that I could eat a little bit more at home but would not be starving if there is no more food.

After dinner some of the children and volunteers disappeared ‘dish washing duties’ they explained. I was playing with the remaining kids until everybody was back and they played some German songs in the background. Then Nena got up and said ‘so all children are back now, so we would like to start the German night now’. The volunteers got up, stood next to Nena and said ‘so first we would like to sing a German song’ and they started singing a biblical song in German. When they finished everybody was clapping. ‘Next we would like to pray the ‘vater unser’ in German and you can just follow silently in Bahasa’. Nena translated what Anna said to the children and the praying started.

‘Next we have prepared a little fairytale ‘Rotkäppchen’. It’s a fairy tale that all children in Germany know and we would like to share it with you. To make sure that you understand what it is about, I would like you Nena to read the fairytale in Bahasa to the children. Afterwards we will play a little sketch.’ Nena started reading the story that Anna gave her on a piece of paper, all children were listening quietly. In the meantime the volunteers disappeared ‘backstage’ and got ready for their sketch.

When the story was finished, two volunteers came back with a big piece of cloth holding in their hand like a curtain. The other volunteers were behind and they played the sketch behind the cloth so that one could only see them up to breast height. It was just a short sketch of about 10 minutes but very funny and all children were laughing especially when the wolf was eating the grandmother and when the wolf in the end got chased away. I found it also very funny especially also how they dressed up with obviously not much material at hand, they were very creative and seemed to have fun playing. While playing Anna who was holding the cloth was reading the story in English and always when finished one part, the others played what she read. It’s a nice way to get the kids used to the English language I thought.

After the play Nala got back on ‘stage’ and said ‘now we would like to inaugurate the room that you have renovated officially.’ Everybody got up and walked in front of the room which was locked. Nala was in front and said ‘first we will pray’. They all started praying together in Bahasa. Then one boy was called in front and given the key. I don’t know why this boy got the honor of opening the door. Once the door was open everybody ran inside with excitement and had a look around. After about 5 minutes the kids were told to go back to the hall and when the room emptied I also had a look inside.

The walls were freshly painted in green with one side having grass decoration painted in darker green. There was one shelf in the middle of the room filled with games and some bags hanging on the wall (the ones I saw them filling the day before) with some goodies that they gathered in Germany. On the floor there was a carpet and in the back a little table with small chairs. The room looked very nice and seems to be a play room for the kids. When I got back out I said to two volunteers ‘great work you did here’. They were happy to hear the compliment and seemed to be very proud of their work. They also took some pictures of the finished room with the children inside. It must be a nice feeling for them to leave ‘something behind’ when they leave.

After the inauguration we walked back to the hall. On the way I met Paul who must have arrived during the inauguration. He came to me and said ‘hi Manuela, you ok?’ I said ‘yes I’m great. It’s really fun here’ and he asked ‘what about your dinner? You get something here’. I said ‘yes yes. You didn’t wait for me, did you?’ ‘No no’. I wasn’t sure whether to believe or not. ‘It’s ok, you enjoy yourself’ he said. I sat back down in the hall and he sat behind me on the same table. I felt a bit
observed, in general, in these villages I always had the feeling that I was watched with everything I did and in the end everybody knew everything. It was kind of an uncomfortable feeling.

By now some boys sat behind the Gamelan and 5 girls, about 12 to 15 years old lined up next to the table. Nena announced that there will be a performance and the Gamelan started to play. I was really amazed how they could make a nice melody, because I heard them practice several times, also in the beginning of the evening when I came here and it was all chaotic and nothing together. Hearing them now performing together and the girls dancing to the music was really surprising.

The girls were wearing sarongs, they looked like very simple sarongs and not the nice expensive ones that they were wearing at the Rejang dance, and all the same red t shirt from the school. The choreography was pretty synchronic and it was a diverse dance to look at, and it was great to see these girls performing, as in the Rejang dance, it makes it more special when you know these girls.

*These girls could teach tourists an easy dance and they could perform in the evening and eat there before performing*

After the dance Nena announced that it is now time for the price giving from the Germans. So the 7 volunteers lined up in front and they all had a blue bag in their hands, the ones they prepared one day ago when I first went there. They called every group separately and handed them over the bag telling them to share what is inside. When every group got their bag they announced the winner and this group was asked to go in front again and they all received a little handmade paper medal and extra applause. In the end, Nena explained the kids to line up, in two rows (one for boys and one for girls) according to height (the smallest in front). Then two volunteers gave every child two pens and a small pack of Haribo. This was the gift for everyone, also for those who didn’t participate in the games.

After the price giving another dance was announced. This time it was the younger girls between 5 and 10 years, 6 of them. They were wearing short skirts and the red shirt and were performing an easy choreography to the song ‘beautiful’ from one direction. It was a nice switch from the traditional dance and made the whole thing a bit more ‘real’ as it shows that these kids indeed also listen and enjoy western music but also the traditional songs.

After this dance the Germans were asked if they had any other performance. They said no and so there was a third dance group. This time the oldest girls, around 13 to 17 years, 7 of them. They wore brown skirts that were knee long and the red shirt. They made a choreography to a modern Indonesian song. Also this added to the diversity and made it a very nice mix.

In the end there was one more traditional performance, the Kecak, which is kind of a spoken-singing. 12 girls (the first and last group) and one boy sat on the floor in a circle. The boy had an instrument, like a mix of a gong and a drum and gave the basic rhythm. The girls were making ‘music’ with their voices. One girl got up and in the middle of the circle and started dancing. Then she went out and got one of the volunteers into the circle to dance with her. The volunteer was a bit overran and did not really know what to do. She looked pretty uncomfortable. After about one minute she was released, the girl sat back down and the next girl got up and got the next volunteer. The other volunteers looked a bit more relaxed and seemed to enjoy it more. Also I was picked in the end and I was actually looking forward to it, because I really like to dance and am not really ashamed of looking stupid no matter what. They also got Paul who made a few shy movements but was laughing a lot, he also seemed to enjoy it and the next day whenever he said that I was dancing at the orphanage I emphasized that he was dancing as well and everybody, including himself, was laughing.
After the Kecak Nena announced the end of the evening. She thanked the girls for their performance and said ‘it should be noted that they did all that without a teacher and by themselves in their free time’. This is really impressive! The German volunteers were thanked for their engagement and every one of them got a little diploma. The head said ‘I don’t have much for you, but this is a small gift from us to you, please never forget us. God bless you’. Now I could feel that the Germans got a bit sad to leave and they took a lot of pictures with the kids and said good bye to everyone.

Also the cake was distributed now and we got a non-alcoholic lychee-watermelon mocktail. I ate my piece of cake that a small boy gave to me who had some icing in his face. I already wanted to point out to him that he should clean himself, but then I realized that this was on purpose: the kids have started an ‘icing war’, making sure that everybody gets some icing in their face. Also the volunteers and I were included, even though not many children dared to put icing in my face, and I was one of the last ones who got some icing. I actually liked it as it was fun and showed me that I was part of the group as well. The kids had great fun and were running around, one with more icing then the other, also in their hair and sometimes on their clothes.

I talked to the Germans and one said ‘oh my god Sandy, you were the first in the Kecak circle, poor you. At least we could prepare mentally’. She said ‘yeah, I didn’t know what to do, I was taken by surprise.’ Another girl said ‘something like this you could never do back home, people are far too shy for this’. I agree.

At around 9pm the party was over and the kids had to go to shower and to bed. I said good bye to the Germans and the kids and Nena and the head and then left together with Paul who walked me home. At home Sara came outside and when she saw me she laughed. I pointed at my face and said ‘how do you like my new make up?’ and laughed. She touched my arm and laughed and said ‘oh Manuela’. I must be kind of entertaining to them and it was fun seeing them laugh because of me, I thought maybe some people would take it badly, but I actually enjoy ‘entertaining them’.

I walked inside and Sara said ‘please dinner’ and pointed to the table where there was dinner waiting for me and I was happy that I didn’t eat a lot in the orphanage, although after all the cake and drinks I was pretty full. I ate a little bit to be polite, and Paul was sitting next to me watching and give me company. When I finished, and I was pretty tired, I said ‘ok, I need to go and clean myself.’ Paul said ‘yes yes, do that. See you tomorrow’.

*** Day 4 in Blimbingsari, 2.8.15 ***

I started writing in my bed at 6:30 this morning thinking that I’ll have breakfast at 8am and then go to church at 9am, so I didn’t want to get out of bed before 7:50. However, at 7:30 Sara knocked on my door. I got up and opened and she said: ‘breakfast now, church 8’. I was a bit confused as I was told the church is at 9, but not really surprised, as I’m used to have changing plans all the time. So actually I gave up making any plans and just see spontaneously every day what is going to happen (tourists who decide for a holiday like this have to be very flexible, uncomplicated and should not be disappointed if things don’t work out as planned, as they never will). She also had a long skirt in her hands ‘you’ she said. I assumed this is what I need to wear. However, I told them already several times that I brought my own.

So I got my stuff out of the scooter and when I sat at the breakfast table I said to Sara: ‘look that’s what I have’ and showed her my pieces. She held the kebaja in front of me and asked ‘match?’ well I have to admit it’s a bit big but yes it fits. So I showed her a picture on my phone of me
wearing the dress to show her that I will wear this. She looked at the picture and I said ‘me’. ‘You?’ ‘Yes’. Then she made a gesture of wrapping a sarong around me and said ‘me no help’ I assumed she said she can’t help me so I said ‘no problem, I can do it myself’. She laughed and said ‘no problem’.

I ate the plate of Nasi Goreng and tea that was ready for me on the table. Sara came and pointed at the clock, ‘church…. [she was counting in her head and pointing at the full hour]’ I asked ‘8?’ ‘Yes, 8’ she repeated. I started eating and was wondering if it was really at 8, as now it was 7:50, I was still eating and Sara and Kim were not wearing any traditional clothes yet. I started thinking if maybe I misunderstood the part with the traditional clothes, but what they were wearing didn’t look church-like at all and I remember the Germans telling me that they always go to church ‘dressed up’. So I decided that there must be confusion with time. As I didn’t really know when we’ll leave I finished breakfast quickly but without rushing. I think if this situation had been earlier in my travel years, I would have rushed and tried to get ready within 10 minutes or trying to find out the correct time, but now I stayed calm and was sure that nothing will happen at 8.

So five minutes before 8 I went back to my room and started getting ready slowly. I didn’t want to get ready too quickly, as in case we only leave at 9 I didn’t want to sit around in these uncomfortable clothes for an extra hour. So I left my door open and started dressing up when Sara and Kim disappeared in their rooms and I assumed that they will change now. Just when I finished shortly after 8:30am, Sara knocked on my door again – perfect timing, I was proud of myself how well I managed the time in this unclear situation and without feeling uncomfortable.

Sara was dressed up in Balinese clothes at well, put extra makeup on and made an artistic work out of her hair. She looked very beautiful and ready for church. She smiled when she saw me and said ‘oh Balinese – chantig’. I walked outside with her where her husband and Paul were waiting, also in traditional Balinese dress. I couldn’t see Peter anywhere this morning so I assumed that he was trekking. Both men smiled when they saw me, the Balinese really love when they see westerners dressed up in their traditional clothes.

Paul shook my hand and said ‘beautiful – Balinese’ and started walking. I followed him and we walked together to the church. He said ‘cold for me’ and I said ‘for me as well’ as it was really a bit fresh (well I got used to the warm temperatures and my new definition of fresh was much different from what would be fresh in Europe). He asked ‘cold now in Swiss?’ I said ‘no actually very hot, 38 degrees – 3 – 8.’ I was not sure if he got the numbers right, as there was no surprising reaction as usually. He asked ‘how long hot?’ I said ‘38 only for a week. Not normal. But summer is 3 months, then it’s around 25 – 30 degrees’ ‘yea yea’ he answered, I doubted if he understood what I said.

We arrived at the church and entered from the side. Women were playing the Gamelan, they were all dressed in the same green kebaja that must be the uniform of the women’s gamelan group I thought. At the entrance of the church there were a man and a woman distributing a program and shaking everybody’s hand. We entered the church which was about half full. Paul directed me to the middle block and told me to sit down in the second front row at the edge next to him. I looked around, I saw one other western lady, old lady with grey hair, dressed in a skirt and blouse but not the traditional sarong and kebaya. She had a flute with her and notes. She must be Vera, the Australian lady that Arianna was talking about yesterday.

Paul gave me a booklet and said ‘for you. Description about church and history of Blimbingsari in the back’. I thanked and was flicking through it. The gamelan was playing and the church started filling. Everybody was wearing traditional clothes. I saw Til, the man who I met when I arrived and helped me with the phone call. He saw me as well and was waving and smiling, I waved and smiled back, it was nice to see a face I’ve seen before and be recognized. Then my hosts came
in and sat down in the block next to us, they were also smiling and greeting me. I was wondering if there was a special seating order. Just before 9 the German volunteers came, I waved at them and they sat down next to me. They were dressed nicely, in western style. I didn’t have the chance to start talking to them as the service started right after they sat down.

By now the church was nearly full, only a few seats were empty and the front row. The gamelan started a new melody and from the house in the back of the church a row of people started walking. ‘Procession’ Paul whispered. I read in the booklet that this is called ‘peed’ and is a traditional Balinese ceremony which is needed before worshipping. It is started with lightening a candle, a cross and a bible that is sheltered by umbrellas which shows majesty. It was good to have this booklet so I did understand a bit better what was going on. The people taking part of the peed were all of older age and mixed men and women. They all wore a white kebaya or shirt and a similar brown sarong. Additionally they had a green band around their neck and a wooden cross necklace. They must be the church committee or something. The first and the last person had a typical Balinese green umbrella and in the middle there was the priest. She was female and rather young, I assumed between 30 and 40 (I still have a hard time estimating ages, especially of Asian people), two facts that surprised me (in Switzerland we don’t have many female priests and so far I observed the gender role more strict in Bali than Switzerland, and also for me a typical priest is old).

They were standing in a row facing the altar and singing and praying for a short time. I saw an Indonesian person taking pictures from outside the church and I asked Paul if I’m allowed to take pictures. ‘Yes sure’ he said. Then the umbrellas were put in their place next to the altar and the people sat down, only the priest went behind the standing desk with microphone to talk. I also observed that there was a security camera in the church, it’s quite modern here. The other people of the committee sat down in the front row. So probably that’s why nobody else sat down there.

The service started and Paul gave me instructions when to stand up, sit down, pray, sing…the German next to me was giggling as it was kind of obvious what to do but I appreciated his effort, as he tried to make me feel part. He also pointed to the sections in the booklet where we had to sing or pray and I tried to follow in a very low voice the Balinese words which was pretty hard to read in a foreign language. One time he also handed me over a bible which was bilingual and showed me the section the priest was reading so I could follow in English.

In the first five minutes the priest gave an order and everybody stood up and started shaking hands with the people around them saying ‘happy Sunday’. I thought this was kind of nice and funny.

Even though I’m protestant, I’m not a believer and I never go to church unless I ‘have to’ for wedding or cremation. I’m already playing with the thought of exiting the church so my mindset towards Christianity is rather negative. Still, even as leisure tourist and not researcher I would have visited this service out of curiosity. I found it was interesting to observe, however, I still didn’t like the singing and praying. Not just because I have a negative attitude towards the bible which I developed since the first religion class but also because I’m a really bad singer. I was thinking about the Hindu ceremonies in the temple and thought, I liked that one much better.

After about 20 minutes I started to get bored, by now the priest was telling a story, already for about 5 minutes and I didn’t understand a word apart from ‘Walt Disney’, ‘dollar’ and ‘rupiah’. I wished I had understood more as this seems to be a modern way of speech. I asked Paul after the church what she was talking about but he was not able to translate into English. The only thing he could tell me (with the help of Peter’s translation) that it was a synonym. I think they meant metaphor, but I don’t know for what.
Also the Germans next to me looked a bit bored. I looked around and observed the people. Many brought their own bible. There were different ages from children, teenagers, their parents, and elderly represented though the elderly were the largest group. The older women had very complicated hair designs while the teenagers often had their hair simply put together or open.

When the story finished, the Australian lady was playing on her flute. A welcoming change for me, my attention was back. After that and another short prayer, the block next to us got up, the Australian lady joined this block and one woman from the church committee stood in front of the block. Paul said ‘old people’. They started singing, the committee lady was giving the directions. Paul me ‘have you taken a picture already?’ I said no but did so immediately, I didn’t want to be disturbing, but as he told me to take one I felt it was ok.

After the old choir finished, their singing was good (for my anti-musical ears at least) and loud, there was another prayer and then the teenagers, who sat in a different block got up and went to the stage in front. They were about 15 and dressed in more modern sarongs. They formed two lines, the girls in front and the boys at the back and next to them there were two e-guitar players and one drummer. They were singing more modern Balinese songs with modern music accompanying them. It was nice listening to them. They seemed to be not that comfortable, either they were shy or nervous or didn’t really like doing this, I couldn’t tell but like the girls at the rejang dance it looked like they didn’t enjoy it (which might be a wrong assumption as maybe they are just nervous and that’s why not smiling). At the 3rd song two of the boys walked through the audience with baskets, Paul said ‘special collection’. I realized that I forgot my purse at home and was ashamed that I could donate anything as everybody else seemed to give something – I must have looked like the greedy westerner that can’t even give 1000 rupiah for the teenager group.

After the teenage performance there were more prayers and singing together directed by the priest and then two teenage girls went around with collection baskets again. People started standing up and going in front to put donations in the wooden box, I guess the official collections. Paul told me in the beginning that donation is 2000Rp. However as I didn’t have anything with me I just didn’t stand up and was happy that the Germans did the same. One of the Germans said ‘3 times collection, that’s a bit much’.

After everybody went back to their seat the church committee got up again and took the donation boxes in their hands lining up in front of the altar. Also the teenagers who were collecting joined the row and together they did some praying before putting the collections on the altar. Thereafter the committee people left first and then the rest of the church started to stand up and leaving. ‘Finish’ Paul said. The whole service took 90 minutes, it was 10:30 now.

We got up and started slowly walking outside. On the way out, I met Til and he said ‘hello Manuela’. I was surprised that he remembered my name. I said ‘hello Til (and was proud to remember his name) how are you?’ ‘Good thank you, this is my son’ he said and pointed at a small child walking in front of him. ‘Very cute’ I said.

When we stepped through the gate of the church I saw two western tourists in front of the church with an Indonesian guide taking pictures of the church and the people coming out. One of the Germans next to me said in a slightly annoyed voice ‘da stehen sie wieder die Touris und schiessen Fotos’ [here they are again, the tourists taking pictures]. It’s interesting how the volunteers distinguish themselves from the tourists and see this as a negative thing.

When going down the stairs, the committee was lined up again and we shook hands of everybody when passing by saying ‘happy Sunday’. Sean was standing there as well and shook my hand particularly long saying ‘hello Manuela, nice to see you at the church, I hope you enjoyed it’. He seemed to be proud of knowing me. One German said ‘there are many hands to shake’.

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On the way out one German asked me ‘and how did you like it?’ I said ‘it was interesting but after 20 minutes I got bored’. The German replied ‘yeah, if at least we would understand a little bit’. I guess they felt similarly.

I said bye to the Germans in front of the church, they also shook my hand, which was surprising as I would have rather hugged them, but I reminded myself these are Germans not Balinese and I don’t really know them well. Paul said ‘go back?’ I agreed and we started walking back. I wanted to ask him some questions about the church, but after he couldn’t answer the first one (Disney) I didn’t ask any more as I didn’t want him to be ashamed of not speaking well enough English. He asked me ‘what will you do today?’ I said I don’t know yet so he said ‘I’ll ask Peter’.

When we arrived at the homestay Peter was sitting in front of the house. I was surprised, as I didn’t see him at the church I assumed that he’d be trekking. So I asked ‘no trekking today?’ ‘No’ he said. The two men were discussing and then Peter asked me ‘so what else would you like to know or do?’ I asked ‘what else is there to see?’ they were thinking but didn’t say anything. So I said ‘maybe I can interview Sean today?’ Peter said ‘he’s going to Denpasar because of family, so maybe tomorrow’. ‘Ok, then maybe I can talk to the Australian lady?’ Peter replied ‘yeah ok maybe after lunch’. I agreed. Then they said ‘there is also the translation of the story’. Ah so this is the brochure for I got, I was thinking. ‘Yeah I can do that as well today’ I replied. ‘I go and change now’. Paul said he’ll go home and said bye. I left to my room and changed.

Afterwards I brought the charger of my camera to Peter. He thanked me and said ‘your lunch is ready now if you like?’ It was 11am and I was not that hungry yet, but as I assumed that it’s better to say yes when offered food I said ‘yes sure’. ‘Perfect timing!’ Peter said ‘just wait a minute’ as the table was not set up yet. I went back to my room for a while and 5 minutes later Sara cam ‘magu’ she said. I followed her and she explained to me the food. There were some kind of snow peas she pointed at them and said ‘traditional Bali’ and smiled. There was also a deep-fried omelet and (I think) beef and rice. I started filling my plate and thought how lucky I am to always get so delicious and diverse food, so much nicer than what you get in the tourist warungs. Sara came back and looked at my plate, she signaled me to take more and made a sign of muscles with her arms… I said ‘ok ok I take more to get stronger’ she nodded and laughed and said ‘oh Manuel’. I think she has fun with me and also I think that our way of communication was kind of funny.

While eating Peter came with the camera and the charger and said ‘sorry to interrupt you…but my camera is too old…I think it doesn’t work’. I looked at it and said ‘no problem at all…yeah, my old camera had a different charger’. He said ‘maybe I find it in a shop…or I just buy a new camera.’ I said ‘when I come back to Bali I can bring you my old charger’, he smiled and said ‘when??’ and then started laughing. I said ‘I don’t know yet’ and laughed as well. He said ‘just kidding, just kidding, enjoy your meal’ and left again.

After I finished she came back and brought bananas and said ‘banana’. And then ‘in Balinese piu; in Indonesian pisang…and your?’ I said in German Banane. She repeated ‘banana – piu – pisang – Banane’ and then I repeated the same. She was happy and left laughing and said ‘apagus – good’.

When I finished my lunch I went back into my room to do some writing work. Peter came by and asked if it’s ok if we leave at 1pm to see Vera. I agreed and he went away. At 1pm he came back and asked if I’m ready, I was and so we went. We went by scooter and I was wondering where Vera was staying. We stopped in front of one very big house that looked modern and quite posh, probably the best and biggest house I’ve seen in the village.
In front of the house there was a swimming pool, about 10x5m and a water slide. Some people were in the water and it looked like it was open to the public, as there was a sign in Bahasa with opening times and prices. We walked to the entrance and a woman welcomed us and introduced herself as Tara. She asked me ‘Indonesian?’ I said no sorry only English’. Where are you from, Tara asked. ‘Switzerland’. ‘Ah so sie sprechen Deutsch’, I was surprised that somebody in this village spoke German! I said ‘ja genau’. Peter said ‘she would like to talk to Vera and Tara replied ‘ah yeah, she’s in her room, come with me’. She guided us inside the house ‘please sit down’ and pointed at some chairs and sofas and at the same time called for Vera. Vera opened one of the doors upstairs and came down.

The house inside looked as nice as outside and had furniture that looked relatively expensive. Even in Switzerland this would be one of the better houses. Vera came downstairs and shook my hand ‘hi I’m Vera. I said ‘hi I’m Manuela’ and she also introduced herself to Peter and then sat down next to me. We started talking:

V: so you are here on holiday?

M: no actually I’m writing my master thesis about community-based and creative tourism in villages in Bali.

V: oh that sounds interesting, but also very challenging.

M: yes indeed, so I’m going around Bali and visit different villages and talk to people and see what there is and what there could be in terms of tourism.

V: great, and where have you been so far?

M: In Baru, Marga; in Kemenuh, Gyanyar, in Penglipuran in Bangli, in Jasri in Karangasem and now her in Blimbingsari. And on the way here I stopped in Lovina to give myself a break and because it was a long journey. I’m travelling by motorbike – I looked at Peter and said – he thinks I’m crazy doing all this way by bike – Peter laughed and said – yeah you’re doing a big round.

V: and how long are you in Blimbingsari?

M: I arrived on Thursday and will leave tomorrow, so about 5 days.

Tara came and asked ‘Manuela möchtest du etwas trinken? Tee oder Kaffee? Peter would you like some coffee?

M: ja gerne, Tee. And Peter: yes please

Tara came and brought the drinks.

M: dankeschön. Wie kommst das du Deutsch sprichst?


M: oh wow, ich verstehe alles!

Tara left and we continued.

M: so what brought you to Blimbingsari?

Vera: I passed by here a couple of times and when my husband died I told myself a need a focus. So I came here, the first year for 3 months, then for 2 months, and now for one months. This is
the 7th time that I come for longer. I’m doing a lot of programs here like I teach English and I teach the teachers. So the teaching standards have improved since I’ve came here...

M: oh I can imagine!

V: they’re good guys, they absorb everything I tell them. Then I set up a library in the school, imagine they didn’t have a library. This year also I identified the poorest people of the village and we are building a pig farm for them and we’ll supply them with pigs. There has been a lot of progress in the village, but still there is a lot of poverty.

M: but then many houses look really nice...

V: well the façade does, they like to show off like everybody and make a good impression like back home, but then when you enter the house, they actually deteriorate…have you been in a house?

M: just in the homestay where I’m staying...

V: and I guess this is one of the better houses

M: yes it’s a nice house. And how do you finance your programs? Do you do some fundraising in Australia?

V: no people just give me the money in Australia, it’s really easy.

M: oh that’s great.

V: so yes then I swim every morning, this is the only exercise I do here, normally at home I walk for an hour every morning...

M: well I guess here it’s not so nice to walk with all these dogs on the street...

V: for me it’s more the motorbikes…cause when I walk on the street everyone stops and asks if they can bring me somewhere...

M: yeah would be nice to walk in the forest…Peter actually is a guide…he can show you around…and if you’re interested in birds, he knows everything about birds!

Peter look a new customer! Peter laughed and said ‘yes I know a lot about birds!’

Tara comes back and brings me a book and a pen, when you finish, can you please write your name and maybe email address or something into the book? But only when you finish!

M: yes sure!

Tara sits down with us, I ask Vera:

M: So how do you experience tourism here?

V: well there are actually quite some domestic tourists from Java coming looking at the village, but then only a flock of international visitors, it’s not many.

M: and most of them don’t stay overnight do they?

V: no not really…they just look at the village, they don’t see behind the façade…I mean there are some things to be seen, there is the orphanage and the school that are quite interesting, then there is an old couple without teeth, they make brooms, then there is a painter…actually he sells
his paintings in Denpasar and don’t gets much money for it...so he’s living in a room in the church premises...

M: well they could build on that and make something out of it...

V: yes definitely, and cut out the middle man...would be better for him...there is also sugar process and coconut process, many people have pigs and cows, there are chicken farms...one lady making traditional clothes...so there are things to do...what you need is a pamphlet! You need a pamphlet to tell people what there is to do and with the homestays...and also the phone numbers, so they can contact you directly and cut off the middle men...

Tara: actually now they have a new tourism committee, Peter is also part of the tourism committee, he’s a guide.

V: so Peter, you should make a pamphlet in your committee! So Manuela, how was tourism in the other villages which you have visited?

M: well very different...it depended on the village...for example in Baru the first place I went, there they built like a traditional housing complex just for tourists behind the house where the locals lived! And then most tourists just came for a cooking class or a rice field trekking and then left again. They also had homestays, but not many people stayed overnight.

V: and were they shown the locals house?

M: yes when they arrived they were shown through the locals’ house before going to the tourist complex. And then there they did all their activities and after a couple of hours left again. So it was good, but there was not much interaction...but then in the next village in Kemenuh, it was very different...there I lived in the family, they had a big complex and three houses were for tourists, but then we shared a kitchen, we ate together...and they didn’t have any activities, they just let us participate in what they did...so when they went shopping, they took us to the market or to the shops to buy the decoration for the Penjor...then they had a gamelan at home so there was a lot of practice and also dancing...they also had a workshop for wood carver and a shop where they sold the carvings...

V: oh that’s perfect!

I saw how Peter, who until now was just playing with his phone and seemed not to follow the conversation, got interested and was listening and looking at me when I was talking.

M: yeah, I liked it a lot. It was much more like friendship basis and not the serving – guest relationship I don’t like that so much. Then I went to Penglipuran and it was very different. I also lived in the house of the family, but they didn’t really speak English and they didn’t really want to interact with me. So for example when I arrived they gave me some tea and said ‘you can take it to your room’. So I asked ‘can I also sit here with you?’ ok they said and when I finished the tea they said again ‘you can go to your room’ so I thought ok ok, I’ll go...

Peter was laughing and also Vera smiled.

V: yeah, you have to see for them westerners are up here...

M: yeah it’s very interesting to study this interaction...from both sides...and then I guess sometimes they are also told by these tourism boards and associations how to treat guests, like hotel standards...but for me this is not applicable in a homestay...

T: how much do they charge in Penglipuran?

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M: I don’t know I could stay for free…but I think more than in other villages…like 250-400’000…and when you enter you have to pay entrance fee, 30’000 to get in the village

T: oh that’s a good idea, we could do that here as well…we charge 50’000 because we are better! Aren’t we Manuela?

M: well different, I’d say nobody is better, but you are different! For them it’s easy to charge, because they only have one gate…

V: well here there are two that would be feasible…

T: actually there are many ways to enter the village…

V: yeah but not for the tourists…They wouldn’t find these other entrances…

Tara leaves again and Vera says: so yes, orphanage, school, coconut, sugar, painter, clothes, chicken farm…I just try to think what else there is…they do the fish pond, I guess this is sort of a business…and they start planting new trees, I forgot their name, trees that grow fast, like 3 years and then they can sell…so yes, here are some jobs, but the problem is there are not enough people…the young all go to the city

M: and do you think that is because there are not enough jobs or because they prefer the city?

V: well they have to leave for junior high school, and then also senior high school is in Negara and if they go to university they are already in the city…some come back but only when they’re older. So Manuela, please excuse me but I have to go…I want to talk to a woman who is only here now for a little while and I have a big bag of rice for her…and then at 3:30pm we do some English teaching and afterwards we have exercises for seniors in the village center…so if you wanna join and see, please do…

M: yes sure, that’s a good idea, I will do that! Thanks, it was great meeting you.

V: see you, I have to go now, thank you.

I wrote in the guestbook and then we left. When we were back home, I just wanted to go to my room and start writing down. I got much more valuable information than I could have imagined. This talk was very good. But then Peter asked: ‘so what do you think about Vera?’ and sat down outside. I thought it was rude to leave now, so I sat down with him and said ‘oh it was very interesting, she knows a lot’. Peter looked at me and started talking: actually I had a guest this morning, for bird watching…very early at 7am, but just bird watching, no trekking, but you know…the committee…it’s too slow and too complicated…I like to do straight business …that’s why I didn’t tell you when you came here in the morning with Paul.

I understood…how stupid was I! Because yesterday Peter told me that sometimes he does trekking without the committee because it’s more straightforward and better money…and I asked in front of the committee leader why he’s not trekking today…so of course he didn’t want him to know…

Peter: and when we finished I showed them the room in our house and I told them when they come next time for bird watching maybe they can stay here over night and we have good food and I told them about the village…and they were very interested….so I gave them my card – the wrong card – but they didn’t say anything, so the wrong card they will remember me – and they will come again they said.

Me: Great so you are becoming a marketing genius!
Peter: it's because of you, what you told me yesterday...

Me: I'm happy to hear that.

I really was, it looked like he's trying to implement immediately what I told him and it seemed to be useful. It was great to hear that my advice is feasible and relevant. Peter seemed to be in talking mood, so I didn't think about leaving anymore but about how to extend my memory capacity in my brain. Because I didn't want to take any notes while he was talking, because now he's talking very freely and I don't want to scare him again with notes and recording.

P: and in the house we were, Tara...they have experience with tourism...but they are not well with the committee...they have like a fight...I don't know exactly...but they are not well together....that's why I didn't speak so much over there...

That made sense to me...I noticed that he was quiet but I thought maybe we're talking too fast or he's just shy...I wouldn't have thought about conflicting interests even though I was already wondering why nobody suggested me to talk to Tara as she's talking good English and seems to have tourism experience...

P: I'm still new in the committee, but I'm young...the others are old...I'm fast...they are slow

Me: so is there someone who is responsible for the marketing?

P: That must be Sean but...yeah, it's slow...

Me: I think would be good if soon somebody young does it, because a lot of the marketing today is possible via websites and social media, these things that I showed you yesterday...and I think you understand better...

I wanted to make him understand that he would be the man for it!

P: yes you're right, this is the marketing of the future I think

Me: exactly! You're thinking ahead that's perfect! Because many villages, they just work with travel agents...but the disadvantage is you lose a lot of money, cause you pay commission...so it would be much better to connect with the tourists directly...through a website, a Facebook page, trip advisor everything...it doesn't cost to subscribe, it just needs time to do it...and the knowledge...

P: yes I want to learn step by step...but first I want to develop for myself and then for the village...one after the other...you understand? And the committee... it's from the government, but we don't get money from the government, we pay ourselves ...and many people just talking but not doing...I like to do and not talk...and I don't want to work for no money...like the government assigned Blimbingsari to be representative of Jembrana regency desa wisata...but we get no money for it...nobody want to do that...I also don't want to do that...

Me: yeah, development takes time...and you're just in the beginning...so it needs a lot of energy, and power and time and money...to get something started...one person from a village actually told me...he's doing a lot for the village, he's doing it in his free time and he doesn't get paid...he just does it because he likes it...so it's very selfless work...and he said, it needs a lot of power, time and also money and will to develop it...and there are not many people who have the ability and the will to do that...because they have to work for hardly any benefit...only later when the benefit is growing people become interested...so he actually tells other villages before they start building that they have to be aware of that...that there have to be some people who are willing and able to give time, power and money to develop...
P: so I tell you this because maybe you can give me a solution…

Me: well the thing is with the committees…on the one hand they are good...because you can join forces for example for marketing and to coordinate, to see that everybody gets the chance to get guests in their homestay...and if you work together for the marketing, that benefits everybody...but of course that means that everybody cooperates...it would be good then that also Tara joins. Because her expertise would be very helpful and it could help the rest of the village...but then she also has to be willing to cooperate and to share...we have a similar problem in Switzerland...people are too scared of competition so they don’t want to work together...but they don’t see that they would profit more if they worked together...they can still be competitors but in some things it’s wise to work together...

But then on the other hand a committee also has disadvantages...like you have a very big committee, like 16 people I think? But not so many tourists...and a committee always costs money...so I don’t know how it works here but for example in other villages, when you have a guest at your homestay you register at the committee and then you pay the committee a percentage...so the bigger the committee the more money they need for their administration...so if there is too much bureaucracy the money just goes to the committee instead of to the villagers...so there has to be a balance with that committee...it’s good to have one but it should be not too big...

P: the driver who brings the guests asks me if I want a second contact but I don’t want because I have no more capacity and there is no other English speaking guide here...I asked maybe at the same day but in the afternoon, but not many want afternoon...just morning...I was thinking...maybe I can train my friends, other guides...

Me: yes I think that would be a good idea, and you are a good guide so you can teach them. It would be important that they speak English...and then not all the things of the guide you can teach...I mean some things can be learnt, like all the information and the facts that you are telling...but some things you cannot train, it’s just your personality, I mean you have to be funny, and open-minded and connect to the guest and understand what they want and adapt...like you do it...but this you can only develop a little bit but you need the values inside, that you cannot learn...

P: the problem is they don’t have time...they have a job, me too, but I have free time with my farm...and I don’t want them to quite the job because I cannot guarantee that they have clients every day...so it should be a side job...

Me: actually I heard the same in other villages...they have the same problem...that at the moment tourism is a side business...and actually there is not much more capacity because the guides also have other jobs...but they don’t have enough tourism yet to make it their full job...so it’s just in the transition...very difficult situation...

P: so what problems do other villages have?

Me: well interestingly, even though all villages are different, they all have similar problems...like what we discussed...limited human resources, because tourism is a side business...then the people that go around the committee because they want to keep the profit to themselves...and then the main problem is the marketing...’we need more tourists’ is the main challenge that people from other villages told me...

P: we also need more tourists!!!
He laughs... ‘this is also like an interview’ I laughed too and said ‘yes absolutely’. Actually this is much better than the interview yesterday!! Now we’re talking I thought! As soon as the recorder is switched off, the interesting stuff is coming I thought to myself...this is a really good lesson about getting information...this was like the continuation of the interview, after the interview yesterday Peter had time to think...and it seemed that he did think about what we were talking...and this was like a follow up talk...one without recorder and formal questions...it was much more free flow...Peter came up with all these topics by himself without me asking questions...it was amazing that outburst!

P: in Denpasar, the other villages around Blimbingsari, they told me ‘send your tourists to us’, and now they text me: send your tourists, ok ok I say....he laughs

Me: (jokingly) yes common send the millions of tourists from Blimbingsari to all the other villages.

We both laughed. I started thinking that maybe it’s not a good idea from the government to develop 100 villages for tourism...I mean when I hear this the first time I was already skeptical...but after I’ve visited 5 villages I really wonder why to develop tourism in 100 villages, if the five I visited don’t even get enough tourists...this cannot work out...maybe it’s too fast?

Peter shows me a picture from this morning from the bird watching with his clients. He says ‘from this morning. They were very funny. I think Australians and NZ are more like us, they are also very open’

Me: yeah I think Europeans are a bit more hold back...more distant...for example yesterday at the kids party in the orphanage...when we had the cake war. And when we had to dance in the middle...the Germans afterwards said, that in Germany nobody would do this...because they are too afraid and ashamed...

P: yes it’s nice when you can go abroad and do things that are different from home...

A motorbike comes and parks in front of the house. Peter speaks to the guy, who’s about the same age as him and says to me: he’s the worker from my farm...he’s my worker but also my friend...he wants to take picture with you...’ he laughs. I say ‘ah yes, the picture! Sure no problem, let’s take a picture!’

I got up, the worker seemed to be very shy and I and Peter were making a bit fun of him. We stood next to each other and Peter took the picture. They looked at it and talked in Bahasa and then Peter said ‘another one another one...’ ‘Ok ok I said. The mother observed and pointed to the flowers and said something in Bahasa...Peter said ‘we take it in front of the flowers’. The worker started to clear the rubbish bin and the chairs in front of the flowers away to make a nice background. I thought it was hilarious, Peter was also laughing and I said ‘haha that’s a proper photo shooting here’. When the preparations were ready, again we got in position, Peter asked me ‘are you ok?’ I laughed and said ‘yes no problem at all, don’t worry’. I really didn’t mind and found it was funny. I know some tourists don’t like it being on pictures with locals but for me it’s always funny and most of the time I say yes. This time he dared to put the arm around me. Peter laughed, me too. Peter took two pictures and they looked at it and seemed pleased.

We put everything back and sat down. The worker with us. Peter said ‘he’s from Timor but he has been here for ten years. And he is still single’. Peter laughs, me too. Then he says something to him in Bahasa, I only understood ‘ingress’ which means English and Peter said ‘I asked him to speak English to you’. The worker only laughed ashamed, he seems to be very shy. I look at him and say ‘do you speak English?’ he doesn’t reply he just giggles and looks on the floor. Peter and I laugh. This goes on for two more times, but the worker doesn’t dare to speak to me. At some
point he gets up and leaves. Peter says ‘he has to go’, I say ‘bye bye’, and he turns around and waves but doesn’t say anything. Peter and I look at each other and laugh again.

*It may sound a bit mean towards the worker, but I think he was ok, he got his picture and Peter is his friend and it seems that Indonesians laugh at each other all the time when they are a bit ashamed or insecure. Laughing with Peter and having that chat with him before gave me the feeling that I gained Peter’s trust within the last 3 days and that he opened up a lot.*

After his friend left Peter says ‘sorry Manuela, I think I have to do some things…but you can talk to my mother...even if she doesn’t speak English...’ I appreciated this statement but as I had eventually write down all this relevant information I said ‘no problem at all, I have to write down everything now before I forget’. We both laugh. ‘And then at 3.30pm I will go to the English lesson with Vera.’ Peter asks me: ‘will you go by motorbike?’ I said ‘no no I will walk! And I will find it by myself, no worries, you go and do your things’. He said ‘ok, bye, I see you later’. ‘Yes, thank you’.

At 3.30pm I went to the balet next to the church, there was Tara and Vera and one more elderly woman that led the old singers this morning in the church, Maria. Tara and Maria are retired English teachers, Vera told me that Maria’s husband died 3 years ago ‘so she’s the same like me, she’s really getting involved now’.

There was a circle of little plastic chairs and children were sitting others were only coming. In the end there were about 40 children. Tara and Maria welcomed them in English. Vera and I stayed in the background – Vera said ‘I stay back more and more and let them do, they’re doing a great job’. The two women seemed to be very engaged and motivated, they were very smiley and the children were following them.

They were singing some songs in Bahasa, Tara explained ‘warming up’ and after about 10 minutes they welcomed Vera with ‘good afternoon Vera’ and the same for me. There were some kids from the orphanage and they were very happy to see me when they came they all said hello Manuela, I was amazed that they all remembered my name. They started with their English training and had to repeat sentences all together like ‘hello, how are you today? Are you happy today? I am happy!’ counting, weekdays. They sang ‘Jesus is my best friend which involved the weekdays. And Vera and I sang with them Honky Tonky to learn the body parts.

At 4.30 the ‘lesson’ was over and it was playtime. The kids had to bring back the chairs and then could get all the toys out they wanted. Some girls were playing hula hoop, some kids freebie, some badminton, some chess, domino, some were inside watching a video. I walked around and took some pictures and was talking to some children. They all had fun and enjoyed, they could occupy themselves very easily.

I talked to Vera and she told me that they are doing this every Sunday and that it’s for free and organized by the church. I asked ‘who funds it? The church?’ Vera shook her head and pointed at herself ‘me’ she said.

With one girl I built patterns with domino stones and made them fall, whenever we succeeded (and also when we didn’t) we were shouting hurrah and giving high fives. Then we built towers with the stones.

At 5pm Maria said ‘finish’ and all the kids brought their games back inside and sat down in the room inside. They were singing one more song together ‘when the lord created the world’ in English and then they called the different grades starting with grade one to go home. They said ‘Grade 1’ and the little ones got up and walked outside. We four women stood in a row and they shook all our hands. Vera said to me ‘it’s a bit a queen feeling’ and laughed. I said good bye 40 times. The girl with whom I played domino hugged me when she said good bye, I felt touched.
When all children left the women were cleaning away the last things and said now we go to the exercises across the street. They drove the 50 meters with their scooters, I walked, though Maria asked me ‘Manuela do you want to come with me?’ I said ‘no thank you I walk, warming up’. As we were a bit after 5pm the exercise class for seniors has already started. Maria told me to stand behind her so I could follow her. They didn’t have an instructor but a radio with a tape with music and instruction voice. It was really easy exercises for seniors and I felt a little bit ridiculous among all these seniors (it was about 20 of them), but I thought like this I get to know what they do in their free time and it’s better to participate than just to watch. It was good though that the three women brought me there, alone I would have not just joined in.

As we were late the exercises finished already after 10 minutes. One man, he must have been the leader of the group, stood in front of the group and started talking in Indonesian. I didn’t understand anything but understood that in the end there was praying before the session was over. People started leaving after praying and some came to me to shake my hand and ‘what’s your name and where are you from’. It looked like they appreciated that I participated in their class and I felt welcome.

The exercises took place on the grass patch in front of the government building. Next to us some kids had karate training. Wendi told me that ‘martial arts is getting really popular here, but not everybody can afford it’. Across the street the youth was playing volleyball. It was a nice scene, seeing different generations of a whole village doing sports together on Sunday afternoon. In Switzerland I think nobody would exercise on the village square, as they’d be too ashamed in front of the public eye.

Thoughts of the day

Once again I was amazed how a day with no plan (apart from the church) can turn out to be one of the most valuable days so far in the village…it confirms that flexibility and spontaneity is necessary and sometimes just trying out some things (talking to Vera, I had no idea who she was or if it would be very useful, but as she spoke English and was here for a month I thought that might be relevant) is very important. The talk with Peter also highlighted some problems and challenges that we didn’t touch yesterday and it shows that informal talks sometimes are better than formal interviews…or at least a good complement…that was actually already the case with Will…even though he gave a lot of relevant answers, the days after the interview, he sometimes referred to his answers and elaborated on them more…

Day 5 in Blimbingsari, 3.8.15

I woke up again at 6.30am and started writing. At 8.00am Sara knocked on my door and said ‘good morning’, I replied ‘salamat pagi’. She was pleased and said ‘pagus!! Breakfast please’ and walked me to the table. This morning I got yellow rice, chicken, coconut and peanuts. I really like that one. While eating Kim came and pointed at my food and said ‘Nasi Kuning – yellow rice’- it was actually one of the few times he talked to me, he seemed to need a bit more time to get in talkative mood. When his wife came back and asked ‘good?’. I said ‘yes – Nasi Kuning – pagus!’ she laughed ‘oooh you know Nasi Kuning’. I said ‘your husband told me’ and pointed at him outside. She laughed. I really started to like this communication game. I think if I had stayed another week I could speak some Bahasa sentences. She said ‘Peter muning – eating’ and pointed to the kitchen.

As I haven’t seen Peter since yesterday afternoon I didn’t know what was going on today. I remembered he wanted me to go trekking with him but I wasn’t sure if there were guests. And then I was also hoping for the interview with Paul and Sean today, so if that takes place I’d leave
afterwards. I told myself if I’m done with everything until 2pm I will leave today, if not I stay another night.

After breakfast I went back to my room, and got ready for the trekking. Actually I looked forward to it. Peter knocked on my door and I thought he comes to tell me about the trekking, so I opened the door very enthusiastically and shouted ‘good morning how are you?’ He was very surprised and asked ‘so happy? What’s wrong? ‘Nothing’ I said and laughed. He asked ‘what’s your program today?’ I said ‘no program yet’ he laughed. I said ‘you’re not trekking?’ He said ‘no clients today’. I said ‘oh’ and tried to hide my disappointment. Then I said ‘I’d like to talk to Paul and Sean and then maybe also to Nena and then at some point I probably leave…..’ He replied ‘I already called them, they are busy now but they will come in about one hour, ok?’ I said ‘yes perfect’. And then he said ‘ok, you just go on and do your things’.

About an hour later he came back and said ‘Manuela are you busy? Paul just arrived…..’ I said ‘ok, I’m coming’. I grabbed my stuff and went outside. Paul was sitting at the table and Peter on the chair with his laptop and some laminated papers with bird pictures and their names in English and Bahasa. He showed the cards to me and said ‘as I don’t have clients today I use the time to learn. Actually it’s funny, because in English you use the colors of the birds for the names. But in Bahasa we use the sound of the voice. I think it’s because we like the voice more and you more like to look at the birds’. ‘That’s interesting’ I said.

Then I asked Paul who was very quiet ‘how are you?’ He said ‘good good’. Peter laughed and said he’s scared! Like me yesterday. And he made the sound of a drilling machine referring to his joke that I’m like a dentist with my questions. The three of us were laughing. I joked ‘next time when a student calls you, you will say ‘nnoooo stay away, not another one’. Everybody laughed. Then Peter got serious and said ‘no actually we need students, it’s good for us. We need people like you’.

As Sean was still not here we continued chatting for a bit. Paul was clearly nervous and Peter seemed to kind of enjoy the situation as it probably made him feel good to see that he’s not the only one who was nervous. I tried to ease the situation joking around, and it seemed to help a bit and also Peter was in a joking mood. For example we were talking about the dancing and singing yesterday and Peter said ‘next time you come here you can also sing something in Bahasa’. I said ‘if I sing, everybody will run away. You will have no more tourists’. We laughed. Then he said ‘like me when there is an interview’.

We were joking around and at some point Peter said ‘when we met the first time in Denpasar I thought you were shy…you were so quiet…but now…..’ I said ‘well it was my first day in Bali and I was tired and nobody spoke English so there was not much to say for me’. Funnily in the evening when I was back at Brian’s house he said ‘lately I talked to Wadley and he said ‘Manuela is different than the other students I had, for example the Dutch…she’s shy’….and I replied ‘shy or well behaved?’’. I laughed and said ‘well the Dutch are more straight forward….but actually, many people tell me that I’m shy after they meet me for the first time…but then after a few days they will change their mind…I’m just more careful in the beginning…I first analyze the situation and check out how far I can go before I open my mouth wide…..’ He laughed.

[Interview]

After the interview Sean asked ‘so who is your best student of the three of us? – us as students and you as our teacher’ he pointed at himself, Paul and Peter. I said ‘you get all Grade A’, all laughed. It was interesting that they saw themselves as student and me as teacher. In Kemenuh Wadley was telling his guests ‘that she’s here to learn tourism from us’. This difference may give some input about their attitude towards learning – it seems that Wadley sees himself as superior
to me and thinks he cannot learn anything from me as he knows everything already. This assumption was supported by his very clear and strong opinion that didn’t allow for any critical comments to be elaborated on. On the other hand, Paul and Peter (and many other villagers in other places) always asked for my feedback and sometimes even directly for ‘we need your help’. This shows that these people are open for improvement and think that they can do better than they do. I believe they are more open-minded towards change and suggestions. However, it also means that they are very insecure in what they do and believe that ‘they are not good enough to serve tourists’. This might be the reason why they seem pretty shy towards tourists.

After the interview we kept talking for a while (see record) until Peter said ‘Manuela your lunch is ready’. I went inside and saw that the table was set for four people. I went to my room to clean my hands and came back to the table. Peter came inside and said ‘I asked Paul and Sean to join us’. I said ‘yes great’. Peter sat down vis-à-vis as always and Paul came in and Peter told him to sit next to me and laughed. I said jokingly ‘what? Is it a punishment to sit next to me?’ they laughed. Paul said ‘I’m your father now – your Blimbingsari father – when you go back to Switzerland you can tell your friends you have a second father now in Bali’. I laughed and said ‘that’s great’ and thought it was really sweet, they really make you feel part of their family.

Sean didn’t join for lunch but left and Peter explained ‘he needs tofu every day, he’s vegetarian’. We were eating and Peter asked ‘so how you like it?’ I said ‘oh it’s amazing food, I love it’. ‘It’s so nice to have something different everyday – and your mum is an amazing cook. In the restaurants you often just find pizza, spaghetti and burger and if you are lucky nasi goreng, mee goeing and cap cay…but these things you find nowhere…actually I was in a cooking class and I asked the other tourists why they joined and they said because they couldn’t find any Balinese food in Sanur!’ ‘Oh wow’ Peter said and also Paul listened interested.

‘So what do you want to know when you visit a place?’ Peter asked next. ‘As a tourist or researcher?’ I asked. ‘Tourist’. Hmm well….I’m a very curious tourist…so I want to know a lot of things…about the history, the culture, especially how the people live…I want to see the common touristic places but also some hidden places…I want to know what people do for work and in their free time…and I’m very interested in religion so I like to learn about that and also about food…I love to try different foods and learn about it…so many things…’. ‘And are there many tourists like you? Peter asked. I said ‘yes I think so’.

When we finished lunch we sat back outside at the table. It was around 13:00pm and we were chatting a bit. I was wondering if they were just waiting until I leave or if they’d sit and chat anyways. Paul told a story in Balinese and said to me ‘sorry I’m talking Balinese’. I said ‘yes I noticed I don’t understand a word. Ok maybe one out of a 100.’ They laughed. Peter said ‘he was talking about a baby cow, new born yesterday and got eaten by a dog’. I said ‘what??’ ‘eaten by a dog?’ ‘Yes, they only left the head of the cow!’ ‘Oh my god that’s horrible!’

We were laughing and joking still a lot, though I felt a bit tense as I knew I had to bring up the topic of payment soon. So I said ‘what about money? How much do I owe you?’ Peter looked at me and answered a bit surprised ‘you’re leaving?’. I said ‘not now but I guess sometimes soon…Peter said ‘you can stay another month or so…’ I said ‘well my friends back home would not like that so much. So how much?’ They looked at each other and then said ‘we call Sean, he will decide’. Seemed like they didn’t like the topic either. So they called Sean and after the call Paul said ‘he’s coming’. I said ‘huu that sounds like serious business!’ they laughed.

About half an hour later Sean came with a paper notebook and a calculator and a pen. They were discussing in Balinese, I wished I understood. Sean sat down, it seemed to me trying to look important with his block and pen. He started writing so that I could see:
1) Accommodation

He wrote very slowly in nice letters as if he'd write an official document. Then he stopped and said ‘we will not charge you the tourist price, you get the local price’ and looked at me as if I should be very thankful. He said ‘so the tourist pay 375’000Rp. But you’ll pay 250’000Rp. ‘And we’ll include breakfast, normally it’s not included’. He wrote down next to accommodation:

250’000 x 4 (calculated with machine) = 1’000’000

Then he wrote:

2) Food

He talked to Sara and then wrote 8x 25’000 = 200’000, drew a line and put the total 1’200’000 and said ‘so that’s for food and accommodation’. Then he wrote

3) Guide

4) Team work (committee)

This you can decide by yourself. I said ‘oh no this is too hard’. I really hate this game. They said ‘no no it’s up to you, it’s just donation’. That doesn’t make it any better. I asked ‘is that the revenge for my horrible interviews’ they laughed. I really didn’t know what to write. I was thinking of what I gave to the others, which was not much either, so I told myself, I shouldn’t give them too much either…the men were talking and I was sweating and thinking.

At some point I joined in their conversation and it went on for about half an hour, it was already 14.00pm and I wanted to leave. So I drew a line and said ok I’ll just round it up to 1.5 Mio, is that ok? They were silent for a while, I had the feeling they were not too happy about it. I said ‘if it’s not enough you have to tell me really!’ they said ‘no no it’s up to you’. I said ‘well then, the guide will get a lot – I put 250’000 – and the committee a little – I put 50’000 just for symbolic actually I didn’t want to give them anything – but you’ll get the translation of the brochure and I wrote that next to the number. Sean smiled and said ‘ok thank you very much!’ I said ‘I go and get the money’ and went inside the room.

I came back with the money and gave it to Sean, he gave it to Paul and said ‘the leader gets it’. Paul said ‘I will distribute it later’, well I do hope he does so. Sean said ‘thank you very much, you gave us a lot of ideas. Your questions made us think and showed us what is important’. I said ‘great to hear, I’m glad I could help you. I wish you all the best with your project’. I said ‘I go and pack my things’. Peter said ‘you are leaving now?’ First I thought they were just waiting for me to leave, but this sounded more like, please stay. I said ‘yes I have to, I still have a long way to go and went to my room.

I packed within 10 minutes and put everything in my bike. By now, everybody was standing outside. I said good bye to Paul and Sean first. I shook their hands and said ‘thank you very much it was great to be here’. They said ‘thank you, you’re always welcome. If you want to come back, call us, you’re our friend now’. I said ‘I will thank you’. ‘And bring your friends and stay for one month or two months or longer... God bless you’. Then I said bye to Kim and Sara, I also shook their hands, even though I more felt like hugging them but I thought maybe that’s a bit too much. So I said ‘thanks so much it was great staying at your house, and the food was amazing. Terimah kasih’ they smiled and said Terimah Kasi Manuela, god bless you.

In the end I said bye to Peter. He said ‘if you need more information just call me, my number is on the card I gave you.’ I said ‘yes thank you, I will do that. And same for you if you have any question to me...or if you want to come to Switzerland one day...’ I shook his hand and he said
'bye bye, take care and drive carefully.' I said 'thank you for everything, you were a great guide and good luck'. I got on the bike and Peter asked 'you don’t have glasses?' I put my sunglasses on and said 'here we go'. ‘And jacket?’ ‘Inside’ and pointed at the seat. ‘I hope I don’t need it’. Sean looked at the petrol indicator and asked ‘you have petrol?’ I said ‘yes like half left, that'll do for a while. Alright, bye bye then’ they were all waving and saying bye and drive careful. I drove off and they were standing in a row in front of the house waving. Before I disappeared around the corner I turned around and waved again, they still were standing there waving.

This time I followed the main street as Peter explained to me earlier. Like this it was really easy to find the way back to the highway. On the way I drove through a Muslim village, I remembered Brian told me that there is one village close by that is Muslim. I thought this is quite special to have Muslim, Hindu, Protestant and Catholic villages next to each other, you could use that somehow to make a package out of it and visit all these villages or something.

Driving on the highway was not that much fun, there was quite some traffic and trucks and people overtook like crazy. It took me like 3.5 hours to drive back to Kerobokan and I was happy when I was back. I thought, all the other villages I visited they are really easy to reach within 1 or two hours by scooter, I think I would not recommend to go by scooter to Blimbingsari to other travelers or warn them about the road conditions, but if I’d go again, I’d take the scooter again as I still prefer it to being stuck in a car.

Thoughts of the destination

Before leaving to the destinations Brian told me that Blimbingsari is the best organized village of the five I will visit. However, I had the impression that they try to make and look it organized, e.g. through a whole building for the committee, but in fact there is not much going on there in terms of tourism. I was wondering why they need four offices and a committee of ten people to handle these few guests and if it’s not too much bureaucracy (they take 25% of the income for the committee which I think is a lot). They don’t really seem to know about what the customer is looking for and what community-based tourism means. It seems like they’re trying to reach international hotel standards in their homestays (during the interview they told me ‘our problem is the quality, we only have 10 rooms with AC and 60 rooms only have fans’) and expecting to receive big groups (why else would they need 80 homestay rooms in a village with not more than 100 houses!?). I believe they are not aware of possible bad consequences of tourism and of carrying capacity of a village. Also I believe, as in other villages, getting package tourists and tour groups through travel agents is not the right target market for community based and creative tourism. I think that targeting individual travelers who are interested in culture and interaction would be more successful and sustainable and easier to serve as in my opinion they don’t necessarily need AC and international standards but want to experience how the village is. So there is no need to adapt the village to the needs of tourists too much or authenticity will be lost.

I also believe that they should not only provide packages and package prices but also individual activities, so that individual travelers can come with only booking accommodation and then decide on the spot how long to stay and what kind of activities to participate. It would be good to have a little booklet with an overview and description of all activities and prices (or state that it’s for free e.g. visiting the orphanage) to give to the tourist when he arrives so he can choose what to do.

I think even though it’s a quiet village, there is potential for creative tourism and their main selling point should be the location close to the national park, the farming activities (which are different then the rice field trekkings that you get everywhere) and the fact that they are the only protestant community. Also the orphanage and the school can be included in products and products should be designed in a way that it also suits individual travlers.

Creative Tourism in Bali’s Rural Communities
Thoughts of the whole field research period

Common problems in all villages:

- marketing: how to get tourists in the village and make them stay there overnight -> the biggest problem of all villages seems to be to attract tourists. All visited villages are ‘ready’, they have 20-100 homestays, activities, guides and packages, sometimes brochures, agreements with travel agents and websites, but hardly any tourists….

- limited amount of English speaking staff

- human resource capacity: at the moment tourism is a side business for most, there are not enough tourists to make it a full job, however, if tourism increases a little there would be not enough staff to handle the tourists…

- committee: people in the village try to get around the committee so they can keep the profit to themselves (including people working in the committee). A lot of money goes to some committees (25% in Blimbingsari – too much bureaucracy?)

- most villages are in the beginning of the development, they have started 3-5 years ago, and a lot of work, time and money is needed while the benefits are still small. It seems that only a small amount of people in each village is really dedicated and has the will to develop and the development depends largely on those people

- young people migrating to the city (urbanization)– even though villagers don’t see that as a problem as they think if there is work in the village they will automatically come back – I’m not sure about that as urbanization is a common sign of progress as can be seen in Europe…

- progress in itself: selling culture and tradition while the nation and people are becoming more modern might be a problem in the future (even though villagers believe that the culture is strong enough and will remain, I do have my concerns when looking at the youth in the cities that are more interested in party than in culture) – is it good to ‘force’ to keep some traditions for tourism like in Penglipuran? Or should the tourist be shown the progress as well (e.g. the dance performance in the orphanage where a traditional Balinese dance, a western song and an Indonesian pop song was performed)
Appendix I: Transcripts of expert interviews

*Expert interview in Rumah Desa with two employees*

*8.7.15, 45 minutes, in the kitchen of Rumah Desa, not recorded*

Manuela: *When has the tourism development started in your village?*

Emma: 4 years ago activities started, Jacob is initiator, activities became more. I started 6 months ago, I was reception/butler at a villa before. I joined here to develop language and experience Balinese culture. I come from the neighboring village, we are all family, Jacob is my uncle.

Ian: In the beginning there were only 2 activities, cooking and BDL, but now we have 12.

M: *So you can keep tourists busy for a whole week?*

I: Well, as we said before, we have many ceremonies so we have to find a balance between work and spiritual life.

M: *And what is your role here?*

E: I am responsible for everything, cleaning, service, food, giving information to the guest. Responsible for all.

M: *How many tourists visit your village on average, like per month?*

E: Yesterday we had 50, today 15, tomorrow only 2.

M: *And how often do people stay over night?*

I: On average we have 5 overnight stays per month in high season.

E: Sometimes tourists stay overnight. We have 4 rooms, there are 3 more “homestay” standard. Only one bathroom for all rooms but otherwise the same as here. Normally they stay one night, we offer for one night with full program, sometimes they extend, 2 nights is maximum. Sometimes we have wedding also, from 2-9pm. Before wedding ceremony they do cooking, massage, Balinese style dress up, ceremony, dinner.

M: *From where do people come for the wedding?*

E: German, Holland, no domestic.

M: *And are there any differences during the year? Do you have times with more or less guests?*

I: High season is maybe in May or June when there is holiday in Europe. In October and November the low season starts. Then we have Asian tourists. If we only focused on European market, we would have nothing to do from October on. So it’s good to have the Asians. Even if it’s only for a short cooking class over lunch. Better than nothing.

M: *So are numbers of tourists limited for the activities?*

E: We had also 200 people before. That’s probably maximum. It was students coming here, do things like cooking competition, but no trekking.

M: *So if you have 200 people, can you also do the rice field activities with all of them?*
E: for the rice field trekking it’s also possible with 50, but then not everyone can ride the cow, it’s too hard for the cow. But I think everyone planted the rice.

M: Which of your activities are most popular?

E: All of them are popular, cooking and BDL (bali daily life) is always on Tuesday and Friday

M: So what makes your village stand out from the other villages that welcome tourists?

E: Hmmm....We have especially friendly service. There is a place that has the same program, but the guests often come here, so guests know why they come here

M: and why is that?

E: we have good service, friendly. And word of mouth promotion

M: do you have many repeat guests?

E: We have many guests that come again, not just once a year but also only 3 months ago.

M: and how do you market your village?

I: We work together with travel agents, we have website, our brochure and word of mouth

M: how are the locals involved in tourism?

I: It’s only the family of Jacob. The others don’t have money to start or have money and don’t want to as they don’t need more money

M: What is your vision for the village for the next 5 years?

E: For us yeah, our organizer does that...yeah maybe we can improve our service and our program. We try to learn more western languages.

M: What are the current challenges?

E: From the tourists, bit tricky sometimes with the food e.g. Indians that don’t eat everything. Or Chinese always want quick. European enjoy about this program. Chinese don’t like trekking and working. It’s always the guides who complain about the time, the guests are happy

M: So what is the most difficult thing for you in your job?

E: Cooking, haha I can’t cook, and then Balinese we have many ceremonies, so we must divide our time, go to the temple, look after the guest. For example last month we had big ceremony, but also many guests, so maybe one hour to the temple, and then back to the guests. For now, all of us are hindu. Maybe someday we have a staff with other religion, that would be good.

M: Maybe you could take the guests with you?

E: Yeah sometimes we do, it’s part of the program. But for us, we need time for praying...we also do offerings every day, for us.

M: Is there anything special about this village that other villages don’t have?

E: Nothing special, all the same.
I: No not really, we don’t have anything special

E: The tourists know about this village, because it’s the tourist object. [Yawns]…ooh sleepy…

M: *when do you start in the morning?*

E: Normally at 8, but when we have big group at 6am, and also finish late…maybe 9 or 10…but guests also leave at 3. Here we don’t have many staff, so we start together and finish together until everything is done.

M: *How many employees are you?*

E: Normally we are 7 people. But for the big group we call more people to come. But daily work is 7 people.

M: *What’s the most fun part in your work?*

E: I can make jokes with the guests. I can see many different guests. And I can learn something from them.

I: And salary

M: So what can you learn from them?

E: Language. Sometimes they teach us, but not all the guests are friendly like that. I think here like the small place like here, we have more time to talk to the guests and learn something from them, but in the hotel we don’t have time for that. So here we are free.

M: Do you never get tired of tourists?

I: No, haha, you must like your job and then it’s not work. Like you…

M: *So here its nicer than in a hotel or cruise ship to work?*

E: Yes I think, here I can always learn new things. I just started learning about Balinese culture. In my job before, we didn’t use Balinese culture. Because I must know more than the guest. Because we cannot understand all when we don’t use it every day.

I: Yeah, I mean the salary was better at the cruise ship. But here I can live with my family and you know on the cruise ship you sometimes get homesick. Here I can also do something for my village

M: *So who’s teaching you?*

E: Jacob is teaching me, he is the organizer, he wants me to know all. He wants me to handle the guests when he is not here. and we learn together here also.

M: *So thanks to the tourists you learn your own culture better?*

E: Yeah…haha…thanks to the tourists,…some guests don’t come for the first time, so they know many things, so they come here and want to know something new…so we need to know more things…for example, everyone knows about the temple…

M: *and all the tourists that come here are interested?*

E: Yes I think, because the program here, we don’t just sell the room only, we hope the guest gets a different experience. We try to make something special…something different… so how do
you do that? Eeeeeeeeh….we try to give more information, like about traditional life, we try to do that. Even if the guest doesn’t ask, we try to give them. Yea we try to give them extra information. Sometimes also, when the guest arrive in front, is not interested “ I know, oh traditional life, I know already”, but then in the end they are interested, because we give them more information. And they come again. And if they don’t enter until Rumah Desa they regret…

M: have you ever had guests complaining?

E: Hmm noo…maybe one or two times….about food…it’s too hot…but not everyone ccomplains…I think it’s character…..for Chinese the guide complains, not enough time…but guests are happy

M: So Chinese come in groups here?

E: Yeah they always come in groups...

M: What other people come here?

E: All the world comes here…Italy, USA, Europe, Japanese, Singapore, Chinese…and domestic...

M: from java?

E: Yeah Jakarta, bundung…for domestic, if they have spare money they can come and do everything…for us difficult to go around...

M: ok that was my last question, so thank you very much for this interesting information and your time

Expert interview in Rumah Desawith tour guide and village leader
9.7.15, 60 minutes, Restaurant Rumah Desa, recorded

Manuela: So, you have been here since the start of Rumah Desa?

Leo: yeah

M: can you maybe explain me how it all started? and how it developed?

L: hmmh, basically is ehm, my cousin built a house, Balinese compound, yeah, with Balinese rules, yeah. Eeeeh, We start step by step, so first we made the ceremony part, and then eh, this area, restaurant and kitchen. And eeehm, after two years we built the four rooms for rent for guests. Because my cousin he lives in denpasar. Just come to the house in the village when we have a ceremony or they have a……guest, yeah. Because me cousin he works at a travel agent, he has many friend, he is germans guy yea, that why they have an idea to make a small restaurant…and then with the cooking class…and then we expand. Eeeeh, we have another program also…..the farming program, cycling around the village. Ahnd aaah lots of guest give me eeeeh advise yeah how to create for the next because eeh we believe that lots of eh guests not only want to stay in the city but sometime they need to stay in the village. That’s why our next program, we will share our program to our community, our member in the village, yeah. At least one family they have two room for the guest. If we have group we can send to another family. This is our next program. Yeah for this moment, only expand to the backside because if we have group, yeah, we have eeeeh, another program, is like eh making coconut oil process and ah making a kite. Because when the group is eeh a student, when student come, we make a
program, like making a kite…cooking…one group is cooking, one group is making a kite…one group is eeh in the coconutoil program…and eeeh…cake…Balinese cake, yeah. This is our program, we can combine. And then in the end we go to the rice field, to see how the farmer do rice field process, in the rice field with the traditional technique yeah. I need to hold my culture…this is my interest my culture. That’s why we can share, we can open the opportunity to take job in member in our village. I need to hold our generation move to the city. Because they take job in the city. Half the generation already move to the city to take job. And that’s why our cousin have an idea to hold my culture and then we offer the opportunity to employee to get job here. and then we can use everything. The real working the real daily life in the village.

And then because ehm around here, around 15km from here we have also big rice terrrass…Mount Batukaru Mountain…its name is Jetiluwih area. They also come from unicef [unesco]. that’s why that’s a destination of eeehm tourism…it’s aaaa…tourism object and then passing by our village…that’s why we have a good idea like that…

M: Yeah so you have a good location?

M: yeah, good location. Also for the next we to, we need eeeeh, the guest, can sleep very well, can close with the nature yeah, we need to eh increase the cleaning..because eh in our village before…before we get the guest…eeeh discipline not so strict yeah….thats why we need to learn step by step…how to increase the eeeeh….how to clean our… area. Hmhm

M: so when the guest came here, did it has also an effect on the rest of the village?

L: yeah, for this moment, only this area. For the next I will need to make area, special for tourism. I will make village tourism in the backside, near the river. That is our next program. But we have to eeeeh, to see our member…the rumah desa is our pioneer….for starting, yeah, for example yeah, as example. If the member already see oooooh rumah desa is good, I can helping to expand our program. Because eeh our generation already learn about tourism. They get eeh knowledge in the school.

M: and how are the other villagers? They like to have more tourism?

L: yeah. Also another village in Pinge, because Pinge also tourism village. Our next…next village. Have you been there?

M: No, but there was one student from our university there for his research, five years ago when it started.

L: yeah yeah. Also is like another village also, they have a special tree, yeah, only one tree in Bali, also we can make a tourism object yeah.

M: is it the tree I went yesterday? In banyan?

L: yeah, in Banyan. This is also has some history from the tree. Hmhm and then we just need to make a connect…a connecting program. Like eh cycling, we start here around village and then finish….around tree, yeah.

M: so you said the tree is something special here. are there other things that are special. Like only for this village. Like how you are different than all the other villages in Bali?

L: yeah, I think around Bali is the same we have…eeeh…we need to create eeh something different…because guest need also eeh something different…yeah. In real Balinese life, yeah, In real in the village yeah, we need to hold the traditional technique. How to make cake, how to process yeah, that is the traditional, still real. Because now, everything is already modern.

Creative Tourism in Bali’s Rural Communities
Sometime the guest need to, how long time ago, how did people do. That’s why we need to hold that technique.

M: you have any idea what could be what you could create?

L: maybe for the next, our generation will be continuous, make a small bar, like eh in the jungle near the river. And then, when, every 6 months when the galuang they come, we arrange a party...like galuang party, or new years party...a party in the village, yeah...so to make a party in the jungle. This is our next program. Because my son also, he is a DJ....maybe some guest need to make a party in the village with the Balinese dance, we can start with Balinese dance....

M: and with a DJ?

L: yes, and combine with the DJ yes.

M: so what was your role in the development of the Rumah Desa?

L: eeeeh as long as they helping expand or increase the economy in the village is good, is no problem, yeah is no problem.

M: ok

L: because if we have lots of tourism, of course we need to arrange how to make, create a garden...and how to make hut...clean...I think everyone is like...needs clean area....and a nice garden...everyone yeah....Because in the village, a lot of people they have many job, many job, Hard work, is like the farmer is verry hard work. They don't have enough time for worship, for clean the area. Because from the morning until afternoon they have many job...also in the member of the eeeh village. And eh universal temple, we have to work every day, we have to share many time. That’s why they don’t have the special time for the cleaning. Every year already visiting by the guest, I have to do it. Because we need to show the clean and the green and eeh nice area. Also we can get money from the guest. If we just working without money,I think is very difficult. Because we spend lot money in our life, because we live in the modern situation yeah. In our generation already, use modern technology. Use motorbike, use handphone and computer and television. That’s why eeh we have to work hard to get money. If we just farmer, is very hard, very hard. For example if you plant the rice, we have to wait a 3 months...yeah...also my, my children need money every day. We need spend money every day.

M: yeah so you cannot wait for 3 months...

L: yaaaah, cannot wait. Sometime we have...we take money from the bank and after harvest we give back...That’s why in the village this moment, sometimes not use Klumpum for storage rice anymore because the farmer already sell in the rice field – laughs – how much you can pay, ok you pay, I need your money, because I need money for school.

M: yeah. So how did you get money to create this?

L: yeah this is eh, my cousin have eh uncle, stay in eh Jakarta, they eh spend money and they my cousin arrange, we need cheque.

M. And for the next projects that you have...how will you... fund it?

L: yaaaaah....if eh our generation collect the money. Yeah. Step by step yeah. Maybe a little bit. What can I do yeah? As much I can, yeah. Yeah little by little. Eh if some some investor maybe next time who knows. Some investor need spend some money. Here to helping us create our program. Our next program.
M: so at the moment it’s only the people that work in Rumah Desa that profit from tourism?

L: yeah

M: and not from the other people in the village right?

M: yeah, not yet yeah. And in the Rumah Desa, just can use employee around 10 employee, if we get more guest, more group we can give a daily worker. Side job as a farmer. Is like me, is a side job. Because we have responsibility in our village. If we have time we come here to help.

M: so for you, this is also a side job?

L: yeah side job. Because we still eh leader in the village, eh around 5 years, after that if we have already retired from our job. I have time for concentrate to work here, helping my cousin yeah. And then, expand our project yeah.

M: so as the leader of the village, is it a job you have your whole life? Or like 10 years?

L: yeah, every period, one period is eh five years. Because eh, very high responsibility, very much a job. But eeh, no money.

M: no money?

L: no money. Because just social. Loyalty. This is social, for thee our village…

M: so you need to have other jobs?

L: yeah of course, without job I cannot get money. that’s why have to arrange the time, when we take the job, when we go to member, when we help the member in our village.

M: and do you think, when in the future, more tourists are coming to your village, could it be also a danger to your culture?

L: No! eeeeh, I believe that that’s why I inside the guest I need to share, I need to hold my culture. I can explain our culture, what did the Balinese people do from long time ago. We still keep that. Our program needs to hold my culture. We can keep our culture and we can show to the guest and the guest get learn so we just combine yeah. Because eeh, very difficult to find the traditional…the traditional life yeah…Maybe for the next, maybe disappear, that’s why we need to hold my culture with traditional program, the daily life program in the village with the farmer…because 99% is a farmers in the village…maybe our generation is the last generation as a farmer. For the next maybe no no farmer anymore. Because nobody can work in the rice field.

M: yeah nobody knows how to do it.

L: laughs – yeah! Nobody knows about the rice field process! Yeah our generation come to the rice field is normal, this is life. Because now, go to the restaurant or the hotel to get job.

M: So where will the rice come from?

L: yeah after that maybe we can import from Thailand. And maybe if the price is getting increased we cannot avoid it we have to pay. because we don’t have in Bali. That is our problem for the next maybe.

M: You can teach the tourists to plant rice…
L: yeah hahahah...if the farmer all finish, not plant rice anymore. And the place is more small because lot of generation in the house. And if already rice and import rice from another country, we cannot protect the normal price. If they sell more increase what I have to do? We have to fight because if we don't fight what I get...no food...is dangerous.

M: So do you think in the future you have enough people who still know about the Balinese culture to share it with the tourists?

L: yeah, I need to hold that. We need to teach how to hold the culture.

M: How do you do that?

L: from the school also we still have aaaa program, with the Balinese language, with the Balinese tradition...a few...some of the student...still have hobby...because it is like art...it is like a hobby...if they come from an artist family, automatically they have a skill like that...if already come from the music...Balinese music...is easy...easy to learn...

M: At the moment what would you say are the strengths and the weaknesses in Rumah Desa?

L: hmmm pardon?

M: The strength, like the good things or what is not so good or not working well?

L: we believe that, as I told you, how to make aaaa harmony life...because they are as a partner...good and bad there are as a partner...positive and negative...how to create...how to make a balance...make a harmony life...there is knowledge the most important thing...if you don't know about that it is difficult to enjoy your life...we believe that the god already arranged everything...we just do it...and then positive...life is like a choice...which one do you want...good or bad...night or day...how to use...in the night you use time for sleep...in the day – midday - you use time for working...there is...there is a choice...or sometime some people in the day they sleep in the night they working...is like working in a pub until morning and in the morning they sleep...depending on choice...life is a choice...which one do you want...if you want more you need more activity...if you need more food you have more activity...it is eh very simple...if you need more...if you need eeeh...for example to get mango you have to plant mango...if you need to get coconut you have to plant coconut...so simple...

M: So you get what you want?

L: yeah because nature already arranged for you, you just need to take, you just need to manage...and then how to keep your good relation...how to keep your relation for the nature...That's why three good relation is most important...yeah for the god, good relation for the god, good relation for the human, and for the nature...if you just for the nature you fight one each other...doesn't work...That's like in irak, in jordania...still fight...very difficult to get real happy...because everyone is afraid...no free state...

M: Have you heard of creative tourism? You know what it is?

L: creative?

M: Creative tourism.

M: what do you mean?

M: It's like a concept and it means it's tourism that has...the tourist is an active participant, then the activities are connected to the location, so it's something authentic...ehm the tourist have the
opportunity to develop their creativity...they learn something new and they have a meaningful interaction with the local population...this is the concept of creative tourism

L: mmmmh mhhh yeah. For me is not yet. maybe Mr. Jacob already. Because Jacob lot of planning. We just hide yourself in my cousin yeah...I don't have much an idea...Jacob many idea...Jacob...you can...eehh...discuss with Jacob....he has many idea...Eehh because I am as a very simple principle...not thinking too much...Jacob is a good thinker...good program....good manager...

M: Yeah but if you hear the explanation that I told you, do you think it is something that you have here? or that you could have here?

L: yeah, because eeh...Jacob a little bit already explained to me...there is my daily life is no problem,...I can explain...because we have experience from the long time ago...from my parents...

M: And do you think the tourists that come here, do you talk a lot to them? Is there a lot of interaction?

L: yeah, a lot of interaction. Because this is our...our job yeah...especially for me hmmm I like to make a lot of friend...because if we already many time meet you is not like a friend...is already like family...this is our principle...the Balinese is like that...if you are friend very close is already, even you another country, we are already get a family...Because we are very close, I don't care what they have, where they come from...if they kind for me I'm kind

M: You also learn something from them?

L: yeah of course I also need to know what is the situation in guest country, what is special in your country... what's your life...so we can compare

M: So you also learn from the tourists?

L: yeah eeh the good thing we receive, and the bad thing we avoid it...because the effect yeah...

M: What would be the bad thing then?

L: because everywhere, like I told you, they have good thing bad thing...not all the people good in Bali...also in your country...you can choice...life is a choice...which one do you want to go...it's like food...if you need sweet you take sugar...if you salt...you need salt...if bitter you get coffee...everything already developed...what do you want? Life is a choice

M: What do you enjoy most with your job here?

L: Pardon?

M: What is most fun in your job?

L: fun? Enjoy? Yaaah, I like eehh cycling program...because we can do exercices we can pass in the nature area, very nice...nice program

M: Where do you go with the cycling?

L: around the village, sometime we go to the hotspring in Angrsi...yeah different...if they need to go to the rice field in Jetiluwih we can go there...

M: And then the opposite, what is the least fun? That you don't enjoy so much?

Creative Tourism in Bali's Rural Communities
L: eeehm opposite…we don’t like it?

M: Yeah

L: hmm sometime eeeh the guest is not the same character yeah…sometime they have high temperament…but for me is no problem..is ok…because it is already character from the people…not everybody is the same ya, but I need to….how to…eeeh….how to make a good relation…how to make a good communication with the different character…we have know…eeh…about the character…every guest

M: How to handle it...

L: yeah how to handle it! But for me is nothing…nothing is a bad thing…everything we get and enjoy….this is our principle! Everything! Because eh its like ehhh if we get sick….i have to get lesson from that…beside that we get lesson why I’m sick…I have to know…and then we get lesson….this is new lesson….

M: So what can you learn from when you’re sick? What could be the lesson?

L: yeah we have to control how to…how to eat. Because normally sick come from how do you manage your food…if you ate too much for example durian, because you like durian…if you ate too much…you get fever…you have to realize…ooooh the sick come from durian…come from food….I have to for the next not too much durian…it’s like walking…too much walking…sometimes until your sick…because you force your power….that’s why you have to know…that’s not my age anymore…when I was young is no problem because already get old I have to limit...

M: Yeah you have to see your limits...

L: yaaah. I have to know how many power I still have yeah. So if we take the grass by something yea…I get aaaa….aaaaa…..what do we call it? It’s like come from…go to the kitchen….

M: Ah cut?

L: yeah cut…from that…I know I have to be careful…I have to…control….eeeeh

M: Concentrate?

L: yeah that is experience. Everything we can get lesson. Because experience is a good teacher. Don’t do it twice false in your life…in the same way...

M: Yeah true! So did you learn any lesson from tourists?

L: yeah lot of lesson from tourists. Especially we know the character of the tourist…Australian people is like this…European is like this…Asian like this….all….in many…have a special character….special character...

M: Where are most tourists coming from that come here?

L: eeh because my cousin has german guy, 80% come from german. Because we have aaa hmmm what do you call it…working together yeah…make partner with travel agency….german travel agency….

M: Ah so many tourists come over travel agencies?
L: yeah…also direct booking because after they come here they have friend they tell they say aah is nice you can come there and do walking…

M: You also have groups you said?

L: group? Yeah, regular group they come from Singapore. From student. In the end of semester…every six months they come to Bali

M: Ah it’s like school excursion for them?

L: yeah school excursion

M: You also have Chinese groups?

L: mh yeah, Chinese, Thailand, some airplane employee

M: And like normally, how many tourists you have in one day?

L: it depends on season…sometime is like…in may many tourists…many group yeah…many group…30 in one day…50….80….until 150….

M: oh wow!

L: in this year we get like 957 in one year…in 1934….eeeeeeh in 2014…

M: So in May is the most busy season?

L: yeah and next also July, Augustus many tourist come to Bali…

M: many tourists come back?

L: Yeah many, many time. But not in the close time, maybe 5 years, 3 years. If they have family, they bring all the family come to here.

M: I think now I know already a lot about you….

L: yeah, you can also talk to Jacob because he has many ideas…

M: Yea I will do that…thank you so much for your time!

Break – switch off recorder

L: One time when I made cycling I had bad experience. On the way farmer picked cucumber. But the guest was allergic ..after that red colour, red eyes. But I’m scared I did not know about allergy…on the way sometimes we give fresh fruit. okay you can try. There is our problem sometimes if they don’t tell me, sometimes they are allergic with banana and they don’t tell me…I don’t know why…banana is nice fruit!

Sometimes we have problem on the cycling. We get accident. I say be careful after they are tired fall down…one German broke bone… had to go to the hospital….she fainted….like dead…my heart went….like dead…I was like (slapping)…but no no no….I am little bit worried about the cycling program, not everybody good biker. We don’t have flat area, or road is up and down and we pass on the real traditional way. That is our problem. For biker is nice but otherwise problem. Why do they take a cycling program? If they are not bikers?
In their country is different they have flat area they can ride a bike for 100km. we had guests from France they were also bikers, they do around 100km every week. For me is very hard to climb uphill, for them very easy, so I said wait for me at the top hahahaha

*M: Have you had any complaints from tourists?*

*L: Complaints? Not yet. Not yet. Because every tourist likes our program. Because many time come to Bali, never seen our program.*

*M: Also after accident the tourist didn’t complain?*

*L: No, because my cousin was waiting in the hospital, I apologize, they appreciate me, they thank me for come to hospital.*

*M: So they were not angry?*

*L: Not angry, they understand is their fault not my fault. They appreciate. So not angry.*

*The interview is over. Discourse continues on a more informal level*

**Expert interview in Rumah Desa with leader and developer**

(wife was also present but not as interviewee), 10.7.15, 55 minutes, Lobby Mercure Hotel, Kuta, recorded

Manuela: ok, so my first question, very easy, if you can explain me how the whole thing started, the Rumah Desa?

Jacob: pardon?

*M: how it started…how you developed tourism?*

J: ok. The first we think, just think first...because...my basic is tour guide...we are now...especially the European tourism...what they needed...and we think they need a village...from there we had some ideas...why we don’t use our home to make some business?

*M: why did you think that the Europeans need a village?*

J: because our experience with the European tourism, they like our village, not like city. If now like village Kuta, now they don’t have village Kuta anymore, they have city Kuta [laughs]. They need village, like Rumah Desa village.

*M: heheheh. So when did you have this idea?*

J: so for five years ago, we had some idea...so we start to make a program 4 years ago

*M: and the first tourists you had four years ago?*

J: yeah the first tourist we had...eexxm...15 october...2011....the first guest...2 person to our cooking class.....was a little bit nervous [laughs]...because it was the first time....and of course we have some questionnaire to make our product better. And over the questionnaire we got good reviews from the guest. And from there we were happy to build our product in the village. And after first cooking class we made another combination program like Bali daily life and farming. From there we had some idea, why not, we have a very interesting life in the village or some ceremonies in the village, like blessing ceremonies...so now we have already 11 programs...
M; ok, so you started with the cooking and then …

J: Bali daily life and farming more and more

M: do you have any plans for the future?

J: of course we will like to build our village in the village for…we call it a…Desa Bali. We making a new village for tourism destination.

M: so you want to create a whole new village?

J: yes, but we keeping our tradition and Balinese concept. No change our concept because we are Balinese, we believe in our culture, believe in our tradition so we would like to show and share together with our guest in the village.

M: ok. So that will be a village only for tourists?

J: eeeeeeeh…..weeeeeell….we stay inside but we make new concept. And maybe for our next generation of course we cannot stay together in our family but we have land…move to new land and build some new style…we are stay together with our guest in one house but in new setting and international standard. That our next future idea. We need support, capital and so on.

M: yeah. So for what you have developed until now, did you get any financial support from the outside?

J: eh, till now, we have get only the first the idea and we contact with our neighbor for the land because we need one village, minimum 1000m land so about 100 meters wide so we must build one new village. So like our village now calling Baru that mean new village. Now we build behind our village again ‘Baru Cou’. That mean ‘west new village’. For our next generation, the oldest one we keep but we build in the new village for stay because I think we are central from Bali. From there is close to very famous of object. Like Tanah Lot, like Bedugul, Jetiluwih heritage. And from there we do some activity. So maybe 30 minutes to Ubud, 20 minutes to Bedugul. And then I think the tourist must stay with us in the village.

M: yes ok. At the moment how many people are employed?

J: eeeeh we have some people….more than 20 family….and then in our group first…but only in the corner of our village we will build the project for next destination..Another corner we will like keep another master plan…maybe some, another activity….so step by step maybe in the next two generation build again. But now in the corner of our village.

M: so at the moment, I think, it’s mainly your family that is involved in the Rumah Desa?

J: yes yes

M: and in the future you would like to expand it to...

J: yeah….to another….

M: to other villagers?

J: to same village, but other neighborhood

M: ok. And the other families of the villages they are ready to engage in tourism?
J: the old people not yet. But we would like to make a cooperation with our new generation, young generation, because the young generation is all the basic with the tourism. But the old people we keep for our support activity. We keep them for the farmer. And we don’t make cooperation with the old people to build our village. Because different idea. We make a cooperation with our young generation to build.

M: is it easy to keep the young generation in the village?

J: eeeeeeh......we would like to do...but very difficult around the world...all the young people would like to move to the city...but our idea ...we would like to get the tourism in our village and they stay in them...

M: so you think if the tourist come, the young people will automatically stay?

J: mmmmh...I think so....[laughs]...that is for mine idea...but all the business is very difficult....but we would like to try

M: yeah. How many tourists do you have now? Around?

J: so monthly we get already more than 200 visited us. Some time in high season till 500.

M: till 500 per month?

J: yes

M: oh wow

J: yes. We get some group from another country, sometime one time visit us 200 person.

M: oh wow. 200 people in one time?

J: [laughs] yes. Normal!

M: where did you put all the people?

J: yah, we put not directly in our village only. Because we have a community tourism. And then if we are have big group, we explore already directly on our village.

M: ok, so you spread them in the village?

J: yes spread them in all our village where we are stay

M: ok. And so you said in high season..so you have big differences in high and low season?

J: eeeeh, very difficult to say...sometime low season somebody sends me a group and sometime in high season we get more the couple or the FIT and in the low season we get the group.

M: ah ok. And where do the tourists come from?

J: from all around the world. Depend on the guest who is interesting in the Bali life. So like that. Hollandia, last time from insurance company. And we get from Italy group. Also Germany, a lot of Germany, the most is German. Switzerland,. So... we have Australian also. Eh China...last time we get Chinese group from...also from insurance company.

M: ok. So you have a lot of groups as well?
M: and how do you market your village? You work with travel agents…?

J: yes, we make a cooperation directly with a travel agency… and… so …we are…we do the marketing offline – online…but at the moment we get a lot from travel agents.

M: ok. Also with the internet or just through travel agents?

J: so we have our website. But the market till now…is not good…don’t know exactly…maybe the sentence of our product…maybe not assistant to sell…on the website..then lot of travel agency…

M: so it’s mostly through travel agents?

J: yes

M: and like, do you have any like age group? Is it younger people or older people or is it completely mix?

J: at the moment we get most of young people. Young people that mean from student, from senior school, senior high school and some time kindergarten…

M: so that would be more domestic tourists?

J: eeehm a lot are from Asia…also from Jakarta…Singapore, or Malaysia, Thailand and all these student study knowledge in our village…the most of the knowledge program…and then sometime stay with us but most only one day program…

M: ok…so not so many tourists stay overnight?

J: not yet. Not yet. Because we are not ready, we have only homestay, standard is not yet, only we need at the moment, FID…because we would like to do step by step in the future…when we are ready with the room we would like to…eeeh….sell our overnight…

M: ok, so for the overnight program you would like to have a hotel or something?

J: eeeeeeeeh…..the management you mean?

M: because you said so far we only have homestay…

J: yes

M: so would like to have a hotel?

J: no that mean we must be ready with a lot of room. Because at the moment we have only 12 room in the village.

M: 12 room in the village?

J:yes…and then if the guest more than that we cannot keep the group

M: ok. So you want more homestays …

J: more and more homestays…

M: to have bigger groups?

J: yes…to make a standard of our homestay.

Creative Tourism in Bali’s Rural Communities
M: ok and when you have like the tours...do you have a maximum number of participants? For example yesterday you said it's maximum 10 people for the cooking class?

J: eh depend on the program...if we are do the cooking class we have the limit...if we do the normal program we don't have the limit...like bali daily life, because the technique, then we split them in many family visit...not only concern in our village but for the lunch time we are focus in center point of Rumah Desa.

M: ok...and is there anything that is special for your village? Like if you want to attract tourists, can you tell them why they should exactly come to your village and not go to another one?

J: yeah...eeehm...because....eeeh...we would like...eh yah in our village we get some different experience...one village to another village has always different activity and experience...another experience...we don't make another tradition. That we have that what we do...not we treat another tradition to move to Rumah Desa...that is the real of our life, that we share, that the reason of the tourism why the tourist come to Rumah Desa. We call them...if you are visit Rumah Desa you get the experience how the people live in Rumah Desa, not same like in Penglipuran and so on...Penglipuran they have some different and then we have the explanation...different. So in Bali we have many tradition, many culture, that we explain a lot of what the tradition...

M: so you have...every village is a bit different?

J: from our explanation yes...and then we have the reason why, and sometime we are in Gianyar, maybe in Gianyar something with our tradition...that we explain with our guest...we do the discussion...something different...Rumah Desa...maybe you have been in Penglipuran, you have been in Jasri, you have been in another village, but come to me, we can share my culture...we do offering...we do the offering, but different way...why...this is very important to know...that's our secret program in Rumah Desa...first we teach and tell that reason...we have guarantee the guest get explanation about another explanation about our culture

M: can you say what are the strengths? Like things you do very well in your village?

J: sorry?

M: what are the strengths? Like the positive points of your village...like things you do in Rumah Desa that you do very well...for example, you say we are very good because we are very friendly....

J: yeh yeh... eeeeeeh...you mean from where?

M: from Rumah Desa. Like if you look at Rumah Desa as a company...what would you say are you doing good?

J: so eeeh, yah we will eeeh we have always in our motto...we will do the best with our guest.

M: ok

J: yes. We would like to do with our best...and then come, join, share and we will do with our best...only then we have the motto...and then we don't have worry the guest upset in our visit us in Rumah Desa...maybe positive negative you find at Rumah Desa but we would like to do the balance in our program.

M: is there anything you would like to improve? Like to do better in the future?
J: eh, always, always. Not of the situation but the basic...we keep our basic...so we do the modification program is normal and then in the future depend on what the guest need...

M: ok. Do you have any complaints from the guests?

J: so far, the technique to minimum of the complaint, we get some trick, and how to make the guest happy with us. Yes...yah...till now...eeeeeh....we don't have complaint. Because we have the basic how to explain our guest to visit us in the village, that we said, secret trick...and then to teach our guest, and then to minimum of the complain...

M: who would you say are your competitors?

J: eeeeee, so of course all the business have competitor...and then just we have...thee...the basic of our program...we are something different...here you have like egg ...same...but how to make the egg something different with another egg...that our program at Rumah Desa

M: so what is different?

J: eeeeeeeeee....if another people making cake with egg, we make another...

M: [laughs]

J: yah, like that this is our idea...tourist come... if the guest coming we must be teach...peaceful with our guest, and then discuss what we have in Bali...we have only the basic...culture! Only culture...so now, which culture are you interesting? And then we teach the guest in this way.....maybe you come to Rumah Desa, would like to...we have a lot of program...so in our brochure you can trekking, cycling, dining, beside you can explore Balinese culture. Some children learn with us...that mean depend on your interest...maybe mainly twisting of the program...

M: yea something for everyone...

J: yeh yeh this is our idea...and then we don't have the big program...if we have big program maybe you don't like and you make complain...we are flexible...Balinese people is very flexible...so far you are happy, we are happy...

M: if not, we change...

J: yeah, yeah!

M: what is the most difficult thing?

J: the most difficult thing for me...regarding the tourism...nothing!

M: nothing?

J: easy, easy work with the tourist...as simple as this....enjoy...because the basic, we like that work...we enjoy that...we enjoy it...the basic of our business...the reason of our business...have enjoy it, not how much how many that need for process like business...if you buy some food must be blabla...in our company Rumah Desa we would like to help our family, maybe from my four kid have worry and minimum our family get something....if the family not do some work in the village, maybe I give them from my pocket too...now if the business is running maybe they don't need my pocket...this is our motto why we build some business in the village...because I have been long time already move from the village and till now we would like to build our village...not think about the business only but think about the social of our family...to minimum our family...that is our eeeeh time to build the business Rumah Desa

Creative Tourism in Bali's Rural Communities
M: I see your ‘Wonderful Indonesia’ on the t-shirt…

J: yes yes

M: do you work together with the Indonesian tourism board?

J: eeeeeeeeh so from last year we make organization we call it ‘ForKom Dewi ‘Forum Kommunikati Desa Wisata’…tourism village…I’m the assist in Tabanan because the government maybe looking to me…ah we do some different…please teach your community villager and we would like to teach you…like CoBTA too. we are different organization…Forum Kommunikati to give some information about tourism…

M: ok, to educate…?

J: educate the community…we are from last year till now…nothing to do but must we think some idea how to recruit the villager…to…because if we teach all they are not interesting…is very difficult to get the knowledge…only the people they are interesting….about tourism, we would like to invite them…the basic is the…center point is Rumah Desa..we are looking the tourism, how we work…

M: so you are the example?

J: yes like the example…if they like…if they don’t like, please stay quiet at the hall[laughs] we don’t have money to teach them…only how to get some new..experience for the tourism…

M: so the Indonesian tourism board is also interested in developing this cultural tourism?

J: yeeeees, yees, yes, yes….especially our Bali province we live from tourism but only not Tabanan…all the city in Bali…

M: yeh

J: the government Bali would like to do more than 100 villages in the near future

M: how many are there now? do you know?

J: 180

M: are already?

J: already!

M: ok, and they want to make another 100?

J: eeeeh, always some new…because you know, Bali will live from tourism…maybe, maybe…

M: you think it will become harder if they make more and more of these villages for your village?

J: eeh, so the first, we don’t have a lot of room… we only need four couple, enough, why not another get four couple…

M: so there are enough tourists for all villages?

J: yeh…the hotel have 200 rooms don’t have worry…why we have only four room we get worry in the life in the business

M: are you also involved with the Community-based Tourism Association Bali, the CoBTA?
J: yes, yes. So the CoBTA help us if the people interesting in the Balinese program like depend on interest yeah, maybe they are interested in the combination with beach, must go to Jasri. If they are interested with agriculture they must come to us, because we are close to Jetiluwih they can explore Jetiluwih from our village, so far we assist our guest, they must be happy to look in our surrounding…and then from there the combination they can do also the bike tour, the cycling tour, trekking…a lot of activity…here the basic is the agro tourism…if you come to Tabanan they visiting our museum…farmer museum…we have in Tabanan…if we have time we go…we make a plan what we do in our village…the first day like that, the second day like that, the third day like that….we make always the combination…

M: and most people just come for one day?

J: till now, because our program this is not yet, not yet, so many, depend on interest…so the first we get some twisting…first Bali Daily Life ok, must be experience, the second day cooking or cycling or another trekking or they have something different with ceremony…like birthday and…wedding…or another purification…and then they get already one night two days. And then if they are more interesting in stay with us…we must be give some new…so maybe from there go to Batu Karu mountain to go climbing and then stay one day longer than normal, must we ask the guest if they interesting. Maybe in the near future, from there we give the program, what you like to do from our village…

M: new things…

J: yeah yea, from the…from the….one day we have Galungan, one day after Galungan we make big ceremony… this is calendar from our village only not from other villages….but only in our villages

M: do you have already tourists that come back like that were here last year and come back this year?

J: yes, yes a lot a lot…. A lot of repeater guests…

M: ah nice

J: but we have already explained, the first the program …the second stay another program….

M: so they always do something new

J: yeah always new…

M: nice, nice…then, have you heard of creative tourism?

J: yes, yes

M: what does it mean to you?

J: so creative, that we must sell something new product. And we make something new for tourism. So like, if we go to the garden, that we find our chocolate, cacao and from the cacao we do the process how to make chocolate, or another something different…coffee…maybe we do the process with coffee, it depends on interest…maybe people who walk into the restaurant would like to teach more about farmer basic…explore the rice field if they are in the villages so a lot of temple like giant tree and maybe the next time do some meditation.

M: so depending on interest…

J: yes yes…

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M: so you think, you have creative tourism in your village?

J: yes. Yes...we have the healer...see our healer...and then how they teach their patient in the life, not only tourism but because in our villager come to the healer and share with them....ten days you can stay with us if you are interested in all of our life...

M: and after ten days, the tourist is Balinese?

J: yeah [laughs]

M: do you have a lot of interaction between the locals and the tourists?

J: eh yaah, if they are.... so we have already dictionary both...if they stay longer...but the first second day we assist the guest because first we give some information. So if they are stay more than three days, we present them dictionary...

M: to?

J: to the guest...ehh...the dictionary...and give in Balinese – English or Balinese – Germany or Germany in English...my father-in-law make that with us...to do interaction...

M: ok, so then they can talk to the villagers?

J: yes a lot of....if you are stay with us for more than three days you get information from us about our village different....and how do you do to make ee...with villager...how to...they get some money from us and most go to a warung, from waung to warung and they recommend what you can eat there because Balinese people give you some food ‘try, try try’ that we don’t recommend, because that is our risk...not good for our stomach...but like the nana you can buy, the water, don’t worry...because the standard of the food, lot of people with the tourism, something different...I don’t I don’t like to make some negative image of our product....and then, we teach the things...and then start to go around the village, give some money and back and then ask what they buy, how much they buy. ‘oooh still expensive, because your still tourism, not yet Balinese’ [laughs]. Back to knowledge. Give them, if they like to buy, of course, this way, this way, this way, with the book...Bali local people don’t speak Indonesian because we are Balinese. Like ‘diges sawa Desa Baru?’ this must speak in practice ‘where is Baru village’ ‘sini sini’ [laughs] they experience our guest. That our program. So after three days, before no, because they don’t know exactly about our life in the village. The first we keep them safe and then after three days they can do themselves, must be think there are explain about the village...

M: so the first three days you like to…

J: keep, teach....

M: …introduce them to the village

J: with me first interactive, that is our character. It’s character from the village, village area, and if you accept it you cannot. If you don’t accept it, please don’t go...we don’t like you make fighting with our villagers... this is not easy...how easy you could go go and dangerous and then get some dog...if you find some dog what you do? You must be teach your guest...not only go go go and experience with the villager because is dangerous too...if you find a dog, how to keep quiet...yah...how to tell it...’stay’...not like in your country...sometimes you do like in your country but sometimes...bali dog is very friendly...you must be know the character of the dog...[laughs]

M: [laughs] so how do you handle a Bali dog?
J: [Laughs] very easy...just give some meat...[laughs] haha....

M: if I don't have meat [laughs] then?

J: just for example...another how to teach our dog...before they bite you...[laughs]...before they biting...[laughs]...this is about the life experience...we're not keep them...go outside in our village...so sometime we accompany to there, anywhere in the quiet village, we keep them and we meet in one hour later in the corner, if they are fine...eeh...must be...

M: you watch them from far?

J: yaaah [laughs]...so in your country you have already like radar you can see where they are [laughs] but we have not yet [laughs]...we don't have the missed people in Bali....

M: well the good thing is, it's not so big...so it's easy to find the guests...

J: [laughs]...but the basic to us, to language...In Balinese 'dige desa baru?' that must be known....

M: so they will find back...

J: yah...‘dige desa baru?’ must be good speak and then they find our village...‘digen desa baru’ the important sentence...‘digen desa baru?’ and ‘tahan hantian’ – ‘please accompany me to there’ [laughs] this only two language they must know...and they are find our village...because very difficult to communication...what it mean...they must be know our language...

M: so do you have many tourists that you send out in the village?

J: eeeh everyone...but we teach first...we must be teach.....and we do the examination, if they are ok, they can go out....if they miss...problem! [laughs] then some journalist comes to my village...‘missed tourist in rumah desa’ then nobody come to me [laughs] ‘missing people in Rumah Desa’ so, so dangerous, yah?

M: very dangerous village [laughs]...so so far you never had any problems?

J: so far we give some difference like how to make...eeeh so funny information and they accepted it from us and so on...so far all is well...we get experience...

M: has the tourism changed somehow your village?

J: sorry?

M: the tourism or tourists that come have they changed something in your village?

J: what does it mean? Changed?

M: has something changed...for example, has the village become more clean because the tourist come...or did it get more expensive...or did...did something change?

J: yes yes....the first in our family the standard of life of course we are teach a little bit hygene because we will work with tourism ...because... so in our family we first...raise to....a little bit clean...because the tourist visit us...especially in our venue behind we must we do the standard...things...eeehh...by the way...the young generation, get the motivation to learn some specific language...to give some greeting from them...and yah for the quality of the life must be a little bit better than there

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M: how come you speak German, by the way?

J: soo...aaaah the first we worked in the city of Kuta, from there...so we meet with some people from Germany...so recommend me we must be speak German because lot of German people visit your country...especially the older people they don't like English speaking...so if you can speak German you get a lot of guest from Germany...we do the course, the study, but we don't have the good institute in Bali, only in Jakarta...but too expensive for me...then we do the course 9 months...3 class...every class is 3 months...and from there we get some grammatical from German, from the German language...we still work in the rice terrace and we do the practice...by the way if we get off time we offer some trip with the guest...from their we learn more and after two years better and we find some travel agency from Germany...maybe 'Kofluk reisen' they now with 'L'tur' last minute holiday...and they need lot of tour guide in Bali...and we come here and we get some accommodation in the L'Tur Company, in the local company in Bali and from there we learn...we learn German a lot...ok? so in Bali, so help me to...to make my English better...eh my German better...after 15 years long the time in the German company then after that then we have some idea to build our village...and then we learn back our English again and before we speak only German...now we have Australian guest or from other country...now we must be study again to make better my English...

M: and soon you will speak Chinese...?

J: eeh in the near future...we have already four language...

M: really?

J: yes...little bit English, better german, good Indonesian, best balinese

M: [laughs]

J: [laughs] I like joking...

M: and you have many Balinese guests I believe [laughs]

J: [laughs] because lot of Balinese guest visit us...they don't speak English...they speak Balinese...they share an experience...because the people in the city who was born in the village and then the company take them to my village and then we teach again to memory of the life...in Balinese...also Balinese language is very important too because a lot of people in Bali already rich, and would like to go back to the nature...not only take German, English or another but we think also for the community...Bali people...lot of Bali people do the trip to another country but we keep them in our garden...we get a lot of visitor...

M: so you have Balinese visitor?

J: a little bit...a little bit funny, but, they buy our products [laughs]

M: well that's good...the city Balinese...

J: yeah...the city Balinese...because we would like to teach them how the rural people...sometime we teach them...eeeh...sooo...crocodile in the river...the young people in city think this is Lacoste...[laughs]...we got already lost of our culture...I am very sad...this is Lacoste...no more crocodile...is like the boy from Germany 'peanut? What is peanut?'

M: is like when you ask people 'what color has the cow?' and they say 'purple' because of the Milka chocolate...or 'where does the milk come from?' 'from Aldi!'

Creative Tourism in Bali's Rural Communities
J: from Aldi [laughs]…from Aldi [laughs]

[phone rings – little break]

M: yeah I think you told me many interesting things.…i ran out of questions…if you have anything else to share or add…

[phone rings – another break]

J: we get…special german group [laughs]

M: ah very good

[phone rings – another break]

J: yes! Any questions?

M: no more questions!

J: no more questions?

M: no! You have any questions?

J: need something information?

M: I think at the moment I have everything I need, but maybe I will contact you later…if I need some information…

J: yah yah, maybe after go to another village…just contact us…

[speaks to his wife in Balinese]

J: on the day of the Galungan, Batukaru temple we have the ceremony…so we get the guest from another country and stay with us and then we visit the ceremony of the Batukaru temple…so we give them news on our website…

M: I have already liked your facebook page, so I will be up to date

J: yah? [laughs] ok…

M: alright, then, thank you very much for your time and all this information…and good luck for the future of your village, all the best!

J: thank you very much…enjoy the rest of your time in Bali!

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**Expert interview in Kemenuh with tourism committee member**

Leader Bali Budaya, Kemenuh Tourism Board and chairman of Bali Community based tourism and tourist from Australia, staying here for 3.5 months, in the kitchen of Bali Budaya, 12 July 2015, 1.5 hours, not recorded

Due to technical problem, this interview record was lost before it could be saved. Therefore, the transcription is paraphrased and summarized.

Manuela: thank you very much for being here and sharing your opinion with me, as you know I am writing my thesis about creative tourism in Bali.

Creative Tourism in Bali’s Rural Communities
Wadley: so today we would like to have a discussion about culture and tourism. I will first give you a brief introduction about our culture. So in every village we have three main temples: the Brahma temple, the Vishnu temple and the Shiva temple. Additionally, we also have temples for locations, so there is a temple for the cemetery (Pura Preya Pati), for the market, the public bath (Pura Vegi), the rice field (Pura Vlum Sri), the school (Pura sala swati). These are public temples. And then there are also the family temple which every family has in their housing complex.

It is very important to keep the relation with the three: gods, human beings and environment.

In Bali we talk about formal knowledge (Para Widjia) and informal knowledge (Apara Widjia). The former consists of the university, academic, scientist knowledge which results in laws. The latter is coming from institutions and experiences and results in ethics and moral rules. The ideal situation would be to combine these two knowledge sorts.

Once again I repeat, that tourism here in Bali is based on culture. We don’t have gambling tourism, we don’t have erotic tourism – we have cultural tourism. And the culture you find here, in the villages. So we talk about cultural community-based tourism.

M: currently, how many villages are there that do CBT in Bali?

W: we want to find that out through a survey. Many are registered but we don’t know if they are only in theory, or planning or already doing it. So we are doing a survey together with a university.

M: is the young generation still interested in the culture?

W: yes yes, of course. As you saw yesterday we have many young people playing the Gamelan and performing dance. Not only children, also their parents and the grandparents – everyone! It’s part of our life!

Jenny: I have a question to Manuela. You have been in various places, and we know the advantages of cultural tourism, so what would be disadvantages or threats?

M: the biggest threat is cultural tourism itself – it can mean suicide for a place! when cultural tourism got introduced it was seen as a form of alternative tourism, which is undertaken by a few individuals. In the meantime we already talk about cultural mass tourism, we can see that in Ubud for example. So the culture gets commercialized and is destroyed by tourism. So today, the next concept emerging from cultural tourism is called creative tourism. There, people would not go to Ubud to watch a dance performance for tourists but they would come to a place like this to learn how to dance, to engage and to interact with the locals, to develop their creative potential and to be an active participant.

J: so do you have any example of a place where CBT works well?

M: well, in this place it does work well right now, but the question remains what will happen in 10 years from now….you must keep the balance between development and preservation.

W: this is exactly our worry, this is our big concern.

M: so what do you do to keep this balance?

W: we have in Kemenuh the 6 Desa Adat, the cultural houses. They are here to preserve our culture and they have rules that cannot be changed by the government. For example, there are rules where to build hotels. And we have regulations, for example here, not like in Kuta, foreigners cannot buy land. They can rent it for 30 years but only in joint venture with a local, and they cannot buy. So the land always stays in the hands of the locals, it will always be our land!
M: so what if all rice farmers decide that they don’t want to be farmers anymore as it is hard work and they get offered a joint venture by a foreign company?

W: yes please, let them come, we most welcome them!! They should come!

M: even if they build up all rice fields?

W: yes no problem at all, they can build up everything, we can import the rice from Java!

J: but I thought you didn’t want hotels?

W: yes of course, the buildings still have to be traditional. So no big hotel blocks, but housing compounds like the traditional Balinese house.

J: and there will be enough locals to preserve your culture?

W: yes, because the locals will always come back. Many were working on cruise ships, it’s good money, but they all come back. My brother lives in Spain, he has children and grandchildren, but he’s coming back. When Balinese children are born we bury the placenta in the garden, so they are connected, a part of the body is still here, and they will always come back.

M: Jenny, if there were 100 tourists in this village and like 20 other people in this homestay, would you still stay here?

J: No, I don’t think so. I would still come to this area as I like the people here, but I would probably go to a more isolated house. But the 100 tourists in the village I wouldn’t mind, it spreads out quite well.

But for example yesterday, the Spanish group, if they would sit here and only speak Spanish, I wouldn’t like that. I don’t come here to discuss with Australians what is going on at home, I want this interaction with locals and I’m very happy that I’m most of the time the only one here.

M: so I guess it always depends what kind of people to attract. When groups like the Spanish are attracted, this means less interaction with locals. When individuals like us are attracted, it’s more about the interaction.

J: yes but I understand that the Balinese want to develop tourism and improve their standard of living, so it’s their choice not mine.

M: Wadley, do you think you still can preserve the interaction when more tourists come? Let’s say there will be more tourists than locals like in Spain.

W: for us, we want to attract fewer tourists that spend a lot of money.

M: and you said earlier that there are many villages that do CBT in Bali. Do you have enough tourists for all these villages?

W: that is our problem. The government encourages us to develop tourism but they also have to invite more tourists to our country. Spain has 45 Mio inhabitants and 50 Mio tourists. We have in Indonesia 250 Mio inhabitants and are trying to get 20 Mio tourists!

M: so how is the marketing done at the moment for the villages?

W: it’s mainly word of mouth. Or websites. But we need the help of the government.

J: what about technology? Airbnb and things like that?
W: yeah my son is good at that, but we always need both. Technology and the people approach it has to go hand in hand.

M: and do you think there is a uniqueness for every village to attract tourists?

W: yes, every village has something unique. Here it’s the woodcarving, in the neighboring village the stone carving etc. so we will make a survey to find out about the different unique things

M: because some tourists told me that they would not go to more than one village, as the experience will always be similar.

W: that’s why we want to make a package. We want to sell tours of let’s say 10 days that go to different villages, then they will see that they are different. But for this, we need help from the government.

J: and what about the immigrants that come to Bali from Java for example?

W: yeah, we have them. But also those, they cannot buy land only rent it. But if you have 20 Muslim families, they can build a mosque. But it’s not allowed here. that’s why we have the Desa Adat.

**Expert interview in Kemenuh with homestay owner and guide**

13.7.15 – 45 min, kitchen Bali Budaya, not recorded

Manuela: So how many tourists do you have at the moment?

Kieron: not many…we have…not many…very less

The discussion you had yesterday, was very interesting, when you asked about what would happen if there are 100 people in the village… I think is not good…is too many…that’s why I don’t do any marketing…just people come who want to come…I not push…no… I not even take email address of guests who were here….just tell them to send their friends if they are interested in culture… I don’t want to attract other people…if they are interested they should come…if not…they…they should stay away…go to Kuta…but then…if no more money…I have to push a bit more…cause I need money...

M: so what do you think about international investors in your village?

K: hmmm….[pause]….if they can keep the concept is good….but often investors are not interested…in keep nature…or culture…if I think how they make foundation…dig big, deep hole…they…they…the rice fields…the ground…mess them up….[gets upset and looks slightly frightened and sad]…I’m not ready for this…no…I want to keep the nature as It is

But if I think about money…the future of my son…it’s good….cause money will come…don’t have to worry...

1 month ago…no longer…maybe 6 months ago…there was an Australian investor…very interested…very very interested….I pray every day…if is a good thing let it happen…if not, let it go…in the end….didn’t happen...

The only reason it’s prestigious…when we have the project…the other villagers see…woo we have something…we are rich…we can buy new car…it’s like status symbol…but that’s the only
thing…and all my friends who have hotel they say “keep it your way, it’s good like this, don’t change it, keep it”.

M: so they don’t like to have the hotel?
K: no, it’s pressure, lot of pressure. Very stressful…

M: so you like to keep it as it is?
K: yeah, just continuous...have continuous guests...but not more than 10 people...or 10 couples...in the village...but not 100…

M: and in your homestay? Now you have 3 rooms. Would you want more?
K: no is good like that, just continuous guests...actually we have more room...the one in the back there and one in the front and this one over there...they are empty...50% ready...if we have the asset we can make them 100% ready...but slowly...little by little...otherwise there is no more personal interaction...

You know what Bali is good at is hospitality, the warmth of people...beer you can get everywhere...shopping you can do everywhere...hotel look the same everywhere in the world...but here you have something else...and this is very good place...you get many things for free...sometimes free lunch, free breakfast, free dinner...performances...

I think Dadong is right...it’s cheap...that’s why people come here...because beer you can get everywhere...but here it’s cheap...Sometimes I wonder why travel agents do such boring programs...

M: well there are people who are interested in this...yeah it’s a very good place, there is always something going on here... so at the moment you don’t do any marketing?
K: no. actually I have all the tools already...

M: what tools?
K: everything! I have website, facebook, twitter, instagram, email which is ready and I just have to change the date...but [shakes his head]...I only want people who are interested in culture...

M: have you heard of AirBnB?
K: yes yes, I have it...you can go and see...but I forgot even how to log in...

M: because with AirBnB you can get in touch with people before they book, so you can select who you want and make sure that it fits...

K: yeah but it’s a lot of work...it’s very hard work...some people think it’s easy just sit in front of the computer...but it takes a lot of time...and then if I do this I have no more time for my children...I don’t want this...

You know, I’m also an interior designer...I do also projects there...it takes a very long time...actually it only takes two hours to finish now...but two days to get in the mood...when I meet the owner of the project I...[makes sign of hiding under the table]

M: so what kind of interior design are you doing?
K: hotels, big hotels...everywhere...like USA, Phuket...
M: so you work for a company?

K: yes…actually now I have a private project…but I think it’s the last one…cause it takes a lot of time…but it’s good if I have no guests and I need money…

K: so if you have friends who are interested in culture, send them here! but not for party! If they want to have beer and party…they should go to Kuta…but not here!

M: ok I will do that, thanks a lot for your time and the interesting information

**Expert interview Penglipuran with member of tourism committee**

16 June 2015 from 14.00 – 16.00 (2 hours) at the office of the Tourism Committee in Penglipuran, not recorded

Manuela: Hi I’m Manuela. I’m doing my research here for my master thesis about tourism in rural areas in Bali. I’m from Switzerland and I study in the Netherlands.

Brad: Hello, please have a seat. So you have some questions?

M: yes! Maybe first can you tell me when the tourism development started in your village?

B: ok, so it started already in 1993…but nobody organized the development….so no structure

M: and it is still like this now?

B: no no. now we have a committee. Since 2012…this is when Mr. Brian came….he came to help us..to show us how to build a tourism destination….so he said we need a committee….so the village formed a committee.

M: ok and how many members do you have in this committee?

B: currently we have…eeeh….24 people…

M: so it’s all people involved in tourism like with homestay and….

B: yes they come from all the different parts…so we have already the division…we have people from homestay, the food, art, cleaners, administration, people who do the promotion…

M: and how many homestays are in your village.

B: around 30

M: oh what, so many?

B: yeah but they’re not all ready….we have 3 rooms in the guesthouse that are ready and 8 homestays ready…ready anytime….and others can be prepared…for example for big groups….you know what I mean?

M: so the ones that are not ready, I can call you and say I come next month with a big group and then you make them ready?

B: yes! They have spare room already, so we just have to make them ready. For example in July we have a big room we have reservation for 21 people for one night. And then we have another reservation for 8 rooms for French people for two nights three days

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*Creative Tourism in Bali’s Rural Communities*
M: where do most of the tourists come from that stay overnight?

B: most are Europeans to get experience of traditional village

M: and what do they do when they stay here?

B: many things...they can see local activities, what people do in local life, trekking in bamboo forest...we are the only village who looks like that. When people come their first impression is clean and neat village. But there is much more. There is many local activities. We also have a place for polygamy. So here people can do polygamy. But they have to go to this area. Karangmamadu we call it. It means polygamy complex. So they have to live there, the village will provide house for them but the consequences are they have to go there.

M: oh wow ok, I didn't know that!

B: And then also we have no boarders here. The wall of your bathroom is also your neighbor's wall. And the roof the people can walk over to go to the next house. In other villages they would not tolerate, but here it's fine...for us this is normal...we have no borders

M: so you say there is no other village like this in Bali, what else unique in your village?

B: unique...so first of all the structure of the village. Our village has three main parts, we say 3 mandala. Like a body...we have head, stomach and leg. So the first part is the head, so the orientation is from north to south...so in the north we have the temple, the head, where people pray. Then the middle part the stomach, is the activity part, where people live, where they do their daily activities. And then we have the legs in the south. We put the garbage there, we have cemetery there. So like a body. And then also the house. The orientation of the house is north east and inside the house we have a special structure. Every house must have a family temple, the family temple is west. Then we have the kitchen, the traditional kitchen...and also the ballet saking nam, the family hall...it means 6 poles that support the hall...you know what I mean?

M: so this hall has 6 pillars you mean?

B: yes, six pillars, and we need this hall for ceremonies. For the weddings, for when people die. There is one per compound. So everybody dies. And everybody gets married. So everybody needs the family hall.

M: how many people live in your village?

B: eeeehm by now we have around 1000 people...about 240 families

M: so there are like 3 families per housing compound?

B: yes mostly three families

M: and do you know how many tourists you have on average here?

B: yeah we have eee...file...so on average....maybe around 150....yeah 150 to 200 per day on average....

M: and today 1000?

B: today, we will have 4000 by the afternoon! Like last year...last year we had 4000. So there are some special days, like after Galungan, after Kuningan, when there is holiday like last month...I mean school holiday, then also Christmas, new years and the ehm...how is it called, the Muslim holiday...Labara also
M: so you have mainly domestic tourists?

B: yes more domestic. From Java many.

M: and do you know how many people stay overnight?

B: overnight? Maybe 200 per year. We are still promoting. We only started with homestays in 2012

M: so how do you do your promotion?

B: we have website, brochures then also direct promotion…we talk to Tour operators, guides, and travel agents…but it’s not the optimum yet we need to improve our promotion…we need some professional people to improve…you know this is our main job, but we don’t get salary…we are volunteers…to make a structure for the future. So we need a person, it must be a local person who will be employed. But at the moment we try to find out who is the best one. You know the village is not like a hotel. The assets of the village belong to our people not to the investor. So they can complain. So to manage a hotel is much easier.

M: so it needs much more time to develop something here?

B: yes it needs more time. It’s more complicated. We try to raise the potential of the people. We want to give the opportunity to work in the village, many work outside now.

M: so for the future, what is your dream, your vision? How should tourism look like here in let’s say 5 years?

B: my vision….so firstly the village must be conserved, it must stay like this. But the occupancy must be high. So my dream is that the village will get their own money to maintain the physical appearance and to maintain the people

M: with maintain the people you meant to employ them?

B: yes to employ them. My dream is that every house compound has one homestay that is owned by the people. And they must have the same standard. Because at the moment we have many different standards. So this is very hard to coordinate. I am operational coordinator. So at the moment we have different types, we have guesthouse type, then we have homestay type A, type B and type C. so I always have to think where to put which guest, what do they want. It’s a lot of work, very hard. So they should all have the same standards.

M: so and what other challenges to you have at the moment?

B: we need to organize the handicraft sellers! At the moment they all sell at home. But we need to have a place where they can sell outside their house. Like an art market. So at home the guest will see the traditional house and the daily activities of the people but it’s not a place for sell. We have some tourists complain, not much it’s still normal, but some do. You know some people know hospitality and some don’t know hospitality. I have worked in hospitality before so I know. But some don’t know how to behave with guests, they don’t know other cultures.

M: and the souvenirs you are selling are they from here?

B: some get from here, some get from outside. For example Murli’s brother he has an art shop. He has some baskets where he makes his own design. Some people also do bamboo weaving, and then we also have painters over there. But some things we still need to get from outside. We also have some local drinks. The Loloh. The green and the yellow. This was the farmers drink in
the past. When I was a kid we had all ingredients in the garden...the young coconut so we take the coconut water, the chili, the tamarind, we just could take it and mix it...now they do process and a concentrate...but it’s still all natural ingredients...no artificial colors. So it’s good to sell. And we also have sweets from here, the Klompon the green with the palm sugar inside. And donuts from sweet potatoes. So the impact from tourism, people can create products they can sell. We are very good at food, handicraft we still have to buy outside. Actually our village is famous for local food. We use all natural products, nothing artificial. I heard now it’s dangerous to eat outside. There was a story about plastic rice from China.

M: wow! At the moment who benefits from the tourism in the village?

B: so we have 7 employees for the ticketing, 3 for cleaning, 2 for information centre and 16 security. But they take turns, they don’t work all together. Today everybody works. But normally it’s two for ticketing, all cleaning, one for information centre and two security. And then all get the chance to sell something. We recommend to the guest, especially to the international guest to go to one house. They get a number at the entrance, so every house gets the chance to sell something. So this is the direct benefit. And then globally we get profit together to improve the temple, the public areas....

M: you mean from the money from the tickets?

B: yes

M: how much does one ticket cost?

B: so it’s 30’000. For international tourist. And 15’000 for domestic tourist. So for adults. And then for kids it’s 15’000 for international and 10’000 for domestic.

M: and this money then goes directly to the temple?

B: noooo [laughs] 60% goes to the government.

M: 60%? To which government?

B: yes 60% to the Bangli government. So 40% goes to the village. And the 40% are still split up – 20% goes to the village and 20% goes to the committee for operational expenses. So for the staff.

M: so the ticket sellers and the cleaners and the security?

B: yes! These are our employees.

M: and then the leaders, or how you call them, what you are doing, you don’t get any salary?

B: the organizers, we are the organizers. No we are volunteers. So we have a one door system. So also when you go to the homestay it works the same. 80% goes to the owner, and then 15% to the organizer and 5% to the village.

M: and what about handicraft? Do they also pay something to the village when they sell?

B: handicraft they pay 5000 per 100’000 to the organizer. And then if we have activities, If we make a proposal for a group and they approve the budget, 50% goes to the organizer and 50% to the village.

M: so you have activities but on request?
B: yes on request. Sometimes I do tours, but only when they call me and ask me to do one, if the phone is not ringing I stay at home in bed!

M: and these activities are mainly for groups or also for individuals like me?

B: we have some individuals and some groups. For example students from Jakarta. They come every year. And they get a program

M: so how does their program look like?

B: for example, I just give you one example yea. So they arrive and then they gather in the social hall. We give them information about the village and then we split them up for the homestays. So they can go to their homestays and then walk around. Then we have lunch together and we have some activities in the afternoon. For example biogas, we show them how to make biogas for the garden. Or cutting bamboo, for the boys, how to make Penjor. And for the girls how to make offerings. Then we play traditional games. And we also invite our kids to participate. So they get involved in the activities. Then again we have dinner together. In the night they can go to the garden, we can show them how to cut grass and then there is performance from the local people. From the kids not from the adults. If they want, also from the adults, it depends on the customer what they want. Then next morning before they check out we plant flowers around the temple, like farewell activity.

M: so they stayed two days?

B: yes two days one night. We also have senior high school from Langpung, they also come.

M: you do also such activities for individuals?

B: sometimes, on request. For example we provide village tour on request.

M: and what about the locals do they like to have tourists?

B: yes, the locals would love to have more tourists. Because then we can have more profit to maintain the village so it looks nice. So I think 30’000 for the entrance fee is fair because we maintain the village. It’s a lot of work. Every year we have to change the roof for example.

M: so if you change the roof who pays? The owner? Or the village?

B: no the owner of the house!

M: so if I have a house here, I have to change my roof every five years and I have to pay for it by myself?

B: yes! So in the future we want to make a system. So that the villagers get subsidies from the village for the maintenance.

M: yeah, so it’s quite expensive to live here!

B: what they do is for the village! So if the village is not nice, there will be no tourists. And tourists can help to maintain the temple. Because if something is broken in the temple, we have already money from the tourism to maintain it. So we don’t have to collect money from the villagers. So it equals out.

M: so are there people who are 100% involved in tourism or is it more a side business?
B: it’s a side business but we hope that it will be our main business. Because it gives us motivation to conserve the village. For example when it’s only a side business maybe people think why should I keep my house nice only for a little income. But if it’s a main business maybe the motivation to conserve the village is higher. Otherwise they change their traditional houses with concrete and then the tourism is gone. I mean we can build modern houses in the back, we can have a combination.

M: so you are saying that people have to keep the traditional house in the front and can have a more modern house in the back?

B: yes, you can combine the two.

M: and the people are fine to keep the traditional house?

B: yes because we need it. The traditional house is the kitchen and the family hall, so this we need not only for the tourist. So it’s not like that just because of tourist. It’s our need. We still cook in the kitchen. Or prepare offerings. These places are holy, we cannot delete it. It’s our belief that with these two buildings we are safe. For example, when I was a kid, we only had two rooms, the kitchen which was also sleeping room and the family hall. I slept in the kitchen with my sisters. Still now, my father likes to sleep in the kitchen. Also me sometimes I sleep in the kitchen. Now its cold season and in the kitchen it’s warm. It’s quiet and natural and you can go back to the past. I like it. In concrete building is very cold, I don’t like that. But now the family becomes bigger so we need to build more houses, with concrete in the back.

M: ok something else. Have you heard about creative tourism?

B: yes. So that’s a concept which means to raise the local potential, to raise the creativity of the people to sell.

M: yes ok. So I write my master thesis about creative tourism. So I explain you my understanding. It’s similar but a bit different.

B: ok

M: so for me creative tourism means tourist come here and they do something actively. So they don’t just come and walk through the village but they do something, they engage. So they also learn something and they can develop their creativity. And with these activities they also will interact in a meaningful way with the locals. So not just talking about buying souvenirs, but talks like we have now, about culture and the daily life. So to get to know each other.

B: yes, this is what we want to do in the future. So what we had in the past, we can sell it now.

M: and do you still have enough people who know about these things from the past?

B: yes yes, we still have many old people who know the local traditions.

M: and how will you do this?

B: so now we have to go in the system of the village. So from the 240 families we have 76 people that are responsible. One from every housing complex. They are responsible for all activities and for the rules and regulations in the village. So this system is based on seniority. So there are 76 positions. And when someone retires, for example my father he retired, then someone new takes over. But the new person, so me, will become number 76. So when somebody else retires and another person takes over, again this person becomes 76 and everybody else moves one position up. So there are some criteria to retire. When the youngest child in the family gets
married, the father has to retire. And when the grandchildren get married, the father has to retire. Then the first twelve, so number one to twelve, they must be complete. So they must be husband and wife. So when the wife dies it is recommended to retire for the man. These first twelve, there are different levels. Number one and two they are the priests. Then three and four they are the helpers underneath the priest. They still have to be trained. Then the next two the same. Then the next two are for cutting the animals for scarification. And the next they are for the bones of the animals of the offerings. And then the next…how many we have now?

M: yeah it's the last two now

B: yes these two they distribute the offerings. And then the rest is just members. So you have to be really lucky to become one of these twelve. And even more lucky to become number one. These are very old people. The most experienced ones.

M: so is the priest also the village leader or is this a different person?

B: the leader. Well, in old traditions the priest was also the leader. But now with the government we also need a different leader. So we get the leader by voting. We vote for the most intelligent, the most clever, trust, fair and honest person.

M: and who can vote?

B: everyone!

M: and everyone can become leader?

B: yes everyone. Every one of the 76. And all 76 can vote. And then the leader has also two staff. So like the secretary or the accountant. And nobody refuses what the leader says. So he can say what activities we do and all will agree.

M: and are there also rules for who of the family will go into the 76?

B: this the family can discuss. So in my family I was the only son, so it was clear. But if there are more than one, the family can decide.

M: ok very interesting. So we talked about creative tourism earlier on. So you think your village has the potential to develop this sort of tourism?

B: yes

M: what do you think could be challenges to develop this kind of tourism?

B: the challenge is to create a package. To make it nice. We first need the package and then we can promote it. We cannot ask the tourists to come but then we don’t know what to do with them. So we need a package.

M: and what about interaction? Do you think the villagers are interested in interacting with the tourists?

B: yes they are interested, but communication is still a challenge. So maybe we can have some translator.

M: yeah, I mean you do have quite a few people who worked on cruise ships and can speak English.
B: so other villages think we are old and traditional but actually we are really modern. We have good education, pc, and internet in our village. I mean if we stay traditional people will leave our village.

M: so you have the modernity in the traditional houses?

B: yes something like that

M: but still you have young people who leave to work outside?

B: yes we have, but the 76 will remain. So young people will follow.

M: so that's a very clever system. Is that something only your village has?

B: it’s the system from the mountain villages. So Bali consists of three parts. We have the old Balinese, the Balinese that are influenced by the Kingdom and the modern Bali. And they all have different traditions. So our village is from the old Balinese. So when you go to mountain villages you will find this system. But some already change. But then we still have different traditions, so for example we don’t have cremations here. We bury the body. But when we dig the ground we never find bones. Because this is our belief. We never find. Our village is, I don’t know how old. And we build many houses, but we never find bones. It’s our belief.

M: that’s very interesting. So these were all my questions. Thank you very much for all your information, that was very interesting and helpful. Do you have any questions to me maybe?

B: yes, maybe, you have some advice for us for the future of this village?

M: you mean in terms of tourism?

B: yes, for the tourism development of Penglipuran.

M: ok...of course it always depends in what direction you want to go...let's say there are two main directions: you can attract as many tourists as possible and become a destination like for example Ubud...or you can say we want to more focus on this concept of creative tourism, so emphasize on interaction and participation of people...but then of course you cannot attract so many tourists...let's say there is more tourists than locals in the village...there will be no interaction...with the second way this would also mean that tourism is not your main business, because if tourism is your main daily business, there is no daily life for tourists to observe...so it would remain a side business and people come to be a part of your community and to experience...not to watch...to actively participate...like you did with the Javanese school group...you show how to make offerings...or how to decorate the bamboo, the Penjor...things like that...

B: so we do it already?

M: yes you do it sometimes. But this would mean build on that. Like not just have tourists here for one hour or 20 minutes but to make them stay...for 3 days, or four or five days or longer...and to engage them in activities...so the villagers share their daily life and their culture

B: share...I think this is good for my village...I think we are good at that...so how can we do this creative tourism?

M: well your village has a lot of potential...all the things you were talking about...the food, your special drink, the art, the paintings...you can share this with tourists...you know I've been here
for 4 days now, and I have noticed nothing of all this...ok I have seen the green drink, but apart from that I didn't know about all these special things...

B: yeah people just come and take pictures...they don't know...

M: yeah so simple things, for example you can do a cooking class, or show how to make the green drink, or take the people to the fields and plant flowers with them around the temple...

B: or dancing! We can do dancing classes! I have an idea....

M: exactly! I mean these are things you don't need much infrastructure, you have everything already...many girls can dance...

B: yeah and we have dance instructor in the village...we had one group, they learnt a dance in two hours...

M: see, and it doesn't even need to be a dance instructor...anyone who can dance can show it to the tourists...they do not want to become professional...they just want to have a new experience...or also the music...you can make them play the Gamelan...no complicated music, but just a simple melody...

B: yeah and they can have a performance in the end...

M: yes, I played the Gamelan in one village, it was great, it was something I never did before...

B: sometimes we have the feeling these things are too easy products...

M: you know, it doesn't have to be anything complicated...sometimes the most easy things are already a good product...for example in one village I went shopping with the man from my homestay, we went to the city to different shops to buy things for the decoration of the Galungan day...for me this was already a great experience, because I never saw something like that before...Or I went to a cockfight...although I doubt that many tourists would like that...but just as an example...the man of the homestay went to a cockfight in the afternoon...that's what he would do anyways, so he asked me if I wanted to join...so I went with him, not because I'm interested in cockfight, but I wanted to see how Balinese spend their free time...

B: and you went to a cockfight?

M: yes...and I liked it. Well the cockfight not so much, but the whole thing around it and the atmosphere...

B: yeah, we just have the feeling this is too easy...it has to be something more complicated for tourists, they would not be satisfied with simple things...

M: well some simple everyday life things are very interesting, I mean I talk about westerners now, I guess for Balinese or Indonesians it's not so interesting to learn the traditional dance or see a cockfight...but for us, these are things we don't know...so if you find out what are the things that are new to us you can make very easy products....This of course also raises the question how much do you want to share of your daily life? Of your private life? Do you want to take tourists to the temple when you pray? How much you want to share? To show?

B: you gave already many ideas. It will just take time to develop. We need time.

M: yes of course, it will be a long development. But I think your village has very good potential, you have a lot to offer, it's already here, you just have to sell it to the tourist
B: [opens the cookie box] would you like to try this?

M: oh yes thank you

[short eating break]

M: so you work full time for the committee?

B: nooooo

M: so what else do you do?

B: I am a part time teacher

M: you are teaching English?

B: yes. Before I also worked abroad for the cruise line in America. But now I stay here. I always missed my village. You can ask everyone here. Everyone who goes away misses this place. I belong to here. Also I visited different place in America, when we stopped with the cruise ship...but no place was as good as Bali...none! I mean we have everything here, beautiful nature, culture, friendly people...no place was like Bali!

M: so you work in the right industry!

B: we also sell donuts. Have you tried our donuts?

M: I had some in my homestay and they told me they are made from someone in the village, so maybe they were yours?

B: when was that?

M: two days ago

B: there were like some donuts in a box or just one?

M: no there were two.

B: yes these are mine

M: oh they were delicious I like them a lot.

B: my wife bakes them! They are made from sweet potato. For today she made 100 kilos and I think we already sold most of them.

M: oh wow that’s a lot!

B: I also have two children, 2 and 5 years old.

M: oh how cute. By the way, it’s amazing how clean your village is.

B: yes this is our culture. Every morning at 6am the people get up and they sweep their houses, everything, the front the back...

M: yes I’ve seen that in my homestay

B: yes Mr. Murli is the cleanest person I know!
M: but also the streets. It’s all very clean, really very nice. I spoke to other villages and they told me that they don’t have time to clean….because they have to work and go to the temple…

B: oh yes they don’t have time…especially, our temple. It’s very clean. I think there is no temple that is so clean like ours

M: I can give you my card so we can stay in touch in the future.

B: yes thank you Manuela.

M: so thank you very much for all this valuable information and your time it was a pleasure talking to you.

B: thank you, it was a very interesting discussion. Good luck with your thesis.

M: thank you and the best of luck for the development of your village.

Expert interview in Jasri with tourism committee member, tour guide and homestay host
21.7.15, 90min, in the family hall of his house, not recorded

Manuela: So could you tell me first when has the tourism development started in Jasri?

Will: so the formal way has started in 2011, but informal talks have started from 2009 I think.

M: so in 2011 you formed the tourism committee?

W: yes!

M: and you were one of the developers? You were involved from the start?

W: yes, we can say it like this.

M: And what is your role in the tourism development in Jasri?

W: I am responsible for Marketing & Reservations. There are also many other functions, we have many sub-functions, maybe you can ask the head of the committee about it tomorrow. And then we also have sub organizations that are connected to the tourism industry. For example transport organization, massage organization, guide organizations.

M: can you tell me a bit about the committee?

W: so first we gathered data, the data of potential…and then when we had enough data we tried to make a presentation…a socialization with the village organization. So we presented to them 3 times. So we showed the village what we can do, what can be the good things for our village, but also what could be the bad things coming from tourism. And when we presented our idea, all people agreed that they wanted to develop tourism.

So then we started to develop some activities and made a package. And we invited travel agents to try our package. One travel agent, I remember he came from a western country. His name was Mr. Jenkins. So they came and we did the tour with them. But we got very bad results from the travel agents. Very bad results. They said for example there is still too much garbage lying around.

But we weren’t angry about their comments. But we saw it as motivation for us. And then we heard about the government that it buys plastic. So we created a plastic collector organization.
And we also talked in the village meeting about it and that we are still dirty. So the village leader agreed that we have to do something about it. When we collected the plastic we collected it in the Banjar Balet. Why we chose a place like this is that the people can see what we do and that they get motivated to collect plastic as well.

And then we also got a lot of support from the CoBta. They sent many people for training to Jasri to show us how to develop a destination. In the beginning we only developed 6 houses for homestays. And then we received guests and we continued. I didn’t want to have 20-30 homestays from the beginning. Other villages do this. Like when I go to the meetings for example in Denpasar to talk to the other people from the villages...they tell me they have already 20 or 30 homestays from the beginning. But I didn’t want that. I didn’t want they develop their house for homestay because of me. I want it because of them. So I want them to come to me to us to apply to say that they want to develop a homestay. Because in the other villages they say that people complain if they don’t receive guests ‘we have developed a homestay so where are the guests’. I don’t want this here...so if people want a homestay I cannot promise that they get guests all the time...

M: so how many homestays you have now?

W: the ever biggest group we had was 33 rooms. So we started with 6, we developed six. And then we had some guests and the people saw that we have guests. So they asked why do you bring guests there? Can we also have guests? So I explain them. And then we developed more and more homestays like this.

M: how much do you charge for one homestay?

W: so we have different standard. We have high standard which is very clean, and nice house and environment, and the host speaks English and there is air-conditioning. So for this we charge 250'000. And then the middle standard, maybe the people don’t speak English, or not so clean, so we charge 200'000. And then the third is just a common house, is still dirty. For this we have different, like 100'000 or 150’000. But this price is always included in the package.

M: so the people that come to your village, they always come with a package?

W: for now yes. Yes they only come with package.

M: and do you want to change this for the future?

W: I don’t want the village to be crowded with tourists. If it’s too crowded it will become complicated. And many problems. I want the village like a normal village and just some guests come here.

M: so it is good that they only come with a package?

W: yes!

M: at the moment, how many tourists visit your village on average like per year or per month?

W: depending. Sometimes many guests, sometimes no guest....cannot say like this.

M: and what kind of tourists are coming? Like what nationalities?

W: Many domestic. From Java, from Kalimantan. I think most from Java. Western...Thailand yes, then western... Australian and Japan for the surfing beach, Holland because of the Holland villas on the beach, USA yes, French the most...what else...Austria, German...
M: and so they all come with a travel agent?
W: yes, all with travel agents.

M: and how long do they stay normally?
W: one night for domestic. International most often 3 days 2 nights. Or longer. Like students like you they stay more long.

M: yeah ok. But I’m not a typical tourist so I don’t count. So what makes your village stand out from the other villages? Because now, there are many villages that develop tourism in Bali...

W: we have special tradition, culture, here in Jasri...that is only here...for example firewar before Nyepi Day. This is only in Jasri. We want to show what we have originally, not suddenly arrangements, people will join originally activities. For example rice field trekking...in other villages they prepare like for example one field and they say the tourist you will see ploughing and they pass by the field where the farmer prepared ploughing. But it’s not real...he only does it for the tourist in this moment, so they prepare something. But here we just go to see what there is. Because there is always some activity on the field. So we just do what the farmers do on this day.

M: so the farmer we helped two days ago was doing this not because of us?
W: no this was his activity. So that’s why I don’t write on my brochure ploughing or harvesting or planting. Because we never know what there is when the tourist comes. I just write farming activity. So there is always something. It is more real like this.

M: so what would you say are the things you do good and the things you do not so good in the village? I mean for tourism
W: we are not good yet but good enough.

M: so what is good?
W: we have nice packages, and we can offer variety. For example in the trekking but also in other packages. And in 2013 we participated in a competition. A competition from 330 tourist villages in whole Indonesia. And we were invited to go to Yogja to the price giving. And we won the first place. And also the progress of the development, we started with six homestays and then step by step...

M: and what is not good yet?
W: not all people really join in the tourism village activities – we cannot empower all the people yet. and not all the people yet care about the cleanliness. And if we have more guests we don’t have enough resources, like not enough guides because they also have other jobs...especially western guide that speak English

M: so what would be your dream – how should tourism look in the next five years here?
W: I think in five years it will not yet as my dream. I am not sure that the rice field, the river, the hill, the beach will be like now...because many people sell the land. The most interesting and most popular activity we have is the rice field trekking...but if there are no more rice fields, our future will be more bad than now. Because the home industry is not enough.

M: so how could you prevent this to happen?
W: it is very difficult, as the land is owned privat. So we cannot tell them anything. And the mindset of many people is money oriented. They want get much and more money. So in the village meeting we tell them to keep the land as it is, but it is private so we can only say...

M: so the village leaders are aware of the problem?

W: yes they are aware, but it is private. Already some rice fields disappeared. We had much bigger area over there [points to the east]. And there was an idea to build a bridge to the rice fields in the west. Because there is the big water, the big river. So they say if we build a bridge it will get easier for the farmer to bring everything. But I think they want to build bridge because it will become easier to sell the land. But for now it is only idea, not built yet. Actually there are two big land owners in this village. And then they lease the land. For example the area at the beach with the chocolate and the soap factory, this whole area is all one owner.

M: oh wow, so they lease the land?

W: yes they lease the land. Sometimes also sell. I think the Holland villas, they bought the land.

M: so it is possible to buy land as foreigner?

W: yes, but only under the name of a local.

M: ah ok. So they just have to find a local that borrows their name and signs for them?

W: yes. But they need a lot of trust with the local

M: yes because he could cheat them...so until now has the tourism development changed your village?

W: no I think not so much because visitation is not so many. Many people came for training, like massage training, English training, cooking training...so many people in the village could get skills. And also, we created many organization, so for example now the home industry is organized, more than before. And they have additional income from tourism.

M: so you have no problems from tourism?

W: Until now no problem, not yet.

M: you think there will be problems?

W: I think yehah, there is always something bad about development. For example in the surfing on the beach. It only developed now, and it become very busy now. Also with locals. And some children stopped going to school because of it. Also how people dress...they lower their pants...you know what I mean? So the clothing habits get worse. And also surfer life easy going about everything, locals follow that attitude, and take everything easy going. So this is just one example until now, what could be bad...

M: ok something else. Have you heard of the concept of Creative Tourism before?

W: Yeah.

M: What does it mean to you?

W: We should creative to use our potential, to show, to share to the tourist that could be make income for the villager. for example we have many home industries, art and cultures, and how to create that potential , to make our life to be better
M: ok, so I tell you know my definition. To me it means that the tourist comes and makes something actively. So he is an active participant. Then the activity he does is connected to the destination, so to the village. Then it's something authentic. Then the tourist has the opportunity to develop his creativity. He learns something. And there is a meaningful interaction between the locals and the tourists.

W: Actually that’s one what I mean. How to mix the potential to make like that. To make a different package, like even if we have the same character e.g. Budakeling and Jasri, we have the same character. But we have to make something that is different from each other.

M: so how will you do that?

W: We try to looking other potential that we maybe not found yet but we have to have one variation in our packages. we have the same basic activities, trekking, cooking, village tourism is general, but how can we make these things special.

M: so you do this?

W: yes I think

M: so what you do is you have the same activities but you make them more special in your village.

W: yes

M: and would you say, the activities you offer now, they are creative?

W: creative enough, but can be more creative.

M: you have any ideas how?

W: Many, e.g. we have beach with different zone, we have beach visited for purification, we have sand on the white sand beach is good for health. Then we have one family that could operate like Jerangkong. It’s made by wood and also coconut shell to make a toy like a human. They can invite spirits to come in the toy and we can ask the spirits questions. For example there was a thief in the village. So the family where the thief went come to this family and ask who is the thief? And then the Jerangkong will write down the condition of the person.

M: so it writes down the name of the thief?

W: no, the condition. So somebody with brown eyes, blond hair, this color…so then they can guess ah maybe this person maybe that person.

M: and what would you do with the tourists there?

W: actually only 50:50 if we should do the package. Cause I think only little western will believe that thing.

M: and what would the tourist ask?

W: Depends on the tourist. Who is my husband maybe [laughs]

M: the activities you have now, is there a meaningful interaction between the locals and the tourists?

W: a full interaction?
M: meaningful! I mean not just hello where are you from but like talking about culture and life like we do here...

W: I think yeah, almost all guest that come here we always tell them that make your homestay to be your own house. It will be between the house and the guest a family. Then many interaction can be.

M: and what if there is nobody who speaks English at the homestay?

W: in that case usually one person comes to help from tourism village management. And we leave the phone number of one of the tourism village management so they can call anytime.

But sometimes also its like even though the host cannot speak English they can make a communication. According to the guest that was very... they like it very much they can make interaction between the people that cannot speak the same language. And they look very happy. They only use the body language or something and if there is something funny. Like when the guest wants to ask for something...and he uses body language to show the family...After looking many strategies to show what they want finally they can find. It’s very funny – they not feel bad but they feel funny, they’re laughing, they enjoy.

M: and what about the locals? Are they interested in the tourists?

W: Mostly yeah. Almost most of them are happy, but there is variation: some of the hosts feel shy, and some feel like a bit worried. I mean not about bad things, but worried that they cannot serve the guest well enough. So if the guest comes outside his room, the host goes inside because doesn’t want to talk to guest because he’s worried that he cannot answer. So in that case also the host often says Please Will stay here, a guest comes.

M: yeah I had an experience like this in a homestay...I arrived and they gave me tea and told me I can have the tea in my room...but I wanted to talk to them so I asked if I can have the tea outside with them...they said ok...so we sat there and talked a bit, but only one of them spoke a little bit English. So when I finished my tea again she said you can go in your room. I thought ok, she wants me to go, so I went into my room and they disappeared in their room.

W: [laughs] and how did you feel?

M: well very weird. Because there was no interaction. And that’s what I expected. So also I did not feel part of the family. I felt like a foreigner that stays in their house, so I felt not so comfortable.

W: yeah language is a big barrier...it’s something that is very important. And the other thing that is important, many people do not know well about the tradition. They know but if somebody asks they cannot explain.

M: and what about home industries, do you think they will continue in the future?

W: I am a little bit worry, because there is no young who would like to do like the old people. Maybe the village tourism management should make a training to make pottery more creative. For example they can do ashtray or flower pot and sell it to the hotel. We have to make something different than we have now. Invite professional pottery makers for a training. This is only worry about pottery making. For the others home industries we have young people that follow.

M: ok so you think if you make a training to make pottery more creative, with that they can keep the young in the business?
W: yes, because the income with the one now is not good enough so they left.

M: and the young are happy to stay in village?

W: For now more prefer to stay outside the village, most go to the cruise or other country or Denpasar.

M: So will there still be people in the village in the future?

W: Yes, because of the tradition. Not all the people could be leaving the village. Especially the last child should stay at home because it will continue the village as the father

M: ok interesting. So for now tourism is a side business? Should it stay like this?

W: it depends on the people. It could become a main job, but depend on people.

Not all people understand about people empowerment. According to me the empowerment means they can participate depending on their skill, if they can speak English they can become guide, if they have home industry skill, just work there and we come with the package. But many people have different idea about people empowerment.

M: so how do they understand it?

W: Something we will do always together for example when the guest come, to welcome the guest, we have to invite all the village to welcome the guest and they all get the money from the package. They are wrong in the meaning in people empowerment. Very difficult for me to socialize about people empowerment. They should increase themselves to have their own skill and then they can take something from the tourism village. Many people do not understand about that. That’s why sometimes in the meeting there are many people also complain they want to get especially for money...there is a group, they ask why we don’t get the money? For every guest they should get the money. For me, if they have the skill they can get money.

M: so at the moment how is the money of the package price distributed?

W: first there is the cost break down, so first cost of activities will be calculated. And then we take some benefit for the organization. That belongs to the village. They can take it for example for the temple renovation. Then, but this is only my mind, if we have enough money maybe we can help the people, for example that cannot go to school...but that’s in my mind don’t know about others. For me education is most important in life. For me very bad to see people don’t go to school. I am very sad to see in the surfing, I always concern about the children.

M: So then the village does get something from every tourist!?

W: Yeh but they think village ceremony and temple is most important, many think children is parent responsibility. For some ceremonies and temples are more important than children. They can take a bank loan for wedding ceremony, but not for education...that’s why I also say I only want two children. My family always tell me make more children. But I want not more but make sure they have a good education. They should be better than me in everything. But not with money, with education.

M: that’s a very nice attitude. So I think for now I have no more questions for you. Thank you very much for all these interesting insights!
Expert interview in Jasri with two members of the tourism committee
one is employee at a villa and other is guide/spa owner, 50 minutes, 22.7.15 at a spa, Jasri, recorded

I was sitting already with Bill, waiting for Tim. Tim joins:

Tim: Hello, my name is Tim, nice to meet you.

Manuela: Nice to meet you, my name is Manuela. I’m a student, master student from Switzerland. But I study in the Netherlands.

T: speak German, very good.

M: yeah yeah. So now I do my master thesis about tourism in Bali, about tourism in the villages in Bali...so I have a few questions, for...for you...so maybe you can tell me both first, what your job is in tourism in Jasri?

Bill: eeehm, I'm the account, accounting for the Jasri Tourism Village...eeehm I was 30 years old now...I'm married and I work in the villa, beside doing the tourism village.

M: ok ok. What are you doing in the villas?

B: just doing like cleaning and everything

M: ok ok.

B: now, Tim [speaks in Balinese to Tim]

T: yes, my name is Tim, I work at the tourism village also in Jasri...so I'm a vice of the leader...of the tourism...association...eehm also...my old....47...I born in Jasri, get already married, I have four daughters....

M: oh wow, very busy!

T: yes very busy

M: ok and can you tell me a bit about the tourism development in Jasri? Like how it started, who started it, how it developed?

B: ehm it started by him, Tim, with his friend and then I just come in, in the middle of the process...so the start maybe Tim will tell you all about...

T: well, the starting tourism village, in bahasa ‘Desa Wisata’...that starting in....2011...yah...eeeemm...I join with eehh my friend who live in Denpasar but born in Jasri and then in travel agent, long time in tourism...come to the village, sharing...to make the village, you know...starting and develop....and then....yah...like....growing....to welcoming the tourism...that's you know in my meeting with my friend in 2011...

B: so maybe I complete a little bit...beside of that, Tim and his friend, see in our village it has a very...we had very...like...eeeh...art and culture...we have also the view...of the...eeeeh...sea, beach and the mountain...that's why, he think, and his friend think why we don't make the tourism village...we can get benefit...not only we but all the member of the Jasri village...it's like that...and then also with the government...they had a program with the tourism...that's why he and his friend made a proposal to the government and give something...some help from them and then we met eehh...like eeeeh....training....for the member here...
M: ok ok, so you got some support from the government and they sent some government?

B: yes, yeah

M: so what kind of training did they provide to you?

B: eeeeh, the training, we decide what is the training what we need…

M: ah so you decide what training you want?

B: yah, like dancing, music, massage…

T: yes like he said to you…that from 2011…because Jasri I think is you know my friend is very rich…I mean that the goal…and you know, how to make the Jasri…tourism village…that the goal with my friend, then meeting, meeting, meeting, meeting and then like he said you know…the government to support…our program…yah…eeeh that the process…of the tourism village in Jasri…but I know that the starting is very very slow, because the process I think to make Jasri interesting for the tourists, that mean how to make the people understand…you know it mean before the guests, look the environment…if the environment still dirty…then the tourist cannot to visiting us…that that the challenging in my team…

M: to make people understand?

T: yah, because ehm the count , the presentation of people in Jasri…too much…eeeh too much couple, I mean too much people in Jasri…I mean, 1000 more or less couple…because count I think 15% or 10% going to tourism…I think…how to make them understand, the society…when the village should be…has the wonderful village… also in Desa, meeting Desa, also in meeting small…we call it in Bahasa Banjar…top with the organization…how to make Jasri, not only Denpasar…Jasri it might be growing…tourist is interesting going to Jasri…but right now the process still slow…[laughs]

M: in the beginnings yes…

T: but when to starting in 2011, takes longer…

M: do you know by now how many tourists visit Jasri? And stay in a village in a homestay? Like per year or per month or something?

B: eeeh before, we only get maybe little bit…only come for looking, but now after we become to be number 1 in tourism village nation, we get more…I think before we can get 2000 in a year, now we can get more…3000 and more….maybe…

M: and are these people they just come to visit or they also stay overnight?

B some of them are staying, some of them only doing the trekking or doing the short village tour

M: ok ok…and the people that come they all come by organized tour? Like with a package?

B: some some, some of them…like last time we got a group from the eeehm… the Jakarta…its called ‘artstour’…its about 60 person….

M: ok, so you have a lot of domestic tourists as well?

B: yes, yes…after we become number one, more domestic tourist come to our village…

M: Ok and how do you do the marketing?
B: the marketing is done by Will...he's doing all the things, all the details...so he manage with the marketing...some of them we go to the travel, travel, travel and then give the brochure...it’s like that

M: okay. you have website also?

B: yes we have. Jasri tourism village. I think I already give you [shows me business card]

M: yeah yea, true, I think I even visited it

[laughing]

M: and what would you say...because there are lot of tourism villages in Bali now...how is yours different? Or why should people come to your village?

B: eeeh we have some unique culture...it’s called ‘Tertaran’ or ‘Firewar’ this is one of the most beautiful culture...that’s the other village doesn’t have it...beside of that we have the view of the mountain and the sea, that’s connecting each other...so I think many village have like that...so that we have the Bali chocolate also, our beautiful...

M: yah it’s good chocolate, I bought last time

[laughing]

B: so, all that, benefits, we eehm get from the from the nature...but I think the other villages doesn’t have that.

M: ok, ok...and what would you say are the strengths and the weaknesses of Jasri...like in what are you good and in what are you not so good?

B: for the starting you mean?

M: for the tourism.. For now!

B: the good thing, we got more benefit...and the bad thing...from the tourism...nothing, think not...

M: nothing?

B: nothing...because like you said, the guest come here to join, sometime they help also...how to eeeh...maybe sharing...all the knowledge that we have...so we can share the member of the village here...so some after have a problem maybe little bit cancel...

M: ok, and so far have you seen the tourism development, has it brought benefits to the village?

[speaking in Balinese]

B: you mean for the government or for the organization?

M: for the village and for the people who live in the village....

B: oooh...so for the village, for the organization, we get some benefits like the money...and for the members...every guest, who come to the village...who come to do the like the handicraft or like the hiking...culinary...they get benefit from the guest...they get for one head, they get 10'000...so I think that’s, get benefit for the village member...

M: so it’s more income for the village members...
B: yah, beside of them doing their job, they also can get the other…is like that...

M: additional income...

T: Yah, yah, additional income...

M: so the people in the village, they also like this tourism development?

T: aaaaaahhh….yeeeeeess…..sure the villagers, the villager, it mean, the people is to welcoming the tourism in Jasri…so that’s why in organization I mean, how to do, how to give training in English, who interesting in the tourism...

M: so at the moment tourism is more a side business of the people? You don’t have anyone who works 100% for tourism?

B: yeah yeah…because like that…we don’t have too much income in tourism village…so most people, most of the member…like me and Tim we have another job…we use to get our life, to continue our life…so for this member for the tourism village we just do only part time…maybe half day we do…something important, something urgent we do meeting immediately...

M: ok, ok…and for the future you think you would like to have people who work 100% in tourism?

B: if possible…we…we hope…but the problem is, we should choice…who have bad thinking to make to work without too much money they give for the benefit for them…so maybe in the future we think we can get more people without paying too much…because now, like all the member of the tourism village, they doesn’t get money, they doesn’t get benefit…they just do, this is a project, this is a program…we can do together but nothing get the benefit…so we hope sometimes, if we growing up more…we think we should get 1 person should be stand by and doing the tourism village...

M: at the moment how many members do you have?

B: we have many members, about 32…but, working only 5 or 10 person…like now you see…I already sms much people…come only two person...

M: so the members are the people who work in the handicraft and accommodation?

B: some of them yes, some are the leader of the banjar...

M ah ok, so more in the organization

B: yes because everything happen, should be know by the organization…that’s why some of them…the head are the member of the organization..

M: and eeehm, your dream for the future…how should tourism here look in 5 years?

B: more managing...

M: so more structured?

B: yes…we hope…that’s my hope…more managing, more structural and more professional...

M: and in terms of tourist numbers? Would you like to have a lot of tourists? Or how would it look?

B: I think it looks like we need more tourists...
M: and, so for the moment, what are the main challenges? The main problems you still have?

B: problem is the garbage…

M: and from the managing point of view? Because you said you would like to have it more structured…so where are the challenges?

B: I think right now…as I said…I already sms 5 person, the head of the tourism village…only come me and Tim…

M: so it’s the time? Or the involvement?

B: yes

M: was it easy to find people who wanted to participate in tourism?

B: to find people easy, but to give benefit for them is difficult…so not much people can do like that…Tim already 5 years doing the tourism without paying…so he also need to do for his family, so eeeh…he might be think, so maybe we can give the job to the young…maybe they can join without too much paying…

M: speaking about the young people…nowadays I think many young people go to the city to work? Do you think it will be a problem in the future?

B: very problem…because we need the young people…we need them, maybe to be the tourist guide…to train them to be the guide or doing the other job for our village…but the problems come again, it’s because of the benefits they get…they need benefit from day 1 of their life…that is the…the main problem with us…if we ask them to stay here, to work here…what should we give them? They need life!

M: so what are you thinking of doing to keep them? Do you have any ideas?

B: some of them…some of them, we can keep here…they can just like working, little bit…here in our village…but our dream…we can make the job, we can offer the job for them…like the tourism village, I think the best way to keep them…

M: like offer them jobs here and get paid for the job?

B: yes, yes…but that is the progress…we still very very slow to do that…

M: so the aim would be at some point, to have people employed in tourism, so they live from tourism, so they stay in the village and can live from the job in tourism?

B: yes

M: yeah I think it takes a long time, to develop…

B: yes yes

T: yes very long time…

M: but are you still motivated to take it further?

B: if we go…if Tim go I think nothing will happen again….[laughs]

M: so you are the drive!? 

Creative Tourism in Bali’s Rural Communities
Appendices

T: yes, the driver, but very slow [laughs]

M: well sometimes it’s better to go slow…because many destinations that go too fast…they destroy themselves in five years…so sometimes it’s better to go a bit slower…ehm, so my next question: my work is about creative tourism…have you heard about creative tourism?

B: yes

M: to you what does it mean?

B: creative tourism for me it mean, we collect all the thing that we have to have something that is interesting to the guest. Just like that, simple…because the government from the minister of the tourism and creative economics they help us to do our training…

M: when you talk about government, do you mean the Indonesian government?

B: yes Indonesian

M: are you also getting financially supported by them?

B: yes

M: yeah. Ok, so I can tell you my definition from the creative tourism for my work. So it has like five points, that it covers. So one is that the tourist is active participant, so he does something actively, like he doesn’t just watch the pottery woman but he makes the pottery by himself. Then the second thing is that he can develop his creativity, that he can learn something. Then the activity is authentic, so it means that the activity is connected to the village, so it’s something that comes from your village…and the fifth is that there is a meaningful, like a deep interaction between the locals and the tourists…so that they talk about their lives, about their culture…would you say this is something you have here?

B: yes, we have it here…so it mean like…that is like eehh…what our…what Tim program before…before he has the tourism village…he wants the guest to stay in the house of the villages and doing what the house people doing…like they eat like this…so the guest also eat like this…they are the farmer, so the guest also join to the farmer…

M: so this was your original idea?

B: yes

M: ok, nice…and this idea is still working?

B: yes

M: and the tourists enjoy it?

B: yees! How about you? [laughs]

M: I love it! But I always meet people who think it’s too private to stay in a home stay, or the food is too spicy…like you always have people complain…do you ever had problems like this?

B: eehh since the tourism village, me I think I didn’t have it…Tim, maybe? [Speaks to him in Balinese]

T: also the same you know…I mean still local house, it mean for the poor, sometime, little bit, spicy…cause different…for the guest…Something like that…
B: I think more and more interesting you know, Sanur also, because you are in tourism creative…if you longer stay here, you can know us very deeply, about the local people, about the host, to do something the Balinese like…preparation special for the god…the decoration, I call ‘Canang Sari’…but we also have the other one…the guest, very interesting, like eeeeh…Galungan you know…Penjor…how to decorate…because you are in tourism creative, it means eeeeh…should be, should be…have time…should be learning how to make it…Balinese creative..

M: so what would you say, how much time should a tourist come here to stay? Because if you only stay one day…

B: eh, depend on the…eeeh you know…[points to his head]

M: on the mental ability?

B: yah [laughs] and how far to interesting…same like student, going to the school…you know…the willingness…yah…willing…for the guest to do and to learning…sometime maybe one month…for example who can make it one item maybe like all this…should we have time…

M: so you are interested in sharing your culture and showing how you live?

B: yah

M: are there any limits, like things you don’t want to share? For example when you have your ceremonies and people…tourists…come in the temple and watch your ceremony…does it disturb you?

B: eh no…since eh like people…like woman…if they are in menstruation, that’s normal for the Bali, they cannot go to the temple…that, only that…the other I think no problem…

M: and how would it be…let’s say Jasri becomes a famous tourist destination and a lot, a lot of tourists would come…your village would be full of tourists…would you still like it?

B: eeeh…hehehe…really like…we can get benefit…

T: it mean that look like Kuta? Before Kuta is I think the same like Jasri…because lot of example lot of icon in Kuta, but right now is full…but I’m also the local people…I’m boring you know…I’m boring… to look oooh many local people…not only tourist, you know, tourist I think that we need it is come…maybe have work in restaurant…but many local, sometime oh very busy…but I think Jasri, maybe half…

M: maybe half…

B: because if much tourist, like I said, we can open the job for the young…we can make them staying in their village…doing something for their village…so if that can be happen, very good for us

M: ok. So if Jasri becomes like Ubud for example, would be good?

B: yeah

T: yah, for me as I know in Jasri, you know, because no work anymore… for the young…like me I imitate tourism, you know I work for the spa, when I have guest is ok…when I have no guest, you know…no eating [laughs]…no eating…sooo…[laughs]…I think that good, for the generation when the people get job, get money, it mean that to make eeh it mean eeeh what I call welfare…what I call you know the life is very standard…Ubud – Jasri…but therefore, as I mean, still keep it under

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tradition… it mean not include it in modern modern, but still keep it in tradition. Because the guest come to Bali to visiting the tradition…the Balinese… that’s the icon… for the tourist come to visiting Bali

B: but to make Jasri to be the Ubud, I think too many process we still have to get…

T: that’s only dreaming, not result… you know [laughs]

B: if that’s happen, very good for us, to open the jobs for the young and keep them stay here and keep their tradition and culture. Because all the guest, like Tim said, all the guest come here to learn about our tradition and our culture… that’s still until now… we keep

M: and do you think, if you had many more tourists, you would be able to still keep the culture and tradition?

B: yes

T: yes, of course, because that’s from our, you know… you understand ancestor?

M: ancestor? Yes yes

T: that’s from our ancestor… how to develop, for generator… the ancestor… long long time…

M: so also the young people they still know all the culture and traditions?

B: until now yes. Until now!

M: Until now?

B: yes… we don’t know later… because we cannot promise they still keep like this… so until now still happen and we would like to keep like that…

T: I mean the young people should be have socialization for the… because not only tourist come to Bali… when compare with the other island, tourist is still interesting with Bali… for the tradition not so easy to lose it… you know, still keep it… but the young people should be have socialization, you know capital… capital for the money… because Bali not America… Bali not Australia… but the guest come still to Bali ‘oh Bali is god’… have easy thing… tradition… tradition still keeping… it mean it should be the creative people the tourism… I mean the local people who are creative should be traditional… to returning the eh eh… Story… because I like example, Manuela, before the commission of the factory, the commission of the rice come… I know when I still children… I know how the people… how to…

M: how to do it?

T: yeah, that process… my dreaming is to returning that… the guest should be have…

M: you think it’s possible to keep things like this?

T: it mean for me, because I’m tourism, I would like because you do the capital… to me that one is process… to process longer… how to the tourist interesting for the… how to do… the people long time ago… how to do… and then that need capital and should be tourist also eeeh I mean… I’m guarantee the tourist is interesting about that and would like to demo about that… that the process… the Balinese… I would like to returning that one… but you know just idea… just idea…

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M: and how about the handicraft? When I go and visit the handicraft it’s often the older people doing the handicraft...the young do they still know how to do the pottery making and things like this? How will you keep it for the future?

B: eeeeh...the problem is...like I said, the benefit for them...the handicraft it’s mean not too much they can get...they need the younger get always a better life...that’s why much youngster going to the other city to get more work, get more money and something...so because the benefit they get from the pottery not so much...all the handicraft not so much...that’s why we in the tourist village would like to make some...arts...arts centre...like eh arts shop...little arts shop, so we can keep all the handicraft to be in one place and we can...we can have one person to stay there, to maybe the guest want to buy or something, we can eeh ask them to do that...so we can get the young people for work and then the handicraft also can get the benefit...is like that...we just only, in organization, we just only can manage it, so they can decide...we manage just like this and just like that and then you can continue or you can join with the tourism just like that...

M: so you think if you can connect the handicraft more to the tourism and make more benefits you can make the younger people join the handicraft activities?

B: yes, yes...is like that, in my thinking...so like in Ubud also, I look, they also work in art shop just like that...so why we cannot make in our village? Instead of...so they don’t have to go out of the village, they can make their own art shop...why shall we go...we have everything here...

M: so you think the main reason why the young people go out of the village is because they earn more somewhere else?

B: yes

M: so if you can have jobs in the village with good salary, they will stay in the village?

B: yes

T: yes, like he said I think Ubud with Jasri not so far...why Ubud so interesting and lot of guest collecting, collecting the handicraft...why not Jasri...it mean the people as I know the local people from Jasri have experience ten years maybe more in the silver but now moving from here...why not have investor can come and help...can helping the house, maybe someone export...young men..young women from Jasri... example, Manuela, like Michael, from America...stay in my village maybe more than 20 years...he’s helping how to making chocolate and so the original...and now many guests...he helping...

M: so you think it would be good to have more foreign investors in your village?

T: I think so...I think so...to be...to can helping...I mean lot of people very expert in my village, but not have connecting with the investor...yah...

M: you think if you had more foreign investors it could also be a problem that the money is not going to your village but to the foreign people?

B: that we can talk if we already have the investor...because for talking about money...we should see with the head village, with the member of the banjars, like that...if we had investors, we can invite them, we can discuss...it’s like that...so there is no problem in the future of them...maybe just like that...because I said we are ok with investor but as I said, we should discuss it first with our member...we in the tourism village are only connector between...so our program is make our village more beauty more lively...so all the decider is from the village head...so we only connecting...is like that...so we like I said...cannot decide by ourself, all the thing, all the problem...
we should consult with the village office...eh village head and then we talk to the banjar member just like that...

*M: so you say, you are bringing the idea but then the decisions are made by the village?*

B: yes like that

M: so then the villagers stay happy, because they can decide?

B: yes.

*M: ok, interesting...I hope it stays like this...*

T: like me example, I have property like this, I need the guest to joining everything...it mean to helping someone in the village to get job...

B: excuse me, Manuela, do you still more?

*M: ehm. Maybe one last question, and then I'm finished. If both of you have one wish, what would it be?*

B: I think all the member can be connect each other can be more cooperate and then can be join what is the program should do and then also continue what they can do for the village, they can realize that first and then include the others...

*M: and for you?*

T: can you repeat the question?

B: ehm Manuela, sorry, I have to go...my guest is here...

*M: yes sure sure, no problem...*

B: so Tim will bring you to Will's house...I'm sorry

*M: don't worry at all, no problem*

B: ok Manuela, I'm sorry

*M: don't worry*

T: ah well, in...I need Jasri I mean the local generation should be eeeeeh...to be have the eeeeheh...to be joining among...it mean to helping me how to do how to make Jasri a very fantastic in the future...that for the tourism...ehh that eeh for me...

M: so to have more people join the tourism development?

T: yah yah, that I need...not only work for the eeeh five or six person...it mean, in my life I born in Jasri, I should be eeeeh creative in Jasri and should be also make Jasri wonderful for the generation not only for me for the future.

*M: ok, thank you very much for your time!*
**Expert interview in Jasri with leader of the tourism committee**

24.7.15, 1 hour followed by half an hour small talk, at his house in Jasri, recorded

The location of the interview was a bit inconvenient as it was right next to the street and next to a rooster. It was very loud and I had to nearly shout my questions to be understood. To listen to the answers required a lot of concentration and asking for repetition as it was often acoustically not understood. As the interviewee seemed a bit intimidated and insecure I didn’t want to suggest to go to a more quiet place as this might have intimidated him even more.

The recording was approved but by saying “you can record it and if the answers are not good we can correct it?”

Also the interview got interrupted several times by his grandchildren and nieces that came by and wanted something from him or were just curious.

His English was quite limited and I had to reformulate many questions to be understood.

His answers gave me the impression that he is very interested in developing tourism to make his village economy stronger. He wants to keep the control in the local’s hands; he likes to get help from foreigners but only help where the locals remain in control of the assets.

I got the feeling that he might be a bit oblivious to possible negative consequences of tourism and that his understanding of the tourism industry (for example marketing or different target markets and motivations to travel) is rather basic.

**Manuela:** Hi, how are you? Thanks for taking time to welcoming me!

**Sean:** I am very sorry Manuela that I could not join the activities with you and Will. I am very busy.

**M:** no problem at all, I’m very thankful that you took your time now for me. So my first question is, how did tourism start in Jasri, how did it develop?

**S:** ehm you mean to develop the tourist? Or how to develop the tourism?

**M:** the tourism…

**S:** eeehm of course then we must promote, promote with eeh making the brochure, also we come to the travel agent and ask them how to promote it also in other place in Indonesia and also abroad…

**M:** so you also do promotion abroad?

**S:** yeah through internet…that is eh the technical, that is how promote it is Will…

**M:** yeah yeah, he showed me…and when did tourism start?

**S:** eehh this…the first time, there is a…the month I forgot it…only the year is 2009…this is only the program…the action is 2011…2011 it is action and then it is…we did something, was it the government… and we try to do it…and then in 2013 we follow the competition about the tourism village in Indonesia…aaand we are the first…

**M:** oh wow, congratulations! So you won?

**S:** yah yah ya…

**M:** that’s great…

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S: also last year in 2014, the minister of tourism in Indonesia came to Jasri...

M: oh he visited you? Oh wow

S: yes, he came in order to...Jasri as a first...to eeeh...to distribute the trophy...for the first of the tourism village who followed the competition...because the competition is held every year...you understand what I mean?

M: yeah yea, so the winner is the host in the next year...

S: yeah who got the winner...next time he gives the prices...to distribute the trophy...

M: so who won here?

S: yeah who won! Because Jasri won in 2013, so in 2014 Jasri distributed the trophy...

M: yaeh, yeah ...and in 2014 which village was winning? Who got the trophy?

S: eeeehm the trophy....i forget it....from Java...West Java...I forgot the name...also I think Penglipuran is the second...

M: ah ok...I remember also Kemenuh, they also won something, but I don't remember in which year...

S: Kemenuh....that is a tourism village?

M: yeh yeah, I don't remember the year but they also won something...so, what is your role in the tourism? Your job?

S: I'm the chairman.

M: so you've been the chairman since the start since 2011?

S: ah no no no, I became a chairman in 2014

M: ah ok

S: because at the last time...the chairman is...the first one is Will, the second one is Tim and because it is still developing it is very difficult to increase, how to increase it and then how to make this village to be popular...this is difficult...and then Tim cannot do it...and then change...

M: ah ok, so now it's you...

S: and in 2014...eexh in January 2014...

M: and what are you...as Chairman, what are you doing? What are your tasks?

S: eexh the first one, that is the regular...the regular program, we have meeting, we discuss what must we do...the second one we make a program...program...we have many kinds of program...the first one we want to teach about the young..because the next time...the government...in 2017 that is the cruise in Laguanu...so that we want to make entertainment...this entertainment...what kind of entertainment is very interesting...we discuss with our friend, so maybe next time there is a group of arts...also we can eh perform about entertainment...If the cruise come over there...in Laguanamu...because it will start in 2017 according to the information from the government...maybe it is the cruise start here come to Laguanamu, people come to Jasri, we are ready...welcome with entertainment...also the next time we want to also make a
what’s it…a product…but it’s very difficult to do ….but a product is very interesting for the tourist…we have that is the culture…the firewar..but this one is sacral…

M: what does this mean?

S: sacral…you know sacral?

M: no

S: sacral, this is, it’s special for the ceremony at the temple, the temple ceremony, special for the god…if we prepare it…if we do it for entertainment…many old men disagree with it…but we want to do the explanation…many explanation I give to the old men…maybe the next time we can do it…maybe…

M: ok…so you would like to do the firewar for entertainment? So they would have it the whole year and not just once for the ceremony?

J: yeah, because this is only once for two years…two years only one time…too long…

M: so you want it regularly for the tourists?

J: yeah, if I promote it for the tourist, it is very difficult for the tourist to come…also it is only perform at night…if you want to come here…next year you come here…in 2017 in march…you can see the fire war…

M: ah ok…it’s before Nyepi day?

J: yeah before Nyepi day

M: but only every two years

J: every two years

M: then you have a tourism committee…can you tell me a bit about it? Like how many people…

J: tourism committee…yeah…we have 28 people…that is different of the section…if you want to see the graph…the chart you can see in my office…tomorrow you can visit…

M: ah ok, I come to take a picture…

J: me, myself the chairman…Will the technician…we also have vice, Tim, also the cashier, that is Bill, also we have secretary…

M: ok

J: all of them,,the others we have sections…

M: accommodation…handicraft…things like that?

J: yes…tourism object…different people…also tomorrow if you have time, you can visit the secretariat, my office and take a picture of the chart…

M: yea yeah good…and do you know how many tourists come to Jasri every year?

J: every year eeh last time that is…from Thailand…from France…also from Holland…some tourist come, but not so many…I need you to promote us…

M: yeees…and from the tourist that come, do many stay overnight or they just come for the day?

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J: eeeh from Thailand it is…last time stay here for seven days…the others this is only one…it is the students from Jakarta, only one night two days…

M: so you would like to have more tourists?

J: yes [laughs]. Also I need your help now, to promote it, in Switzerland…

M: I’ll try my best!

J: so next time the tourist from Switzerland will come to Jasri

M: yeah I will tell everyone to come here! Do you think if you have more tourists…if you have many more tourists…Could it be a problem that it gets too many?

J: no no no no no, no problem…we can, maybe we can have more…we have many member…also we have special section…for example Jasri transport…if you want to get anywhere, very easy to buy transport here…Jasri Transport Association…

M: so they can bring us anywhere to the next…?

J: yeah the last time the tourist…a journalist…wanted to promote not only Jasri but Karangasem…they wanted to stay here…with homestay…because they have 400 peson…400 person…too many…I could not, I could not…because we have not so many…but I asked them to stay in Candidasa…but the leader of the hotel in Candidasa also cannot…because the room has not as many as 400 person…so they went to Ubud…Ubud maybe…

M: yeah they have plenty of rooms..

J: so I asked them, you got 400 room in Ubud? ‘yes’

M: so do you think Jasri could become like Ubud in the future?

J: eeeh I think, because in Ubud, they have a special art…but in Jasri not so many…but we want to do it…not exactly the same, but similar…

M: what would be different?

J: the different thing…eeh…Ubud has popular already…long time ago…long time ago popular…and because that is export…the last time so many hotels so many donors come to Ubud, so the economy in Ubud better than here…but here the economy is not so good…so Ubud very easy to go to everywhere…because has many friend from abroad…from Australia, from Europe…but in Jarsi we have only some…like you…

M: would you like to have more foreign investors?

J: what?

M: foreign investors…like people from abroad…let’s say I want to buy this field and build my hotel.

J: eh, you want to donate…from the tourist who come to Jasri…!?  

M: yeah, but it would be my hotel…

J: ah it would be your hotel…not for the people out there?

M: yeah
J: Your hotel?

M: yeah

J: probably to me, that is not so good for me. I like the person from abroad, come here, help my program

M: yeah... so you like to have help from abroad, but you keep the control?

J: yeah... but the person from... what's it... abroad give me the technique how to organize it...

M: yeah yeah

J: also... ahh... I want that it not change the... what's it... the view... the view in Jasri... that is natural one... that is the rice field for example...

M: so do you think in the future there still will be a lot of farmers that keep the rice fields?

J: yeah I think so

M: yeah?

J: yeah because I want to protect it. I want to protect... if the people want to build... for example a hotel... we have a special law farming that is not so good for that in the rice build... that is that one... farming has laws... I don't want to build there...

M: so you want to make sure that you can keep your rice fields... the nature...

J: nature, yeah

M: and what about the culture? The handicraft? Because now it's many old people doing the handicraft? Do you think the young people will do these activities in the future?

J: that is my problem... the young person don't want to continue... we... we don't have the young generation.... but eh... I don't know some if they don't get any job in other place they get back here and they do it... but not so young... that has married already... child... that is difficult to find work in another village....

M: so they will come back... so you think there will always be people that come back?

J: yes, I think so.

M: ok. At the moment what is the most difficult thing for you? For tourism in Jasri?

J: eh for me or for the tourist?

M: for the... ehm... for you!

J: eh the difficult one... I think that is... only how to service... how to service must be satisfied... because the tourist... culture... a little bit different from our culture... that is how to service the tourist to be satisfied... must be difficult... but I want to do it... I learn it!

M: yeah

J: also the difficult one to change the habit of the person here... difficult for me to change it... the habit this is... eh what's it... in every meeting... we have seven banjars... you know banjars?

M: yes yes

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J: eh seven banjars in one village, every banjar help us, keep the village green and clean...don't throw plastic everywhere....somebody still do it...if I don't see it, they throoooow....that is the difficult one...but we have also program...all the people here, must collect the plastic, and bring to secretariat, and then I pay for one kilogram...

M: yeah, you sell it to the government!?

J: yeah. But the problem is the money...the money because, the money from the government get always late...and then the person here don't want to be late...."

M: ah so the motivation goes down?

J: yeah

M: so in Bali you have a lot of tourism villages now. what is different in Jasri, like if I go back to Switzerland, what do I tell my friends, why should they go to Jasri and not the other villages.

J: yea, I think the difference one is in Jasri that is the, what is it, the culture, that is firewar. You cannot find in everywhere, only in Jasri. I think trekking also the other place, also cycling also in the other places, I think that is the culture that is only one you can have here

M: at the moment who benefits from tourism? Who is involved? Like from the village. Are there many people that are involved in tourism, or is it just those 28 people from the committee?

J: what do you mean?

M: like, eehm, how many people are part of tourism? Is it those 28?

J: yeah, 28 people

M: and they are, only little bit in tourism?

J: yeah

M: they don't work the whole day for tourism?

J: no

M: they like, tourism is not there main job?

J: yeah...i think only 1, 2,3...only 5 person that is the main job of tourism, know about the tourism. But the others do not know about tourism. But I put there just for, what's it, I think that is, how to keep clean and so on

M: ok. And for the future, what is your dream? Like, let's say in 5 years, in your dream, how would tourism in Jasri look like?

J: in my dreaming I would like Jasri to be popular, to be popular to look, nicer, have a lot of tourist come to Jasri. But maybe that is every year just 1000 come to Jasri to add our extra income.

M: ok, yeah. Ehm since 2011, since you started the tourism, has your village changed somehow because of tourism?

J: ehm from 2011 till now you mean?

M: yes
J: yeah ok, yes, eeeh at the last time we have only a few, a few of tourism out there, but now we can increasing, that is about the trekking we can, what’s it, we can change the business, we can add some more, depend on some of information from the ehm government... next time also we have a surfing special from them...also we love to make a special...what’s it...parking area...so we would like to make a parking area... also I what’s it from the leader desa agree with it....so the next time...but the problem of course is the money...the money...also we want to make the office, but also the problem is the money...we have a place, but we don’t have the money...

M: yeah yea, have you got any money from the government for support?
J: ehm at the last time yes, but stop from 2013 no

M: ok no more…
J: so the government stop it, I don’t know why, we maybe for the next time...

M: they stop for all villages or just here?
J: yes all

M: oh

J: cause maybe the change of the president maybe

M: so if you become in the future more money you don’t know?

J: yes....i hope yes...the government help us...also we can add some facilities, surfing area, we have the, that is the bathroom, shower...that is the government help...also from there we have the rubbish can, but is very small...not enough

M: not enough yeah

J: another time I made a proposal, I need that is 5 container, the big one, that is, what’s it, to keep the beach clean...a person who throw rubbish everywhere must pay a fine

M: yeah that would be good! That would be very good. But then you need someone to distribute the fine....

J: yaah

M: and how about the village members...the villagers...do they like tourism?
J: yes! They like it very much and they support it...

M: they support it?
J: they support it...because the last time, the village it look so dirty, I asked them with a speaker, I give information for all the villagers to working together to clean the village...all of them...

M: oh wow
J: yes...they all work together...also sometime we clean the beach and work together to collect plastic

M: and do you think the villagers are also interested in the tourist?
J: yah

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M: like they like to talk to the tourist and know where he is from and know about the tourist?

J: all of the villagers here like to talk to the tourist but the problem is they cannot speak....

M: the language yeah...

J: but if the tourist can speak Indonesian, they are very very friendly...because many tourist here speak Balinese...that is from Holland...Indonesian tool...eh last time we had a student that is from Holland...they work and study in Bahasa Indonesia...I teach them...yeah...and then they give me the program...learn me this...I learn them...and then the tourist from Holland...it is only one month and they speak brilliant...

M: oh wow you're a good teacher!

J: yeah, but the student is very brilliant

M: yeah [laughs]

J: very brilliant...one month can speak Indonesian...

M: that's very good! I've been here one month and I still can't speak Indonesian...no good teacher [laughs]...so would be good if all tourists spoke Indonesian....but the villagers, do they all speak Indonesian? Or only Balinese?

J: eeeeh, we have in Jasri, in Indonesia especially, all the people have two languages: Indonesian and local...Bali Balinese, Java Javanese...Lombok Sasakis...depend on the island...because Indonesia consist of thousand islands...also ethnic group...also thousand languages...

M: yeah everyone speaks different language...so everyone understands Indonesian?

J: yes everyone...because Indonesian is national language...but English only some people...

M: aaand, have you heard of creative tourism?

J: creative tourism? Yes, I have

M: do you know what it means?

J: eeeeh...no I don't know...creative it means do something...

M: yeah...I can explain you...it's five points...the first point is do something...so not only look but do...

J: do yeah...creative start with the word create...

M: yeah create something...so meaning, when the tourist comes he doesn't just walk through the rice field and looks at the rice fields but he goes to the farmer and he helps the farmer...

J: yeah, plant the rice field...

M: Yeah for example, he's doing...so that's the first point...then of course when he's doing, he's learning...

J: learning...

M: and he's creative...
J: creative...

M: and then the fourth, the...what he is doing is typical for your village...so for example you have a lot of farmers...so if the tourist goes to the rice field, this is typical for your village...let's say if he comes ehm and does something you don't have in your village...like for example if you build a discotheque just for the tourist, it's not a local experience, it's different

J: yeah...also the local people dislike discotheque, because they don't understand about it...but if in Kuta yes...

M: yes, different...and then the fifth point is, that there is interaction between the tourist and the local people...so they get to know each other, they talk to each other...

J: interactive

M: yeah... so these are the five points of creative tourism....so do you think in your village, do you have these five points?

J: mh, yah. Because the last time the tourist come...I took them for trekking...also the tourist is from Thailand, they try, they cut the rice...they have done...

M: and do you think, because you have different ways how to develop tourism...like in Kuta, no creative tourism, in Ubud, little bit creative tourism...

J: Ubud is not village tourism, but tourism object...

M: so for your village, what do you think? You want to become tourism object like Ubud? Or you want to stay village tourism?

J: I think village tourism is better.

M: village tourism is better...

J: because this we can make our villager...that is to be...multiplier effect...that is all together...also the local and the tourist...the tourist come to Jasri...the local people can help and get something...also the tourist want to learn something...know the culture, about the people in this village...

M: yea...so you think creative tourism is good for your village?

J: yes...yes...because it help us...what must be done for the next...

M: and then, if we look at Kuta or Ubud...they also have a lot of people from outside...like a lot of Javanese people who work there in the tourism...in your village would you like to have people from outside or would you like to just keep it in your village?

J: because according to the name that is ‘tourism village’ we want to use our people in our village...

M: yes, so you want to have your people employed?

J: yes

M: so in the future, to have your dream fulfilled, what do you need?

J: eeeh...the first one, I think that is the facilities of us...the facilities because according to information from our friend we must put some facilities that is for trekking...we have at the rest
place, we have a bath room...also the homestays we should make some air condition...because we only have two air condition...the other one, that is, we have to, in order to encourage the tourist to come here, first we must have something...different, with other places...of course this is eat a place...so if we want to build the restaurant...if there is, what’s it, the cruise stop, I would like to build a restaurant...cause maybe, in my mind, eehm, the crew of the ship they only have a short time...in my mind...only short time...maybe five hours, four hours...that is go to Denpasar too far, come here is nearer, it is easy to come here, of course they need dinner, breakfast...

M: yeah...how far is it from here to the cruise terminal?

J: 25 kilometer

M: oh not so far...

J: I think only 15 minutes

M: yeah...but then you need to have a big restaurant...because I think the cruise guest is many...

J: yeah...according to the tourism department, told me that is...one ship, 2000 person...

M: yeah...you think you can handle 2000 people in Jasri?

J: Noooo, we can divide it...half in Candidasa, half here...maybe it is a quarter here, a quarter in Amlapuran...

M: ok, yeah, so you split them up...

J: yeaah, divide them.

M: ok, I have only one more question: if you had one wish, what would it be?

J: what?

M: one wish...you can wish something...what would it be?

J: my wish that is, many tourist come...many tourist come

M: as many as you can handle....

J: yeas...but this is my question to you: how to invite the tourists to come?

M: how to invite them? That's a very good question...[laughs]

J: like to promote...you have known already...the tourism objects in Jasri, because I think...how many days you have been here?

M: eeehm...I think today is Friday...six days

J: when will you back to?

M: I will leave one day after Galungan day...ehhh Kuningan day...one day after Kuningan day...

J: after Kuningan day, all the beach is veeeeery crowded...many person you can come there...also you can see...but now, this is my question to you, you have known already about the objects...our program...the trekking, cycling...touring...a village tour...that is also in Jasri that you have seen already...entertainment, have you seen the entertainment? Lembong dance?
M: eh no...no

J: not yet...we have many kind...Lembong dance...Kejak dance...Jogka dance...we have many kind of dance...now that is our program...our packet...but now, how to bring it to the tourist? That the tourist likes to come here...

M: I think...ehm...the best thing is...you want to have tourists that stay overnight yeah?

J: yeah

M: that do the whole package...

J: yeah

M: because now you work with a lot of travel agents...so tourists they come, they do their rice field tour and maybe they leave again, but they don't stay overnight...so it would be good to have some tourists that stay...

J: stay....

M: yeah...so, eehm, I know, many young tourists, like me...they travel through Asia for maybe six months...they have a lot of time...

J: yea yea

M: but they don't book with travel agents...they read the lonely planet...you know lonely planet?

J: yea yea

M: the guide book...then they go on trip advisor and they check trip advisor where to go...but they don't go to any travel agent...

J: to be free...

M: yeah, to be free...they want to do everything individually...so maybe if it's possible to get these individual travelers here...because they have often more time, and they often are very interested in the culture and interaction...so now I'm thinking how to get these...these individual travelers...one thing, for example, there is a website, I think Will knows about it, 'I like local', it's a for individual traveler booking platform...and then you have your internet website...so this is one thing...and then maybe, you know travel blog?

J: yea

M: so for example I'm a blog writer, and I will write about Jasri...and then I hope people will read it and they will come...so this one thing...

J: this is the promotion through the internet...

M: yeah

J: also through the travel agent...we want to do that...because our member in tourism village, that is our structure...this is all very busy...eehm I think I'm teacher, I'm still teaching...maybe next time...2016 I will be retire...then we have more time, I will go to the travel agent, I will do, whats it, I will ask the leader of the travel agent how to promote...also you, good program, you promote it at home

M: yeah I will
Appendices

J: we’re waiting your tourist

M: yeah, I will send you, whoever I find...

J: maybe you know more...about how to promote it...because you study about it...

M: yes, and I will write about it for my thesis...

J: the last time also a student that is from France also I ask her to help...they some tourist from France come to Jasri...also I need the tourist, what you just said now, to stay here..., two days, three days...

M: yeah because like this they spend the money in the village when they stay

J: also the tourist know more, the religion of Jasri...the tourism easy to promote...

M: I think it will just need a little bit of time...because you only started...3.5 years ago...so now when the first tourist come and they see Jasri is nice...they write on their blog, they post on Facebook and then other people will see and they will come and they will write again...so I think it’s a lot of WOM we say...so you see it, you like it and you give it on....so I think it needs a bit more time but I think it will be going...

J: I hope it

M: I hope so too [laughing]

The chat continues but more on an informal small talk basis and is documented in the field notes

Expert interview in Blimbingsari with guide/member of tourism committee
August 2015, 45 minutes, at my homestay, Blimbingsari

The interview was conducted at my third day in Blimbingsari so I’ve seen already most of their activities and the village and got to know Peter a little bit as he was my guide for the last two days.

Before the interview:

Me: so can I ask you some questions for my research?

P: oh you scare me!!

Me: no worries, it’s no difficult questions, I’ll be nice! Do you have time now or later?

P: now!

Me: (laughing) ah you want to get it done immediately

P: yes, like the doctor, don’t wait

Me: ok, I’ll get the questions from my room, give me a minute

P: ok

Even though he was a bit nervous and scared I asked to record as he admitted openly that he’s a little scared and I’ve known him for three days I thought it was ok, and indeed it was no problem.

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M: so the first question, very easy, since when have you been trekking guide?

P: i... about... one year...

M: ah so very new...

P: yes

M: but very good...

P: yes thank you

M: and tourism in Blimbingsari, when did it start?

P: I think it’s ehm... boah... tourism... it starts... I’m not sure... that’s about 10 years before... but not many... it’s mainly for the Japanese student coming here...

M: ok... and you have a committee, a tourism committee... are you also part of the committee?

P: yes

M: as a trekking guide? Or what is your...

P: guide coordinator

M: guide coordinator, ok... so you also have other guides in Blimbingsari

P: eh yeah there are some

M: how many?

P: two... two or three...

M: ok. So you’re coordinating?

P: yes, but they don’t speak English

M: and how many other people are in the committee?

P: ten... with other section...

M: like?

P: there’s a chief, the leader, and secretary, then finance, transport, security, and ehm medicine... like a doctor... and then art... and what else... I think that’s it

M: ok. And how long have you been in the committee?

P: for six months

M: ah ok, so also new

P: yes... but the committee that’s like an organization, and few months ago, like six months ago... there’s... from the government... there’s a... they need a real... the real, who work at the tourism... so they need the name and they give the... like a proof... this was for six months... but before we just... meeting... just meeting... but not formal

M: ok so it was not formal? Just informal?

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P: yes

M: so the committee is also new…

P: eh the committee is quite new

M: ok, and do you know how many tourist stay in the village? In a homestay? Like is it once in a week or once in a month?

P: oh I don’t know exactly…

M: you don’t know? Ok ok no problem

P: I think not regularly…

M: ok…but for the trekking is regularly?

P: mh yeah

M: nearly every day?

P: hm for me

M: but not for the other guides?

P: no…just looking for me…with English

M: so where do your guests come from?

P: eurpe

M: and no domestic tourists?

P: ehm, just one two…

M: so mainly Europe

P: yeah

M: Australia?

P: no

M: they stay in Kuta…

P: yeah…there second home

M: yeah. And the trekking, you often get the guests not through the committee but direct?

P: direct

M: through your contact in Permutaran?

P: yes, Permuteran, yes

M: and, ehm, what do you think for your whole village, for Blimbingsari, what is special about your village? Because let’s say there are many villages in Bali, and they all try to get tourists…so what would you say, why should the tourist come to your village?
P: ehm, I think the uniqueness of our village is our Balinese Christian, our minority...I think that's very unique...that's people from overseas really want to know and how we live here beside the hindu...that's a...I think...the strong point of us here...and then...that's something...

M: you have other things in mind?

P: the other is...here I think...ehm...life...how to live here...and what we do at the thing here...I think that's another point...and what we can do here...something like what we eat here, what we do here...and beside that...we...our village is beside the national park...we can do with that...and ehm...beside other village beside us...that's I think...

M: it's the only national park in bali right?

P: yeah, it's the only one...it's our...another selling point...especially for birds...there's the place in Bali, when you watching birds...you have to come to West Bali...especially you come to me [laughs]. Because I'm a bird watcher...you come with me, I show you...

M: and what do you think, in your village, for the tourism in your village, what do you think, your village does good? Like what are you good in?

P: good?

M: yes. like what are your strong points? In the tourism? Like for example, you said earlier you're very friendly...

P: I think I need to ask you [laughs] I need that from you

M: yeah but I'm interested what you think...

P: yeah I live here sometimes I cannot see clearly...that's why i...honestly, I ask my guest...I need feedback...I need feedback more and more and more...if they unpleasant here I need to know...so we can grow...know what we can do in the future...I think this village is very quite...and the fresh and the air...the air is so fresh here...that's another one selling point I think...if you need refreshing or something quiet...or you need time to refreshing...just come here...you can come here...you can take time to relax...and don't worry about the food...let's watch birds with me [laughs]

M: and on the opposite...what do you think, could you do, your village in general, could do better?

P: better? Ehm...I think...better...better is mean what?

M: what could you improve? Like what is not so good? Now you said what is good...so what is not good?

P: I think...I need to...we need to...something...there's something else...ehm...how to say...like the people here, do something...make something...make something special here...so the people come to see that...like eh...traditional cookies or something like that...that's what I think...but I don't know how to make it...

M: do you have something traditional like this?

P: I think...my idea...I have some...but I don't know who can do that...but if we do something it must be continuously...we cannot do something for now and then stop...I think for that we are speaking about business...and that must be continuously...that's em...I cant tell you detail about that...I think I will start with trekking...cause they everyday coming...and I tell them about our
village and they look what our village and maybe for that I get any ideas...I think we just step by step...

M: ok...so what is your dream for tourism? Like in five years...

P: for Blimbingsari?

M: yes, for Blimbingsari

P: Blimbingsari yah...I mean Blimbingsari is quiet...because too many tourist is not good I think...we need quality...I think we need quality...not too many, but enough.l.ehm...in the future I want the guest coming egularly, and they come repeat...and ehm...and I want...other house as guest hhzouse...I mean that has a standard...so we can say we are ready to...for the guest

M: you said not too many guests. What do you think, how many would be right? Or where is the limit? When would it be too many?

P: eh later..future..too many too crowded, I can't tell you, how many...I can't tell you...cause the point is the guest is coming for refresh..they feel, they're not comfortable...so they can walk...they can cycling or...not many people, not many people...because they come...they need refreshment...

M: you said before you also have groups sometimes in Blimbingsari...I think you said once you had a group with 200 people=

P: yeah

M: was that too many or was it still ok?

P: they're not stay here...there's something like...there's a...there's a...how to say...they live here...they stay here maybe for one night...one night for two hundred people, for one hundred people, or 50...just one night or two night...

M: so then it's ok?

P: it's ok yeah

M: and if they would stay longer?

P: hm?

M: like one week

P: no problem, no problem, it's ok for one week...I mean if there one big group with 200 people, and another group coming...that will be very crowded I think...if one group is finish and another group coming, that's ok...

M: and you said you would like to have quality. How do you define quality? What does it mean to you?

P: it mean eh...quality is eh...the guest feel comfortable, safe and happy...I don't want to decept that...i don't want to change that with money...do you understand about that?

M: ehm no, not so much,..

P: we need the guest...honestly, we need the money. We don't care about comofrotable, safety...so we just receive the guest...that's not good for tourism I think...we don't think
about...just only the money...but the process is comfortable and safety for the guest...that’s the quality I think

M: ok...at the moment you think you have quality or not?

P: yes

M: so you want to keep this?

P: yes

M: and what do you think is the most difficult thing to achieve your dream?

P: I think promotion...promotion...we need more contact...more contact...and good...eh...recommendation...someone like you...you’ll be my contact...I hope so...

M: yes and I will recommend...at the moment how do you promote Blimbingsari?

P: we are cooperate with ehm JTB...

M: JTB?

P: Jembrana Tourism Board...

M: ok

P: and eh...CoBTA...for now

M: so they help you to promote?

P: Yes

M: do you cooperate also with travel agents?

P: eeeeh....yes...some

M: some?

P: yes some...

M: so like they bring for example the groups you were talking about?

P: yes

M: they come with travel agents?

P: yes...for travel agents it’s eh...yes...for the big groups I think...

M: for the big groups...yeah yeah...but not for like people like me...

P: hm...no idea...

M: they often don’t use travel agents...that’s the difficult part...

P: yeah

M: do you have a website for Blimbingsari?

P: not yet
M: but you want one?

P: yeah

M: and do you think in the future…when you have more tourists…when your dream comes true…do you think tourism could also have a negative influence on your village…could tourism bring something bad?

P: I think it’s a good…we can control…we have culture…we have a…we have…how do you say…I think when the tourist come here is not eeeh…I think it’s good…

M: ehm…right…in other destinations…let’s say in Kuta or Ubud…they all have a lot of foreign investors…like people from outside who bring money to invest in a hotel or something…do you think if an investor from…Switzerland or wherever would be interested in Blimbingsari and build something here…do you think it would be a good idea?

P: hmmm……what will they build?

M: maybe they want to build a hotel…?

P: no is not a good idea…

M: why not?

P: this is small village…if there is a hotel here…is not good person…the people is ehm…I think it is better if the people stay at the…eh…homestay

M: ok

P: is not good idea for hotel…

M: it would change the style of the village…the character of the village…

P: yes, but… this is just small village…is not good…

M: …and you said many young people leave the village…they work outside…do you think if you have more tourists you have enough people that can work in tourism?

P: yes sure…yes sure…that is automatically…there is job…they will stay…

M: they will stay…ah ok…

P: but for me…no come back…because of Bali bomb I have to come back here…[laughs]…and now I’m a tour guide…I cheated…

M: so you think if you have more jobs the young people will automatically stay in the village?

P: of course…of course…

M: and ehm…do you know about creative tourism?

P: heard it…

M: do you know what it means? Or have an idea what it could mean=

P: I don’t know…you tell me…[laughs]
M: ok...I will tell you, yes...because my work is about creative tourism...and actually it's a new concept...so it's something new...so it's not surprising that you don't know about, because many people don't know about it...and...have you heard about culture tourism?

P: what's it?

M: cultural tourism is like people come and they want to see the culture... like for example in Ubud they say it's cultural tourism...Kuta is beach tourism and Ubud is cultural tourism...so now creative tourism it's one step further than cultural tourism...because if I'm a cultural tourist, I come, I look at the temple or the church and I leave...and I see the culture...when I a creative tourist...I want to participate in the culture, I want to experience the culture...so creative tourism is not just watching, but doing...so there are five main points that define creative tourism...it's like...you do something actively, so for example you don't just watch a lady making the pottery but you make it yourself...then the second point is you learn something...so let's say you make the pottery yourself, you learn how to do it...the third point, you develop your creativity so when you do something you become a bit more creative...and then the fourth point is that what you do is connected to the destination where you are...so it means it's something authentic...so for example if you would teach me here how to make Canangs it's not authentic because you are a Christian village...but if you would teach me how to do your Christian belief, that would be authentic...and the last part is that you do...you have a interaction between the host and the guest...like they communicate with each other...not just 'hello how are you' but they talk about the culture, their lives...like a meaningful interaction...kind of becoming friends...so that's the definition of creative tourism...so now you heard the definition...do you think this creative tourism is a good concept for your village?

P: for my village? I think good concept, but I have a question to you...is a good concept for the guest? I think...I mean...the guest like that?

M: yeah yeah yes...

P: yes?

M: ehm, I think not every guest...but I'm sure there are many guests that like it...so if you want to do this concept you have to find these guests that like this...because you have different types of guests...like the guest who stay in Kuta they're not interested in culture...they're just beach and party...the guest that make like a roundtrip around Bali in two weeks and they want to see all the famous places, maybe they're also not so much interested...but then there are guests...travelers, ehm it's often those people that travel...they don't just come for a holiday but they travel for 2 months...3 months...6 months...and they want to know about the culture...and they want to go to places like this...they want to live with local people, eat with them...get to know about their life...

P: do you think many guest like that?

M: I think not like the majority...we call it niche market...

P: what?

M: niche market...you know what a niche is?

P: no

M: a nice is like a small hiding place...that means that there are a few but you have to look for them and target them specifically...so it's a bit hard to find them but once you get them it's very good...because...it's the opposite of mass market...so you have the mass market...that means a
lot of people are interested in that and a lot of people come...like Kuta....nich market means a few people are interested but they are very much interested...so they would come...I think there are enough tourists who are interested in this for a village like Blimbingsari...and it's also something that is becoming more popular...because also the tourist develops...and nowadays many tourists are more educated and more sophisticated so that means they don't just wanna lie on the beach and do nothing but they want to learn something and they want to experience a new culture...and often in cultural tourism like for example in Ubud, they create things for tourists...so for example you have these dance shows that are only for tourists, so the tourist go there and see the Balinese dance but actually it is...staged...it's just for the tourist...but it's nothing Balinese people would watch because it's different...but then sometimes tourists don't like this because they think it is not authentic...like they think it's not real...it's just for them...so many people start not liking this anymore...people always talk about 'we want to see the real bali' ...so it's nice to go to a village and see the dance at a festival where also the local people see it...so I think it's something that becomes more popular...also I talked to the german girls...the volunteers...they did this volunteer program because they wanted to see what is behind Bali...they heard a lot about Bali...they wanted to see...yeah they said they wanted to see the real life, how people live...yeah I think you can find people like this...

P: ok...

M: yeah...so what do you think?

P: that's great...that's great idea...so because eh if we ehm create ehm tourism in Blimbingsari that's the only way...because if I think about Kuta...we would like to be Kuta it's impossible...so we ehm be another place...just what we are...

M: yeah...and the good thing about this concept is, you don't need to change anything...you just sell what you have now...you sell your real life...you also...you don't need to cook western food, because people want to eat your food...you don't need to change...don't have to build a hotel because people want to live like you live...and also for the activities...you just show them what you do...and they will see...so that's the good thing...you don't need like big investments...so the only question is if the tourists come here, what could they do? For example they can do the trekking, they can visit the orphanage...visit the school...I don't know do you have...I don't know do you have...you said, many people are farmers here...do you think it is possible to do an activity with the farmer?

P: yes

M: what could it be?

P: ehm...hm..i mean there are many gardener for ehm eating the cacao...and the process...but there's a season...and there is...I think eehm...for the coconut ehm I forget to show you the process...

M: yeah so that would be another activity

P: yeah and brown sugar...today at 4 o clock! I nearly forgot [laughs]

M: I would remember cause I wrote a little note in my room now worries

P: because trekking and new birds...

M: and apart from the farmer, do you have any other activities in the village that could be interesting for the tourist?
P: I don’t think so…ehm ya..the ehm chicken farm…and ehm there are also some cows, but not many, they have a separate spread…they are not in one occasion

M: ok..and what about your free time? People in your village what do they do in their free time?

P: I think they are going to garden everyday…and freetime is ehm Sunday…and they go to…we go to church…and then after that we just rest at home…I think that’s all

M: ok..ah you also have the gamelan…the gamelan music in the village!?

P: yes…there are some people in a group…they are practicing…hm maybe once week…

M: this maybe is also something the tourist could watch and also participate

P: oh yes sure sure

M: so you can think of anything you do in the village and you can let the tourist participate…

P: oh yes…that we can do…

M: do you think…let’s say you want to become a creative tourism destination…what do you think are the challenges? The difficult things to do this concept?

P: I think we can do it..eh…it’s small I think…just do it…[laughs]

M: what about language? Because if you want to teach the tourist…

P: I think language is a very unique…I told you before my friend from Portugal and Bali just talking…very interesting…but I think there must be one or two…two person who understand English…I think so…that be bridge between the guest and the local,…

M: yes…and you think you have enough people that speak some English?

P: enough people…yeah there are some I think…English just for greeting…is ok…like my mum…my mum cannot speak English…but they just talk…just talk…just hello, good morning, something like that

M: and what else…you said Balinese are very open minded…and they like to share their culture and their life…is everybody like this?

P: mostly yes

M: so this is a perfect condition for creative tourism because you like to share your culture…and then how about religion? Are people very religious here?

P: ehm we’re all Christians…religious or not I don’t know because this is from the heart…I can’t tell you about that

M: ok. And are people open minded to talk about their religion and about their belief? They like to talk about it?

P: yes. But when I in elementary school…studying English…the teacher said do not ask about religion to the guest…

M: oh really…why?

P: because that’s private…

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M: ah ok ok. Yeah I know in Switzerland it is quite private...so I'm always a bit careful with asking...but when I meet hindu people they are very open, they talk a lot about it...I'm wondering if it's the difference between hindu and Christians or between Swiss and Balinese people...

P: I think if the guest asking us for that...I think is no problem to talk about that...but if we ask about the guest, I don’t think so...so no problem if the guest wants to know about our religion or is interesting in our religion...it's ok...no problem for us

M: ok. And it’s also no problem for you if people come to your church? Like tourists?

P: no no, no problem

M: also if they are not Christians?

P: is no problem

M: no problem

P: No problem

M: ok.and my last question...if you can wish one thing for your tourism village...if you had one wish..what would it be?

P: one wish...ehm...one wish...what’s that...ehm...hard to say...

M: hard to decide what to wish? Or happy without wish?

P: eh...what to wish for...I wish my village is ehm...you know...is ehm...increase...increase about life and for the tourist coming our life is better...better it mean better live...better live it means we ehm enough money for the kids, school, for the food, that’s all I think

M: yeah ok

P: done?

M: yes!

P: my...ehm...grade?

M: you get ten out of ten [laughing]

I have the feeling that he was a bit uncomfortable during the interview, but he still gave me a lot of information. Also the recording seemed to worry him a bit, however, during the interview he got more comfortable and at some point he advertised himself as guide during the interview which was quite funny. Often only very short answers, shows that he's uncomfortable and insecure...for him it was more a test I made with him and he seemed to be afraid to give wrong answers and that’s why answered the questions always only with few words...

Expert interview in Blimbingsari with two members of tourism committee
August 2015 at my homestay, 60 minutes
M: So my first question to you, can you please briefly explain your role in tourism in Blimbingsari?

S: yah, maybe we have a...our organization name is Kommittee Parawisata Blimbingsari or Blimbingsari Tourism Committee. Blimbingsari Tourism Committee is a...build by three components...the village government, the church and the diaspora...you know diaspora? Diaspora is the people...Blimbingsari people, that live outside...the three components build the Kommittee Parawisata...our task is eh how to prepare the...what the tourist need...something like accommodation, or the foods or the activities...the organization is...the first time we...3 person...chairman, secretary, finance...and then during the 2015 the government registration our organization...so we have a license from the government...formal organization...and the full team...we have a...yeah...perfect...maybe we have Chairman, secretary, also finance and also division...is a...according the...

P: guiding, entertainment,

S: also the handicraft, souvenir, also for the security, also gardener, health...the head of this village is...

P: responsible for this organization

M: ok, so he's also part of this committee?

P: yes

S: and also we have advisor...advisor is come from the head of the church, the Blimbingsari church and the Amiarsari church...also from the government, eh the Jimbranan regency and also the province...

M: so they are advisors?

S: yes

M: and your committee it works also together with the CoBTA?

S: yeah CoBTA is one of our partner...who is as a advisor also...

M: also advisor...

P: also

M: you have other partners as well?

S: yes our partner is...first is Bali CoBTA, also the university of Deanapura, the church university, also the Bali National Parks...West Bali National Park...also...ya other partner...

P: yeah

S: now we have an association of the village tourism in Bali...we call it Forum Kommunikati Desa Wisata Bali...that is our partner also...

M: ok...and how many people you have in the committee in total?

S: eeeh...we have ten people

M: and the people that work in the organization, do they get money? Salary?

P: no no no, volunteer

Creative Tourism in Bali's Rural Communities
M: and for the organization itself, for the office, the brochure, how do you finance this?

S: if we have a tourist who stays here and pays for the homestay and the food...maybe let’s say we earn money 1 Mio, 25% is for the organization

M: ok, and the rest goes to the homestay and the food?

S: yes, 25% only...divided by the people of the organization...and also we have a special for our operational...let’s say we get 25% and we pick it 10% for our operational...maybe make the brochure something like that...

M: so when the tourist comes and pays he gives the money to the committee and they give it on to the homestay and the food and so on?

P: yes yes

M: so it’s easy, the homestay doesn’t have to do the accounting

P: yah yah

M: ok...and do you know in Blimbingsari, how many tourist you have? In one week? Or in one month? Or in one year?

S: oh yah...2015..eh 14 we have 3700...

M: ok

S: in one year...not one month...3700...actually we have write down...

M: ah you have statistics?

S: yeah statistics...from 2010 to 2014...also 2015, but still....

M: still ongoing...and in this statistics do you have difference like Indonesian visitor and international?

S: oh yah also...we call it local and global

P: local and global...

S: local...but the local tourist is still more...more...than the global tourist

M: do you know is it like 60% local and 40 global?

P: 70% local, 30% global

M: ok ok...but you would like to have more global?

P: yes

S: yes exactly...so that’s why we need the people like Manuela...to bring more global tourists...

P: yeah but we have problem for the homestays...yaaa...the homestay...air condition...

M: ah you mean the standard of the homestay is not good enough for the global tourist?

S: we have only a few air condition homestay...
M: ok ok
S: because every homestay is owned by the community…every homestay is owned…the owner is private…in the community…so they build by their own self

M: by themselves…and by their own money?
S: yeah…so we just organizing

M: how many homestays do you have?
S: totally is…we have…eeeh….only 10 rooms with air cons…eeeh…the other is eeh…60…non air con…

M: ok…do they have fan?
P: fan!
S: yeah

M: and you said you have 3700 tourists last year. Do you know how many of them stayed overnight?
S: there only maybe 10% of the 30% of the global tourist…

M: and the local tourist they don’t stay over night?
S: oh yeah they stay…average is maybe…2 nights…average…

M: ok…and how many from these 70%? Like all of them stay over night?
S: eeeeee….of the locals?
M: yes
S: maybe….maybe…40%…

M: 40% ok…a little bit less then half…ok
S: yeh, they stay, they asking here and see and then go…

M: and the people…the tourist that come now, how do they know about Blimbingsari?
S: about the local tourist, they know about their friend who have visited here…yeah…or we…they know also from the internet…also from the books..yeah

M: that’s the local tourist!?
S: yeah the local

M: and the global tourist?
S: the global is eh…they know from the internet…also from the books…yeah, because Blimbingsari has a special story…the first writer maybe from abroad..from Dutch…who write down the history of Blimbingsari…and then they published the books…

M: so you have books about Blimbingsari?

Creative Tourism in Bali’s Rural Communities
S: yes

M: and then do you also work together with travel agents?

P: yes

S: yes…nowadays yes…until now yes…but we still…maybe we still…and so many? maybe…not…not…

M: ok, not so many?

S: maybe more maximum…our activity how to make a collaboration with the travel agent…maybe…

M: so you want to have more collaboration with travel agents?

S: yes

M: ok…and do you know the tourist that are coming…is it more young tourist or old tourist or everything?

S: eeeh…..every tourist that come here is with family…

M: ah ok…so many families

S: especially the global tourist that stay…everytime they stay here for two night…with their family

M: so they come with children?

S: yeah children

P: and the student also

M: student also, ok..ok, and do you have difference during the year? Like the 3700 tourist, is it like 100 tourist every day?

S: we have eh…like…is different…2011…and also 2012…is different…2011 we have 4500…but the 2012 more little…because you know why?

M: no

S: because 2011. 11.11….2011 is our…church village birthday…we have special celebration about that…so we invite people from around…people from Indonesia…or from around the world…

M: ok so many people came for the celebration, ok…and so in Bali you have many villages today that have tourism…

P & S: yes

M: so what do you tell the people…the tourist…why should they come to Blimbingsari, and not to another village??

S: yeah we have…a special attraction…Blimbingsari has a special story about this village…also we have environment…is very clean, green and also the …

P: fresh…
S: and also all of us here is a Christian...maybe that is only for the church segmentation market...but the common market maybe that is the fresh air...our history, our environment...and then also the...maybe the...our location...it is near to West Bali National Park...also this is easy for trekking...see the bird watching...maybe something like that

P: yeah we keep locally to global...

M: and at the moment, how many people in your village benefit from tourism?

S: oh yah, benefit from tourism is eh...the first is the owner of the homestays...the second is who prepare the foods...and also who prepare the arts...maybe for the entertainment...also the people who prepare the souvenirs...handicraft...also the people from...the farmer...we have a...agricultural...the farmer...every farmer prepare the garden...maybe the chocolate trees...cacao...and also how to...how to...the cows...so the tourist want to know...how to...how to grow up the cacao trees...and also the cows...and how to...they make a business of the cacao and the cows...

M: so when ehm a family, let's say a global family comes to Blimbingsari, and they stay in Blimbingsari for one or two nights, what do they do?

S: eh we have a schedule...the first we visit church, the second

P: presentati

S: at the church we have a presentation

P: presentation history of the Blimbingsari

S: and then we visit the orphanage, also the orphanage have a special story also...and then we visit the homeindustry...like palm sugar...like Kopra...like what I mention to you...the garden...cacao...cow...and then also the tourist do trekking...

M: ok, so when the tourist comes they book like a whole package? They get like everything together? They all come and then they go to the church and so on? It's all included?

S: yes, yes

P: and also the last night we prepare the entertainment...special entertainment...the tourist can dance...like Gamelan...Jekog we play...the last night...

M: nice...and you do this for groups or also like if it's only one family? you also do...?

S: what we mention we only prepare for the groups ... at least...maybe 20 person...

M: and the the program you mention is for groups or also for individual people?

S: if individual people, they just visit the Gamelan, also the guide teach how to play the Gamelan...without the dancer...

M: ok ok...but they also do the homeindustry and the church visit and all this?

S: yeh

M: so do you have many groups that come?

P: yeah, we have many groups...international school...yeah...every year...repeater guest...many many repeater guest...come again and again...

Creative Tourism in Bali’s Rural Communities
S: like last may, two months ago, we have a special guest, and they call it, the vegetarian group...they 20 persons..they came from...maybe from Europe...

P: yeah Canada...

S: they have a special group, vegetarians...they request..the tour leader request how to prepare the vegetarian...no milk, no meat...yes vegetarians...we have a schedule, the first time they come we give the welcome drink, and then we visit the Kopra and then we visit the palm sugar...brown sugar...and then we come to the dinner...before the Gamelan we have dinner first...dancer...then after that we go to the church...after dinner...we go to the church...we run the Gamelan...we have three or four sing...then the dancer...and the last we allow the tourist how to play the Gamelan..they very happy...[laughs]

M: and you were like this [gesturing closed ears]? [everybody laughs]

S: but they very happy...is combination with west and the Bali...

M: nice...I also tried...it's very hard...very hard to learn

S: last year we also have the Bali church as a meeting...we need many many rooms here...because the people who stay here is 350 people...

M: wow all in your village?

P: we are fulll! Full!

M:and...ehm..do you think so far tourism has changed something in your village? Like since when do you have tourism? When has the tourism started in Blimbingsar?

S: oh ye, we have...eh...pardon?

M: when has tourism started?

S: ah start?

M: yes start of tourism

S: we will organize of the tourist, we start from 2005...we have a Kommittee Parawisata...and then we try how to organize, but the first maybe not so perfect yet...but step by step we improve again...

M: so since 2005, since the first tourist came until now, 10 years. Has something changed in the village because of the tourist?

S: yeah, of course...because the first time the people...every people maybe, so shame...how to shake hand...they shame...

M: they're ashamed...scared?

S: scared yeah...and then...if we ask who want to prepare the homestay, maybe the people is not interest, yea...the first time...because they feel so scared...and also maybe...maybe language big problem...how to make communication...how to prepare the rooms...how to prepare the food...is very difficult...but we...we always try to keep them and then we...step by step they visit the tourist and then they earn money...also the...the farmer at the garden also...if they give a presentation...we give some money...this is very very good respond...at one time If the tourist not come, they ask when the tourist will come?
P: they need it...

M: so in the beginning they were ‘oh no no’ and now they are ‘please bring tourist’

S: yeah

M: so now people are more used to tourist?

P: yeah, more comfortable...

S: yeah, the first time maybe we only have ten homestays...and then step by step improve again...fifteen...after that 20...and after that until now it is 60 puls 20...80...

M: ok...so now you have the support of all village members for the tourism? They like tourism?

S: oh yes! Especially the Bali CoBTA support us...Bali CoBTA make a collaboration with the...like a Central Bank...Indonesian Central Bank...they have a CSR program...Corporate Social Responsibility...and then 2012...

P: 12 yeah

S...Blimbingsari with 6 village in Bali...7 include Blimbingsari...we....eeeh....eeeh...they appoint us as a..

M: example?

S: no no...the government...in cooperation with Bali CoBTA and Central Bank of Indonesia...they choose the seven village as a tourism village in Bali...and then give us the...the...homestay facilities like bed covers, sheet...

M: so you got support?

S: yeah...also we have a training for the community...how to housekeeping, and how to prepare the food...and also how to be a good tourism guide...

M: ok so you get training. And at the moment, what is your biggest challenge? The biggest problem in tourism?

S: eh the first maybe...our problem...how to improve the homestay and how to improve the attraction maybe...tourist attraction...and also how improve the manpower...especially how to speak English well...something like that yeah...that is our problem now...because only few people can speak English well...we here only three people can speak English well...but the other is only passive English...same like me...but only practice...we are very happy if we have people like you so we can practice...also you see at the church yesterday, who play the flute...if sometime she visit our house...she tries to use Bahasa Indonesia but we ask...we respond in English....

M: yeah yeah so she learns Bahasa and you learn English...I went with her yesterday to the church in the afternoon with the children for the English learning...

S: ah yeah...she English learning centre...you have talked to her?

M: yes yesterday...and what is your dream...your vision...for the tourism in Blimbingsari? Like how should it look in five years? How would you like to have it?

Creative Tourism in Bali’s Rural Communities
S: yeah the dream is that...the tourist come here continuously...more than today...so the people will earn much money...and also experience...yeah we want to make happy everyone...

M: so at the moment you have 3700 tourists...in five yours how many would you like to have? If you could choose...

S: maybe more than 5000...

M: more than 5000 ok...

P: yeah 5000...

M: and do you think if you have more tourists in the future it could also be a problem? Could there be something negative?

S: no no...maybe...no...yeah...because...eh...because eh...according to our experience for ten years we have no negative experience...we only need to improve our capacity as homestay...as manpower...service more better...

M: and do you have enough people that can work in the tourism? Because I heard a lot of young people they go to the city. So there are a lot of old people but not so many young people. Do you think you have enough people in the village that can serve the tourist if more are coming?

S: yeah, actually yes yeah...we need people...maybe the young people...maybe from university or outside want to stay here...maybe yes...practice maybe...so they can give us an example how to service the tourist maybe...maybe from Indonesia or from outside is better...yah...

M: and what do you think about foreign investment? Like in some places, let's say Ubud is a very famous place, they like to have foreign companies like hotels come to their village and build something to attract more tourists...do you think it's a good idea?

S: no maybe we just we need maybe how to improve the homestay maybe...we don't want to build a special building but only what we have ...

P: community based...we want community based...

S: yeah community based...how to improve our capacity...the investor from abroad maybe...yeah please come here and help us how to improve our homestay or our attraction...tourist attraction...

M: ok...so you like to get help from outside but you want to keep it community based?

S: yes

P: community based

M: so the community stays owner and control

S: yes

M: and have you heard about creative tourism?

S: creative tourism.? Yes...what you mean with creative tourism?

M: well I will explain you but first I want to know what you mean with it...or if you know what it is?

P: the interactive...go to the garden...gamelan also...cooking...

Creative Tourism in Bali's Rural Communities
S: creative tourism yeah….

P: interactive yeah…

S: interactive you mean?

M: it’s called creative tourism…

S: creative tourism, not interactive…like we have food festival maybe…we call it the fun cooking program…also maybe we have a special Balinese food…how to create this…we have a festival maybe…we have a competition group…and also the tourist can involve to the competition…

M: yeah good point…now I tell you what I mean…because it’s a new term, a new concept, not many people know about it…because my thesis is about creative tourism…so when I tell my study friends I write about creative tourism they ask ‘what?’ [everyone laughs]

S: it is same like our reaction…what it is…

M: yea…so that’s why I’m curious what people know about it…so there are five points in how you can define creative tourism…and you said one of them…so the first point is that the tourist does something active…so let’s say when he goes to the coconut farm he doesn’t just look what the farmer does but he can try to open the coconut himself…so he’s doing it and not just watching…so that the first point…and the second point is that he’s learning something…because of course when he’s doing is easier to learn, so he learns how to open a coconut, how to cook, how to play the gamelan…so you have the learning…then the third point is that he’s becoming more creative…so he can develop his creativity…so by doing these things he’s getting more creative…because he sees new things that he didn’t know before…and then the fourth is that the…what he’s doing, the activity, is something special for your destination…is something authentic. So it means it’s connected to your place, like if you learn the tourist here to do offerings, is not connected to Blimbingsari…so it’s no good…but if you take them to your church, this is something from here, they can only do here, so this is the fourth point…and the last point is what you explained, the interaction…so there is interaction between the tourist and the local. So they like to communicate with each other, to learn about each other. So these are the five points of creative tourism.

S: ok…yeah…that’s why I…as you mentioned interactive I remember the Japanese, he was here, the first time he came here, he cannot speak English well but only Japanese, but he’s very enthusiastic. If I ask may I accompany you? ‘no no no no I just go anywhere with myself’ and then he met people the people ran away [laughing] no one want…but he never give up…the first day no one want to speak with him…and very very difficult but very interesting…ok…and then the second day he just visit the warung kopi, the coffeeshop, he talked there, but only with hand and feet…no communication…interesting, interesting…..and then maybe three weeks yeah I put the first homestay and the second week another homestay and the last we have an experience, different experience…and then the last week they can speak Bahasa

M: ah wow

S: he can communicate with Bahasa, but every…he was…laugh…but it’s ok…maybe that’s the real creative tourism

M: yeah…that’s a very good example…

P: so this is a good idea…a very good idea the creative tourism…

M: so you think it’s a good idea for your village?
P: yes good idea

S: yeah that’s good

P: many tourist like that…we have tourist at home, when we go to the garden…you wait there, you wait there, I cut the grass…

M: you can lay back and the tourist do grass cutting

P: that like that

M yeah, I think many tourist get bored, just looking, taking a tour, taking pictures and leave again…

P; yes

S: yeah

M: they like to do something

S: yes yes

P: yes do something

S: yeah maybe you have…he has a special group how to grow up the cow…call it ‘Sumantri’…20 people as a group…one place…21 cows there…maybe sometime we have a tourist, we bring them there and then how to feed the cow…

M yeah exactly, very good example…

S: and how to manage the…how to be an organic…biogas…yeah biogas from the poo of the cow…we make biogas…also the tourist we learn them how to do it…very interesting

M: yes yes I think so…

P: we are here all by hand…hand, hand, hand…that is different to European

M: yeah so that’s very good for the tourist so they can make something…if you go to Europe it’s just ‘press the button’ – all by machine. So not very interesting for creative tourism. But here it’s very good, you have a lot of things you can show and make with them…

S: yeah like the Gamelan…Gamelan…after day here they can try how to play…

M: yeah they can try the dancing

P: the dancing…like you…

M: like you too…

P: funny yeah…

M: that was very funny…and it’s stories that the tourist will remember…I will tell at home ‘oh in Blimbingsari I was feeding a cow and I was having cake all over my face’

P: yeah like that, good

S: maybe also we have a place how to fish..fishing…
M: fishing, yeah

S: we have one building there and in our village the big building we call the ‘Baru Manugung’ near the river...maybe we can manage that the fishing group...

M: yeah and then you can combine this with cooking...so first the tourist can do fishing and then he goes to the kitchen and you can show how to cook the fish...and then they can eat and then they are happy..

S: yeah there are many many things

M: yeah many things you can do

P: yeah many things

S: maybe the picture in our brochure you can see...[points out picture of cooking class where guest and host work together] this one...[shows one where guest plays Gamelan] this one...how to play the Gamelan...and also this one [shows another one] how to make Sate...but this is a local group...from Jakarta

P: sate...meat with coconut...different than sate...

M: I made these before

S: oh yeah? Where?

M: I think in Jasri...in the homestay where I was...

S: so the picture like this...[shows picture where tourists watch guide how to open coconut] the tourist only see what I see...but next time maybe how to do that...

M: yeah perfect...so do you think in the future if you do more creative tourism you think you have everything that you need to do it? Or is something missing?

S: I think...they do that there...

M: so you think you have everything?

S: yeah

M: so I only have one more question, and then you’re released...if you have one wish, anything, you can wish something and it comes true...what would you wish for tourism in Blimbingsari?

S: yeah I think...a wish...eeh...tourism in Blimbingsari...is same like our...the other...eh...tourism village...but this year in Blimbingsari we only have...special...special...attraction...maybe the name, maybe one time we find a name what we call it...I mean the special Blimbingsari...or only the tourist hear, ‘Blimbingsari’...they think ‘oohh’

M: so they know what it is...so a good image of blimbingsari

P: yeah...we have here the unique church, I mean the church like a temple, that’s like temple..meaning

M: it’s very unique yeah, I’ve never seen a church like this...

P: church like temple...and also we are here Balinese, also the Gamelan...

Creative Tourism in Bali’s Rural Communities
S: so according to our yesterday Sunday service... we have a contextual Sunday service, so you are lucky because you can attend the contextual Sunday service yesterday... you wear the Balinese clothes

P: yeah like Balinese

M: only the hair is the wrong colour

P: you change the black colour [laughing]

S: maybe one time you can sing together like this [shows a picture where locals and guest are singing]

M: yeah yea, nice... I think if I sing, everyone runs away...

[everyone laughs]

P: maybe, maybe before you want sing a song maybe you can translate into Balinese so you can sing a song with two languages...

[laughing]

The official interview is over but the dialogue continues naturally on a more informal level. The interviewees also showed and explained me their statistics, price list, the team and the brochure, they put it all together for me to take it home.

Expert interview with two employees from Swisscontact
one employee in the field of product development and one in the field of tourism development, 4.8.15, 1.5 hours, Office of Swisscontact in Sanur

Manuela: So i started with my topic Creative Tourism in Bali’s rural areas. So a mix of creative tourism and community-based tourism. So maybe before I explain what I mean with it, maybe you can. I’m also interested what you understand what is creative tourism.

Tanja: mmh what do I understand what is creative tourism... I would relate it to CBT, to community-based tourism. Why? Because it’s out of the conventional, it sounds like something out of the conventional mass tourism. Something that is more creative, as the name already says, which implies for me that there is nature involved, there is communities involved, something off the beaten track. I don’t know do you have anything?

Adam: I’m just thinking about their traditional cultural attraction maybe like their ceremonies and games, traditional games in the village... mmh what else... yeah, I think that’s it...

M: I can give you a brief academic background from all the hundreds of papers I’ve read...

T: yes please

M: ehm, it’s like kind of a step forward from cultural tourism. Like cultural tourists are tourists that are interested in the culture, they come, they look at the temples, they look at the traditional dances. And creative tourism is one step further in the way that cultural tourists they come and they look at the culture and creative tourists they come and they engage in the culture. So it’s about being active and engaging. And I like, summarized five main points of creative tourism, what it means. So the first point is the tourist is doing something actively, so as I said he’s not just observing, he’s doing the things by himself. Then secondly, through that he’s learning something.
Then, third, he can develop his creativity, so let’s say he’s learning how to cook and maybe that’s an inspiration also in his real life for cooking new things, so more creative. Then the fourth is that the activity is connected to the destination, so it’s something authentic, it’s something that comes traditionally from this destination, it’s not something that they copied from somewhere else. Maybe especially important for souvenirs…often you can buy the same souvenirs in all the villages but they don’t really come from the villages, they’re not made there, so there is no connection. And the fifth thing, and I think, also one of the most important, is the interaction, between the locals and the tourists…so that the activities have like an opportunity to interact between the two…

T: mhm, interesting…so actually it little bit fits from what we do, community engagement, culture…

A: yeah, interaction…

T: the active tourism…so meaning that the market, the target group is also something between 20 and 40, more this adventure type of tourist…

M: I would say so yeah…I thought this was like one of the main challenges because the villages, how they do the marketing at the moment, they just cooperate with travel agents,

T: hm ok

M: like conventional travel agents and it doesn’t really work, because travel agents they don’t get a lot of profit from this kind of tourism, so they’re not really selling it actively. And most of the villages I went, I was the only tourist…and they said, yeah we have like 80 homestays, or 50 homestays, and they have like a lot of activities, but we just need tourists

T: wow that’s actually really interesting…so there are many…did you know actually that there is a lot of communities for this kind of tourism in Bali? I mean I thought about some, but there are many? And with homestays, like 80, I never heard about that…

A: yeah so surprising…50 homestays…

T: woow, do you have some picture…

M: yeah but I actually didn’t bring them…

T: ooooh…yeah tell us more about these communities, I’m really interested actually …poor…poor them…it’s a really good idea…and Bali is so overloaded with this mass tourism, they really need something different…

M: yeah, I mean there’s so many tourists down here, and hardly any go to the community-based tourism, but yea, people don’t know about it…just when I had lunch today, there was an Australian old hippie couple and they asked me ‘where are you staying?’ and I said ‘in Kerobokan’ and they were ‘is it something traditional?’ and I said ‘yeah I live with two Indonesians, so, yeah you can say so’ and she was like ‘because we were looking for something traditional, but we couldn’t find anything’ I said ‘I can name you at least ten villages where you would find something traditional’ but yeah nobody knows about them…because they just go through travel agents…some have maybe facebook pages or websites but yeah, how to get it out…and I think they didn’t quite get the target marketing yet…because they just, they go through the travel agents, they target the conventional package tourist, mass tourist, who stays in Kuta, Sanur…so I think they have to find the niche…

T: was it actually some of them who joined the CBT and the ILO workshop?

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M: yeah, most of them actually I met there...so I don't know if you know the people,...

T: yeah not by name...but they, did you see if some of them use the material from the workshop?

M: ehm...I didn't ask specifically for it or check for it

T: no just in case, that would have been interesting, because there they also talk about marketing in this material...but anyway, that's another story...nice...but what was your favourite community? Do you have any favourite community or favourite place you have visited?

M: ehm it's hard to say, all of them are a little bit different, I think from the, in the end personally, I liked Jasri the most,...

T: Jasri? Let's write it down, I'm really interested...

A: J – A – S – R – I

T: Jasri, ok, where is it?

A: ehm in...

M: Karangasem

A: Candidasa...

M: two hours from here along the east coast...and they have a little beach and they have mountains in the back and rice fields...so you have all the main Balinese landscapes around this place. And the person I stayed with, he's very good person, like very good guide. Because he knows exactly what the tourist wants to know. For me it was very easy because he was just talking, talking, talking, giving me all the information, like about the culture, how they live, he has like kind of a feeling for what is different for what...

T: ok ok...does he speak English well?

M: yeah he speaks pretty well English

T: woow, that's nice...yeah I mean also the area Karangasem, it's actually very beautiful

M: it's really beautiful...I think the east, personally, I like the east the most...it's very diverse and has a lot of different things...

T: it's also some areas it's dry, then you have the rice paddies and the mountains...it's beautiful...

M: and then I mean, yesterday, or the last days, I was in Blimbingsari, which is in the west.

T: I heard about it...

M: It's just next to the national park, so you can do some jungle trekking there...and it's the only protestant community in Bali...they are 100% protestant, so all of them...and they have like a church, so it's like Balinese architecture, so the church looks actually more like a temple. First I thought it's a temple but then you see the crosses everywhere, so then I realized actually it's a church...

T: that's I mean...it's so sad they don't have a right marketing strategy...or at least someone who's focusing on marketing this kind of tourism

A: yeah
M: and for example those, I have the brochure from them, because I promised to translate it in German...

T: can I see?

M: yes sure

T: so they already have brochures

M: they have brochures, but for example, they don’t mention that they are the only protestant community and they don’t mention that they are right next to the only national park in Bali. They say that they are close to a national park and that they are protestant, but they don’t point out the uniqueness...

T: and this is the kind of homestays they offer? [pointing at the picture of the room I stayed]

M: yes

T: I would have thought that it is something way more simple...

M: it’s actually really sophisticated the homestays, I mean, it’s, they also always gave me the best rooms in the village they have...so they always divided the rooms into categories, so the highest category is always with air conditioning, and nice, more pretty big rooms and they always have like two or three or four categories...bigger rooms, smaller rooms, hot water, cold water, air conditioning, no air conditioning...

T: ok...Blimbingsari...that’s so nice...Menjangan island is also there...

M: yeah it’s really close to Menjangan island...

T: you have seen all of Bali...woow...

M: yeah I got all around and I was in some parts in the middle as well...

T: and they also have cooking classes or what is this [pointing at picture on brochure]? This is just dinner?

M: I think this is just dinner, but they say they have cooking classes...but again I was the only tourist there, so...

T: how much do they sell the rooms for?

M: I got the local price which was 250'000/night but the tourists they charge 375'000/night...for a room like this...it had air condition, cold shower and a private toilet and shower...

T: hhmmm..is there any activites or food included?

M: no, for me it was breakfast included, but normally, breakfast is not included..

T: yeah, it’s a little bit expensive...250'000 is ok I think, 375'000 is a lot...but on the other yeah, I mean, it’s something special and they cannot only charge the normal homestay price you find in Kuta or somewhere else...so probably people would be able to pay a little bit more...although they don’t have the same comfort as in another area...

M: I mean for me, I can just tell from my own experience, as backpacker, like as a, ‘cheap’ traveler and I went to many homestays all over Asia and yeah...normally they’re always a bit more expensive and I’m ready to pay a little bit more because it’s something good for the

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community, it’s something special and so on, but yeah, I think I never paid more than... maybe in
Indonesia normally I pay 150'000 for a room like this, and when I go to a homestay like this...it
was like 17$...that’s like...

A: 200'000...

M: yeah, 200'000, but actually it included the meals and laundry...that was in Java, so...

T: yah...yeah perhaps they are a little bit overpriced...I mean it always depends, for
example...perhaps in Bali it should be a little bit cheaper...compared to Flores, the price would
fit...because there the overall price for everything is a little bit higher...

M: how much do you charge in Flores?

T: yeah 350'000 as well for a homestay...

M: just for the room?

T: yeah same basic thing...perhaps you have...some include breakfast, some basic
activities...and do you pay extra for the activities or...?

M: ehm the thing is, they just sell packages at the moment so you pay like 200$ or 250$ for 3
days and then you have everything included...

T: 250$? Wow... that’s a lot...what can you do?

A: yeah...actually really high...250$ for two nights...

M: yeah, I’m not sure about the price, but you can check it...you have included like, you arrive the
first day, then you maybe have a cooking class, you sleep, you have a trekking in the morning,
some village tour with home industries in the afternoon and the third day you just have breakfast
and you leave again...

T: that’s a lot of money...

A: yeah...

T: that’s a lot of money..

M: often they don’t have prices for individual activities...

T: I see...perhaps because they only work together with these travel agencies who only sell
packages...but they don’t really target individual travelers yet?

M: exactly. That’s always what I told them...try to target individual travelers, but maybe for them
it’s a bit too expensive...so maybe they have to find...

T: well it’s an opportunity for them, now it’s high season and they are empty...somehow they
need to find another way...

M: exactly...they also, up and then, they have like groups... like student groups or like ehm...for
example some students from Singapore...things like this...and then they just make like a whole
package for the group and a whole price...

T: yeah...package tourism...

A: do they ever experience over book?
M: they have…I think that was in Jasri, there was a group of 400 people

A: woow…

T: 400??

M: yeah they wanted to come but yeah they couldn't fit them so…they said no

A: Indonesian?

T: how should this fit in this community?

M: yeah…I mean people told me the biggest group they had was like two hundred people...in one village...where do you put these people?

T: it destroys the whole sense of it…

M: exactly…I mean if you have 100 homestays, they can put 2 people in every homestay, so they can fit 200 people...and then they just gather them all in the community hall for breakfast and lunch and dinner…I mean even here they write ‘open space convention hall to 800-1000 people’ [Blimbingsari brochure] but I mean if you look at their convention hall I don't know how they want to put 800 – 1000 people in there...

T: is it actually big communities? Blimbingsari for example?

M: no, no it's not big…

A: they can gather until 1000 people in this hall… I thought it means they just gather these people outside this hall…

M: yeah probably, I mean they don't all fit in there…

T: hmm…is it really like remote villages that have something to offer or is it just like a normal village you can find everywhere, besides they have some activities…

M: I mean this one is special for the ehm…for the church, for the protestant…

A: they have pilgrimage package?

M: eehm…yeah they call it like they have spiritual tourism

A: aah

M: and the other villages, yeah I guess, you can find similar villages in the rest of Bali...it's not that they have something super super special and unique...they have things like specific homeindustries...like in Kemenuh they had the woodcarving, but I mean they have a lot of villages that are famous for the wood carving, it’s not just one village…

T: I have once…I saw some also CBT villages, I forget the name where, but they offer some things like you join the for example in the rice fields these…so you help…so you basically become farmer for some activities…so like really back to basic things…

M: we did that in...I did two rice fields trekksings, and in one I was on the plough with the cow…I was riding the cow and planting some rice...

T: cool
M: …and they set it up especially for the tourist…so there was just one field specially prepared and ready made for the tourists, so the tourist came with the tour and everyone could do like one round with the plough, and everyone could put like one row of grass…

T: ok….

M: and in Jasri we also did the rice field trekking and there our guide said they don’t say what activities we will do because it depends on what they have, what the farmers are doing…so he’s going every day before the activities, he’s going through the rice fields and is looking what are the farmers doing and then he asks the farmer if it is ok if he’s coming with tourists…

T: that’s great, that’s really authentic…

M: and then the next day, like you come and you actually do what the farmer really is doing at this moment…

T: that’s nice…

M: this for me is the perfect example for creative tourism

T: it’s really nice…because otherwise it’s again like…ehm…

A: fake tourism…

T: yeah fake again…once you know it’s just made up then you somehow lose interest…

A: and it must be depend on the season as well?

M: exactly yeah…

T: ok…and how many villages did you visit?

M: ehm five villages…so Blimbingsari was the last one, then Jasri is here [point on the map], then one was called Baru…

A: Baru? Oh ya? It means new! Baru village- new village

M: ah ya? Actually it’s not the whole village that is involved it’s only one family that does tourism, so it’s only one house, and the house is called Rumah Desa

T: Rumah Desa [laughs] Village house…sweet

M: that’s close to Marga, so it’s somewhere here [points on the map] it’s close to the Jeti luwih rice fields and close to Ubud and Denpasar..

A: ah ok

T: ok

M: and they are quite…like there homestays are really luxury, they only have three rooms, but it’s the best room I’ve stayed on my whole trip…like with a shower head like this big [gesturing] and hot water…it looked like a hotel room basically…

T: wow and that’s for how much?
M: ehm...I think...I could stay there for free...but the overnight package is 120$...it includes breakfast, lunch and dinner, sleeping, a cooking class and the rice field trekking...ah this is the place with the plough field...

T: oooh...

M: it was really nice, but it all felt a little bit staged...like prepared for the tourist...like they have the traditional house is in front where the family lives, and then they have kind of built a second housing complex just behind their house which is for the tourist activities and where the tourist sleeps and so...I mean you can see the difference, I mean they also keep the front clean, but the front is older and the back is very nice and clean ...and then you see the traditional kitchen in the front but then where the tourists cook it's like a really nice modern kitchen...so...

T: ok I see...

A: it's like a villa...

M: yes...yes...I mean then you have like this question is like kind of a trade-off between authenticity and comfort for the tourist...

T: mhm...yeah true...

M: I mean I talked to the tourist who were there and I asked them if they think it's authentic and most of them said yes, it's a little bit adapted but it's fine. And they said like I don't wanna cook in the kitchen that you see in the front...or I asked them what did you not like and they said 'we went to these traditional market on the way, and it was really dirty. So actually it is really dirty outside of this where we are here'

T: och...

M: I was like yeah...this is kind of a different market...

T: but then I wonder if these people who come if they still want to engage in traditional creative whatever tourism...then yeah...as you say it's the wrong market...then why not stay in a hotel and make the cooking class...it's dirty, I mean...

M: for them it's just we want to see something traditional but it has to be nice...

T: yeah then just come and visit and don't engage...just look at it and that's it...ok...

M: so that was the first place I went...then the second place was Kemenuh...

A: did they sell packages in Baru?

M: yes yes...it's two days one night or three days two nights...

A: 120$?

M: I think it's 120 for two days, one night...but this you can check, they have a website, a pretty good one...if you put in google Rumah Desa you will find all the activities and all the prices...

T: ok, interesting...

A: but that is quite expensive...for how many people they can cater? Small group or?

M: ehm they have only 3 or 4 homestays...but they also told me that they had a group of 150 students one time...

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T: come on….

A: woow…

M: then of course not everyone can ride the cow and plant the rice….so what’s the point…

T: yeah what’s the point…such large groups there…

M: they also have like…they work together with some Chinese tours…

T: ohhh….ok…

M: so then they have like special cooking class for the Chinese because they don’t have much time so they teach them within one hour they do some cooking and some eating and then the Chinese leave again…

T: aaah it’s crazy…they arrive in these big groups…I can imagine already…there’s a bus, the bus stops, group goes out, picture, picture, picture, cooking, cooking, cooking, bus…

A: they just leave again…

M: exactly…no interaction…

T: oh good…so what was the name of the other one?

M: the second one was Kemenuh…

A: Kemenuh

M: it’s close to Gianyar, it’s here [points on the map] and Kemenuh has 7 different Banjars, and I stayed in…

T: Banjars? Really?

M: yeah, it’s quite big…

T: it’s big…

A: Jasri only has 8 banjars?

M: seven I think…

T: is also big…

M: blimbingsari only had two…so rather small…and in Kemenuh I stayed in a house which is called Bali Budaya…

A: Bali Budaya – Bali Culture

T: and what do they have special?

M: what is special there is the woodcarving business…

T: oh yeah Gianyar, that makes sense…

M: they have a huge area for their house so they have like their traditional house and then in front there is like a big parking space and a shop where they have the wood carvings…they’re selling them there…and then they also have like a workshop…an open bale, where the woodcarvers sit
and do their carvings...so you can watch them how they do it and then they sell it in the shop next to it...so that’s quite nice...at least you know where the stuff is coming from...and then they have three homestays...so the son of this guy has a house right next to the traditional housing complex and then there is a second house of his brother and then there is one house with three rooms for the tourists and in the middle is the kitchen which is shared by the tourist and his son, so we were like sitting together and having dinner and breakfast...it was already one step closer to the family than in the first place...there the son and the father they have a bit different opinions about tourism development...it was very interesting...like I talked to the father and asked him about foreign investments...and he said 'yes, bring them, bring all of them'. And I was like 'yeah but they will destroy your rice fields'. And he 'doesn't matter we import the rice from Java' [everyone laughs]

T: oh god yeah...and the son? 'no, please not'

M: yeah 'no foreigner investors, keep the village like this and I don't want to have more tourists than my three homestays, I don't want to see only tourists on the street' so...

T: interesting...[laughs]

M: and the son actually told me, 'we don't have specific activities, we just do with the tourists what we do'. So they also have the Gamelan in their house so there was a lot of Gamelan groups coming and they were practicing there, so we just could join them. They put me in the kids group and I was playing with them...and they also have dancing practices so we could watch this...

T: but that's nice...

M: it was just before Galungan and we went shopping...we bought all the traditional decoration to make the Penjor...so yeah I just went to him from shop to shop buying all these things...I mean for me it was fun...it's nothing special but still...I mean it's nothing I do at home and it's really impressive how much money they spend on these things...

M: and then they also have, they also sell packages for example when I was there they had Balinese wedding blessings...so there was a Spanish couple and they were married for 50 years and they invited the whole family to Bali to celebrate their anniversary and they decided to do the wedding blessings...

T: how did they know about it?

M: it's advertised over a website, Bali Budaya, they have a website, you will find them as well...so they have leaflets and brochures, so they work together with travel agents in Ubud, so they stayed in Ubud and they came by minibus, because it was like 15 people...so we waited for them and we went with them to the water temple to get holy water and then we went to the house of the priest and the priest was reading the horoscope to them

T: wow in English?

M: he read it in Hindu and the guide translated it into Spanish. And then we went through the rice field...we walked from the priest’s house through the rice fields and took some pictures with the sunset...

T: oh god it's so romantic...

M: ...to the house where I stayed, to this homestay, and there was the actual ceremony, so they just made the ceremony, they told me it's also what they normally do with a Balinese wedding, but they just made a short version...they said normally there is a lot of waiting involved and they

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just make everything shorter...so it was one hour of ceremony...and the couple got dressed up in a whole Balinese costume with like everything around...so you wouldn’t recognize them anymore...

A: they also get make up?

M: yes, everything...

T: impressive actually...that’s nice...

M: yeah that was really nice...yeah then there was just a lot of picture taking...they also prepared a lot of offerings and everything for them...but I think something like this costs 500$ or something..

T: yeah I can imagine it’s expensive...but it’s only one day?

M: yeah actually they were just there for...I mean they arrived 4 or 5 in the afternoon and then they left 7 or 8...before dinner...they didn’t have dinner there...so they drove back to Ubud and had dinner there...

A: 4 or 5 hours...

T: sweet...

A: this kind of ceremony only happens in Gianyar?

M: no I think you have them all over Bali...I think also Rumah Desa offers some things like this...I haven’t seen any while I was there, but it is also on their website...

T: nice...funny, it’s so funny...

A: you wanna try?

[everyone laughing]

T: no but I imagine it’s very sweet, you have the Spanish couple there, and then their friends and family and then they get all dressed up...

M: there was just one Spanish guy...the group was really amazed by it, but only one guy he was complaining all the time...it was really interesting for me so I was talking to him, he was like ‘I hate these fake things, I mean, we could also in Europe, we could assign a fake pope, I’m sure some stupid Japanese would get married’ [everyone laughing]

A: ok....

T: that’s actually true...that’s actually true yah...

A: well yah...

T: poor married couple that get married...

M: yeah...and then after that I went to Penglipuran...

T: penglipuran...that’s the fifth one...yah...where is it?

M: it’s on the way to...it’s in Bangli...so it’s about here...just north of Bangli...it’s only like half an hour from the Gunung Batur...and this village is actually really interesting because it’s more like a
day trip stop over point for many people...like people they just go there, they look at the village
and they leave after 20 minutes to one hour again...and the village it looks very special, because
you have just one street and 76 houses...

T: along the street?

M: yeah along the street, 36 on each side...and each house has a typical small entrance gate
and they all have the same structure and a little family temple, so the village looks very special
and they maintain it very nicely so it looks all very nice and clean...and on top of the street there
is the temple, the main temple, and on the bottom there is another temple...and behind the main
temple there is a little bamboo forest and that's the whole village, so there is really nothing to see
apart from the village itself...they also have homestays but not many people that stay
overnight...and they just make money by people who go there...they pay 30'000 entrance
fee...there is just one main gate that goes to the village so everyone who goes there stops
there...

T: take pictures everywhere...

M: yeah...they also get invited into houses, they're always like 'come in my house, come in my
house. I show you the house'. And then you get shown 'this is traditional kitchen' – they have
really small kitchens with a bed next to it, but they don't sleep there anymore...that was
earlier...and 'this is family temple. Every house has family temple' so this is what they say and
then on the way out 'and look here, I have small business, you wanna buy something?'

T: mhm [laughs]

A [laughs]

M: you get like really fed up...

T: I can imagine...so what do they sell?

M: they don't sell anything from the village itself, it's just the souvenirs you can buy everywhere...

T: yeah that makes it a little...

M: not so attractive..

T: uninteresting...yeah because sometimes I imagine myself, you have this really nice village but
then in the end 'you wanna buy something', it always makes me personally feel bad if I don't buy
but at the same time it makes me annoyed that they ask me to do it. Should I or should I
not...should I support it or nooo...so five villages yeah...and Jasri was your favourite...

M: yeah this was my favourite...I actually also wanted to go to another one...Budakeling...which
is only half an hour from Jasri...but then in the end they cancelled...so I just stayed longer in
Jasri...because I planned five days for each village...and it was just before Kuningan, so I stayed
in Jasri for Kuningan because they don't have it in Blimbingsari...so that was good because then I
learnt how to make the offerings...I made offerings for my motorbike...

A: woow...

T: very very important yeah

M: I cleaned my motorbike the day before Kuningan and all the neighbors were laughing at
me...it was really funny...
T: ah that’s nice…but that’s authentic…great...

M: yeah, and I made the offerings, with the mother and the daughter I was helping them…three
days before we started...

T: a lot of work yeah...

M: yeah it’s really hard work

T: and also they have so many ceremonies all the time…it really keeps them busy...

M: yah I mean when I left they started preparing the next offerings for the cremation
ceremony…on the day of Kuningan they took me with them, I went together with them to the
temple and they explained to me how they are praying, how it works…the reason behind and so
on…and then we went to the family temple, the village temple, his wife’s family…yeah It was
really nice…they really took me everywhere with them...

T: nice, nice experience...

M: yeah, it’s really different from Penglipuran…I was for Galungan…and there I asked what will
happen in Galungan, but the people in the homestay didn’t speak English or not much…so they
just said ‘go to the temple’ I was like ‘ok what time?’ ‘7 in the morning’. So ok, I went to the temple
7 in the morning…but by myself…and I was just observing…what is happening…I mean ok it was
nice to see but yeah...

T: connection somehow yeah…I mean that’s the point…that’s true sometimes watching is not
enough..you need someone who is explaining…especially for these kind of activities…because
then you already have interested tourists and these kind of people want some information...

M: yeah and also with these kind of activities, you don’t really know how far you can go like how
far is it ok to just participate...

T: yeah true...

M: like in the evening there was the common praying, so everyone was praying together, so I
went just inside to watch and then there was one teenage girl she spoke English and she was like
‘ah you wanna come with me and sit next to me’. And she then actually explained me everything,
so that was good.

T: lucky you

M: yeah…but otherwise as a tourist, like tourists they didn’t really dare to enter the houses when
they got invited, they were like ‘oh it’s too private we don’t want to disturb them…’

T: I can imagine…interesting…there is still a lot that can be developed…or maybe developed is
not the right word…linked…link these different kind of things…what do you actually wanna do
with all these information now?

M: well that’s a good question…my first idea was to focus on product development, and kind of,
yeah now I looked at what there is and what potential they have…and give kind of
recommendations what they could do in the future…but now I also noticed that the marketing and
especially this target marketing is a big thing…so I’m thinking if I should shift my focus or stay
with the original one...

T: do you already have or did you have a research question, topic, besides creative tourism?
M: yeah yeah, I had a research question, it was something with product development…

T: I mean it’s always the same with these theses...you always start with something, do your research, and then you change the question until you have a question that fits to what you have found...I mean it’s totally fine to adapt the question...that’s what it is...but interesting...really interesting...

M: yeah it was really interesting

T: let’s keep in touch...once you are done, would you be willing to share your thesis?

M: yeah sure, but I will have to ask the university, if I’m allowed and so on...how it works...but I mean if I’m allowed from the school I would definitely be willing to share...

T: because I think it would definitely be interesting to see the final result...

A: yah...

T: just also as information for us, because this is the topic, it’s really relevant...it’s really underdeveloped for an island like Bali...because somehow they need to find a niche...because now it’s just too much of a mass tourism thing...

M: are you somehow involved in the tourism development in Bali or you’re just based here?

T: actually, we are not involved in Bali tourism, only our program office is here, because the first project, Wisata 1, was only in Flores, it was basically tourism development for Flores and then access to Flores is mainly through Bali, so that’s why we are actually located here...and now since last year we have the second project phase with three other destinations in Indonesia. So our program office is still here but actually we don’t have any projects in Bali, of course we have some contacts, especially to Florinese tour operators because they link the Bali main market, the main market of Flores, so there is a connection...to external destination management...but still it’s interesting...

M: and what are you doing in Flores and other destinations? Is it something similar to what they do in Bali, like what I was talking about now? what are you doing there?

T: many different kind of things actually...it’s relatively broad program that we have...so it’s actually sustainable tourism development that works on different components. So one we work on the competitiveness, so of the destination itself, and this involves as well different kind of things...so we work with SMEs, SME development, we work with ahm education institution, like SMK, vocational schools and also universities, then we also have CBT programs, community-based tourism programs to strengthen these kind of activities, then we focus on environmental and cross-cutting issues...then what else do we have...yes strengthening...

A: the marketing...

T: marketing...exactly...it’s actually divided into external destination development and internal destination development. So one is marketing, focusing external vs. internal destination development...community-based development, including product development, education and SME development where we work through associations, professional associations...

A: and one more...governance...policy...

M: and how do you develop community-based tourism? Or how do you define it? What does it mean to you?

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T: what does it mean...how to define it...well it’s a local communities...that should remain authentic probably that should be able to receive a contribution from tourism as seen from the economic, from the economic side..without changing anything from their authenticity...

A: in the beginning we will conduct an assessment first, to visit the village, and then we try to figure out what kind of activities that we can do in there and the communities are they welcoming enough for tourist...

T: you actually are the CBT specialist...

A: yeah CBT

T: so I don’t know actually the new destinations, I’m not so much involved in CBT development, I more look in the SME part, SME development, but for the new destinations there we are developing CBT, try to focus on which kind of communities should be involved in the project and what to develop...for Flores we already have...

A: they are assessing the river tubing and yes kind of CBT but in traditional village nearby of palm plantation...

T: and one aspect also is...if you remember the St. Galler model – destination model, they presented it once. One aspect also, the many people forget, that you should see when you develop projects, that you should see through the eyes of tourists because sometimes the whole process is very driven by the supply side, so you just produce something, then it’s there and then you market it and then tourists have to come...rather then seeing it from the other way around: what kind of tourists do we have, what is the market that comes to this destination that is generally attracted, and how can I make them fit or how can I make my product fit with the market...what can be done...it’s a very different angle and changes things actually a lot. It’s a good instrument to develop new products, it’s good...and in Flores we already have some communities we work together with...some of them also that are really traditional villages they don’t have any prospects here

A: Beyna...

T: Beyna for example

A: Mada, Kurushina

T: so like this...small villages, very traditional, very authentic, and then they have maybe one homestay or two homestays, and only a very limited number of people can stay there...

M: do you limit the number of tourists? Specifically limit it? Or you just leave it up to them?

T: It’s up to them because they have to manage their organization, they have to manage themselves. But so far no limitations existing yet. But so far as I know we have not reached this limit where it would have been a problem. So in case visitor numbers will increase in the future then they should think about whether what measures to introduce...

M: carrying capacity...

T: yes exactly...it’s still them to decide but Swisscontact always have, we only have the facilitation role, so we never say ‘now you have to do this, this and this’ but we are just tickling their belly, so they can find the ideas themselves...
M: and how do they organize the community? Like for example the bookings for the homestays? Is it every homestay themselves or do they have like a destination management committee? How do you do this?

T: do you know about this? I know from Flores that they mostly work with travel agencies as well...travel agencies and through DMO I think?

A: yeah

T: so destination management organization that exists in Flores, they promote it, and otherwise relation...perhaps recommendation only...

A: I don't know exactly

T: I don't know exactly either..i don't think actually that they have already a lot of marketing...

M: so they also use the travel agents and the packages?

T: mhm, that's definite. But the thing for Flores is that most visitors that go to Flores uses this kind of mean to travel...if it's overland tourists then they usually have either packages or they at least have to rent a car that comes with a driver that usually also comes with a package or if not the driver is also tour guide...so individual tourists just going there, specifically, rarely exist...not so many...

A: they can also visit the TIC, tourist information centre in every district so in Flores they have 8 districts and each district has one TIC, representative of DMO

T: they have a lot of information yeah...but it's an interesting point actually that you raise...how they promote themselves...perhaps something we can talk about with CoBTA...I know for Ende they are now starting to develop homestays. They don't have homestays yet but they are now starting the whole process and then we will see what they will do in the long-term about marketing also...because otherwise for the other villages it's also a problem with accessibility so it's far off...you have to walk 3 or 4 hours so you always need some sort of guide, it's not so easy to reach...

M: ok so it's more when you go on a trekking and then you stay in these villages

T: yeah, you need some sort of travel arrangement before...some sort of agency...

M: you don't just go there by yourself...

T: but it's nice because it's really still authentic...

A: this one is an example of CBT as well [shows a picture]. This village is on a mountain, if you want to go there it takes 3 hours trekking

M: oh wow

T: yeah wow and then you stay overnight...

A: only five or six houses

T: and one is for staying over night...they have one area dedicated to where people can sleep, yes beautiful...very nice...yeah next time you should go there...one new product that we have in Flores is cycling...that's new...since when? One year?
A: eeh...this year...

T: so not even one year...

A: we’re starting to develop cycling maps for maybe ten different areas. It’s cycling map, they have like this [shows map], they have 3 different tracks from easy one until hard one…we are starting to create this map first, but the problem is there is no bike in Flores to bring…

M: so you have to bring the bikes…

T: still need to support some SMEs that they offer rent out bikes…

A: yeah rent out bikes...only one tour operator they already do this kind of cycling tour…

T: and it’s a good one...they have good bikes…and also they organize trips from Bali to Flores, travel agencies, so you bring the bike from Bali with the agency…it’s also possible...yeah it’s nice...

A: so basically we create this map to provide individual traveler who want to explore by themselves...

M: ok, so with this map I could rent a bicycle in Bali, bring it to Flores and go by myself…

A: yeah

M: ok

T: I think it’s actually nice because transportation is still an issue in Flores...so for example Labombadju is already ok because it is already far developed...but the other places...for example in Ende at the east coast it’s hard to rent a bike...so if you have a bike, bicycle, actually it’s perfect...very nice...you can also do the whole overland track by back...it will take a while...but I imagine it really nice...3 weeks perhaps...something like that...

M: that would be nice...put that on my travel list…

T: but do you also work with CoBTA actually on this? With the association?

M: yeah I had a long talk this morning with one of them, for about 3 hours, but yeah talk to them, I’m not sure...some ideas sound great and some ideas they, even though they’re always saying it’s not mass tourism and it’s not going towards commercialization, some ideas sound like it...I mean, they talk about ‘I tell them if they have spare land in the communities that is not used, like unproductive land, they should try to attract investors to build villas and guesthouses there’.

T: villas?

M: yeah, and I’m like...that doesn’t really fit to community-based tourism or…

T: no it doesn’t fit in the concept…

M: or ‘some villages maybe they cannot cater to the needs of the guests so they should just offer day trips from for example Candidasa and they just spend the day in Jasri and then they go back to the hotel’

T: ok that’s also not the point...yeah I see...it’s difficult actually...perhaps they have to get clear about the concept...at the very first...what does it mean, what does it mean to them...where do they want to go...what's the definition of CBT

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M: yeah yeah…I mean he gave me a definition that is like, a definition I would agree, it’s based on the community, owned by the community, people work there from the opportunity…but then at the same time saying it’s fine when international investors come as long as it fits with the vision of the community and as long as it supports them…

T: well they should probably…what they would need is some overall management for the CBT program…what they run in the end is a CBT program, then they have to decide, the committee whether some things fit or some things don’t fit..i mean in the end it makes it unattractive for some tourists, it’s called CBT but it’s not CBT…

M: exactly, I mean if I go to a village that promotes itself as CBT village and I see villas and guesthouses all around, it’s not CBT anymore for me…

T: then it’s just the same thing that happens in South Bali…

M: yeah it’s just the start of this…and he was like, he said tourism is just the first step of the village development and after tourism, tourism will attract trade so that they not just sell the souvenirs to the tourists because that doesn’t bring so much money, but that they start trading, through export…and then through the trading they can attract international investors that come to the village and build their factory in the village and produce their things in the village…

T: wow…that’s sounds really impressive…oh wow…

M: sounds like city development to me

T: doesn’t really fit…for a village…it’s just a small village…not the whole island of Bali…

M:yeah exactly…many villages, I don’t know where they have this idea from, but I always when I heard it I thought maybe it’s coming from CoBTA or from these trainings, like many villages told me when I asked them what do you need or what are your weaknesses, they said, we’re not ready to cater for the standard of international guests…and I asked what do you mean with it? And they for example said ‘we only have 10 rooms with air conditioning and 60 rooms with fans’ that was for example in Blimbingsari. And I was ‘what?’ I mean there are a lot of international travelers that don’t need air conditioning

T: it’s interesting…but it’s actually sad…because it can destroy the whole idea of the concept…because what they need to do is not that much…rather being authentic, being what they are and just offer what they have…they don’t care about AC…CoBTA did provide training to the villages?

M: yes

T: that’s interesting because that actually means that they probably provide the wrong training…or not the right information that the members actually need…I mean it’s very often, it’s something that we have in our destinations as well. I work with associations, hotel association also in Flores, and it’s a similar issue…when they exist, sometimes they don’t even exist, but when they exist, then very often they don’t really have the right information for their members…or don’t really know what kind of information they should provide to their members, what is relevant…and what fits…so actually it’s them who need the training first, who need the right information, who need to know what they need to inform their members, that actually in the end they have a tourism product, destination Bali, who offers a good tourism product. But it’s not that easy actually to intervene at that level because normally the people you have at these organizations they already know…
M: exactly...they have very strict ideas and are very convinced about it...

T: exactly...it's challenging...

M: I mean the destinations, the villages I visited, they always asked me for feedback, what they should improve and what they should do better...and yeah, most of the time I told them, actually you don't need to do much, you don't need to build anything...you just need to sell what you have. It's not necessary to build nice rooms for your homestays, or come up with I don't know what kind of activities...just...

T: can you not...I mean is it possible or not that you make sense of your thesis in a way that could help CoBTA to improve their capacity...so that it's actually something that you would also deducate to them. So it's a piece of information that you collected from their members and you have recommendations what they actually need, so indirectly when they read it, indirectly they get, the input...the message from you which could be really helpful...

M: because yeah...I think they have kind of a wrong target market in their head...they want...the first time I talked to them they said we want high quality tourists because they spend more money in the villages...

T: what does it mean high quality tourism?

M: I mean then you have fancy homestays and so on...but I mean I feel stupid when I'm in a and I'm in a homestay and I'm served like in a five star hotel...

T: exactly...

A [laughing]

M: this is not really what I'm looking for

T: yeah perhaps it should include some information about the standards, the standards of the different kind of clusters that you have in one field...let's say for example hospitality sector you have hotels that cater for different kind of markets, and these hotels have always different kind of standards automatically, so what does it mean to be a homestay...what does it mean to be a guesthouse...what does it mean to be a hotel, who do you cater for and what standards does this apply to your market...because then you have stated also the...in the position to actually understand what they offer is a homestay...so in a homestay you don't need to offer what a hotel offers...it's wrong and it doesn't fit with the expectations of the customers, because then the customer won't be satisfied because they have different expectations, so actually what they need in the first place, they need to understand their target market

M: yes, that's also my conclusion of my research

T: so yes, if you can help them understand this with your thesis that would be great. And I would really like to read your thesis in the end, I'm very curious about the end result

M: yes we will keep in touch for sure, thank you so much for your time, it was very interesting discussing with you

T: well thank you for coming and sharing this very interesting information with us. And good luck for the completion of the thesis.

A: yes thank you and all the best for your master degree

M: thank you.
Manuela: so my first question is, just to be sure to be on the same page for the discussion, if you can tell me what for you, respectively for CoBTA community-based tourism means?

Brian: ehm we need to help this community-based tourism because without CoBTA we do not know as when this community development can start properly. So the ehm our vision by the time is to be the best advisor. And the mission including actually to gather all intellectual that would like to help the community but they do not know how…so they can be all together in one and then we can all together help the communities. The reason is that we care about the communities, not suddenly investor or capitalism is using the community. Then our vision is if the community can develop the villages for tourism properly with our idea conservation, and eh, for welfare improvement, then the Bali will maintain its reputation. That’s why Bali CoBTA is there. So beside us, there are other intellectuals that have the same vision, maybe, but the implementation perhaps different. I feel because I have the talent, god give me this, I don’t know how, this practical things. To me is easier to, how should I explain it…because I was the general manager of a hotel, then that is similar to what I apply my knowledge in the village. That’s why if you ask me why Bali CoBTA, because no other institutions in Indonesia that have the same method or way…knowledge, to achieve the vision of the community and also our vision…other has vision, but I do not know whether it matches the vision of the villages.

M: ok. And how would you define community-based tourism? What is it?

B: yeah community-based tourism is tourism that is established by the community, not only one or two person in the community. If it is not supported by all community members in the village, to me it is not community-based tourism.

M: ok, so it means the whole village has to support?

B: yeah the village has to be all united. To support and to agree. The challenge here in Bali is, one or two community members would like to think to be rich alone and this person is against the community…it happens…also in some villages I assist..they would like to be rich for themselves, but not thinking to the others. So that is what I’m trying to do. And I know that some of the community members dislike me because we think for welfare of all people, that means disadvantage for this.

M: and what about foreign investments and community based tourism?

B: foreign investment is very welcome to my thing. As long as the investment is in line with the vision and the mission of what the community based tourism will achieve. Such as for example like this: we…eh…we would like to implement environment-friendly infrastructure, renewable energy for example, using the solar, or recycle the water, that technology we don’t have…but for example if General Electrics, or Schneider or Philipps would like to invest, they can bring, take advantage or benefit, they’re welcome. So as long as, it has to be in line with the expectations of the community. And in the end it has to bring welfare, then the investment can be accepted. That’s one. And second….That’s an example for energy infrastructure . and as I explain to…community are able to welcome guest and they would like to develop guesthouses or villas there on the unproductive land…unproductive means that we are not destroying the rice fields, and then we build in the middle of that rice field villa, but let’s say, on a piece of land that you cannot do any plantation there, rock and so on. And there they would like to build a nice house for the second home. Or many foreigner invest there and we nicely manage that one and it will bring
benefit to the community of course. the community can work there as well as tourist come and come, can stay there and the investor will get their return on investment...you can follow?

M: yeah yeah...I just have some concerns: don't you think if foreign investors 'invade' the villages that there might be a lack...like the money goes out and doesn't stay in the village?

B: that's why the system that we develop is...will not happen...it can be like this...a clever investor, maybe a clever one, say ok I would like to invest build here, please provide me the license. And then they use this license, or the piece of paper, this investor goes to the bank. 'give me a credit', for example. They get a credit, but they are not building in that village but they are investing in Kuta area or the place where already well established, so the return of money come. Ok, maybe he can do it. And then, within one year nothing happen. We say oh-oh, give me your statement back, we are finish. That's why the community doesn't have a clou. We are the people that have the intelligence to help, so they are not misused by the capitalist. Ok. So we have to understand this sentence, maybe a philosophy. The question would be, is Bali for tourist or tourist for Bali? Which one do you choose...you see...and this answers your question. Let's say if Bali for tourist that mean any investment welcome they can misusing this opportunity. That happens in Tabanan for example, close to the Tanah Lot, so the speculator or the investor, they block the already the place, but they build nothing. They just bought the land and they thought maybe in ten years it is 500% up and then they will sell. Ehm, that's the reason why we make this, let's say, the association, or the club to help that community. So the Bali CoBTA is not a formal company or cooperation but it's more like a club, that people who have the same interest and same value, same niveau, sit together and do something.

M: ok and what would you say at the moment in the villages are the strengths and the weaknesses of these villages that you are supporting?

B: the strengths: they are authentic, they are original, if they can maintain it. So the people that come to Bali can either stay in a five star hotel, the nice accommodation, but if they would really like to see what Bali is, they have to go to the villages. Now the weaknesses, not all the villages can imagine the expectations...eh sorry...the various expectations of the tourists...for example tourists from China or Asia has a different expectation then from Europe and so on...so the disadvantage if the village that try to present something to the Asian people perhaps it’s not fit to the westerner...that’s the weakness...they don’t have that clou...that’s why we try to explain to them, do not make any special effort that is not originally from your village. Of course we said to them the toilet has to be with a flusher, that tourist can sit there. And this is an idea...if they say, oh our original toilet is in a river for example [laughs] we can show them but we have to be able to treat so the prime needs...

M: so for you where is the borderline between authentic and comfort for the tourist? Because sometimes, it's kind of a trade-off.

B: you cannot generalize...if you say a comfort, to what? To the restaurant? To the accommodation? You have to be specific...but what I mean authentic, is something culturally and also natural that you could not find somewhere else. This original only in that village...so if you say...let's give a comfort to the people who like the nature. So the nice forest you put pathing stones there...is this authentic? Is it original? Perhaps no...it is a comfort...so that's why you have to be specific first, you want to be authentic for what kind...and that is the thing...and other things also...let's say the rice farming...what is a comfort and what is authentic? Authentic one, some years ago, they were using cows, but nowadays tractors. For the comfort of the guest, if they come, they see the people working, we have to be ready with the tractor. That's not authentic. This is the discussion never ending. You see that for the asian people, for example the
forest, if you really use the original path, that’s not the comfort for elderly people. If you walking to the mountain of Switzerland it’s different to the mountain in Bali.

M: so the question is what kind of people would you like to attract? Because I think for different people the authentic-comfort-zone will be different.

B: yes. Yes. That’s why we always teach the community, not teach them, make the community aware to tell the truth to the tourist, and the whole truth.

M: what they will find?

B: yeah. The challenge the tourist will find there it has to be clarify, or the tourist should understand before they enter the community based village. If not, we are in big troubles. Let’s say, yah as you mentioned before, you went to Myanmar or maybe to Vietnam, visit a homestay in Thailand, perhaps you are with your mattress, you’re lying on the floor, but that’s not here. and then you cannot say ‘oh Balinese are not authentic’. Because the villager they have, we call it Depan, their bed without the springbed, without the material to make the cotton...some years ago we were using cotton but since springbed here we are using the springbed but originally is not that...but not all the people sleeping on the floor. Those in the cold area, let’s say cool area in Kintamani in the mountain, they using the bed, but in some area close to the beach they’re on the floor. So the tourist would not understand. Oh this is not authentic, this is not original. That is the justification. If we can explain to the tourist, that it’s from some 100 years ago that’s the way they live, it’s fine. Even a house, you cannot, very very rare, that you can still find a house with the mud on the wall. But there are two houses in one of the village here that tourist always come. However, the compound is still maintained. So you enter the gate, there is the kitchen, there is the place where you put your rice, there is the pavilion, we call it bale, the rooms of the mother and the father, this is for the kid and there is the temple, in one compound, the 300m² one, they maintain. But not all of them still using the authentic, what some years ago happen. If you go to Penglipuran, you know the gate, some already modified with cement, but they paint it. Looks like bricks, but it’s not. But the other you still see that they become...because now it become expensive if you use this material for wall. And that is our challenge sometimes, what will you do...Bali for the tourist or tourist for Bali. If we can make one museum in one village to attract the tourist that will be good. We can tell this is the original like this and nowadays is that. And then this is part of the history. Same like, let’s say we go to china. Why not the whole Beijing you make a wall? Because there is no longer a wall..that is the same.

M; yeah that’s the question, you want to show how it was or how it is?

B: yeah that’s right. And then ok we would like to give an experience. Of course the people now say, is it Bali? The architecture is not like Bali? But of course the creativity of the Balinese is now a villa with a lot of glass so you can see, it’s more comfort and so on...has changed...in Penglipuran people can still cook in the kitchen like that, no windows and so on. Perhaps by the time, where the climate changes, not like now, still very cold over there, they need the warmth. And that is perhaps related to your question before. However, I encourage the community, although very often they forget, you have to tell the truth to the tour operator. The truth means the whole truth. You are not hiding some of, make the tourist comfort. Many have failed because they are not telling the whole truth, just the truth.

M: ok, so you have mentioned that different types of tourists have different expectations. For the villages what do you think. Should they target one of these groups or should they be ready for all of them or how should they target their market?
B: ready for all of them. That’s why I said to you. Bali is not for tourist, tourist is for Bali. So if you said Bali for tourist, oh what is it European go to this village, Asians go to this village. Cannot. Then you cannot find what is authentic, what is original. You understand it?

M: yes but how will they fit the different expectations in one village?

B: you have to inform, you have to inform only the tourist.

M: so you keep what you have in the village and tell the tourist this is what we have, and those who like it they come and those who don’t like it they don’t come.

B: yes, because the principle of community-based tourism is for tourism that has special interest. Don’t forget this kind of people is not mass tourism. But once you try to make mass tourism it become Kuta or Ubud. And then make the whole people complain this and this, everything is dirty. How can, let’s say like Penglipuran, accept every day 4000 tourists, cannot. Even 100 is too much. 50 maybe too much. 30 is ok. And that’s why…so sometimes, who make a trouble for us those are the guides, unlicensed guide. Because they are not telling the whole truth, they just tell the truth ‘ok you come with me, you will see this and that’. That’s the history behind why I am a founder of this. I was with Bali hotel association, we spent a lot of money doing a promotion overseas. A rich person came and staying in a Conrad, Hotel, 5 star, luxury, everything alright. One we could not control, the woman and with the family working on the street, greeted by local people and they sell their charm, hospitality how to cheat the guest. Cheat means like this, same like what you experience in Behsakih, we spend a lot of money and then suddenly people go there, oh this is not what you telling me. That’s why we have to boycott such kind of place. However, in order to minimize conflict between the tourist and the other so that they can get their expectation, we are encouraging our members, the visitors, to use proper guide. And then second to the recommended villages, that endorsed by us for example. So hotel has become the stepfather or mother of village. So if the guest say I would like to see what is original, authentic, ok you can go to this villages. This hotel is really taking care of that. Cleanliness, safety, orderliness, like I said to you. And that has to be guided. Because the young people, the new generation, that continue what has been invested by the father the mother, they run away to the ship cruise, to the spa in Kuta, nobody take care of the village. That is one of our mission how to do ruralization instead of urbanization.

M: and you think this is going to work? Because like the global trend all over the world is towards urbanization. Like young people, or people in general like to go to the city.

B: I think it happens everywhere, same like here. you need to eat. If you could not survive, some years ago, before the formal government make everything kaput here, they go…that’s not wrong…but once you are getting old, what are you going to do? You go back to your village. So that is what we are preparing now. you went to Blimbingsari. Those people who work before in Hilton, Intercontinental, go back to village.

M: so you expect that the young leave to the city and once they are older they go back to the village.

B: yeah. If the village is successful they can give money and bring same income like in the city, they wouldn’t go to the city. Switzerland I don’t know, if you have a village that is so well established. If there is honey there, the butterflies will come…or the bees will come there…this is the same, you have the money in the town, they go there. Or the hospitality of Bali is so famous in the world everybody welcome young people working in the cruise ship. Because the money that you get in the cruise, uncomparable to what you get in the village. But once your village become popular, a nice villa there and you can serve the guest same like you are serving in the
cruise, who knows. At least, what I’m trying to say. We need people who can maintain…proper…originally, authenticity in the village. You know who are our enemies? The foreigners who write a book about the royal family and so on. They are against the community-based tourism. You know why? Because this will change what they have written. There is a famous man, he made a book, and they write it down how the people live and so on. Actually we would like to maintain that. But he’s afraid that the village become popular, more and more people come to there, it’s like mass tourism. That’s what the, my friend from NHTV said, ‘be careful not you become mass tourism’. Yeah we try to do our best, I cannot do that, the community decide. Once the community decide more money come here, we’re finish.

M: no more community-based tourism?

B: yeah. This can be like that and that’s why the person, the foreigner who make a book about Bali and so on, afraid that the fact what he’s written now, become different when the tourist come.

M: because they change for the tourist?

B: they will return on his book, he will be a liar later on…that’s why is our enemy, he doesn’t like that the people maybe have a better welfare. Cannot. Because he has the sell the book.

M: so it will destroy the originality? It’s against progress?

B: maybe like that

M: to freeze the traditional situation...

B: but how can you stop? This are the people long time lived in Bali and also always bla la blab la, and then say ok help me, go with me, make them electricity…yeah but…ok they talk only…there are some people like that. So the one I do not want to mention ‘ok green is nice’, you give a job to the artist, however you sell your product in US all over, made by Balinese but registered by me. You think that’s right? I knew, not all, but some, that make use of it. And they make their own palace surrounding the villages, saying you may not do this, you may not do that, you know why? In order so they can attract the tourist come to the shop It’s expensive, but the community are protecting the cleanliness and so on. But they are not telling the truth. So yeah we must have find a balance and a harmony, you can have idealism, but we have to realize that the villager, they’re not, have the same intelligence like us.

M: so for you, in an ideal case, how should the village look like in five years?

B: they still have their tradition. That is the important things. You know Blimbingsari, so what’s happen during the christmas, during the easter they put Penjor on the street. The hindu will not do that. In Penglipuran do you think during the Christmas they will do that?

M: no

B: you see. And that is the diversity we have. So if Blimbingsari can maintain their tradition, their welfare will be secured. The Hindu also the same, but if you will change, ok we start with hippies, and then later on you become like Kuta. As long as you can maintain…they bring good welfare for the community, that’s your choice...

M: and in terms of tourism? How should tourism look in these villages in five years?

B: ehm, you have to be more specific. Tourism is broad

M: ok, let’s say for example number of tourists.

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B: that’s a good question. That is always my challenge. The carrying capacity, that’s maybe what you would like to say. I always say to the community like this, ‘you have to be able to make sure your ability. If you do not have a big parking space, don’t let the busses coming in, because you destroy your roads and you know that the people who come to your village are not from Bali, they have a different behavior.’ you can imagine they don’t have sufficient garbage bins. And also the other...if you are not thinking about carrying capacity, that make the community tempting, everything will be done to make the money squeeze from the tourist. That is what happen in Bersakih. Because they don’t know, the ability...if you would like to become creative, I always said, please invite tour operator so if you will come the tourist in your village, that has also match with the expectation. That is also what I mention before to you. This is what you have and if they come here, they dictate to you, you have to do this, you have to do that. That is not the responsible tourism that we expect. And the tour operator will know exactly, just leave it like that. Do not make any changes and so on. And this is the related, what we expect in the future, how the tourism should be. So do not make it as mass tourism, otherwise the tradition and so on will go. I always give an example. Go with me to seminyak to legian. The nice Balinese houses with the proper...I do not know in English...but the city planning has already calculated...this is the road, how many metre, and you need to have so many meter in between. This is regulated. But not the space is used what for. Shop, shop, shop, shop,shop. And you cannot see anymore the nice house. And that is what I said. So if mass tourism already there, people from outside ‘ah I can make money’. People from Jakarta, from overseas. In Legian how many foreigner invest in a boutique? You can see exactly, this is foreigner, this is not and so on..but if the community welcome, you decide your destiny. Not me. So my part is to sharing to them, this is what the idea, in order for idealism this is what I think, but the decision is yours.

M: so in an ideal case, they should not change the village for the tourists?
B: yes

M: they should leave it as it is?
B: yes

M: so how about all the homestays, because some villages told me, that there quality of their homestays is not good enough for international visitors. So I asked what do you mean? And they say, they don’t have all air conditioning. And I tell them, I never use air conditioned rooms, I don’t think all people need air conditioning and they don’t want to spend so much money. We talk about target marketing. So what do you recommend them? How far should they adapt? Because they don’t sleep with air conditioning, why should the tourist sleep with air conditioning?

B: again, the question is, are you participating for the tourist or the tourist for you? If you cannot tell the truth, you finish. So what I wish to say to you is that: you don’t have air condition, you sell the house to the people, make the tourist understand, the tour operator, the travel agency, you don’t have air conditioning. But if you think ‘oh we have to lend money to buy air condition’ and no tourist come because they don’t need the air condition you are in a big trouble. Not many people can convince or make this person understand. I very, very sad always, the character of my people, they are not all the same. But to avoid to say, no I don’t want to bring you the tourist, the host already honest enough, and the travel agent and the guide. You know what they say ‘sorry, you don’t have an air condition, we cannot sell’. That’s why I feel very sorry for this people. However, what I’m trying to do some years ago when I had 1 Bio from the central bank and I divided to the seven villages. The money they get, you buy spoon, you buy fork, you buy plates, you can use plates or you can use the traditional one. Again up to them but I’m not saying to them ‘buy an air conditioner’. Some of them will compete among themselves, they make air condition. This is the danger. If we want to make them visited by the guest then you better under
one management, not you would like to be different then the other. ‘I’m sorry I think tourist will not come because I don’t have the money to renovate my toilet’ ‘you don’t have the money to buy a WC? Sorry I cannot send you a guest there’. I feel very sorry, make the owner of the house become small. But that is the people show the people ‘oh I have guest’ but in fact they have zero. So that’s why the community has all unit and one spokesperson telling the agent. Do you remember I said to you community-based tourism according to my theory, they have three directors/managers/executives whatever. One is responsible for the production, the product manager or the general manager, the other one is the public relation or the marketing that can tell the travel agent, the tour operator and this person should brand the village. This person has to tell the truth and the whole truth. And many people give the wrong explanation. They just want the authenticity, they show the culture, but not the hardware. And then the other one is the person in charge for the finance and the administrative things. So if you have the package of the attraction you cannot stay quiet, you must have a person that held a tour operator all over the world come to Blimbingsari for example. So if the guest comes to Blimbingsari they spend money. Who should manage the money that everyone get his part? That is the person. This is exactly the same what I try to teach the community, you make a company in the village. Only explain on the different way. But this is the essence. So the product will be two. What is it? Attraction, accommodation, then also the other is like the amenities, ehm, public toilet, parking space. But the most important thing is this attraction. So the attraction is always two: natural attraction or cultural attraction. One is human made, manmade and the other is the nature; put together. In order to maintain the guest stay longer try to consider to make the second one: accommodation. However, if the hospitality character of the community not allowing for this second, forget it. Because not, we cannot force I always said to the community, we cannot force the community to organize. They will feel discriminated. How can you expect a person from born never have a water closet and suddenly you have? Cannot maintain. You see and that is the way that we have to explain, hey different. If you have a hotel five minutes away from here, let them stay there. Why should you lend the money in order to build one? Wrong, I said. Because tourist come for you, not you for the tourist. So this is what happen in Kintamani. They have already guesthouses, homestays with good service. Let them stay there, but they go to the village. In order to go to the village that the community can enjoy, everyone get something, so you have to organize. And that’s why I always said if you can organize the accommodation it’s fine, if you cannot, don’t force. If you have accommodation, the multiplier effect will be better as if you don’t have. Because the homestay owner get something, they will be guide,, maybe some cooking and more activities for outing and so on. But again, you would like to have a homestay as it is? You don’t need the air condition, if you have the air condition, nobody will come, what for? No guest will come.

M: ok, creative tourism. What does it mean to you?

B: creative tourism is tourism that could encourage the guest or the tourist engage with the community. That is for me creative tourism. So a village, there are so many creative people there. Penglipuran for example, the women, we call ‘Besek’ the box made of bamboo, so they paint it with green for example and then they do batik. That is creativity of them. You go to the other places they make from piece of silver become ring for example, or bracelet, whatever. So I would be more than happy if the guest can sit together and they do the same thing although it is not perfect one. It is perhaps a joke but to make the guest always remember for the creative tourist it is like this. There is a market, so called ‘Sukawati’. So these people slowly run away from this place, but in the morning there is this pasar Sukawati. It’s an art market. And in this market there is a seller that build the half finished product. For example, this one here, I have to show you the statue, is not finished yet, they just make the form and then someone buy and finishes it, makes it more fine and so on. So, and then one day I said to the people, buy some for the tourist, an unfinished product, make it half and the tourist come, give your tools to them, if the tourist can bring this to their country, do it. If, and you have the tools to make it. And always the tourist will be
proud they working. When the friends come ‘look what I made’ and because they know how to use it, they will always remember. Ok the other thing is in Bedulu there is a, I still have the photo of the young man who made the ceramic. Let the guest, the tourist have the experience to make this product. No need to make from start to finish. Although is only a part of it, so the village will support one of the seven charms that I always said. With creative tourism, to memorize the experience the village is bigger so compared with not creative tourism that not allowing the guest; they just see ‘ah like that’ at least I have an experience I make a picture. But creative tourism for me is that tourism let the guest, the tourist engage with the activities of the local people. If you could be part of the participant going to the ceremony, this will be good. We don’t need to pray the same like the local people, no we sit there, participate. That’s also creative tourism.

Sometimes the village that have a creativity if you would like to come to my village during this period or this period. Ok they go to the temple in one place. You walk with them together and visit there and have dinner. This is also creative tourism, the experience what is the traditional ceremony. For me that’s the one. So true creative tourism you will give more impact to the tourist than if it’s not creative tourism. Back again, we have to differentiate creative tourism with this special interest tourism. special interest eh I mean creative tourism perhaps is a part of this special interest. That is for me creative tourism.

M: so what would be the differentiation to special interest tourism?

B: first, special interest, you have interest on what? It is not mass tourism. mass tourism is whatever given to you, that. Special interest is mostly tailor made tourism. So the people come to the village, you have to be ready with two package. One is the generic one, or the mass. Everyone can come in and take that one. The other one is tailor made. The guest expect…I come to the village I heard I can have an experience on making sarong. ‘ok’ and then you sit there, you will be guided to the woman who makes this handmade sarong for example. Or this person think ok I’m a lecturer of an art, do you know the painting. So the community or the person say, good I will package the tour tailored to your expectation. So they go to meet some different artist with some different style of the painting, so then this person because he is also a painter he would like to see what are you using there? Oh this material is made from the Prumbungkaran plantation from the sea? How you do it? That is for the thing you have to be creative on that, it’s not easy. But again, sometimes the guide is unfair to the community, the guest that pay. The guest know ‘oh this all natural’ they give you let’s say 100€. Maybe goes to the artist, 10€ only, and the difference goes to the guide. And this is what lacks in our country, the person, the mediator that can bring welfare. You know the…when my wife was still in the health centre in Ubud, she’s leading a practice as a general doctor, neighborhood with men that create the chess. ‘you know when I sell one box of this chess I have to give 50% commission.’ That means the guide squeeze the tourist . that’s not correct. So 50 or 60% goes to the person who escort. how comes? Of course 20% or 30% perhaps for the guide, the rest for the travel agent who allows the guide to go there. From the beginning is already set, I have the tourist come here, so you may not go anywhere else, if you want to go to the toilet you have to go to that toilet, because I get money. And this restaurant and so on. Yeah that’s the business. So that’s why I think, if we could make for the community-based tourism, all in one chain, that will be good.

M: so it would be all one company?

B: yeah under one roof. Cooperative. You become our member, that’s why when we were at the tourism college, all the communities, I know all of them, they can be together. So they have their own product. We sell it to them for a fair price. My motivation is not to make money out of them in that case. And that is what we need. So we have our own website. We can work together with handling agent, to pick up the guest in one village and then I teach the village to pick up the guest
from there to there. And then the one village that needs to be visited they pick up from their friends. Village. That’s why we have to…

M: work together?

B: yeah, that is my part, the difficult one. Put it together. But the product should be different. So what happens if I take the 50%, can, I can be rich. But it’s not what I want. So if you have friends everywhere, I told you already, in Penglipuran when we would like to make officially and the government, our minister, is very proud that we can inaugurate this village and this village…success. So the number two of, because the minister, I know well actually, she could not come, the number two was there. The director general of whatever. So he started the ceremony and of course I’m not sitting at the front. Everybody walk and they smiling, when they see me ‘heey paa’ and I say ‘you have to greet them, that’s the VIP not me’. If you have really the heart to help and that you cannot buy with money. That’s why I always try to do my best for what I know to share with them. You know what, when the, when I was in Germany,, actually I don’t have the money to study. But I always live from the scholarship. From where I get the scholarship? I said thanks god they give me the brain. Before I go home I always teach other people. Because if you share your knowledge to teach other people you learn, this is how I do it. Ehm there is none of the village has the same, same trouble, similar yes, yeah you can learn from here, from here, from here, and then become an expert. That’s why you can, if you want to develop community-based tourism, maybe you can count with your fingers this person, this person. That’s the…so you can have lecturer from the university but they’re not practicioner, it’s difficult. ‘yeah that’s good’. I always asked them, let’s go follow me . they will, they say yeah ok just follow the boss, I need them you know. Why? they see in the scene, in the practical things, they write and they’re perfect to make it the formulation on their presentation. And I always ask, oh this is very good, can you share. Yes of course. And then again the refinement and then I use it. So then the one day you become a person that knows by heart and then easy to go everywhere like the person they call me they invite me on Saturday, this is the same, you meet somewhere, and because I know by heart step by step, easy

M: so for the creative tourism you think the villages have the knowledge or the capability to do this concept of creative tourism?

B: yes they have to do it. That’s why we gear the village to become the creative tourism. So that’s why I, ah ok I forgot to emphasise to you, that what I’m doing here, is actually the creative tourism one to the village. Why? Otherwise you will be the same in other villages in Indonesia. But if you will not spend your time to engage the guest together with you – forget it. Maybe they will not recommend their friends to come. So the essence of this creative tourism, I think again, you have to find a way as how to let your guest involve in your activities. Not just coming and seeing and gone again – no good. So if possible, in the morning the host wakes you up ‘Manuela wake up lets go to the market. That is your bag, you buy this, this and this and you pay’. Ok, back again and the host give you instruction, put this, this and this. You cook by yourself, you don’t like it – tough luck! And that is what I said is creative tourism. Rather than you come there, this is your food, no good. Of course, I don’t like that the host extreme, like for example if you are in a cooking class you have to use the wood. No need to teach that one.

M: so I would say this creative tourism is not for everyone. I would say it’s a specific group of people that like this form of tourism .

B: yeah that’s right.

M: how do you get these tourists to the village?
B: yeah though the...we communicate, there are...that’s a good question...first you go to the handling agent, that has a partner of European and America. Forget about the Asian. Asian that means not Indonesian. But Indonesian that specialize bringing the local to Bali, lot of them like. But what I mean is perhaps, not from China for example. They like shopping. Not from Saudi Arabia or from Middle East, they don’t like that kind of activites. They want that you bring them to malls, ‘ah Gucci, Bugardi. Shopping shopping’. And then I invite them to come and they’re happy to be your advisor. That’s why always on my formula before we sell I get a confirmation from this handling agent. Because there the product manager, the best product managers, they can help me. They’re the ones that will sell, so I said ok you can make money from it, do it. And then they activate their tour operator, Tui, Kuoni and so on, they package it there and put it on the brochure. How I do not know. Once they can sell and they make a contract, there’s helping them to make the deal. But decision is theirs.

M: so you think you can find these tourists over the travel agents and the conventional tour operators?

B: yeah, that is the one. And the second, that’s why I always ask welcome the students from NHTV to come and see. Hopefully they come back and say wherever they where ‘ah you know in Bali there is also...’

M: word of mouth you mean

B: yeah, word of mouth. That is the second, the visitor who has an interest including you and this is the one I have not made. It happens but because my staff, you know that through this I have no income at all, we do it for that. And Carla is gone, she works somewhere else. So one the person that continues, that gets a job and helping the people, once they get a job, come the next. And this one is not extending our website. Otherwise they see they check through that website and then they communicate with the facebook whatever, and then that person informed, ok you would like to go to Jasri, here’s the contact, for example. They communicate directly. Without my know how, knowledge. So, however, we encourage those people inform CoBTA in case of some thing wrong. And then I know from there. For example Bedulu I cannot support any longer. I cannot promote because they not follow the route that we recommend and someone else attending also the other workshop, the one that attend in the tourism college, is not the original team that I help. However, this person support too.

M: so many villages I visited they are ready, they have their accommodation, they have their activities, they have sometimes little packages, but they don’t have tourists, or not so many tourists. And when I asked them what is your challenge they say we need more tourists. They also have the agreement with the travel agents, so what do you think is still missing?

B: as I said to you, mostly the travel agents just using this as reserve in case they have special interest going there. But their not promoting properly. Why? Because they’re not bringing money. I say hey you sell for 100$, you really have a heart to sell this and give less than 50%? You think that the travel agents sometimes they’re not giving more effort. That’s why we have to do it ourselves. Why? Because the travel agent doesn’t understand what is creative tourism. They just know about mass tourism, make money, money, money. They don’t care about conservation, they don’t have about what’s in case of that...‘ok nothing more happen in Bali, we move to another place’. The travel agents interest only mass tourism that can bring proper money for them.

M: I also have a bit the feeling that tourists that book through the travel agents, may be the wrong tourists to target? It’s also the tourists that are interested in that kind of mass tourism and the
general tourism that book over the travel agents. I have the feeling that those who are more interested in creative tourism they wouldn’t book over travel agents.

B: yeah, they come directly.

M: yes

B: until now this special interest tourism and the creative tourism has not properly promoted yet. That is different if you have a website, creative tourism. Like before I said, community, CoBTA, community-based, if we have our website. You can do booking. Booking means, they ask they would like to go there. I don’t have the person any longer who takes care of that. What I can do is only with the facebook and so on. But the way, if we would like to really, proper, just now we can’t. Because after, four years, five years, the forum communication exists. So they expect me to make an office, yes I could. And then before, who sponsor me, that I can do these things, is Bali Hotel Association. Now the new chairman doesn’t like, because they feel ‘hey they’re competing our hotels.’ Can you imagine? They stay in the village and pay only 35€ but in the hotel, 5 star...haha...it’s impossible...I mean, yeah ok, anyway...they tourism authority, aware about that and they would like to arrange one big office and so on that is no longer together with the Bali Hotel Association. But I have to appreciate Bali Hotel Association. Without them, I could not have received my reward in Singapore. That’s why as I mentioned to you before. You have seen some of this place. We really need people who has the heart and then think properly how to market this. I say here the people they’re not so many clever people that can do. If you do, duplicate what has happen, for me that is not superwoman or superman. But form nothing become success, then is genius. So if you have an idea how to promote it, yes. I only have very limited time even I have to do this presentation, go to Jakarta and so on.

M: and do you think there are creative tourists in Bali?

B: yeah from...I don’t have the data. That’s the challenge. But seeing that they’re interested, the one going to Bedulu, especially, eh what’s it called, something with voyage, it’s a French tour operator. I don’t know if you heard it or not, but that is the one that helped me a lot with Bedulu and so on. One group they visited some villages, they’re in average 12 to 15, maximum 20. But in average 15, so 7 couple plus one. That is what I always encourage the community. I told you already why they need to provide ten rooms, no?

M: yeah

B: in a group, when they fly, one group is 15, consists of 14 plus one, one is always the tour operator. So if you have 15 people, you know you need 8 rooms. One is for the tour operator and 7 couples. So 8 rooms. But do not only make 8 but 10 in case something is defect so that’s why you go, perhaps minimum they will organize 10 homestays.

M: I’m just asking because I think sometimes the image of Bali abroad, at least the image I know about Bali, is less about the culture and more about the beach.

B: yeah. That’s why...sometimes I think it depends, how old these tourists are. If they are thinking ah ok Bali for that. But slowly the government make an effort that Bali is actually cultural tourism. In that cultural tourism howdo you insert the creative tourism? Because creative tourism is still unpopular.

M: yeah, it’s a new concept, people don’t know what it is.

B: that’s why if you can start become the minister of creative tourism, would be good for Bali. Actually, you have that background very well. If you are the entertainment manager in one place

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you can do this and that. That’s why one day when I read your CV I was ‘aha that’s perhaps the
person we are looking for already so many years. You are from Switzerland, if you talk to Kuoni
convince for example, potential people that can come regularly here, then on this seven village,
fine. So that has already the attraction, the attraction is already there. Again the expectation of
the group you would like to stay each in one house, or one house with two rooms, it’s fine. If the
community said…because you know Blimbingsari, most of the rooms are empty right?

M: yes

B: the owners are in Denpasar, doing business here. so those houses actually can be converted
as proper guesthouse. For example one room, 2 or 3 couples, they have their own…they can
cook whatever they want for example…

M: but then the creativity and the interaction gets a bit lost, no?

B: no, that is just only accommodation…creativity is then different…creativity like…ok, they stay
in there…so what kind of creativity they can do together? They go to the…perhaps to the church,
next to it they play Gamelan…and they cooking class perhaps over there, and they cook all
together, for example 3 or 4 people…appetizer, the gentlemen make the main course, the others
make a dessert…and then they have party together. The next day the Balinese sit there and
watch how the tourist play the Gamelan, simple one. The Balinese are very much appreciate.
Because I know that the student from Australia who came here some times ago, they’re
curious…even the community from the neighbourhood they come…just to watch…they would like
to see how the Australian play [laughs]. And this is some of it…or, what is also easy in Western
Java or in Jakarta, tourist play the Angklung, this bamboo instrument…I brought it in Germany,
we all Indonesians played, and then let’s say we had fifty…25 we gave to our friends there and
25 kept by the host…so if they make a mistake, you will not notice…because it’s a difficult
one…yeah that’s kind of…and then with the bus they can go to….maybe not a manufacture, but a
home industry…do something…and the whole day they stay there…each one has things to
do…also you can also create creative tourism for…as a farmer from Europe. They come here
and stay, they could communicate and perhaps explain something. That also give an experience
to the guest, what we are doing here. at the same time the community here happy because they
have a share knowledge. That’s fine, we have to find, the strengths from the community first and
then we tell the tourist…what is and if they have that interest you know…just
comparison…hopefully they will come…at least if they just hobby, something like that, they will
come here…so because is almost impossible if you’re not professional to do things…you
know…that’s why the community always arrange something simple that can be…like you, do your
spring roll, but ok, that is what I can say…that’s creative tourism…now the community should
then again establish their creativity…

M: yeah I think it’s a good concept for the villages..because according to me, they can just sell, to
the tourist, what they have. So they don’t need to build anything.

B: yeah what they sell is experience.

M: yes, yes. It’s just they show themselves, their daily life.

B: yes, correct.

M: so they don’t need additional…a lot of additional skills, or additional infrastructe…they just
show and share what there is already…

B: that’s correct. We just help them how to be appreciated by the tourist. But if there is no
willingness at all from the villagers, then it becomes trouble. It has to come, the passion and so
on, from the village. I always said to the government, it’s useless to make your program so that you can be elected again. It will not be successful, if it’s not appreciated by the community. You understand, sometimes our government, in order to sit again as a governor, they always say ‘oh here I can make 100 tourism villages…and I do this and that and so on’. Do you think they can? Maybe yes, maybe no...but the challenge is, they are not...if the community doesn’t have this hospitality style, or hospitality character...it’s difficult. Like the one I said to you, in...about maybe 10 km from Penglipuran. There is a village so called ‘Bayung Khade’, they have a cemetery for the...when a baby born, they have a...the mother have to feed the baby through this thingy...I don’t know in English...so this one will be buried...but they put it on the coconut shell and then bind it and hang it on the tree...that’s the only one in the world...when it is fall down, it fall down...and then when they have a ceremony of cremation, they’re not using a fire...I don’t know how but...and then they put it on the ground, something like that. And similar to Penglipuran they have also lane, and suddenly ‘oh why is the lane empty?’; yes, they are true. If you are not kind of a priest, you may not stay there. So the priest pass away, the village has not have the replacement yet, the successor, and the place remain empty...so you cannot build anything there...there is a lot of story, traditional things...but in that place you cannot do creative tourism, except you become a farmer. So you could not stay in that house because they don’t have this hospitality. You better stay in Penglipuran, five minutes away, by car go there or by bicycle...so you experience their tradition, yes. And that’s...here I have the opportunity, more activities than in Bali compared to if you live in Jakarta and so on. So I assume, what I knew from this experience, can be implemented in other islands too. That’s why I was in Malukung and then on the 10th, is next week, next Monday I fly to Sulawesi. And then the other months maybe to other places. That’s to give a lecture or to guide the community as how they can develop this creative tourism. Yeah basically is the same like community-based tourism but the committee has to be ready when the tourists come, what they can teach or give experience. Not only see but engage with them. In order to memorize stronger and better. That’s creative tourism.

M: yes I agree

B: according to my understand...

M: according to my understanding, yeah it’s very similar. I have like five points, that I always told the villagers. The first is the active participation of the tourist, so doing something and not just seeing. The second is you learn something by doing this. The third is you can develop your creativity by this activity. The fourth is that the activity is connected to the village, so it’s something from there village not something they copy from outside. And the fifth is that there is an interaction, a meaningful interaction, between the locals and the tourists.

B: yes, correct. That is the most important thing. Once they can do this, the interaction and the other things, yes, that’s what we expect. I always have the challenge one: communication. So in order to make the tourist engage, they understand what to do. For example, coffee. You will...this is the sun...and you have to put the coffee bean...and then you select it. This one goes here this one goes there...which one is the luwak one and so on...cannot speak, you see, cannot speak, they cannot explain. And this is my, always my challenge. So sometimes I think like this; if the tourist come to one place, that they can follow, in order to understand what they should do, while the person in the villages make an example, there is a screen, television, you see, there is a simulation of that...but that’s technology...and if the community cannot operate it, I think...it’s again, it’s westerners...

M: it might be easier to teach them a little bit English...

B: eeeeeeeehhh.....yeeeeeeees....again as I said to you, very limited. And that is what I’m doing with the European community, the Erasmus institution, that the...I’m in charge...I have to prepare
the youth of Indonesia...between 18 years old and 28...that can involve in this kind of activity...so I'm waiting until September come, then they will decide whether I go to Salomon island...eh no...Teneriffe...salomon is also member of this...so at the beginning they were like 'why cant we do it in Bali'. I was, ok I will participate first. So all similar countries will meet together. One our achievement is how to encourage the community, the young youth especially, from 18-28, for that creative tourism. So my next vision, is to prepare all the village to prepare the youth so that they are not jobless, they are not using drugs, but they have to make them as guide to do this creative tourism. So we will make a competition, who can bring the most numbers of guide. Again I don't know, ten thousand rupiah the winner, or 20 or whatever...from the government...if you not giving them a challenge, no motivation...it's difficult...in Indonesia it's like that...but that's the thing...the government...our authority, tourism authority, they have a division that is involved for this resources, human resources. And then they make also like a competition. Unfortunately, the justification is based on physically, but I said, cannot do this people. If we want to make a competition my justification is this, whether how strong they implement the seven charms. So there is an action for the safety and for the security and how this committee make the community everything in order, the orderliness. What kind of action or plan there community has in order to make the village clean and all these things. And one part is what has the community village done in order to make the creative tourism successful, in the package. Ok, that is only a small part. The most important thing is this: What is the difference before and after, and how many families no longer poor but they’re more, they get the price. And that is the...not ‘oh you’re activity is good, nice package’...that is not my...expectation. Because my vision is, with this creative tourism, community did it, it’s community based. Creative tourism, the committee is responsible, the tourist is responsible and bring the welfare. If it’s not creating or improve the welfare, I think the tourism is unsuccessful.

M: ok, so you measure success with increased welfare of the village.

B: yeah, that’s the end. However in order to achieve this, is how they implement the seven charms that I said to you. The tourist will not come if it’s unsecure, or unsafe, and so on...right? And what kind of memory they bring, it’s already there...so you must create a questionnaire, you can be part of this also, because you have this experience. That’s why I asked you what kind of criteria and the indicator for our justification. And that’s why we make this competition not now, maybe 2017 or end of 2016, next year. I will invite all the jury, if possible all over the world. All those who have visited, they say ‘ah three years ago, I saw this villages like this, now it is green, I give this a point’ and how to make it...so if you study in your university, how to justify successful creative tourism, that implemented, so please, you are welcome to be the jury.

M: ok. So you’re looking for criteria for rating successful creative tourism?

B: yes. Yes. Criteria...because we have to be fair, to the communities...’look this is what we will justify, prepare, how far you can achieve this criteria’ you know that is like some assessment...you cannot create it within 3 months...it’s ages...

M: yes yes it takes time

B: yes, but if one year before, we tell them, let’s say in 2015 we give them these criteria, next year we will measure. So I will ask the governor or the minister or whatever, we would like to make this competition. Ideally it would be for Bali only. So they still can put the money, the budget for next year. Otherwise we ask a sponsor a company. That’s the criteria...and I prepare this criteria, came from our friends from overseas because, there are two, always two. One is travel agencies or tour operator and one is free individual traveler, they come here, what they expect. So if I have a friend that already lot experience travelling the world, is very good. So if we have this criteria of creative tourism first in Bali, and if it’s successful and it is accepted by, I don’t know,
everyone internationally, than it will be a template for all over Indonesia, as well ASEA. We consider Bali is the island that's already functions…

*M: a step ahead?*

B: yeah. And the people from other similar islands they learn...hopefully this explains what is creative tourism. Because if we establish creative tourism without a challenge, people will not grow...but if you, let's say, you have a competition, to win the pokal or what we say, of Manuela Blapp...

*M: yeah I think it's very good for Balinese people, or for Indonesians in general, they like a lot status and competition...Kemenuh and Jasri, everybody told me they were the winners of the community-based tourism competition. And they all showed me their certificates and the pictures of the handing over of the price.*

B: Unfortunately when the ceremony there, I was not there. Yeah it is not important for me not invited. But I'm proud that Jasri could get one. You know why, I was so happy that Jasri won? I will tell you the true story. In karangasem in that region, there are two: Budakeling and Jasri. And the story behind why I chose Jasri support with the funds that I got from the central bank is because my friend, bloody friend in Klungkung – Klungkung is also one district, there are eight, you know that right – now we’re almost in all, but anyway. Klungkung I chose the island of Nusa Penida. Everything was arranged, I visited there and I would like to promote this. I asked ‘how is it we can support this’. ‘ah difficult because the leader…’ the leader over there...they have a system of a priest...’why?’ ‘because I could not communicate any longer, and I heard from the community, he’s no longer at home’. ‘why is he no longer at home?’ ‘fight with the wive’ [laughs]. He has two spouses! Ah no wonder. And then I’m afraid you see, if we support there, we’re here on the main island, first it will be difficult to communicate because there on another island. And I said, no, I cannot trust any longer, no...don’t take it seriously... because we have visited...and then I said, ok, take Jasri...because...that’s not all people knows. Actually, in Jasri itself, there is a land, that the prince trust me to develop. But this is a secret, yes. And financially, if it’s pick up by him, it is easy for me to establish. Because he’s from the royal family and well respected. But the most important thing for me because the Jasri is serious people...the environment and so on also good...yeah ok, and that’s the reason why that place has two: Budakeling and Jasri...

*M: in Karangasem?*

B: yes in that regency, Karangasem. Frankly speaking, attraction, the package, the one in Budakeling is more activity there. But since it is close, no problem, just let the tourist stay in Jasri and bring them to Budakeling and surrounding and back again...

And in the...yeah I slowly...because now my work in the other parts is finished...then perhaps with your support and others I will consider in developing of this village and we will now talk also more on the property business. So first we have to create the attraction, right? And conditioning the community. Once you feel that, ok, everybody proud and so on, then you go to the next step, investment of that area. My experience when I was involved in the 4 Seasons, the community has not been conditioned properly, so they sabotage everything. The local community would like to have a good place to work, and then they write down, an international investment, but then blocked, sabotaged by the local community. You know the 4 Seasons in Jimbaran?

*M: yes I was there.*

B: the owner of that place, give me a job, in the beginning as a spy [laughs]. I’m the only one Indonesian, the other department is expatriate, and so I’m assisting the general manager, my friend from Conrad, and now it’s from Mantra that also give me the job...that is the time when the

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developer is not doing community-based development. I was indirectly involved with the community. They’re looking for a job, I said ‘cannot anymore? How can I give you, is already all the land owners get a job, we would like to have renovation, you doesn’t speak English and you choose also your own…’ so because for political reason they started to annoy the management, that is only one group, now they have two. And then one day, there are so many Italian playing beach volleyball during the sunset, then I noticed that the neighborhood, they’re selling very good seafood. I said to the community leader ‘hey why don’t you make the same, but don’t tell my owner otherwise they will fire me’. You know I’m selling something for the in house guest for other people. I have to be quiet, so don’t tell this is the idea from me. Actually they do, and very successful. So the people who tried to attack the hotel, suddenly become waiter and waitress of the restaurant. And it was managed by that time by the community, community-based. And I thought, thanks god they started to… I went to Jakarta, my wife continued her studies, I opened another hotel in Jakarta. When I came back again, I meet the owner of the restaurant, he was from Tabanan, he was not from that place. By the time I said to the community, the people you employ here must be local investors, must be from here. by the time intercontinental opened, Ritz-Carlton opened… ‘don’t tell anyone here, that I’m now the owner’. And I thought ‘ah that’s the side effect of the community-based tourism’. In the beginning they come to me ‘ah help me give me a job’, once we help and then once the community become rich and then the boss ‘you want to do this business give me 100 million, 200 million…

M: so they sell it to outsider?

B: yes sell it to outsiders. But the problem is already solved. And that is what I, from this learning, I anticipate to other places also. I said to the community manager ‘look, If you start 10 years in advance or 20 years you never know. But you must make a local regulation, like a law, but is only accepted by the local community there. What you may or may not do. But once you said that this has to bring business, or employ, make that regulation… investors, fine, you will invite from US, you will invite from Switzerland whatever, that’s ok. But the people who get the money working there must be the local.’

M: otherwise yeah, it’s not community-based tourism anymore.

B: yeah but the money, the investor, can be from outside. ‘don’t sell the land’ I always say. It can be 50:50 or profit-sharing. You will make your regulation 10 years, 20 years, 30 years, 90 years, doesn’t matter – this is up to you. But do not let this land bought by a foreigner, like in other places. You know why? They still have, even only 10% they own. Not go anywhere. But once you sell it, you don’t have it, and they sell it again to someone else, and sell it again to someone else, and you will not know who is…

M: it’s gone. Yeah

B: how can you use that land, if it not belongs to you anylonger? That what happened in Kuta. That’s what I’m trying to teach the other. So foreign investment are welcome, as long as you can control. And you decide what you can do.

M: yeah I think it’s a big problem in Bali. Somewhere I read that 85% of all tourism businesses is owned by non-balinese people.

B: Because it was capitalist. And that’s what I’m trying to do with this creative tourism. Why the tourist come to your village and bring benefits to you? Because you can teach them, you can let them engage with you. But if someone else from other places… how can they…

M: they don’t know about it…

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B: yeah right, that's the other good thing about this creative tourism...as long as you can, the local, can let the people involve there...so, the other things also that I would like to say about this creative tourism, is that from tourism itself, creativity you have, you can earn only a little money. So but I learn maybe from this Ubud or Kuta. Penglipuran for example, I already told you, that I bring a tourist there, a friend from Timor-Leste, another...now it's no more Indonesia. They said 'oh a lot of bamboo', 'yes' I said, they make basket and so on. And this person is from tourism. He has idea by buying some flutes made of bamboo that made there, sold in Timor. So they give the design and so on. 'yes you can talk', now this is the story behind. This person went to the woman that has a restaurant, perhaps you eat somewhere there?

M: I ate in one restaurant?

B: just next to the entrance?

M: yes there

B: that's it. She has the family with the house very close to the meeting area. Go to this woman 'oh so you would like to order, why don't you go to Sukawati, the art centre', in my mind 'you stupid person', but ok, nothing I can do by that time. What I would say is this: do not let the community answering like that. The village chief or the leader of the community has to have the intelligence to develop a trading. Ok. First I buy, I export it or I bring to my country. Next time I order again, if I can get my 1000 flutes. If she said yes we can do, and then the quota is not done by herself, ideally, would be distributed to ten families. Yeah each one, 100, 100, 100, you get the money, instead of let go to the trade centre there. That has to be created. So for me, creative tourism cannot only be the guest interact there, but has to have a trading. After the trade you have to think investment. So TTI, that's our thing. First tourism, second trade, third investment. Why? First I become a tourist, I give an order, I do trading. Lately I think we should my profit go to someone else? Why don't I invest there in the village? A manufacture, or close by. I will let all these worker, the community works with me, so my profit will be bigger. So investment come there, you open more job, working place, the welfare is improved. you follow me?

M: yes yes, so for you tourism is the first step and then you go into trading and from there into investment!?

B: yes. Blimbingsari should be like that, Kemenuh should be like that, the other should be like that.

M: might be a good idea, because you can't rely 100% on tourism.

B: tourism is just small, if you do fishing, you need to put the worm. That's tourism. What makes the welfare in the community, like in Jimbaran – how much you pay for the land now? you cannot pay. In Kuta the same, in Ubud the same...because of the investment of this foreign people and so on who has land. And that has to be protected first by the community-based.

M: so the investment in the end would be investments from outside people?

B: yes. Expect you can also do from what you are doing from your export. But what I wish to say, only from tourism, how much you receive? Nothing compared to...so the land, the value of the land gained, is up. So always I said to them, do not let your product decline to be built for villa, that's wrong; for guesthouse. So if you have some space there, 90are or 10, then you build there. That's what I call investment for those who don't have the handicraft. Such as in villa baru. What do they have? Rice fields, maybe plantation. They could export, import what for trading? Almost nothing. But they have a potential for investment. So on the piece of land that is empty they build housing, retirement village, or senior residences, the people who stay there from everywhere of
the world. So this people can involve, engage with the farmer, whatever, and that is related to investment, through selling or rented land the community welfare grows. That’s the relations. So it depends on the which place. Like in Jasri the same actually. They approaching me how I can help. I say ‘wait a second’, you cannot go like in Kuta this will take 40 years, 50 years until the situation like that. So number one you have to condition your area first, once you think everyone support you, then next. You can build villas there, you sell. 2 mio, 3 mio US $...put the villa there...per day what? 100$ for example, hopefully your return on investment will be on 10 years, 20 years you get a profit. So the people must build once they buy. You are the one who support with the manpower, the attraction and so on. So with Rumah Desa, they want to develop. I share this idea. Again, perhaps I can promote, I can help. But the developer is you, you’re the one who makes success, I can guide you, I can help you this and that as long as your role still as...you’re like a coach, then it’s good. I do not know, by helping them, I do not expect oh so many % to me. If you would like to share your richness to me, I’m happy, but almost I cannot do. My wife said oh why don’t we buy land here and there. To tell you frankly, if I go to a village and ask ‘give me 2 ares’ I would like to build second home. Do you think they would say ‘oh I’m sorry we cannot’, they would say ‘where do you want, I provide the land’. I don’t need to buy. Because they are...they will be more than happy if I have my property there, that means my heart is there, right? They will get more attention...I cannot have seven houses...if I have seven wives it would be different [laughs] but fortunately I have only one. [laughs]. And that is the...I always think...a perhaps for my son...I say ‘my god give me everything I want. The only thing more you can have, is how to satisfy other people. So it’s a...I always think like this: if you always can give, and give, and give, you will feel rich. But if you only take, you never satisfied

M: yeah, you always want more

B: yeah that’s right. So that’s about the creative tourism. If you can guide the community to become creative, with whatever potential you have. Maybe exercise, maybe 3 years, 4 years, 5 years...meanwhile anything you can trade, do it. In Blimbingsari they have chocolate. Maybe you have not discussed this.

M: yeah I went to the coconut factory, and the brown sugar...

B: and these things, if you can invite foreigners who have the business for export – genius. So that’s what I said trading. So until one step more, you collaborate with that investor that need your cacao, but then invest, make manufacture, environmental friendly, the local producing there. They still have plenty land, space there?

M: yes that’s right.

B: many years ago I guess in Ubud, in Kuta also. But by the time I was there...some years ago, my school always come to Bali. There was only limited tourism, no star rated hotel, still homestay and guesthouses. So then I imagine, later on, when you are the same age like me, you come back to Jasri...will be different.

M: so the whole Bali will look like Kuta in the end?

B: aaah, don’t know, or still green, if they can maintain their originality, yeah, you have limited guest, but valuable guest. Before the terrorism 9/11, before the bali bombings, so many European...they are quality spender. Since terrorism everywhere: less European, less American, but from Asia: Taiwanese, they’re not afraid to come here. although later on from Russia, also not afraid from terrorism to come...then it’s whole different...change the type...what I wish to say is this: visitors that fit to the community-based tourism is the westerner, I mean, from west Europe or there where you already have your social welfare...
M: and you want to experience the other…

B: yeah yea, experience what is authentic, what is original. You cannot expect the guest from developing countries to come and enjoy…they have this experience everywhere…yeah that is what I can share to you. I don’t know, hopefully it’s useful

M: yes it’s very helpful, definitely.

B: the important things is that once you have your thesis, how can you apply it if you have some theory, how to involve. You can make this criteria, what is the indicator, that is good for a study. With the ILO what to do is already there, the establishment. I’m still reviewing and so on, but those people who really made the depth study, this person must have already a background. Like you have worked in another country. And then we can make a comparison. This one can be similar to the other country. What criteria can be implemented that the village is not kaput. For example like this: one of the…the village Penglipuran can limit the maximum guest coming there, more than that they chase away. For example. Why should be like this? Because they care. My toilet is used by more than 50 people, no water, kaput. And also, yeah that is the first. Other one, yeah, what is the plan, to open, to provide working place to minimize jobless, what the community will do in order to utilize the youth. They finish with the school they don’t have any more money to go there, so if you have experience in Italy or other place, your creativity can be shared. For example, that is one of my dream: to use or to utilize the existing school, primary school or secondary school whatever. In the evening when it is not used or in the afternoon after the regular class finishes, they can use the school as vocational training. What to do there is how you maintain your farm, or we invite the young people in the village, we give them knowledge, how to serve the guest, how to set up the restaurant. How to make the bed, or clean. So, what’s going to happen would be, is that one day we’re ready with this tourism, they can have it. The one providing the rice or the vegetables from the garden for the lunch. And the other involve in the husbandry and they collect the egg from the chicken for breakfast. Something like that. That would be interesting. So when we could also establish our own education; this people who learn here is to maintain here what has already happened in this creative tourism.

M: ok and they could share it with the communities?

B: yah, let’s put it this way. Blimbingsari. You heard already from me that they could do export from this program. So if possible we invite investors that buy our product, invest that make it the volume per production bigger. So those people who work in the manufacture need an education. This education happen in the village in the afternoon. That’s the point that I would like to say. It would be also good if we have in this vocational training to give knowledge skills to this people who can be involved in the tourism as well, it’s all related with this creative tourism, and that’s can happen. So in order the people…ok we have the best recognition for creative tourism, Jasri again – make the criteria. If the people come look we have an activity where the tourist can watch we make a circus, this is not creative tourism.

M: no, people should be the circus.

B: yah, that’s the thing. To me it’s not creative when the tourist only watch. But in all the activities, the package that we offer, the guest can involve…engage, that’s the right word. Then you get more points, more rating for that. So to make the thesis, and how to make a successful rating…so what else would you like to know?

M: actually I have no more questions, that was all.

B: that’s then, after I said to you, and that is what I really would wish to know from these communities: how they behave. Because sometimes, I’m always…not afraid…but for example my

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assistant: she’s pretty, she went to the community and some of the men there, there expectations are different...invite for dinner and stuff...it’s not professional...anyway, she’s honest enough and open...I said to her ‘you don’t need to go with’ or if I don’t like the way, I said to the community I no longer come to your community...the one that is from the royal family always feel they are rich and can get everything...but I say I better involve with the proletariat. I do not know, did they treat you well? Or you heard some comments that made you inconvenient?

M: no they actually treated me well. I think only in Penglipuran there were some guys who wanted to invite me for dinner or whatever, but I think that was the only place...

B: hmm ok...the reason why I asked you, you know why? Because I have to teach them. If they politely with good reason, it’s fine. But they started to harass you with I don’t know...

M: I was actually...for me it was still ok...I had worse experiences not in Bali but in other countries, so for me it was still kind of funny, and I just said no and that was it, so it was ok. But I can imagine that girls who are less used to this would feel already harassed.

B: you know...I do not know how they sometimes...it is not in Penglipuran but it can happen perhaps in Kuta or Nusa Dua...especially what I’m sometimes afraid is the Russian girls and Japanese. When I was still working in Bali Hotel Association often I received a call from the human resources from the hotels. ‘do you know the name of this girl, Russian, blab la...she has worked before as a guest relation officer and because they speak well English, Russian are so many in Nusa Dua, they need the person who speak...but these are naughty girls. Perhaps she...I don’t know...she made a reputation that is bad...that’s why they are looking for reference check...Japanese is not so...for me...just only story in the Kuta area only...so I do not know whether in one of the villages that you visited you feel, ah this is not a place for tourist that are looking for creative tourism?

M: no, no

B: then that is good. answer my question.

M: no, nothing like that.

B: but if people say hi to you and then try to make a friend, then that is fine.

M: yeah it was just like this. Did you have any stories like this in villages?

B: hmm.....no. expect the one that I said to you. When we with a team visiting this village. And we were in the house of the royal family,...yeah the community respected the royal family...the community itself behaving very well...but the son is acting a little bit flevoyé and at the office she told me. And I had my assistant, I treated her like my daughter, she was also managed the money we got from the bank, distributed it and made a report. And one day she was stressed. She felt that someone no good, trying to hurt her by magic, black magic or something like that. And I said if you don’t trust, no, she told me that one day, a friend also invite her to Sanur area, a Balian, that’s like similar to a doctor but spiritual. And then when they met something from the body, feel...something like that...and I said 'of course if you trust something like that, then so many temptation come to you’...I don’t know...she’s a Christian actually. Yah always we have...I cannot remember one by one...usually made the community leaders and she is involving in talking with the community directly...and comments came from them...thanks god everything is positive, then this is fine. But the other one experience that make me concerned know is we tried to be good, but they are misusing it...so it should not happen...yah, back again, this villages, I was since 2010, so I was thinking, now 2015, I start on the thinking developing guesthouses on the empty land...make it more commercial. In order to bring more guest coming, that you said,
why don’t we have sufficient?, we need to have the machine, the production house. Either it is travel agents or an organization that promoting and bring guest here. I try now to invest, similar to the GDS, Global Distribution System, for the reservation. It is not easy, I'm using an expat as well. And yeah, once I have this machine we must have sufficient inventory of rooms. All close to the village, preferably in the village. The exercise I'm doing now in jimbaran, almost every day 100%. So what I need is just creating a traffic. I don’t know my friend hacked from agoda or booking.com but from the computer, from the IP we will see which tour operator is productive or not productive. If you don’t have this skill is difficult. Like for me ah which one I should access. But there are some code that you can see, the members of the GDS, all chain hotels has…so I’m developing now for hotels that doesn’t have a chain. Like the good ones. And I can bring this villages and also the places of interest to be known all over the world. Why? I think so, because I’m in the committee of the Indonesian tourism promotion board. So I'm in charge for the non-government budget. The other one in Jakarta, before I was fully in charge of everything. So what I’m trying to say is this: for example you are my partner in Switzerland, you are the representative. So with this system every booking, because you are also the shareholder, of course you would also get a commission with it, your job is, your task, is more just introducing Bali has this village, this village...I’m in Bali and will think, which hotel is close to this village, one hour, maximum one hour, you could be there. So, perhaps, at night you will be back after the dinner to this hotel again. Let’s say in Ubud, you can see Penglipuran and somewhere else...in Candidasa you go to Jasri, you go to there...in all this village, they have a day used room. Day used means you using that room only while you are using activities.

M: like not over night?

B: not over night. So, you are from one hotel that you like, in the morning let's say at 8 o'clock after your breakfast very early over there. Between one hour or whatever, and then you take the package and go around there. In the afternoon after lunch perhaps you’re a little bit tired. You check in, in that place, that already reserved for you. You can stay overnight or go back home, this is up to you, but it was not think for overnight.

M: and you think people would check in a place just for the day?

B: yeah because is already organized in the package.

M: ok...

B: so you have the car that bring you from the hotel to the village. You will be in the village maybe starting from 8 o'clock or 9 o'clock until 7 in the evening. Or you even see the cultural performance in the evening. After dinner you go back again. Because this house is not bring you convenience for yourself.

M: why don’t you try to get the people that would stay in the village anyway?

B: they stay...because if you are walking around perhaps you will get tired..this is like a clubhouse.

M: yeah yea, but why would you get tourists from...why would you not tourists stay in the village?

B: because the tourist perhaps doesn’t like the accommodation.

M: but I would say there are enough tourists that would like the accommodation.

B: in the village?

M: yes

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B: then this is fine…that is the point. that one is no challenge for me. Because they like, they stay there, even best. Like I said to you, if we have sufficient, then I will make the investment there as the…what we said, the guesthouses…yeah…minimum 10 in one village. Let’s say we have 10 villas in Rumah Desa, 10 villas… well if I think, what is in Rumah desa, yeah maybe I spend there 4 hours is enough, I will not stay there. Maybe I will use, I will promote a hotel close by. A good one I mean, is not just a…you know…this guesthouse here, and the next day from there you go to Jetiluwih for example. And then you go again to the other place…but if the..now Rumah Desa only has 3 houses…you can develop surrounding like a traditional village. Perhaps Jacob told you he would like to build centre of activity. The key is only one: can this village get a rate a lot of guest that will stay there, right? And this…so if you are the promoter over there, I’m selling here, you inform me what is the expectation from there, I control that is not a ruin, not make the village suddenly kaput, I will do it. And then the house and the place over there belongs to us, and the profit will goes to you, will goes to the team that establish there..and that is our weakness that we don’t have until now, even if I tell come to this village there, to consulate in Indonesia, you must have a person over there, offline, telling the head office. Let’s say the TUI one…so I realize that the product manager in that country will trust you more than trust me. Ok, every time we know that the booking came from Switzerland, must be you. So in the beginning when we start this information, but later on when this has become one, one good business for example, or one that we have regular income and so on, then we can allocate. This is for marketing fee for Ms. Blapp over there…can…yeah I mentioned to you, although I’m already involved since…first exercise was 1994…but that you develop a system and you see, this is only from 2010 and is also not fulltime. Now it’s about time by the end of the year that I have to think to evaluate and have to make a proper team. I have a partner actually, a german who is living in the Netherlands. She has like a tour operator all over the world that is involved in this kind of authenticity…tourism with a special interest…she is there…and she asked me about Pinge and so on…by that time I said, frankly speaking, I still don’t have the time to guarantee you. Because when the guest come from driving from the airport until gone again you have to control right? By the time 1 or 2 years ago I was not full time in the business, I was still working for the hotel association…something happen in this village I cannot do anything…just pick up the phone and tell something with the person from the village. But perhaps now I have more time to control the quality and so on. Only I have to think which country…guess, we need the person that speak well german and dutch, but if you’re back in your country in Swiss or you are in Italy and they speak very well French, so this is also one…so there’s two…is one for the maybe West Europe to the North, and one the East. Actually east Europe is also interesting…but only very rich people will come…perhaps Russia

M: I’m not sure how much they are into creative tourism because they want…they’re like really up market tourists…and if they are…if you target the upmarket for the villages, this is the wrong target market. Because they don’t have the service quality and the knowledge to handle them.

B: yeah correct

M: so I would not target the upmarket…like the Russians...

B: that’s answer your question why don’t you let them stay in the village…because is like that…the Russian, they stay let’s say, in Nusa Dua area or Ubud, or somewhere in between in Candidasa in a very nice accommodation. Let them stay there. And then we bring them to the village..a tour.

M: but do you think they are interested in engaging with the community and this creative tourism?

B: I don’t know…this I don’t know…

M: because I doubt it
B: yeah. That’s why you can guess tourist from which country...

M: I think it’s not…maybe a little bit you can say from the country…but I think it’s not just from the country but also by the interest of the tourist...

B: ah ok...

M: and I think generally the tourists that go on these package tours, that start and end and they go two days here and there…they often are not so much interested in these kinds of activities in the villages, because they want to see the main attractions. Maybe they do a trekking in a village and then I asked them would you like to stay here for longer and they say ‘yes if I have more time’

B: ah ok

M: so for them it’s only second priority…so I’m thinking, maybe it would be an idea to target more individual travelers.

B: ah individual travelers…how…any idea how to achieve them? Through what?

M: yes. Not through travel agents. Because they don’t use travel agents…social media…then you have online platforms like ‘I like local’ and I think Christine she already put some villages in this platform…but it’s a new platform so it’s not so well known…then there is one, it’s like hostelworld but it’s ‘homestay.com’, it’s an irish company, it’s like booking.com but not for hotels but homestays…and often individual travelers they don’t plan everything in advance…so the only thing they plan is accommodation. They book accommodation and once they go there, they look what activities they can do there. So if you promote the homestay over hostelworld or over homestay.com or I like locals…you get the tourists there and then they book activities in the village. From where I always get inputs for homestays is lonelyplanet, guidebooks...

B: ah lonely planet…mhm...

M: so far all the homestays I went I found in the lonely planet

B: ok...

M: and sometimes you check on tripadvisor as well for recommendations…so for example when my friend came, I met her in Kuta, she asked me: how did you find all those villages? And I said, yeah I have a contact, he gave me those contacts. And she was like ‘If I go to bali I check lonely planet and trip advisor, I would never find these villages by myself’. And I think if you find travelers like this, because they often have more time and they often are willing to stay longer and they have less high quality standards…so for them, villages like this are perfect...

B: that’s why Manuela again, if you don’t have the heart, heart means pay attention, it’s difficult. That’s why you are very, to me, valuable to this project. I think, you would be more respected you contact the lonely planet, you communicate with them...let’s put it this way, you are our public relation for the CBT in Bali for example, if I say, everybody will agree with me no worries, this is not only 7 but here in Bali could be 80 villages…this is the biggest in one place…none of Indonesia and the government would agree.

M: yeah, so this will be the challenge for the future…so I think, I got a lot of information now, and I would like to thank you very much for your valuable time and all this interesting information.

B: yeah thank you for your inputs, it was a pleasure discussing with you.
Appendix J: Transcripts of tourist interviews

All interviewees were from Europe and interviews conducted in July and August 2015. Nationalities as well as the exact date of the activity are not given to ensure anonymity of participants. Interviews were not recorded (only the group interview in Blimbingsari) but the answers were transcribed immediately.

**Rumah Desa, Baru**

All interviews were conducted right after the activities during lunch on two different days in July 2015:

1. **Family of 3 people participating in the Bali Daily Life Tour, July 2015, Rumah Desa**

   1) *How did you hear about that place?*

      Through a travel agent.

   2) *Why did you choose to come here?*

      We go to many different countries and in every country we want to see something traditional so we always do a day like that
10) *what activities were the best during this experience?*

The explanation of the traditional writing and the rice plantation activities.

11) *what would you improve?*

The market which we visited on the way here was too dirty. For example you could also buy eggs, but they were smelly. So it’s dirty outside here [Rumah Desa]

12) *Is there anything you have seen in which you would have liked to engage?*

No, we saw a lot already.

13) *what was the most surprising/memorable experience?*

The rice planting and riding the cow

14) *What’s your overall assessment of the day/stay? (from 1-5)*

5

15) *would you come back here? go to another village in Bali?*

I would recommend it to others but not do it again as no we know how it is so it would be no surprise anymore. We wouldn’t go to another Balinese village because 80% would probably be the same as here.

16) *During the activity/your stay: (rate from 1-5, 1=strongly disagree….5=strongly agree)*

f. *Did you feel as an active participant?* 5

g. *Did you feel part of an authentic experience* 5

h. *Do you think you could develop your creative potential during this activity?* 3

i. *What did you learn new during your stay here?* 5

j. *Do you think there were meaningful interactions with locals?* 5

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2. Young couple participating in the Bali Daily Life Tour, Rumah Desa, July 2015

1) *How did you hear about that place?*

Through a travel agent.

2) *Why did you choose to come here?*

To discover the bali life

3) *what activities were the best during this experience?*

Riding the cow

4) *what would you improve?*

There is nothing to improve. Maybe that women were not asked to open the coconut

5) *Is there anything you have seen in which you would have liked to engage?*

We don’t know what else there is

*Creative Tourism in Bali’s Rural Communities*
6) *what was the most surprising/memorable experience?*

Opening the coconut

7) *What’s your overall assessment of the day/stay? (from 1-5)*

5

8) *would you come back here? go to another village in Bali?*

I would recommend it to others but not do it again because it would be no surprise anymore

9) *During the activity/your stay: (rate from 1-5, 1=strongly disagree….5=strongly agree)*

   a. Did you feel as an active participant? 5
   b. Did you feel part of an authentic experience 5
   c. Do you think you could develop your creative potential during this activity? 4
   d. What did you learn new during your stay here? 5
   e. Do you think there were meaningful interactions with locals? 5

3. *Couple participating in the cooking class, Rumah Desa, July 2015*

   1) *How did you hear about that place?*

      Through a travel agent.

   2) *Why did you choose to come here?*

      We are interested in authentic Balinese cuisine and not just in the western food you get in all
      restaurant in Sanur where we stay. And we chose this location because our german travel
      agent recommended it to us.

   3) *what activities were the best during this experience?*

      The food, the frest ingredients. It was very well organized, there were many people helping
      preparing

   4) *what would you improve?*

      Maybe cook less menu items but do more by yourself. Now a lot was prepared in the
      background

   5) *Is there anything you have seen in which you would have liked to engage?*

      It’s difficult, but it would be nice to do more by oneself. Sometimes there was only one person
      doing the cooking and the others were just reading

   6) *what was the most surprising/memorable experience?*

      The Banyan tree that we saw on the way and the traditional writing. From the cooking the
      ambiance here in this beautiful garden

   7) *What’s your overall assessment of the day/stay? (from 1-5)*

      4.5

   8) *would you come back here? go to another village in Bali?*

      Yeah maybe for the Bali Daily Life tour. We would also go to another village
9) During the activity/your stay: (rate from 1-5, 1=strongly disagree….5=strongly agree)
   a. Did you feel as an active participant? 3.5
   b. Did you feel part of an authentic experience 4. The recipes are very authentic but the environment is adapted. Which is also nice and sort of necessary because you don’t want to cook in a kitchen like we saw in the front
   c. Do you think you could develop your creative potential during this activity? 3
   d. What did you learn new during your stay here? 5
   e. Do you think there were meaningful interactions with locals? 4

Penglipuran
All interviews were conducted at the entrance gate of the village just after the tourists had left the village on the 15th of July 2015 between 11am and 4pm

4. Couple - Penglipuran

1) How long have you been here?
1 hour

2) How did you hear about that place?
From our guide

3) Why did you choose to come here?
The guide recommended it to us

4) What did you like most here?
it seems very authentic and it is something that cannot be found in Europe

5) What would you improve?
Maybe the toilet

6) Is there anything you have seen in which you would have liked to engage?
No nothing. We like it as it is. You could go in a house if you feel comfortable…but coming from Europe this feels strange and intrusive, so we didn’t go in a house

7) What was the most surprising/memorable experience?
The decoration. I mean we were lucky today with the festival. And then also the temple, the music was a bit strange though

8) What’s your overall assessment of the day/stay? (from 1-5)
5

9) Would you come back here? stay here hover night? go to another village in Bali?
Yeah, it’s hard to know if we want to go to another village as we don’t know which one is good. We would not stay over night because there is a lack of infrastructure. For example there is no bar.

10) During the activity/your stay: (rate from 1-5, 1=strongly disagree….5=strongly agree)
   f. Did you feel as an active participant? 1
g. Did you feel part of an authentic experience 4
h. Do you think you could develop your creative potential during this activity? 2
i. What did you learn new during your stay here? 4
j. Do you think there were meaningful interactions with locals? 1

5. Family of 6 people - Penglipuran

1) How long have you been here?
1 hour

2) How did you hear about that place?
From the travel agent

3) Why did you choose to come here?
It’s a stop on the trip from Ubud to Lovina that is organized by a travel agency

4) What did you like most here?
the architecture, we visited one family and the kids got to play together, that was an ice breaker and it was great to interact with the locals.

5) What would you improve?
Nothing, we got what we wanted to see.

6) Is there anything you have seen in which you would have liked to engage?
We saw the homestay sign, we would like to try that if we ever come back

7) What was the most surprising/memorable experience?
Meeting the local family

8) What’s your overall assessment of the day/stay? (from 1-5)
4

9) Would you come back here? stay here hover night? go to another village in Bali?
Yes we would come back and we also would visit another village and we would also stay over night here

10) During the activity/stay: (rate from 1-5, 1=strongly disagree…5=strongly agree)
a. Did you feel as an active participant? 3
b. Did you feel part of an authentic experience 3
c. Do you think you could develop your creative potential during this activity? 5 – our daughter is interested in Buddhism so she got a lot of inspiration for designing her own house with elements that she has seen in this village
d. What did you learn new during your stay here? 4
e. Do you think there were meaningful interactions with locals? 5

6. Family of 4 people - Penglipuran

Creative Tourism in Bali’s Rural Communities
1) *How long have you been here?*

10 minutes

2) *How did you hear about that place?*

From our travel agent

3) *Why did you choose to come here?*

It's part of a program, we're here on a tour

4) *What did you like most here?*

we were the first time in a traditional house in Bali

5) *What would you improve?*

nothing

6) *Is there anything you have seen in which you would have liked to engage?*

No, nothing

7) *What was the most surprising/memorable experience?*

The small bed in the kitchen

8) *What's your overall assessment of the day/stay? (from 1-5)*

3

9) *Would you come back here? stay here over night? go to another village in Bali?*

No we would not come back, we would prefer a city where you can mix with the local people so you see and feel what is going on. It's too touristic here, it's not lively or real, they just keep the village like this, just for the tourists. It's a constructed village that doesn't feel like an authentic experience, we are feeling like 'voyarism' here. that's why we would prefer a city where we are not just visiting and watching but we can mix with the local life and be part of it.

10) *During the activity/your stay: (rate from 1-5, 1=strongly disagree....5=strongly agree)*

   a. *Did you feel as an active participant? 1*
   
   b. *Did you feel part of an authentic experience 1*
   
   c. *Do you think you could develop your creative potential during this activity? 1*
   
   d. *What did you learn new during your stay here? 3*
   
   e. *Do you think there were meaningful interactions with locals? 1- the interaction is only for commerce, people only interact and invite you into the houses to sell their souvenirs*

7. *Group of three friends - Penglipuran*

1) *How long have you been here?*

20 minutes

2) *How did you hear about that place?*

From our guide
3) Why did you choose to come here?
The guide told us it’s beautiful and to see the culture

4) what did you like most here?
the decoration and the dresses. We have never seen something like this.

5) what would you improve?
nothing

6) Is there anything you have seen in which you would have liked to engage?
We would have liked to go into a house but we didn’t as we felt too intrusive, also because today is that festival

7) what was the most surprising/memorable experience?
The behavior of the people. The locals are all friendly, open-minded and smiley

8) What’s your overall assessment of the day/stay? (from 1-5)
5

9) would you come back here? stay here hover night? go to another village in Bali?
Yeah if time allows we would also stay over night. We would also go to different villages if that is possible

10) During the activity/your stay: (rate from 1-5, 1=strongly disagree….5=strongly agree)
   k. Did you feel as an active participant? 2 – we would have liked to engage more
   l. Did you feel part of an authentic experience 2
   m. Do you think you could develop your creative potential during this activity? 4
   n. What did you learn new during your stay here? 5
   o. Do you think there were meaningful interactions with locals? 3 – we talked to some people they are very friendly

8. Couple - Penglipuran

1) How long have you been here?
30 minutes

2) How did you hear about that place?
From our driver

3) Why did you choose to come here?
The driver recommended it, we are doing a tour around the island for 10 days with him

4) what did you like most here?
it’s very beautiful and clean, but it also seems artificial. We only got invited to houses to buy souvenirs and we don’t like to just walk into the houses

5) what would you improve?
Nothing, but it’s not our thing, it’s not authentic. It’s too touristic. It would be authentic if chicken were running around, if it would be dirty and you get driven over by motorbikes…

6) Is there anything you have seen in which you would have liked to engage?

No nothing

7) What was the most surprising/memorable experience?

The roofs made of bamboo

8) What’s your overall assessment of the day/stay? (from 1-5)

3

9) Would you come back here? stay here hover night? go to another village in Bali?

No we would not come back, but we would visit a different village. We would not stay over night here.

10) During the activity/your stay: (rate from 1-5, 1=strongly disagree….5=strongly agree)
   a. Did you feel as an active participant? 1
   b. Did you feel part of an authentic experience 2
   c. Do you think you could develop your creative potential during this activity? 1
   d. What did you learn new during your stay here? 4
   e. Do you think there were meaningful interactions with locals? 1
9. Couple - Penglipuran

1) How long have you been here?
25 minutes

2) How did you hear about that place?
From our driver

3) Why did you choose to come here?
The driver suggested it, it was a stop on our tour

4) what did you like most here?
the structure of the village and the decoration of the festival

5) what would you improve?
It would be good to have one empty house to look at without imposing on people

6) Is there anything you have seen in which you would have liked to engage?
No not really, you don’t want to impose on people so we didn’t enter a house

7) what was the most surprising/memorable experience?
The look of the village and the general structure

8) What’s your overall assessment of the day/stay? (from 1-5)
5

9) would you come back here? stay here hover night? go to another village in Bali?
Three times yes

10) During the activity/your stay: (rate from 1-5, 1=strongly disagree….5=strongly agree)
   a. Did you feel as an active participant? 1
   b. Did you feel part of an authentic experience 2
   c. Do you think you could develop your creative potential during this activity? 1
   d. What did you learn new during your stay here? 5
   e. Do you think there were meaningful interactions with locals? 1 - maybe because today is a holiday so we didn’t want to intrude. We have something similar in Switzerland but built especially for tourists. But this one is real, there are actually people living, so it’s much more authentic

10. Couple - Penglipuran

1) How long have you been here?
One morning

2) How did you hear about that place?
From our guide
3) Why did you choose to come here?
Our guide recommended it

4) what did you like most here?
the spectacular buildings, it’s different to the villages at home

5) what would you improve?
nothing

6) Is there anything you have seen in which you would have liked to engage?
no

7) what was the most surprising/memorable experience?
The girl among us was asked all the time if the locals could take a picture with her

8) What’s your overall assessment of the day/stay? (from 1-5)
5

9) would you come back here? stay here hover night? go to another village in Bali?
Three times yes

10) During the activity/your stay: (rate from 1-5, 1=strongly disagree….5=strongly agree)
a. Did you feel as an active participant? 3 – we entered a house
b. Did you feel part of an authentic experience 3
c. Do you think you could develop your creative potential during this activity? 3
d. What did you learn new during your stay here? 4 – for example cooking
e. Do you think there were meaningful interactions with locals? 3

11. Two friends- Penglipuran

1) How long have you been here?
30 minutes

2) How did you hear about that place?
From our friends from bali

3) Why did you choose to come here?
Our Balinese friends took us here

4) what did you like most here?
it’s interesting to look into the houses but also strange as it is private

5) what would you improve?
nothing

6) Is there anything you have seen in which you would have liked to engage?
We would have liked to talk to people but due to the language barrier it was not possible.

7) what was the most surprising/memorable experience?

The traditional kitchen.

8) What’s your overall assessment of the day/stay? (from 1-5)

3.5

9) would you come back here? stay here hover night? go to another village in Bali?

No once is enough. We would go to a different village to see the difference. We would stay over night just to try it.

10) During the activity/your stay: (rate from 1-5, 1=strongly disagree….5=strongly agree)
   a. Did you feel as an active participant? 2
   b. Did you feel part of an authentic experience 3
   c. Do you think you could develop your creative potential during this activity? 2
   d. What did you learn new during your stay here? 5
   e. Do you think there were meaningful interactions with locals? 2

12. Couple - Penglipuran

1) How long have you been here?

20 minutes.

2) How did you hear about that place?

From our travel agent.

3) Why did you choose to come here?

It was part of our bike tour.

4) what did you like most here?

the traditional houses and the decoration of the village.

5) what would you improve?

It is very crowded and the souvenirs are very uncreative, it’s always the same and very annoying to even look at them.

6) Is there anything you have seen in which you would have liked to engage?

no

7) what was the most surprising/memorable experience?

The cleanliness.

8) What’s your overall assessment of the day/stay? (from 1-5)

4

9) would you come back here? stay here hover night? go to another village in Bali?
Yes when it’s more quiet after the festival, we would also stay over night or go to another village

10) During the activity/your stay: (rate from 1-5, 1=strongly disagree….5=strongly agree)
   a. Did you feel as an active participant? 1
   b. Did you feel part of an authentic experience 4
   c. Do you think you could develop your creative potential during this activity? 2
   d. What did you learn new during your stay here? 4
   e. Do you think there were meaningful interactions with locals? 2

Blimbingsari
three hours trekking tour through the National Park in August 2015

13. Two friends - Blimbingsari

   1) How did you hear about that place?

The guesthouse in Permuteran recommended it when we asked for trekking

2) Why did you choose to come here?

We wanted to go to a place with not so many tourists and we heard that the north is famous for jungle and trekking and that there is a national park here

3) what did you like most here?

everything, the guide is very nice and also the noises of the jungle we like a lot

4) what would you improve?

nothing

5) Is there anything you have seen in which you would have liked to engage?

no

6) what was the most surprising/memorable experience?

The big stone and the tree that was growing over the stone

7) What’s your overall assessment of the day/stay? (from 1-5)

5 – the trip was perfect, it was exactly what we wanted!

8) would you come back here? go to another village in Bali?

Yes we would come back and we would also stay in the village if we had more time but we only have a two weeks holiday

9) During the activity/your stay: (rate from 1-5, 1=strongly disagree….5=strongly agree)
   a. Did you feel as an active participant? 2
   b. Did you feel part of an authentic experience 4
   c. Do you think you could develop your creative potential during this activity? 2
   d. What did you learn new during your stay here? 5
   e. Do you think there were meaningful interactions with locals? 4
14. 7 volunteer tourists in the orphanage in Blimbingsari – 15 minutes in their room at the orphanage, August 2015

4 week volunteer program from a European organization including 1 week agricultural work and 3 weeks in the orphanage in Blimbingsari

M: so my first question is: why are you here? What was your motivation to come here?

V1: the motivation for us was mainly that we here wanted to help…far away from our environment…most of us have already travelled in Europe, so we wanted to see an exotic country.

V2: I would like to add that the learning, it’s an added value for yourself. For example this combination of orphanage and agricultural work…so you learn a lot for yourself…in this one week of agricultural work on this huge fields…also with the kids here…so you learn a lot…it’s another cultural exchange than when you go on a conventional holiday

V3: So you’re not really a tourist but you really get more in touch with the locals than if you just stay in Ubud and Sanur and you just interact with the people that interact with tourists daily but also in the orphanage or with the agricultural project, it’s something completely different…

V4: Nice mentality…for the country…it’s something different than at home

V5: nice landscape…

M: and why did you decide for Bali?

V4: so that all goes over an organization and they have different work camps that are offered. So we all were strongly interested in Bali

V1: I also think it’s very interesting to go to such a region which is strongly touristic and you only hear about it through tourism, to look behind the scenes.

V3: to see the people away from tourism

V2: I actually didn’t know much about Bali. I chose Bali because…maybe I saw a few pictures, but I didn’t really know about it…I just thought something different…

V4: I also heard from friends that it’s incredibly nice, but they always only saw these absolutely touristic places and then I thought it would be interesting to see another side from bali

V6: a friend of mine has been here before and she was so enthusiastic about the warmth and friendliness of the Balinese and that they are really hospitable…also very interested in other people…

V5: what I also found very interesting was this…how to say…spirituality. And this is really lived here, and I just wanted to see that one time…I couldn’t imagine how it will be…and you really encounter it here everywhere…

V2: I also find it very fascinating that here we are in a hindu region with muslim regions around…

V1:…and with a Christian project…

V2: exactly [laughing]
V3: but also the celebration that was last week...or the week before...and everything was nicely decorated...that was also very impressive...

V1: so from the culture, something completely different than what we know from home...I think it's extremely interesting how other people live and practice their religion.

M: have you encountered a lot of hindu culture here in a Christian orphanage?

V1: well when we were on the way, we saw relatively many small temples. And we also drove on a small gravel road to our project and there was everywhere everything nicely decorated...so yes we saw some things...

V4: and at this day when this celebration was, Galungan, we were in a hostel directly on the beach, and we saw how all the people came and celebrated and there was a small market...

V5: our project partner here were also Christians and we always had so many questions 'what are they celebrating today?' ‘what is this good for?’ and they actually good answer all our questions very well. So for that it is not even their religion they knew a lot about it.

M: if you had to choose something, what would you say, did you like best of this whole experience?

V6: hmm...maybe that’s still ahead of us...

V4: the gili islands...[laughing]

V1: I like the smile of the Balinese...it doesn’t matter where you are, everywhere they smile at you ...I think this is really nice...even the smallest street vendor smiles at you...I think that’s so nice and here also have a very big smile...it’s really beautiful

V4: I think also here you notice it more than for example in Ubud...in ubud it was nothing special to see a group of white people...but here on the countryside, even if you only go to a very small store, you stand out...and the people like it and ask immediately for your name...

V2: they show here an incredible serenity and tranquillity and you feel immediately welcomed and included. Not just here in the project but everywhere they want to help you...and the someone knows someone and can connect you...that I cant experience at home...also this family cohesion...all stay together, everyone takes care of everyone...that’s really nice...

M: and on the other side, what did you like the least? Or what would you improve from your program?

V2: I think it’s a bit a pity...I thought they think pretty sharp here...for example they told us that they don’t eat too much meat because they cannot afford it...so I asked why they are vegetarians and they said ‘back to the roots’ how it was earlier...but then the throwing away of garbage...that’s really annoying for me...also the kids...right from the start...nobody looks and says something when they unwrap their sweets and throw away the plastic...

V4: and then the garbage gets burnt and they are not considerate of anything they just burn the whole pot

V1: although you also have to see that a few years ago we did it exactly the same way...so this country is just lagging behind a bit...

V3: yeah, but if you want to know what can be improved...
V4: of course you cannot expect that Bali is as developed as Europe, but that’s an aspect that could be improved…

V6: the people got used to live with it…

V7: they also have no other option..

V6: so in comparison I would say, we are in a pretty good situation regarding the health situation, the police, politics, everything is regulated to the smallest detail and here…

V3: police? Hahaha…this is very chaotic…corrupt, and who calls them and do they come…that’s not so nice…

M: okay if you had to rate your experience from 5 to 1 and 5 is the best, what would you give?

V1: I would give 5 because every experience…I mean it can always be more…but I think for that what we’ve learnt…everything was good…

V4: I would say the same…we have seen a bit from everything…agricultural, here, also the touristic part…we’ve seen a bit of everything, gathered experience everywhere…new insights…

V5: what you can experience within 4 weeks we did…that’s covered…

V7: of course you can always expand the whole thing but I think for four weeks we did a lot…

M: okay. So in my work I write about Creative Tourism and there are five main criteria for Creative Tourism. So I will tell you the criteria and you can again say from 1 – 5 if that was the case in your experience or not. So the first criteria is that you are an active participant here of the active life.

V5: 4

V3: I would say 3…we don’t even live in a host family…I say 3…

M: and how active would you say was your whole experience?

V2: there I would say 4 or 5 because we decorated rooms and were helping…

V3: yea and I mean we travelled all across the country, we did everything you could do on Bali so I would say 5…

V5: 5

M: then the next, have you learnt something?

All: yes, 5

M: then, have you had a meaningful interaction with locals?

V3: 5

V2: 3

V1: 4

V7: 4

M: Could you improve your creativity?
M: so your final conclusions, would you do something like that again? Or would you rather go to a resort?

V3: no in any case, again something like that

V1: I would also recommend it to other people to do something like that because you get so much more out of it...

V2: it's also much more enriching...

V5: I think normal holidays are boring...

V6: for me resorts are just very superficial but something like that has much more depth...

V4: you get more out of it from an experience like this...

V2: but you also have to be more robust...

V7: a work camp or a host family...I would really try to get in touch with the locals as much as possible...it's much better than normal tourism

V2: I mean if you only know the locals who are on the market and are pushing you to buy clothes that's a bit sad...

V1: you would just miss out on so much...if you fly so far to a country, I think you should also learn a bit about the culture and the people of the country...because to lie on the beach you can also go to Spain, for that you don't have to travel so far...

V2: nicely said, that was a good finish.

M: yeah, ok, thank you very much for your time.
Appendix K: Coded version of field notes, expert interviews and tourist interviews

The following appendix shows the final coded version of all data (field notes and transcripts of interviews) sorted according to themes. Lower case words in comment boxes show the open codes, upper case words in comment boxes show the previous focused codes whereas the headings show the final focused codes used. First letter of an excerpt indicate the village where the data was gathered (R=Rumah Desa; K=Kemenuh; P=Penglipuran; J=Jasri; B=Blimbingsari) and what kind of data it is (yellow marked letters= interviews; no color=field notes). Asides, commentaries and in-process memos are marked in red writing; Green colored text represents reactive effects/reflexivity.

4.1. The everyday life of locals in tourism products

4.1.1. Degree of authenticity in tourism products

Degrees of authenticity in tourism products

J 1995 a Japanese guy sent students to Jasri, around 6 every year. They told him to “don’t make special arrangement for them, they should sleep simply on a thin mattress on the floor. Don’t cook special food for them, they should eat what you eat. Don’t make activities for them just take them to your activities. So if they are at a farmer, they should go farming. If they stay with a fishermen they should go fishing. He realized only later that this was rural tourism.

J B: yes, we have it here…so it mean like…that is like eeh…what our…what Tim program before…before he has the tourism village…he wants the guest to stay in the house of the villages and doing what the house people doing…like they eat like this…so the guest also eat like this…they are the farmer, so the guest also join to the farmer…

M: so this was your original idea?

B: yes

M: ok, nice…and this idea is still working?

B: yes

M: and the tourist enjoy it?

B: yees! How about you? [laughs]

S and how do you develop community-based tourism? Or how do you define it? What does it mean to you?

T: what does it mean…how to define it…well it’s a local communities…that should remain authentic probably that should be able to receive a contribution from tourism as seen from the economic, from the economic side..without changing anything from their authenticity…

R Germans ate much more than the group yesterday, they enjoyed it a lot.

R: She then asked if I wanted to help prepare Balinese cake for the guests while waiting for the start of the tour.
In the end this was actually one of the things I liked the most as it was something special that only I did and it was not part of the ‘tourist program’ but of their activities.

Even though I didn’t have a program today, I felt kind of part of this village – or maybe exactly because of that.

I was invited to join at the gong, without any explanation. I was a bit lost what to do but soon realized that I should copy the girl next to me. I tried but had a bit troubles following and the coordination of my two hands (one hitting the tones and one stopping them while the other is hitting the next) didn’t work too well – and the gong seemed to be the easiest of them!

As Kieron told me earlier, “we don’t do much of a program here, most activities are spontaneous”.

This is actually much more authentic, as nothing is staged, it’s just what they’d do without me being there as well. However, this is of course only possible when there is a few tourists.

Wadley took me on a bike tour around the village to show me the “potential for tourism of the village”.

First we went to the temple where he explained me about the religion (there is only one god with many manifestations in Hinduism>) and temple customs. There was also the wife of the priest making the daily offerings.

We continued our tour and passed another temple as well as the cemetery, passed beautiful landscape with rice fields and palm trees.

On the way back we stopped at the butterfly museum, which is still under construction but Wadley managed to get me in there.

Back in the village we stopped at the village administration. This is also where the Khemenu Tourism Board has its office Wadley explained to me and he showed me the sign.

This tour, even though it didn’t have any must see attractions or typical tourist attractions (apart from the waterfall) it was a very nice tour as it brought me closer to the Balinese life. I saw a temple and the offerings, the office of Wadley, some family business and the village life the way how Wadley selected what to show me (e.g. his office, also showed more about his personality and hence makes one better understand the Balinese). For me this is part of Creative Tourism.

On the way back he took me to see the Subak.

J will take me to the beach to buy some fish from the fishermen which we will cook later.

On the way we passed a house with a big family temple and Will said that this is their bigger family temple and the house where he used to live. He said let’s go and have a look and we stepped inside.

I sat down outside watching what was happening. Will said “you can help dadong with the sambal”.

Later in the afternoon Sheila started cutting the leaves for the offerings. Will said “you can join Sheila” so I sat next to her and first just watched how she cut them. When she prepared a few she showed me how to fold the single pieces and stick them together with small wooden pieces.

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In the backyard Sheila and the kids were sitting picking leaves from some little twigs and putting them in a bucket. I sat down with them and asked “can I help?” “yes” Sheila said. I took some twigs and followed what they did. “vegetables for dinner” Sheila said.

Iris will pick you up and take you, there is something interesting to see for you and later maybe you go to the beach.

Now I finally got to see how the kids here spend their free time, or at least part of their free time, as when they are home I only see them watchin tv, playing with their phones or lying around.

I showered and left at 5.30pm to go to the orphanage for the german night I was invited.

This is very good place…you get many things for free…sometimes free lunch, free breakfast, free dinner....performances...

But then in the next village in Kemenuh, it was very different…there I lived in the family, they had a big complex and three houses were for tourists, but then we shared a kitchen, we ate together…and they didn’t have any activities, they just let us participate in what they did…so when they went shopping, they took us to the market or to the shops to buy the decoration for the Penjor…then they had a gamelan at home so there was a lot of practice and also dancing…they also had a workshop for wood carver and a shop where they sold the carvings...

W: oh that’s perfect!

We want to show what we have originally, not suddenly arrangements, people will join originally activities. For example rice field tekking…in other villages they prepare like for example one field and they say the tourist you will see ploughing and they pass by the field where the farmer prepared ploughing. But it’s not real….he only does it for the tourist in this moment, so they prepare something. But here we just go to see what there is. Because there is always some activity on the field. So we just do what the farmers do on this day.

so the farmer we helped two days ago was doing this not because of us?

Because we never know what there is when the tourist comes.i just write farming activity. So there is always something. It is more real like this.

They didn’t seem to be much annoyed, I asked them ‘you must be used to them changing your plans all the time?’ they laughed ‘yes, this is also an experience’.

It was shortly before 8:30, the agreed breakfast time. However, the cooking women only just arrived and started their preparation in the kitchen. For me that was fine, as I initially suggested 9:00am anyways for breakfast and they pre-poned it.

When I left the homestay Wadley said, oh sorry, I just realized there is rehearsal today so we cannot go to the museum or waterfall we have to do it another time.

At around 11.20 Will came outside and said “I just spoke with the guide and he said they already went to the weaving. And they I called Priat, from the cloth making, and he said the guest is already back home”.

I had no idea where we were going or what we were doing.

Change of plans / flexibility

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Commented [MB23]: Helping Sheila spontaneously preparing vegetables

Commented [MB24]: Iris taking me with her

Commented [MB25]: Finally experienced leisure activities

Commented [MB26]: Went to the German night at the orphanage

Commented [VAC27]: Get free things at this place e.g. free performance

Commented [MB29]: Germans used to changing plans all the time

Commented [MB30]: Breakfast later than agreed

Commented [MB31]: Change of plans

Commented [MB32]: Missed the weaving

Commented [MB33]: Didn’t know what we were doing

Commented [MB34]: Iris taking me with her

Commented [MB35]: Finally experienced leisure activities

Commented [MB36]: Went to the German night at the orphanage

Commented [VAC27]: Get free things at this place e.g. free performance

Change of plans

Commented [VAC28]: Shows real activities that would also happen without the tourists

Commented [MB29]: Germans used to changing plans all the time

Commented [MB30]: Breakfast later than agreed

Commented [MB31]: Change of plans

Commented [MB32]: Missed the weaving

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Commented [MB36]: Went to the German night at the orphanage

Commented [VAC27]: Get free things at this place e.g. free performance
When I arrived at the beach I saw that I got a message from Will telling me “sorry Manuela the Rejang dance already starts at 4pm, thank you” so I only stayed at the beach for an hour and then drove back to Will’s home. I changed very quickly and sat back outside. Will was not ready yet and only went into the shower at 4pm.

They told me “actually now we should do our Olympic games afternoon but we just were told that the kids have to do gardening first. Sometimes we have a bit communication problems. So we go back to our room and prepare the prizes that we will hand out tomorrow.”

At the same time also Nena came back by motorbike and one of the volunteers said “yeah Nena is here” and another “finally we can start, with 1.5 hours delay”. Nena said “oh so sorry I forgot I was in town to get some things”.

Peter spoke to them in Balinese and then said to me ‘I’m sorry, there is no process today, their father is ill so he’s not working today’. ‘no problem’ I replied. So we left again.

At the same time also Nena came back by motorbike and one of the volunteers said “yeah Nena is here” and another “finally we can start, with 1.5 hours delay”. Nena said “oh so sorry I forgot I was in town to get some things”.

Then she said in English ‘first of all I’m sorry, as I have to change the program as we discussed this morning we first wanted to do the german night and then the birthday, but as Tata’s father has to go to a meeting at the school at 7pm we will do the birthday first, then have dinner and then do the German night’. The germans nodded and started talking to each other how to change the order of what they’ve planned.

breakfast now, church 8’. I was a bit confused as I was told the church is at 9, but not really surprised, as I’m used to have changing plans all the time. tourists who decide for a holiday like this have to be very flexible, uncomplicated and should not be disappointed if things don’t work out as planned, as they never will

Planned activity

R the full program Bali Daily Life
R were shown how to open a coconut
R had the opportunity to ride a cow with a plough
R how to plant rice and everyone could give it a go!
R, the farmer showed us how to climb a coconut tree and we could try ourselves to climb up.

There are some products that can be described as creative tourism like the cooking class, the helping in the rice fields, the Balinese writing, the offering making. The future challenge seems to be how to involve more people of the village (at the moment there is only one family that engages and profits from tourism), how to make people stay overnight (as most just come for the cooking or the village tour and leave after 3-5 hours) and get a more meaningful interaction with locals.

It was amazing how the couple was dressed up and nearly everybody was amazed, a lot of pictures were taken.

when I asked them what I can do the answer was “I don’t know maybe go to the Puri (temple), I was very disappointed as it doesn’t seem like too much interaction will happen here

P apparently I already saw everything in the village and they couldn’t tell me what else to do…
P This doesn’t seem to be the best place for creative tourism. First impression is more of a tourist destination where people pass by and look at the village and the temple for an hour maximum.

P I asked her what there is to do here. She said I can walk around the village “no problem” and go to other people’s houses and talk to them. I asked about the temple and she said it will open at around 9am and I will need to wear traditional clothes. Then I asked her about Galungan and she said this will be tomorrow and I should go to the temple at 7am. I asked her if there is anything to see today and she said, no today is food offering but nothing to see, “maybe tomorrow” she said which didn’t sound too promising.

P His English was reasonable and when I said I’ll leave the day after tomorrow “what? You should stay for a week! We have also rice fields!”

J normally when they do a trekking with a group they start at the Desa Wisata or when it is a couple they start at their homestay. They also get breakfast on the way as the start is early and stop at the beach from where they get driven back by motorbike or open car if it is a group.

J When people book a package they do the trekking in the morning and the cooking in the afternoon. So on the trek they buy veggies from the farmers which they will use for the cooking in the afternoon. The other ingredients they will buy from the local market.

He said the trekking is 5km and normally takes around 3 hours.

J: It was a very nice scenery and the sun could be seen rising in the background. Even though Mount Agung was not visible, which would have made it even better, it was very beautiful – although I have seen many rice fields in the last 3 months, and these are not the most spectacular ones, for me they always have something magical and I cannot stop looking at them.

J: When he goes with guests he also does the trekking the day before to find some farmers that prepare activities. They get paid for it.

J: We continued and arrived at a “garden” where a climber was getting us some coconuts. Will said that nowadays it is quite hard to find a climber and that they are expensive.

J: After the stop in the coconut garden we “climbed a little hill” called Bukit Kajun.

J: Sometimes the villas “order” dances for entertainment, and then the girls have a performance.

J: Then I got a sarong from Iris and we got ready to go to some home industry.

J: The first stop we made was at a weaving family. We entered the house and there was a young woman sitting and weaving. Will said that there are only two families in Jasri who do this, and that originally this is not done in Jasri. This woman comes from a different village and she also sells her products back to this village where they are sold to customers.

J: After a while Will asked if I wanted to try. I said yes and the woman let me sit down.

J: He told me that normally on a village tour they go to two different home industries and that they are paid by donation. Normally it’s 10’000 per person but as I’m alone and the tours are from two people I should pay 20’000.

J: Our next stop was the blacksmith.

J: We arrived at the pottery woman and Will said we will watch first and then I can try as this activity is not dangerous.
J Will and I left with the goal to go to the white sandy beach. He explained to me “we have two biking routes. One to the west to the white sandy beach and one to the east to a water temple. Today we go to the white sandy beach and tomorrow we can do the other one”.

J At around 4.30pm we left for the cycling tour. This time we went to the east side. We first went towards the beach and then took a side road and cycled along the coast. It was a very nice route as it went along the sea and there were the mountains on the other side. We passed another water palace – Udong – and then stopped after about 45 minutes at a little piece of grass on top of a cliff with nice views.

B I joined two French girls in the back. They told me that they came from Permuteran and booked the trekking over the guesthouse in which they stayed. I introduced myself with my name and my research mission.

B Because our trek will not be easy. We are trekking for 2 or 3 hours, and we will go a little bit uphill and downhill, very steep'.

B His uncle went to a little room and came back with a metal tool, about one meter long stick with a diameter of about 5 cm. he first drilled with it a hole in the ground and then fixed the metal bar in the ground. The top was flat and sharp.

B After about 20 minutes I started to get bored, by now the priest was telling a story, already for about 5 minutes and I didn’t understand a word.

P: So they arrive and then they gather in the social hall. We give them information about the village and then we split them up for the homestays. Then they can go to their homestays and then walk around. Then we have lunch together and we have some activities in the afternoon. For example biogas, we show them how to make biogas for the garden. Or cutting bamboo, for the boys, how to make Penjor. And for the girls how to make offerings. Then we play traditional games. And we also invite our kids to participate. So they get involved in the activities. Then again we have dinner together. In the night they can go to the garden, we can show them how to cut grass and then there is performance from the local people. From the kids not from the adults. If they want, also from the adults, it depends on the customer what they want. Then next morning before they check out we plant flowers around the temple, like farewell activity.

B: S: eh we have a schedule…the first we visit church, the second

P: presentati

S: at the church we have a presentation

P: presentation history of the Blimbingsari

S: and then we visit the orphanage, also the orphanage have a special story also… and then we visit the homeindustry… like palm sugar… like Kopra… like what I mention to you… the garden… cacao… cow… and then also the tourist do trekking…

M: ok, so when the tourist comes they book like a whole package? They get like everything together? They all come and then they go to the church and so on? It’s all included?

S: yes, yes
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P: and also the last night we prepare the entertainment…special entertainment…the tourist can
dance…like Gamelan…Jekog we play…the last night…

and you do this for groups or also like if it’s only one family? you also do…?
S: what we mention we only prepare for the groups … at least…maybe 20 person…
M: and the the program you mention is for groups or also for individual people?
S: if individual people, they just visit the Gamelan, also the guide teach how to play the
Gamelan…without the dancer…
M: ok ok…but they also do the homeindustry and the church visit and all this?
S: yeh

Spontaneous activities – do it like locals

J The mother was preparing offerings and Will said this is what women usually do during the day
as every day they have a small ceremony. He added “that’s why it’s not hard to make a package
for tourists, there is always some activities going on”.

activities

K . We sat there and ate our tofu with vegetable and spicy sauce observing the village life
passing by in front of us.

K While we were waiting for wedding, sitting in front of warung, eating crackers, drinking tea,
woman preparing offering. (felt I understand what shes doing as did it myself felt really good).

K It was kind of hard sitting on the motorbike with a sarong, but another “local” experience.

J He brought me a stone plate and a murser and there was chili, nuts, garlic and onion on the
plate. I started crushing them and Will and Dadong were laughing. Will took the murser and
showed me how to do it. I tried again and Dadong kept on laughing at me.

J Will sat next to me on the kitchen floor with a big piece of a tree trunk which served as a
chopping board and a fish and a big knife. He started hacking the fish in little pieces and blood
was flying around. I was not disgusted but was enjoying it. I never cooked sitting on the floor.

J I was thinking about the cooking class I had in Rumah Desa, in the modern kitchen where
everything was very clean and set up for tourists and looked like home – and now I’m sitting on
the floor of a kitchen from a proper Balinese family which is not adapted for tourists but just their
private kitchen, wearing a sarong of the daughter and not an apron with imprint and having blood
sprinkles all over me from the fish hacking. I really loved this moment as I actually saw how the
local people cook and I was helping them. To me this looked much more real than what we did in
Rumah Desa where everything was adapted to us. On the other side of course in Rumah Desa
everything was shown to us in a way that we could do it at home. However, I don’t see myself
sitting on the kitchen floor hacking fish back home. As

J “so this afternoon we will clean the motos because tomorrow we will also make one offering for
the motos”. I said “oh great, maybe I can also clean my moto, because it’s very dirty!” Will
laughed and said “we can clean together in the front, and Sheila already prepared one offering for

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your moto”. I was really happy to hear that I respectively my moto was also considered for the offerings and the ceremonies. It’s such a different experience than in Penglipuran.

S: I cleaned my motorbike the day before Kuningan and all the neighbours were laughing at me... it was really funny...

T: ah that’s nice… but that’s authentic… great…

J: Will told me “today you have to take shower early!” I asked “now?”. He said no, not now. I asked why I need to shower, is it to be clean for the ceremony.

J: Sheila came and said “let’s go” and I followed her in the temple together with the others. We sat down again,

J: Sheila was preparing the bamboo leaves for making new offering containers. I joined her and she showed me how to do it. This time the pattern was easier and I picked it up quite quickly.

J: I sat between Iris and Sven. Sheila was next to Sven and Will was outside the temple taking pictures of us. Sheila said “ok one time no flower” and started praying by putting her palms together and the thumbs on the front. The children did the same and me too. As I didn’t exactly know for how long I kept my eyes open to see what the others did. So I took my hands down after about 5 seconds, when they did and Sheila said “flower”. I took one flower in between my palms and went back in the praying position as the others did. Afterwards they put the flower in their hair band, I did the same. This time Sheila didn’t say anything but just looked at me checking if I followed. I copied her, took a flower again between my palms and did the third prayer. In the end we put the flowers behind our both ears. The fourth prayer was again with flowers and again in the hair. The fifth and last prayer was with no flower. Then Sheila got up and got a little bowl of water with a little brush Sheila of banana leaves inside. She stepped in front of me and Sven and Sven opened his hands towards the sky and put them on his laps. I did the same and Sheila sprinkled three times water over our head. Then sven put his palms together the right on top and hold them towards Sheila, I did the same and she put three times water inside our palms which we had to drink three times – it tasted nice as there were some green leaves inside, I think it was lemon grass but I was not sure. In my head I thought it’s good water and I don’t get sick. Then she put three times water in our palms which we had to put on our head and in the end one more sprinkle over the head from her. She did the same with Iris and then to herself. Afterwards Iris got up and I followed, really happy to be up as my knee was hurting and it was very uncomfortable. Iris came with a little bowl of rice and put some rice on my forehead and on my decolte. She did the same to herself and also Sheila and Sven did the same.

J: We went together in the middle of the temple and sat down behind the priest, other people did the same. Sheila came and gave each of us a Canang. I put it on my laps as Iris and sheila did.

J: these women are all part of the theatre group and that they are preparing decorations for the dance the day after Kuningan.

J: Afterwards they started a second song and they were teaching me the words so I could join in as well. [The

J: On the way back we went to the shopping centre in Karangasem. We bought some groceries

J: “we go to his house for a while ok? Long time not seen”. So we followed the guy on his motorbike and drove about 2 minutes to his house.

Planned activities with spontaneity

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J We came to a place where a farmer was picking out the new plants which will then be replanted later. He asked if I wanted to try, and I could give it a go. Also the girls were trying and he was taking pictures.

in Jasri we also did the rice field trekking and there our guide said they don’t say what activities we will do because it depends on what they have, what the farmers are doing…so he’s going every day before the activities, he’s going through the rice fields and is looking what are the farmers doing and then he asks the farmer if it is ok if he’s coming with tourists…

T: that’s great, that’s really authentic…

M: and then the next day, like you come and you actually do what the farmer really is doing at this moment…

T: that’s nice…

M: this for me is the perfect example for creative tourism

T: it’s really nice…because otherwise it’s again like…ehm…

A: fake tourism…

T: yeah fake again…once you know it’s just made up then you somehow lose interest….

K Dodang told me that these are the most important parts of the actual wedding and it’s exactly the same (she’s been to a Balinese wedding) but at the Balinese wedding there is more waiting and standing around involved.

J The climber prepared the coconuts for us and we had to drink them without using a straw but just pouring the water in our mouth. I said, “oh I have to do it like this. I think I’ll get wet!” everyone was observing me but I did quite well. Will said, when tourists are doing it they are saying they “had a coconut shower”;

Expectations of tourists regarding adaptation

R I started thinking about what is authentic and how much authenticity is asked by the tourists? For me, this was not an authentic homestay as it was especially created and adapted to tourists (big rooms, western standard, hot shower, flatscreen tv etc). However, I also realized, that many tourists (or at least the ones which were here) probably wouldn’t be here if it would not be adapted. As the Slovak said when I asked him what he didn’t like about the tour: “we went to this shop were we could buy things [Market]…[he wrinkled his nose indicating a funny smell]…it was very dirty….it was outside…you could also buy eggs there [he wrinkled his nose again]…but yeah….it was outside…and not very clean….it is too dirty outside this [the rumah desa].”

R Continuing on the line of authenticity also today the germans mentioned that the environment is not completely authentic and adapted to westemers, but that this is also necessary “as Jacob explained”. So they seem to agree that they prefer comfort and cleanliness over authenticity. Then Brian also described his place as “staged” even though Brian itself always talks about “making a show for tourists and let them believe it is authentic”

R The question of authenticity arises – where does authenticity start and end? How much should the real life be adapted to the comfort of tourists?

R This place seemed for me quite staged and the homestay doesn’t feel so much like staying in the home of Balinese family but more being in a mini resort in a Balinese village. However. From the village itself I haven’t seen anything apart from driving through it by motorbike
Recently he trekked to one village, but “I think it’s too difficult for Europeans”. It’s more than four hours trekking and “boring” because there is nothing in between and it’s a steep path.

I got breakfast – bread, cheese, jam and tea. It’s the things we bought in the supermarket yesterday and they were all closed, so I assume that they have something else for breakfast.

I realized that probably not many tourists would be happy to sleep on the floor and experience the real real Balinese life. So this seems to be a very luxurious and convenient way of getting to know the Balinese culture. Is it still authentic? Would tourists go there if they had to sleep on the floor and had a dirty woodfired kitchen?

I asked the Slovaksians how they liked Balinese food as I had the feeling they didn’t enjoy it too much. He said “yeah we like it, we tried some yesterday, we had some seafood…yeah seafood…was good…but just to try, not for full meal.”

For this family it seems to be enough to just eat one bite of the food, so they can say they have tried it. However, they are not interested in really eating it. On the other hand, the couple from the cooking class the next day came specifically because they wanted to eat proper Balinese food, so they seek a deeper involvement than the Slovakian family.

Who wants to read the recipe and Nella, the German woman, volunteered. Her husband, Adam, weighted the ingredients and me and Leo, who was always standing next to us, were cutting the ingredients. I heard Nella say “I also want to do the cutting” to her husband he seemed to agree silently and a bit later she asked me in German: “Is that guy [Leo] part of this here?” I said yes and she said: “I also want to do the cutting. I will tell Jacob”.

“THAT’s what I want to do”. They seemed a little upset, but only a few minutes later we were asked to join the grinding and they were happy.

Such scenes repeated to pop up during the whole class, as the work got always divided between us three. Once Nella said to her husband who was stir-frying on the wok: “I go quickly outside, call me if there is anything to do for me”. As I was a non-paying researcher, I often gave way to the others and focused on observing rather than participating. However I also got my share of participation and the tourists once told me: “If you want to do it, just tell us.”

This they also critizised later when I interviewed them, however, when reflecting back they also said that it’s difficult as it seems that they wanted to show us many different things and Adam also praised to good organization and the many helpers in the background “without them it wouldn’t have been possible to do all this”. So there seems to be a trade-off between doing everything yourself and experiencing more different things vs complete activity vs more variety.

It was very nicely arranged, however, it didn’t feel so much like I did all that, probably because the final cooking was done by the women and also the arrangement of the food. For example the chicken we stuffed, I never saw anything from the process again in between the stuffing and now it was cut and ready on the plate. The food looked very nicely arranged and it became a good picture to show off ‘hey look I cooked that’. However, in the inside I didn’t feel like I cooked it all, it felt a bit like cheating, too perfect to be true and I think I would have preferred to have it look a bit less nice but know that I did it myself.

That here everything is about involving and being part of the family. “Here you don’t just look, you involve”.

Now I’m an observer. I was wondering how it would be to participate in the ceremony? Would it be accepted to have a non-hindu pray? Would I even want that? Would other tourists want that?

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P. As I didn’t have any offerings I got back into the observer role, but still felt a bit part of it as I was sitting in the middle of the praying people while the other tourists were watching from the edge and were not dressed properly like me.

P | I was more than happy that she guided me through the rituals and offered me to walk with them. Like that I got back into my participant role and together we walked through the village to the south temple.

J In the main house there are three sleeping rooms, my room, a living room with a couch and a table with a laptop and a small bathroom with toilet and shower next to my room.

J This was the first time that my room was inside the same building as the family is living and it gave me immediately the feeling of being integrated. In the other places I have actually never been in the living house of the family, sitting down in their living room made me feel part of them without him saying something like that. When I sat down on the couch he said: just take it easy, feel like home. After the last homestay experience this was great to hear and made clear that I’m welcome in their family.

J Before they left he told me that “Sheila will cook for us tonight”.

J I was sitting in the family hall writing my report while Sheila was preparing dinner. At some point Will said “Manuela can you please help to bring the food”. I did so and liked the fact that I got treated like a family member and not like somebody who is being served.

J When they came home, we sat down in a circle around the food on the floor. Will said “in the village we don’t use spoon to eat, but it’s up to you if you want to use spoon or not”. I have eaten with my hands before but I really don’t like doing it as it is kind of hard and I think it’s a bit disgusting to eat rice with my hands. I don’t have a problem to eat with my hands if there is no spoon but as I was offered a spoon I preferred taking it. As much as I’m up for local experiences I didn’t feel like doing it again. Maybe if I had never eaten rice with my hands before, I would have tried it.

J she showed me how to mix the soil with water to make the clay. Then she put it on the turning table for me and I could give it a go. She gave me instructions by showing and I copied what she did. In the end I made a little flower pot about 20 cm big and 7 cm high but an easy shape just straight up.

J I was wondering if the homeindustry activities could be extended. Like the tourist weaving a small thing for himself to take home, maybe in a course of 4 hours with an easy pattern. This would mean though that more than one weaving infrastructure is needed and the woman would have to set up the wool before the tourists arrive.

J By now I felt comfortable to go in the kitchen and wash the dishes and put the things away. In the beginning, even though I felt I should help with these things, I kind of felt that this is “too private” to just step in the kitchen and do the dishes. Today also for the first time I got some tea from the kitchen during the day. Even though Will told me already two days ago that if I wanted tea I can just take.

J I walked together with the whole family to the house of Will’s family.

J It felt good to walk with them through the crowd and made me feel part of the crowd and not just an observer like the other tourists.
J. I saw a girl waving at me from the audience and realized that it was Bell. I went towards her and said “hi how are you?”. She smiled and said “hi Manuela, good and you? Did you watch the show yesterday?” I said “no I was too tired and went to bed”.

J. I saw one of the girls from yesterday as dancer and she came to me and said hello and smiled. It made the dance more special to me knowing that there were people participating that I “knew”.

J. I also took some villagers to penglipuran, for learning for our village. And we stayed there for one night and we had the same experience as you, it was just a room but no activities and no interaction.

B. Then she went out and got one of the volunteers into the circle to dance with her. The volunteer was a bit overrun and did not really know what to do. She looked pretty uncomfortable. After about one minute she was released, the girl sat back down and the next girl got up and got the next volunteer. The other volunteers looked a bit more relaxed and seemed to enjoy it more. Also I was picked in the end and I was actually looking forward to it, because I really like to dance and am not really ashamed of looking stupid no matter what.

B. They said ‘oh my god sandy, you were the first in the Kecak circle, poor you. At least we could prepare mentally’. She said ‘yeah, I didn’t know what to do, I was taken by surprise.’ Another girl said ‘something like this you could never do back home, people are far too shy for this’. I agree.

B. They just look at the village, they don’t see behind the façade…

B. But then in the next village in Kemenuh, it was very different…there I lived in the family, they had a big complex and three houses were for tourists, but then we shared a kitchen, we ate together…and they didn’t have any activities, they just let us participate in what they did…so when they went shopping, they took us to the market or to the shops to buy the decoration for the Penjor…then they had a gamelan at home so there was a lot of practice and also dancing…they also had a workshop for wood carver and a shop where they sold the carvings…

Adaptation for tourists

Will said “in the village we don’t use spoon to eat, but it’s up to you if you want to use spoon or not”. I have eaten with my hands before but I really don’t like doing it as it is kind of hard and I think it’s a bit disgusting to eat rice with my hands. I don’t have a problem to eat with my hands if there is no spoon but as I was offered a spoon I preferred taking it. And much as I’m up for local experiences I didn’t feel like doing it again. Maybe if I had never eaten rice with my hands before, I would have tried it.

J. They also brought plates and for me a spoon.

R. Then we looked in the kitchen: “wow that looks a bit different than the one for tourists” I remarked surprisingly. It was a little, dark and for me dirty room with a wood fire, there was also a gas cooker for “if it needs to go fast” and on top we could hear a mouse!

R. Two years of experience and experimenting of adapting the recipes for westerners.

R. When I arrived back home in Kerobokan, Brian asked me how it was. I said: “great, Jacob has a really nice place”. Brian responded: “don’t you think it’s a little staged?”

Eating like locals

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Appendices

K Dinner with family, kids bought it in warung at the street by motorbike— compared to dinner at rumah desa with waiter standing next to me and three Balinese women cooking it for me, this seems much more authentic and nice to sit down with the family and eat together.

K and I ate rice with the family in the morning which was the best breakfast I had so far in Bali.

K. The village leader distributed breakfast for everyone which we ate with our hands sitting on the floor next to the temple.

J. The kids got some fish sates which we were eating on the grass.

J When we came back Will lit a fire with old coconut shells and put a little bbq up to roast one fish. He put coconut oil on the fish and went to the neighbour to get some vegetables and sambal for the fish:

B so we have Balinese lunch: tempe, chicken, it’s a bit hot, chicken soup, long beans, watermelon.

J When they came home, we sat down in a circle around the food on the floor.

Eating not like locals

R Then we were sat in the restaurant where lunch was served.

R surprised about the expression restaurant, as for me it was still a homestay. (this might be a sign how the locals see it – actually not as a homestay but the place for tourists, which it is actually more).

J Sheila brought me some tea, bread with Hagenlslag and boiled bananas. This time it was only me eating and she put the things on the table.

R There was a lot of coughing and “wooh spicy” around me. one tourist looked at the other end of the table and asked: “do you have the same food or something good?”. Nobody, apart from myself ate a lot, but just tried a little bit.

R later he asked the Australians “who put all the chili in this food?”. 

J got breakfast – bread, cheese, jam and tea. It’s the things we bought in the supermarket yesterday and they were all closed, so I assume that they have something else for breakfast.

K They liked the bread in the morning

P in the end I still got nasi goring – not spicy!!

P When she brought me breakfast, the same as I had for dinner, Nasi Goreng take away

P after I got my usual Nasi Goreng breakfast

Homestay

K This homestay is really like how I imagine a homestay to be – sharing the kitchen with the family, eating with them if we want, seeing how they live how they spend their days. Would be interesting to follow e.g. the woman for a whole day just to see what they do. Or to help with the offerings.

J Tim also showed me the third room which was a homestay – a simple room with a big bed and white walls, also a bit cold but it looked clean. He
R: The green shirt woman showed me my room: I was very surprised, it was the most luxurious room I had in my whole trip! A big bed, flatscreen tv, couch, dressing table with mirror, an attached bathroom with a huge shower and a modern toilet. There were also gadgets like drinking water, towel, shampoo, flip flops and house shoes.

R: I was thinking about other home stays where I was, sleeping on the floor like the locals and having a shower in the river.

P: The room is big and actually consists of three rooms. A bathroom with toilet, sink and shower (only cold water unfortunately, as now I'm on 700m a.s.l so hot water would be nice). Then a kitchen with a stove and the sleeping room with a big bed, tv, closet, two chairs and one table.

P: Homestays look very decent, above expectations, seem to be better houses.

J: Will's house looked very nice. When entering the gate there is a beautiful front, traditionally Balinese with wood-carved decorated doors and windows and yellowish tiles that look like marble and make it look kind of luxurious.

"I don't know why but since Galungan we only have little water. So if the shower in your toilet doesn't work you can come here.

B: The room was about 9m² big and had a double bed, a little desk with mirror and a wooden stool and a small closet with another mirror. There was one window towards the forest and AC. Next to the bed there was one more door leading to the attached bathroom. The bathroom had a coldwater shower, a western style toilet and a sink and a garbage bin and a sign over the toilet ‘please do not throw any paper or soft tissue. Thank you’ and also translated into bahasa. Sometimes the water smelled a bit and in one morning there was a bit a funny smell coming from the toilet into the room even through the closed door. However, in general I was very happy with the room.

B: Unfortunately there was only cold water. Even though that was the case in most villages, I still didn’t get used to this and it always takes a while until I can convince myself that I really need a shower.

B: We stopped in front of one very big house that looked modern and quite posh, probably the best and biggest house I've seen in the village. In front of the house there was a swimming pool, about 10x5m and a water slide. The house inside looked as nice as outside and had furniture that looked relatively expensive.

R: Then we looked in the kitchen: “wow that looks a bit different than the one for tourists” I remarked surprisingly. It was a little, dark and for me dirty room with a wood fire, there was also a gas cooker for “if it needs to go fast” and on top we could hear a mouse!

R: Two years of experience and experimenting of adapting the recipes for westerners.

K: They liked the bread in the morning.

K: We could also have a fake pope in europe, im sure some Japanese would get married.

P: In the end I still got nasi goring – not spicy!!

P: When she brought me breakfast, the same as I had for dinner, Nasi Goreng take away

P: After I got my usual Nasi Goreng breakfast

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Commented [MB150]: very luxurious room (surprise) STANDARD OF HOMESTAY

Commented [MB151]: much more comfort than expected STANDARD OF HOMESTAY

Commented [MB152]: Description of homestay HIGH STANDARD OF HOMESTAY

Commented [MB153]: Very decent homestay STANDARD OF HOMESTAY

Commented [MB154]: House looks very nice from outside STANDARD OF HOMESTAY / PROSPERITY OF HOSTS

Commented [MB155]: Water doesn't work properly STANDARD OF HOMESTAY

Commented [MB156]: Nice big room an down bathroom STANDARD OF HOMESTAY

Commented [MB157]: Don't get used to cold showers STANDARD OF HOMESTAY

Commented [MB158]: Modern, posh looking house QUALITY OF HOMESTAY

Commented [MB159]: Pool and waterside QUALITY OF HOMESTAY

Commented [MB160]: House interior nice as well QUALITY OF HOMESTAY

Commented [MB161]: Less clean in the locals’ kitchen than for the tourists ADAPTING LOCAL EXPERIENCE TO TOURISTS

Commented [MB162]: adapted recipes for westerners AUTHENTICITY VS COMFORT

Commented [MB163]: Tourists prefer bread to rice in the morning NOT WANTING TO DO IT THE LOCAL WAY

Commented [MB164]: Doubts the realness of the ceremony OPINION OF TOURIST

Commented [MB165]: Non spicy Nasi Goreng TOURISTIC FOOD

Commented [MB166]: Nasi Goreng for breakfast again TOURISTIC FOOD

Commented [MB167]: Nasi Goreng for breakfast TOURISTIC FOOD
J I was thinking about the cooking class I had in Rumah Desa, in the modern kitchen where everything was very clean and set up for tourists and looked like home – and now I’m sitting on the floor of a kitchen from a proper Balinese family which is not adapted for tourists but just their private kitchen, wearing a sarong of the daughter and not an apron with imprint and having blood sprinkles all over me from the fish hacking. I really loved this moment as I actually saw how the local people cook and I was helping them. To me this looked much more real than what we did in Rumah Desa where everything was adapted to us. On the other side of course in Rumah Desa everything was shown to us in a way that we could do it at home. However, I don’t see myself sitting on the kitchen floor hacking fish back home. As

J They also brought plates and for me a spoon.

J Penglipuran where they built it for tourists and made it clean.

R artificial / staged for tourists as there were no local activities going on. When you enter a Balinese house where people live in there is always something going on, but there are only tourist activities going on.

R I realized that probably not many tourists would be happy to sleep on the floor and experience the real real Balinese life. So this seems to be a very luxurious and convenient way of getting to know the Balinese culture is it still authentic? Would tourists go there if they had to sleep on the floor and had a dirty woodfired kitchen?

R make a party in the jungle. This is our next program. Because my son also, he is a DJ….maybe some guest need to make a party in the village with the Balinese dance, we can start with Balinese dance….

R J: of course we will like to build our village in the village for…we call it a…Desa Bali. We making a new village for tourism destination.

M: so you want to create a whole new village?

J: yes, but we keeping our tradition and Balinese concept. No change our concept because we are Balinese, we believe in our culture, believe in our tradition so we would like to show and share together with our guest in the village

R And the other families of the villages they are ready to engage in tourism?

J: the old people not yet. But we would like to make a cooperation with our new generation, young generation, because the young generation is all the basic with the tourism. But the old people we keep for our support activity. We keep them for the farmer. And we don’t make cooperation with the old people to build our village. Because different idea. We make a cooperation with our young generation to build.

Locals’ view of tourists’ expectations of adaptation

J: eeeh… the first one, I think that is the facilities of us… the facilities because according to information from our friend we must put some facilities that is for trekking… we have at the rest place, we have a bathroom also the homestays we should make some air condition… because we only have two air condition…

B: and I want… other house as guest house… I mean that has a standard… so we can say we are ready to… for the guest

B: but the process is comfortable and safety for the guest… that’s the quality I think
but we have problem for the homestays…yaaa…the homestay…air condition…
M: ah you mean the standard of the homestay is not good enough for the global tourist?
S: we have only a few air condition homestay…

B: And at the moment, what is your biggest challenge? The biggest problem in tourism?
S: eh the first maybe…our problem…how to improve the homestay
T: and this is the kind of homestays they offer? [pointing at the picture of the room I stayed]
M: yes

T: I would have thought that it is something way more simple.
S: many villages told me when I asked them what do you need or what are your weaknesses, they said, we’re not ready to cater for the standard of international guests…and I asked what do you mean with it? And they for example said ‘we only have 10 rooms with air conditioning and 60 rooms with fans’ that was for example in Blimbingsari. And I was ‘what?’ I mean there are a lot of international travelers that don’t need air conditioning.

T: it’s interesting…but it’s actually sad…because it can destroy the whole idea of the concept…because what they need to do is not that much…rather being authentic, being what they are and just offer what they have…they don’t care about AC…
S: perhaps it should include some information about the standards, the standards of the different kind of clusters that you have in one field…let’s say for example hospitality sector you have hotels that cater for different kind of markets, and these hotels have always different kind of standards automatically, so what does it mean to be a homestay…what does it mean to be a guesthouse…what does it mean to be a hotel, who do you cater for and what standards does this apply to your market…because then you have stated also the…in the position to actually understand what they offer is a homestay…so in a homestay you don’t need to offer what a hotel offers…it’s wrong and it doesn’t fit with the expectations of the customers, because then the customer won’t be satisfied because they have different expectations, so actually what they need in the first place, they need to understand their target market.

I said ‘oh wow nice room’, they said ‘yeah?’ and seemed to be positively surprised and pleased.

Not only homestays but also other standards

P: he asked me if I liked their village. I said yes it’s very pretty, he replied: you’re lying no? you can say if you don’t like. I want to know, so we can improve.

J: oh the difficult one…i think that is…only how to service…how to service must be satisfied…because the tourist…culture…a little bit different from our culture…that is how to service the tourist to be satisfied…must be difficult…but i want to do it…i learn it!

J: There were two bikes, a black and white one, they looked new and were very good motorbikes with proper suspension and 21 gears and tyres with good profiles.
J He opened the first door where two massage beds were inside. The room was very simple, a bit of a cold atmosphere though as so simple, but clean. The massage beds were made of wood with a 10cm mattress on it. It’s not comparable to the luxury spas you find in Seminyak but I think good enough for a community-based tourism destination. In the middle of the two beds there was a little shrine nicely decorated with flowers. In the back of the room there were two doors, one leading to the bathroom and shower inside and one leading to the garden outside. There was a stone path leading to the back of the garden where a self constructed shower was. The garden was encircled with about 4m high walls and had a lot of green plants and bamboo. The garden was really nice and had a very relaxing atmosphere.

B. The roads in Blimbingsari itself were small but paved and in good conditions without holes and stones;

B. I mean the living standards here are quite high, but the same food all the time, after 2 weeks it’s really more than enough”.

R we are stay together with our guest in one house but in new setting and international standard. That our next future idea. We need support, capital and so on;

R so not so many tourists stay over night?

J: not yet. Not yet. Because we are not ready, we have only homestay, standard is not yet, only we need at the moment, FID… because we would like to do step by step in the future… when we are ready with the room we would like to…. eeh… sell our overnight…

P at the moment we have different types, we have guesthouse type, then we have homestay type A, type B and type C. so I always have to think where to put which guest, what do they want. It’s a lot of work, very hard. So they should all have the same standards;

J we have different standard. We have high standard which is very clean, and nice house and environment, and the host speaks English and there is air-conditioning. So for this we charge 250’000. And then the middle standard, maybe the people don’t speak English, or not so clean, so we charge 200’000. And then the third is just a common house, is still dirty. For this we have different, like 100’000 or 150’000. But this price is always included in the package.

B BS: the global is eh… they know from the internet… also from the books… yeah, because Blimbingsari has a special story… the first writer maybe from abroad… from Dutch… who write down the history of Blimbingsari… and then they published the books…

M: so you have books about Blimbingsari?

S: yes

M: and then do you also work together with travel agents?

P: yes.

B until now yes… but we still… maybe we still… did it only 10% maybe… not… not…

M: ok, not so many?

S: maybe more maximum… our activity how to make a collaboration with the travel agent… maybe…

M: so you want to have more collaboration with travel agents?

Creative Tourism in Bali’s Rural Communities
4.1.2. Impact of modernization on the everyday life of locals over time

Changing life due to modernization

R make a party in the jungle. This is our next program. Because my son also, he is a DJ….maybe some guest need to make a party in the village with the Balinese dance, we can start with Balinese dance….

R that bali loses its culture and that if they do so, tourists will not come anymore as there is nothing to see.

R guy talked about westernization, eg in kuta ppl don’t speak Balinese anymore or they give themselves western names.

K We still could observe them building the whole day and in the evening when we went for dinner there was loud reggae music and teenagers sitting, talking and laughing. An old man was talking to us and we asked him what this is, he explained and said: but they are destroying the tradition. I don’t tell anyone, I keep it to myself, but – and he leaned forward and whispered: this is a loose generation.

J earlier everyone used a cow, now they use “Japanese cow” with which he meant the machine which we passed at that moment.

J The pottery has been the main business in Jasri but now only a few old people are still doing it.

J actually I’m a little confused about the cast system now, because they say that brahman are a higher cast than us) but actually many of them are less intelligent than me. And earlier it was not possible to marry between casts, but now there are many b men married to s women. Also we have to speak a very polite language when we talk to the higher cast but they can use the most common language when they speak to us.

J But actually this is good for tourism. Because now the guide can tell about how it was earlier but it’s not like this anymore.

B you are lucky, every first Sunday of the month we have, we call it “contextual service”. So we go in our traditional Balinese costume and the music that is played is Gamelan….
B He said “first this church was looking like a European church but then we changed. Only since 1980 it’s Balinese style”. “why did you change?” I asked. “because we are Balinese so we must have the tradition”.

B This time it was the younger girls between 5 and 10 years, 6 of them. They were wearing short skirts and the red shirt and were performing an easy choreography to the song ‘beautiful’ from one direction. It was a nice switch from the traditional dance and made the whole thing a bit more ‘real’ as it shows that these kids indeed also listen and enjoy western music but also the traditional songs.

B Germans were asked if they had any other performance. They said no and so there was a third dance group. This time the oldest girls, around 13 to 17 years, 7 of them. They wore brown skirts that were kneelength and the red shirt. They made a choreography to a modern Indonesian song. Also this added to the diversity and made it a very nice mix.

R In real in the village yeah, we need to hold the traditional technique. How to make cake, how to process yeah, that is the traditional, still real. Because now, everything is already modern. Sometime the guest need to, how long time ago, how did people do. That’s why we need to hold that technique.

R Mb: and do you think, when in the future, more tourists are coming to your village, could it be also a danger to your culture?

M: No! eeeeh, I believe that that’s why I inside the guest I need to share, I need to hold my culture. I can explain our culture, what did the Balinese people do from long time ago. We still keep that.

Our program needs to hold my culture. We can keep our culture and we can show to the guest and the guest get learn so we just combine yeah. Because eeh, very difficult to find the traditional…the traditional life yeah…

Maybe for the next, maybe disappear, that’s why we need to hold my culture with traditional program, the daily life program in the village with the farmer…because 99% is a farmers in the village…maybe our generation is the last generation as a farmer. For the next maybe no no farmer anymore. Because nobody can work in the rice field.

R From the school also we still have aaaa program, with the Balinese language, with the Balinese tradition…a few…some of the student….still have hobby…because it is like art…it is like a hobby…if they come from an artist family, automatically they have a skill like that….if already come from the music…Balinese music…is easy…easy to learn…

R Crocodile in the river…the young people in city think this is Lacoste…[laughs]…we got already lost of our culture…I am very sad…this is Lacoste….no more crocodile…is like the boy from germany ‘peanut? What is peanut?’

K W: yes yes, of course. As you saw yesterday we have many young people playing the gamlang and performing dance. Not only children, also their parents and the grandparents – everyone! It’s part of our life!

K: we have in Kemenuh the 6 Desa Adat, the cultural houses. They are here to preserve our culture and they have rules that cannot be changed by the government. For example, there are rules where to build hotels. And we have regulations, for example here, not like in Kuta, foreigners cannot buy land. They can rent it for 30 years but only in joint venture with a local, and they cannot buy. So the land always stays in the hands of the locals, it will always be our land!
K: and there will be enough locals to preserve your culture?

W: yes, because the locals will always come back. Many were working on cruise ships, it’s good money, but they all come back. My brother lives in Spain, he has children and grandchildren, but he’s coming back. When Balinese children are born we bury the placenta in the garden, so they are connected, a part of the body is still here, and they will always come back.

P: When I was a kid we had all ingredients in the garden... the young coconut so we take the coconut water, the chili, the tamarind, we just could take it and mix it... now they do process and a concentrate... but it’s still all natural ingredients. 

P: Otherwise they change their traditional houses with concrete and then the tourism is gone. I mean we can build modern houses in the back, we can have a combination.

M: so you are saying that people have to keep the traditional house in the front and can have a more modern house in the back?

B: yes, you can combine the two.

M: and the people are fine to keep the traditional house?

B: yes because we need it. The traditional house is the kitchen and the family hall, so this we need not only for the tourist. So it’s not like that just because of tourist. It’s our need. We still cook in the kitchen. Or prepare offerings. These places are holy, we cannot delete it. It’s our belief that with these two buildings we are safe.

J: think in five years it will not yet as my dream. I am not sure that the ricefield, the river, the hill, the beach will be like now... because many people sell the land. The most interesting and most popular activity we have is the rice field trekking... but if there are no more rice fields, our future will be more bad than now. Because the home industry is not enough.

J: It is very difficult, as the land is owned privat. So we cannot tell them anything. And the mindset of many people is money oriented. They want get much and more money. So in the village meeting we tell them to keep the land as it is, but it is private so we can only say...

J: Already some rice fields disappeared. We had much bigger area over there [points to the east]. And there was an idea to build a bridge to the rice fields in the west. Because there is the big water, the big river. So they say if we build a bridge it will get easier for the farmer to bring everything. But I think they want to build bridge because it will become easier to sell the land. But for now it is only idea, not built yet.

J: what about home industries, do you think they will continue in the future?

W: I am a little bit worry, because there is no young who would like to do like the old people. Maybe the village tourism management should make a training to make pottery more creative. For example they can do ashtray or flower pot and sell it to the hotel.

We have to make something different than we have now. Invite professional pottery makers for a training. This is only worry about pottery making. For the others home industries we have young people that follow.

J: Because all the guest, like Tim said, all the guest come here to learn about our tradition and our culture... that’s still until now... we keep
M: and do you think, if you had many more tourists, you would be able to still keep the culture and tradition?
B: yes
T: yes, of course, because that’s from our, you know…you understand ancestor?
J: M: so also the young people they still know all the culture and traditions?
B: until now yes. Until now!
M: Until now?
B: yes…we don’t know later…because we cannot promise they still keep like this…so until now still happen and we would like to keep like that...
T: I mean the young people should be have socialization for the...
J: I mean the local people who are creative should be traditional…to returning the eh...story...because I like example, Manuela, before the commission of the factory, the commission of the rice come...I know when I still children...I know how the people...how to...
M: how to do it?
T: yeah, that process...my dreaming is to returning that...the guest should be have...
M: you think it’s possible to keep things like this?
T: it mean for me, because I’m tourism, I would like because you do the capital...to me that one is process...to process longer...how to the tourist interesting for the...how to do...the people long time ago...how to do...and then that need capital and should be tourist also eeeh I mean...I’m guarantee the tourist is interesting about that and would like to demo about that...that the process...the Balinese...that I would like to returning that one...but you know just idea...just idea...
J: also...aahh...I want that it not change the...what’s it...the view...the view in Jasri...that is natural one...that is the rice field for example...
J: make something...make something special here...so the people come to see that...like eh...traditional cookies or something like that...that’s what I think...but I don’t know how to make it...
M: do you have something traditional like this?
P: I think...my idea...I have some...but I don’t know who can do that...

Commented [VAC225]: Tradition will remain with many tourists as it comes from ancestors
Commented [VAC226]: Young will need socialization about culture
Commented [VAC227]: Wants to keep the traditions to show them to he tourists
Commented [VAC228]: Wants to keep the view oft he rice fields
Commented [VAC229]: Wants to do traditional cookies but doesn't know about it

Young leaving the village
R: So the older students have to go to the city,
R: we are big family, there are 39 people in this family. But not everyone lives here. Only the old ones, the young are in Kuta or Sanur to find work, but for ceremony, everyone comes back home!
R: He told me that he worked in kuta in a hostel in f&b before, and then in the housekeeping of a cruise ship
J: The young generation works in hotels or on cruise ships.

Commented [MB230]: young people leave the village for school
Commented [MB231]: young leave the village for work
Commented [MB232]: left village for work
Commented [MB233]: Young work on cruisships
B In our village most people are farmers and gardeners. Then some work at the government, some are teachers, some doctors. But most are old people because the young, many leave. There are not enough jobs for all of them. So they go to Denpasar or to another town or another island.

B So yes, here are some jobs, but the problem is there are not enough people...the young all go to the city.

I need to hold our generation move to the city. Because they take job in the city. Half the generation already move to the city to take job. And that's why our cousin have an idea to hold my culture and then we offer the opportunity to employee to get job here. and then we can use everything. The real working the real daily life in the village.

R Is it easy to keep the young generation in the village?

J: eeeeh...we would like to do...but very difficult around the world...all the young people would like to move to the city...but our idea...we would like to get the tourism in our village and they stay in them...

P We try to raise the potential of the people. We want to give the opportunity to work in the village, many work outside now.

P You have young people who leave to work outside?

B: yes we have, but the 76 will remain. So young people will follow.

J the income with the one now is not good enough so they left.

J the young are happy to stay in village?

W: For now more prefer to stay outside the village, most go to the cruise or other country or denpasar.

M: So will there still be people in the village in the future?

W: Yes, because of the tradition. Not all the people could be leaving the village. Especially the last child should stay at home because it will continue the village as the father

J Speaking about the young people...nowadays I think many young people go to the city to work? Do you think it will be a problem in the future?

B: very problem...because we need the young people...we need them, maybe to be the tourist guide...to train them to be the guide or doing the other job for our village...but the problems come again, it's because of the benefits they get...they need benefit from day 1 of their life...that is the...the main problem with us...if we ask them to stay here, to work here...what should we give them? They need life!

J but our dream...we can make the job, we can offer the job for them...like the tourism village, I think the best way to keep them...

J the problem is...like I said, the benefit for them...the handicraft it's mean not too much they can get...they need the younger get always a better life...that's why much youngster going to the other city to get more work, get more money and something...so because the benefit they get from the pottery not so much...all the handicraft not so much...
J: that’s why we in the tourist village would like to make some…arts…arts centre…like eh arts shop…little arts shop, so we can keep all the handicraft to be in one place and we can…we can have one person to stay there, to maybe the guest want to buy or something, we can eeh ask them to do that…so we can get the young people for work and then the handicraft also can get the benefit…is

J: and what about the culture? The handicraft? Because now it’s many old people doing the handicraft? Do you think the young people will do these activities in the future?

J: that is my problem…the young person don’t want to continue…we…we don’t have the young generation….but

J I don’t know some if they don’t get any job in other place they get back here and they do it…but not so young…that has married already…child…that is difficult to find work in another village…

J and you said many young people leave the village…they work outside…do you think if you have more tourists you have enough people that can work in tourism?

P: yes sure…yes sure…that is automatically…there is job…they will stay

Trying to keep young in village

R He said he hopes that in the future more young people will stay in the village and engage to develop tourism.

4.1.3. Risk of tourism overshadowing the everyday life as the tourism product

PP it’s a side business but we hope that it will be our main business.

J not all people really join in the tourism village activities – we cannot empower all the people yet, and not all the people yet care about the cleanliness!

Desired number of tourists / size of village

J M: so soon Jasri will get some cruise ship guests?

P: yes that would be good for us.

J He said that one day after Kuningam the chocolate factory and the beach will be very busy “too crowded”:

J Also on the beach I saw two more groups of tourists and one woman with a guide who were walking through the crowd. Apart from those it was all Balinese people.

B M: 270 families..so small village. 450 ha of land

B we have about 100 houses ready for homestays. They have different standards with suite, deluxe, superior… “I was surprised about the 100 homestays and tried to imagine how the very quiet village must look like when 200 tourists “invade”. Again the question or rather the doubt – are such big groups the right target market for creative tourism? In my opinion not…but are there enough individual travelers to be targeted? How can they be targeted? And what arguments to give to the village to say that individual travelers are better than groups? Are they? Cause obviously groups bring more money at once

B : we also need more tourists!!!
Yesterday we had 50, today 15, tomorrow only 2
On average we have 5 overnight stays per month in high season.

Sometimes tourists stay overnight. We have 4 rooms, there are 3 more “homestay” standard. Only one bathroom for all rooms but otherwise the same as here, normally stay one night, (we offer for one night with full program), sometimes they extend, 2 nights is maximum.

We had also 200 people before. That’s probably maximum. Was students coming here, do things like cooking competition, no trekking, for the rice field trekking also possible with 50, but then not everyone can ride the cow, it’s too hard for the cow. But I think everyone planted the rice.

It depends on season….sometime is like….in may many tourists….many group yeah….many group…30 in one day…50….80….until 150…

This year we get like 957 in one year….in 1934….eeeeeeh in 2014…

so monthly we get already more than 200 visited us. Some time in high season till 500.

Yes. We get some group from another country, sometime one time visit us 200 person.

we must be ready with a lot of room. Because at the moment we have only 12 room in the village.

12 room in the village?

yes….and then if the guest more than that we cannot keep the group

do you have a maximum number of participants? For example yesterday you said it’s maximum 10 people for the cooking class?

eh depend on the program….if we are do the cooking class we have the limit….if we do the normal program we don’t have the limit….like bali daily life, because the technique, then we split them in many family visit…not only concern in our village but for the lunch time we are focus in centerpoint of Rumah Desa.

Jenny, if there were 100 tourists in this village and like 20 other people in this homestay, would you still stay here?

No, I don’t think so. I would still come to this area as I like the people here, but I would probably go to a more isolated house. But the 100 tourists in the village I wouldn’t mind, it spreads out quite well.

But for example yesterday, the Spanish group, if they would sit here and only speak Spanish, I wouldn’t like that. I don’t come here to discuss with Australians what is going on at home, I want this interaction with locals and I’m very happy that I’m most of the time the only one here.

Wadley, do you think you still can preserve the interaction when more tourists come? Let’s say there will be more tourists than locals like in Spain.

for us, we want to attract fewer tourists that spend a lot of money.
M: and you said earlier that there are many villages that do CBT in Bali. Do you have enough tourists for all these villages?

W: that is our problem. The government encourages us to develop tourism but they also have to invite more tourists to our country. Spain has 45 mio inhabitants and 50 mio tourists. We have in Indonesia 250 mio inhabitants and are trying to get 20 mio tourists!

K M: So how many tourists do you have at the moment?

K: not many…we have…not many…very less

K The discussion you had yesterday, was very interesting, when you asked about what would happen if there are 100 people in the village…I think is not good…is too many…that’s why I don’t do any marketing…just people come who want to come…I not push…no…I not even take email address of guests who were here….just tell them to send their friends if they are interested in culture…I don’t want to attract other people…if they are interested they should come…if not…they…they should stay away…go to Kuta…but then…if no more money…I have to push a bit more…cause I need money…

K M: so you like to keep it as it is?

K: yeah, just continuous…have continuous guests…but not more than 10 people…or 10 couples…in the village…but not 100…

M: and in your homestay? Now you have 3 rooms. Would you want more?

K: no is good like that, just continuous guests…actually we have more room…the one in the back there and one in the front and this one over there…they are empty…50% ready…if we have the asset we can make them 100% ready…but slowly…little by little…otherwise there is no more personal interaction…

P how many homestays are in your village.

B: around 30

M: oh what, so many?

B: yeah but they’re not all ready…we have 3 rooms in the guesthouse that are ready and 8 homestays ready…ready anytimes…and others can be prepared…for example for big groups…you know what I mean?

M: so the ones that are not ready, I can call you and say I come next month with a big group and then you make them ready?

B: yes! They have spare room already, so we just have to make them ready.

For example in July we have a big room we have reservation for 21 people for one night. And then we have another reservation for 8 rooms for French people for two nights three days

P by now we have around 1000 people…about 240 families

P maybe around 150….yeah 150 to 200 per day on average…

P B: today, we will have 4000 by the afternoon! Like last year…last year we had 4000
P: Overnight? Maybe 200 per year. We are still promoting. We only started with homestays in 2012.

P: My dream is that every house compound has one homestay that is owned by the people.

J: In the beginning we only developed 6 houses for homestays. And then we received guests and we continued. I didn’t want to have 20-30 homestays from the beginning. Other villages do this. Like when I go to the meetings for example in Denpasar to talk to the other people from the villages…they tell me they have already 20 or 30 homestays from the beginning. But I didn’t want that. I didn’t want they develop their house for homestay because of me. I want it because of them.

J: The ever biggest group we had was 33 rooms.

J: I don’t want the village to be crowded with tourists. If it’s too crowded it will become complicated. And many problems. I want the village like a normal village and just some guests come here.

J: Eeeh before, we only get maybe little bit…only come for looking, but now after we become to be number 1 in tourism village nation, we get more…I think before we can get 2000 in a year, now we can get more…3000 and more….maybe…

J: I think it looks like we need more tourists…

J: M: so you would like to have more tourists?

J: yes [laughs]. Also I need your help now, to promote it, in switzerland…

M: I’ll try my best!

J: do you think if you have more tourists…if you have many more tourists..could it be a problem that it gets too many?

J: no no no no no, no problem…we can, maybe we can have more…we have many member…also we have special section…for example Jasri transport…If you want to get anywhere, very easy to buy transport here…Jasri Transport Association…

J: J: yeah the last time the tourist…a journalist…wanted to promote not only Jasri but Karangasem…they wanted to stay here…with homestay…because they have 400 peson…400 peron…too many…I could not, I could not…because we have not so many…but I asked them to stay in Candidasa…but the leader of the hotel in Candidasa also cannot…because the room has not as many as 400 person…so they went to Ubud…Ubud maybe…

J: J: in my dreaming I would like Jasri to be popular , to be popular to look, nicer, have a lot of tourist come to Jasri. But maybe that is every year just 1000 come to Jasri to add our extra income.

J: J: all of the villagers here like to talk to the tourist but the problem is they cannot speak…

J: M: yeah…but then you need to have a big restaurant…because I think the cruise guest is many…

J: yeah…according to the tourism department, told me that is…one ship, 2000 person…

M: yeah…you think you can handle 2000 people in Jasri?

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*Creative Tourism in Bali’s Rural Communities*
J: Noooo, we can divide it... half in Candidasa, half here... maybe it is a quarter here, a quarter in Amlapuran.

J: my wish that is, many tourist come... many tourist come

B mean Blimbingsari is quiet... because too many tourist is not good I think... we need quality... I think we need quality... not too many, but enough. lehm... in the future I want the guest coming egularly, and they come repeat...

B M: you said not too many guests. What do you think, how many would beright? Or where is the limit? When would it be too many?

P: eh later... future... too many too crowded, I can't tell you, how many... I can't tell you... cause the point is the guest is coming for refresh... they feel, they're not comfortable... so they can walk... they can cycling or... not many people, not many people... because they come... they need refreshment...

M: you said before you also have groups sometimes in Blimbingsari... I think you said once you had a group with 200 people=

P: yeah

M: was that too many or was it still ok?

P: they're not stay here... there's something like... there's a... there's a... how to say... they live here... they stay here maybe for one night... one night for two hundred people, for one hundred people, or 50... just 6 one night or two night...

M: so then it's ok?

P: it's ok yeah

M: and if they would stay longer?

P: hm?

M: like one week

P: no problem, no problem, it's ok for one week... I mean if there one big group with 200 people, and another group coming... that will be very crowded I think... if one group is finish and another group coming, that's ok...

S: oh yah... 2015... eh 14 we have 3700...

B P: 70% local, 30% global

M: ok ok... but you would like to have more global?

P: yes

B: how many homestays do you have?

S: totally is... we have... eeh... only 10 rooms with air cons... eeh... the other is eeh... 60... non air con...

M: ok... do they have fan?
P: fan!
B: M: and you said you have 3700 tourists last year. Do you know how many of them stayed overnight?
S: there only maybe 10% of the 30% of the global tourist[...]
B: S: last year we also have the Bali church as a meeting...we need many many rooms here...because the people who stay here is 350 people...
M: wow all in your village?
P: we are full! Full!
B: yeah the dream is that...the tourist come here continuously...more than today...so the people will earn much money...and also experience...yeah we want to make happy everyone...
M: so at the moment you have 3700 tourists...in five yours how many would you like to have? If you could choose...
S: maybe more than 5000...
M: more than 5000 ok...
P: yeah 5000...
S: M: yeah...I mean people told me the biggest group they had was like two hundred people...in one village...where do you put these people?
T: It destroys the whole sense of it...
S: they also told me that they had a group of 150 students one time...
T: come on....
A: woow...
M: then of course not everyone can ride the cow and plant the rice...so what's the point...
T: yeah what's the point...such large groups there...
S: small villages, very traditional, very authentic, and then they have maybe one homestay or two homestays, and only a very limited number of people can stay there...
M: do you limit the number of tourists? Specifically limit it? Or you just leave it up to them?
T: It's up to them because they have to manage their organization, they have to manage themselves. But so far no limitations existing yet. But so far as I know we have not reached this limit where it would have been a problem. So in case visitor numbers will increase in the future then they should think about whether what measures to introduce...
K: that he likes to have a few tourists in his village but not much more.
K: There seems to be a conflict of interest between Kieron and his father. The former wants to preserve the village and not increase tourism much, but just have enough money to live. For him prestige and status seems to be less important, even though he mentioned it several times. His father, on the other hand, wants to go big. He wants foreign investors, is ok if all rice fields are filled with

Commented [VAC294]: Have 70 homestays in total
Commented [VAC295]: Only few tourists stay over night
Commented [VAC296]: Had a group of 350 people already
Commented [VAC297]: Want to have 5000 tourists in 5 years
Commented [VAC298]: Thinks group of 200 is too much for one village
Commented [VAC299]: 150 people in Rumah desa too much
Commented [VAC300]: Want very small scale tourism in their villages, limits no problem yet but may be discussed in the future
Commented [MB301]: Local wants to have a few tourists

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hotels and seems to really care about prestige and status (awards, chairman, pride, take picture of me ec)

Tourists for the village vs the village for tourists

J Penglipuran where they built it for tourists and made it clean; R artificial / staged for tourists as there were no local activities going on. When you enter a Balinese house where people live in there is always something going on, but there are only tourist activities going on.

R J: of course we will like to build our village in the village for…we call it a…Desa Bali. We making a new village for tourism destination.

M: so you want to create a whole new village?

J: yes, but we keeping our tradition and Balinese concept. No change our concept because we are Balinese, we believe in our culture, believe in our tradition so we would like to show and share together with our guest in the village

Locals’ vision of future

M: so what about international investors in Jasri? Are there any plans…?

P: actually that’s what I’m afraid of…because rice field trekking is our most popular activity…if we have no more rice fields, there is not much left for the tourists…but money is important for people, they don’t see that its not lasting…they just think they get a lot of money…and

J the mapping and the zoning is actually quite good we have in Karangasem…but there must be more socialization, people don’t know about it only those that work for the government

M: so people just ignore the zones?

P: when an investor comes he just starts building and goes to the government later when he finished for permission. And also when they give money rules can be changed…. 

M: so you’d prefer not to have international investors?

P: I think it’s not good to attract many investors, Indonesia should be more selective about the investors, think less about the quantity and more about the quality…since the bombing the quality has decreased and the quantity increased of investors…

D G: what I’m talking about is retirement villages…actually the places we will visit this afternoon might be suitable for that…do you think Kemenuh or Jasri are suitable for retirement villages?

M: well you’re talking about a different thing now, this is not necessarily community-based tourism or creative tourism anymore…

G: I just think these villas around Jasri…if people wish to have second homes…so they can stay there and if they are not there we can rent them to other people

M: you mean buy to use and let? Yeah that’s a good concept for second homes to make sure that they are not empty most of the time…

G: how you call it? Buy to use and…?

M: to let…to rent…
G: ah good you have to teach me this terminology…

M: but for this you need a management company that can handle the bookings and do the marketing of the places…

G: yeah yeah I know, the villages cannot do this… but I mean 40 years ago in Kuta they also couldn’t do this but now they can manage… that’s why I invest in this GDS but I call it GMS Global Management System… so people can book over that one, it’s connected also to all social media… and then when the people die they can inherit the second house to the community

M: and you think they’ll do that? And not to their children?

G: if they have children fine. But if not, they can give it to the community… it happened before… so the community gets something out of it…

M: well ok, if that is the case… but the village has to be willing to sell their land or lease it to foreigners….

G: yes the villages we go this afternoon I think they will be interested

R: Eh if some some investor maybe next time who knows. Some investor need spend some money. Here to helping us create our program. Our next program.

K: M: so what if all rice farmers decide that they don’t want to be farmers anymore as it is hard work and they get offered a joint venture by a foreign company?

W: yes please, let them come, we most welcome them!! They should come!

M: even if they build up all rice fields?

W: yes no problem at all, they can build up everything, we can import the rice from Java!

J: but I thought you didn’t want hotels?

W: yes of course, the buildings still have to be traditional. So no big hotel blocks, but housing compounds like the traditional Balinese house:

K: M: so what do you think about international investors in your village?

K: hmmm…. [pause]…. if they can keep the concept is good…. but often investors are not interested… in keep nature… or culture… if I think how they make foundation… dig big, deep hole… they… they…. the rice fields…. the ground… mess them up…. [gets upset and looks slightly frightened and sad]…. I’m not ready for this… no…. I want to keep the nature as it is

But if I think about money… the future of my son… it’s good… cause money will come… don’t have to worry…

1 month ago… no longer… maybe 6 months ago… there was an Australian investor… very interested… very very interested… I pray every day… if is a good thing let it happen… if not, let it go… in the end… didn’t happen…

The only reason it’s prestigious… when we have the project… the other villagers see… woo we have something… we are rich… we can buy new car… it’s like status symbol… but that’s the only thing… and all my friends who have hotel they say “keep it your way, it’s good like this, don’t change it, keep it”.

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Commented [MB309]: Villa development

Commented [VAC310]: Would like to have investors

Commented [VAC311]: Investors welcome, dont need rice fields to preserve

Commented [VAC312]: Doesn't like international investors because destroy nature

Commented [VAC313]: Good about investors its status symbol

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Appendices

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M: so they don’t like to have the hotel?
K: no, it’s pressure, lot of pressure, very stressful…

J: why Ubud so interesting and lot of guest collecting, collecting the handicraft… why not Jasri… it mean the people as I know the local people from Jasri have experience ten years maybe more in the silver but now moving from here… why not have investor can come and help… can helping the house, maybe someone export… young men, young women from Jasri… example, Manuela, like Michael, from America… stay in my village maybe more than 20 years… he’s helping how to making chocolate and so the original… and now many guests… he helping…

M: so you think it would be good to have more foreign investors in your village?
T: I think so… I think so… to be… to can helping… I mean lot of people very expert in my village, but not have connecting with the investor… yah…

M: you think if you had more foreign investors it could also be a problem that the money is not going to your village but to the foreign people?
B: that we can talk if we already have the investor… because for talking about money… we should see with the head village, with the member of the banjars, like that… if we had investors, we can invite them, we can discuss… it’s like that… maybe just like that… because I said we are ok with investor but as I said, we should discuss it first with our member…

J B: I think all the member can be connect each other can be more cooperate and then can be join what is the program should do and then also continue what they can do for the village, they can realize that first and then include the others…

J M: would you like to have more foreign investors?
J: what?
M: foreign investors… like people from abroad… let’s say me and I want to buy this field and build my hotel.
J: eh, you want to donate… from the tourist who come to Jasri…!? 
M: yeah, but it would be my hotel…
J: ah it would be your hotel… not for the people out there?
M: yeah
J: Your hotel?
M: yeah
J: probably to me, that is not so good for me. I like the person from abroad, come here, help my program
M: yeah… so you like to have help from abroad, but you keep the control?
J: yeah… but the person from… what’s it… abroad give me the technique how to organize it…

J: in other destinations… let’s say in Kuta or Ubud… they all have a lot of foreign investors… like people from outside who bring money to invest in a hotel or something… do you think if an
in the village. I saw Til, the man who I met when I arrived and helped me with the phone call. He saw me as well and waved and smiled. It was nice to see a face I’ve seen before and be recognized.

4.2. Sharing their everyday life with tourists

4.2.1. Locals enjoy sharing their everyday life with tourists

Everybody saying hello / Proud of having tourists

J Many people were waving and shouting hello when we passed by and Will said “tonight your hand will be hurting from all the waving”.

B There was a volleyball field and a net and about 12 teenage boys playing and as many motorbikes standing around the field. When I passed one started shouting “hello” and I helloed back. That was repeated like 10 more times until everyone must have shouted hello. One guy was shouting “I love you” and everybody was laughing including myself. I didn’t respond though.

B Whenever somebody passed by they said “hello” and smiled. I did the same. felt welcomed in the village as everybody was smiling and greeting.

B Everybody was wearing traditional clothes. I saw Til, the man who I met when I arrived and helped me with the phone call. He saw me as well and was waving and smiling. I waved and smiled back. It was nice to see a face I’ve seen before and be recognized.

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Some came to me to shake my hand and ‘what’s your name and where are you from’. It looked like they appreciated that I participated in their class and I felt welcome.

G: hahahah. In Augustus, on the 18th a group of Japanese students come here for 10 days. They speak no English, no bahasa. It’s funny that nearly in every village they always show me bookings or talk about them with the exact date and amount of people. It seems like they don’t have many bookings so they are proud of every single one.

J: “Would you like to go to the beach with me?”

B: He took his phone and shows me pictures of trekking with guests, he remembers most of their names and where they are from, I was impressed.

K: Everyone was very disappointed that I left before Galungam.

Passionate and interested about their job

J: He said “even though I live here, I liked this trip very much.”

J: Actually I’m happy with my job…I work in tourism and I love it…and

J: The woman was very smiley and seemed to enjoy showing me what to do.

R: Do you never get tired of tourists? No, haha, you must like your job and then it’s not work!

R: Easy work with the tourism…as simple as this…enjoy…because the basic, we like that work…we enjoy that…we enjoy it…the basic of our business…the reason of our business…have enjoy it, not how much how many that need for process like business…

B: Sometimes on the way when he heard or saw a bird he stopped and looked at it with much interest. He seems to be geniously interested.

J: Iris came to me and brought a plate full of Mee Goreng and fork and spoon. She said “excuse me, mee. Do you want water?” and she poured water in the glass she brought. I said “oh wow thank you. That’s like in a hotel!” and she said “yes” and smiled and walked away. In the evening when we were preparing the offerings I heard her talking about this story (I assumed it was that as she said hotel and me) and I started smiling. Will asked me “did you understand?” and I said yes. He smiled and said “Iris is very happy that she could serve you alone without me or Sheila being there.

J: Shortly after, he started bringing the bread we bought yesterday and the cheese and jam for breakfast. I sat down and then Sven brought me tea and Iris egg. I felt like a queen being served by three people but as Will told me that they seem to enjoy serving me I let them do and didn’t get the things by myself in the kitchen.

Tourists are entertainment for locals

J: Dadong kept on laughing whenever she passed by. I

J: To put the wooden pieces inside is quite difficult and Sheila and Will were laughing a lot at me when I tried and tried.

J: Will was watching us and sometimes laughing when I made a mistake.
Our neighbor came and stood in front of our house looking at me and laughing and talking to Will. There were some more people passing by and everyone was laughing and talking a few words to Will. It didn’t sound like an offensive laughter but more like “what the hell is she doing?”. Will laughed and said to me “everyone who passes by looks”. I said “so women don’t clean motorbikes here or what?”. He said “it’s not because of that, it’s because you’re a tourist”.

During lunch Will talked to the others in Balinese and pointed several times at me. He explained to me “I told them that you made offerings...and that you were faster than all the other guests...and I told them that you were cleaning the motorbike” he smiled.

At home Sara came outside and when she saw me she laughed. I pointed at my face and said 'how do you like my new make up?' and laughed. She touched my arm and laughed and said ‘oh Manuela’. I must be kind of entertaining to them and it was fun seeing them laugh because of me.

Happy to live in village

But now he is very happy to work here as a waiter/housekeeper/guide/everything for his uncle.

My supervisor asked me to go back the year after but I said no, it’s too cold. Actually NZ is not that cold but I like it here.

He said in the city it’s a lot of stress, and you need money to buy things, if you have no money you have stress. “But in the village you don’t need to buy things, you have everything, if you have no money you enjoy life!”

They made a lot of comparison between city and village life emphasizing the more happy and less stressful village life. Also compared village life to other conventional tourist activities like spas/hotels showing that this here is better.

He said, the salary is lower but then he enjoys being with his family and back in the village.

Yeah, I mean the salary was better at the cruise ship. But here I can live with my family and you know on the cruise ship you sometimes get homesick. Here I can also do something for my village.

Before I also worked abroad for the cruise line in America. But now I stay here. I always missed my village. You can ask everyone here, everyone who goes away misses this place. I belong to here.

He also said that money is not everything, and that he is happy to be here because he can take part in the ceremonies and he can have a life ceremony balance.

Nelson told me on the way that he’s very happy to live in this village and that it’s a “gift from the gods” to be in such a beautiful place.

Also I visited different place in America, when we stopped with the cruise ship...but no place was as good as Bali...none! I mean we have everything here, beautiful nature, culture, friendly people...no place was like Bali!

Proud of village / differentiation from other tourism / villages

He asked me to take a picture and then he asked me to take a picture of him with the sign and he wanted to see the picture afterwards. He was full of pride.

K stopped at the wooden fabric which belongs to their family.
R He also said that most of the food is originally from Asia, for example Spaghetti was taken from noodles here and pizza was invented by the Indians (roti) and the Italians just copied and modified the recipe.

R We could try all different spices and in the end when we had a nice pile of spices he said: take a picture, this is very unique and colourful.

R If you do that 2-3 times a week you don’t need to go to the gym anymore” (coconut opening)

R They also repeated several times how hard work it is to work as a farmer, and that they don’t need to go to the gym. Especially Leo seemed to be very proud of that and I realized later that he has a very athletic body, so maybe this is his way of “showing off”.

R. I asked how high the tree is and he said 100m. I had a hard time believing that though but didn’t question it further as they seemed to be very proud of that tree

P B: oh yes they don’t have time…especially, our temple. It’s very clean. I think there is no temple that is so clean like ours (Kieron in Khemenu said the same funny)

Differentiating villages from conventional tourism

R. He also showed us the gingerflower which we will use as a salad but then he said, in the hotels they only use it as decoration. “They put the good food in the lobby!” he said jokingly.

R “they are having a scrub here every day, you pay 100$ in a spa, but here we have it for free”

k. The wedding is not like in a hotel it’s real, no party no alcohol no show. But spirituality, self reflection, ceremony.

K if you go to Kuta, you’re not in Bali; it’s the villages where the culture is and where you have the real Bali”.

R Villages often just differentiate themselves from mass tourism and from cities, but they don’t really differentiate themselves from other villages. They should point out more their uniqueness compared to other villages

Differentiating themselves from other villages

J He told me that Budakeling, which is very close by, has similar potential for tourism like Jasri, “but they only have ricefields. Here we have ricefields, hill, river, village and beach – all in one hour trekking.”

B G: very good so you saw the ceremony in this very special village;

B I said “but your village is very clean”. “oh yah?” Paul answered. “different then other villages I see sometimes in other villages many plast, plastic, plastic, plastic…” He added.

B We stopped in front of hiphight green grass and Peter said ‘this grass is used for the cows in Bali – fresh grass. In java they use the same but dried. But same quality. But I think if I am a cow I want fresh grass’ and laughed. We also laughed

B when you enter you have to pay entrance fee, 30’000 to get in the village

P: oh that’s a good idea, we could do that here as well, we charge 50’000 because we are better! Aren’t we Manuela?

Open mindedness
B: you said Balinese are very open minded...and they like to share their culture and their life...is everybody like this?

P: mostly yes

B: so no problem if the guest wants to know about our religion or is interesting in our religion...it’s ok...no problem for us

P: Before I left he also told me to go to the temple in the afternoon around 4pm to see the Barong. We like sharing our experience he said, which made me feel more comfortable in going and watching their ceremonies.

I talked to her and she asked me: “so is it the first time that you come praying with us”. I said yes and was very touched by this question, it looked like I was welcome to pray with them and they didn’t mind.

J: He said “sates finished, you wanna try?” I said yes and thought about Penglipuran where in the end I never got the sates to try and thought so glad to be here now...I ate one and it was delicious, a little bit spicy but as I like spicy food, absolutely fine for me. Will asked “spicy?” I said “perfect!” and he laughed.

J: I noticed that the other two motorbikes were already clean and in the back. So he must have waited for me to come back with the last one.

J: He told me “go with Sheila and Iris”. I followed them into the family temple. Sheila gave me a handful of flower petals and told me to sit down.

J: The people were chatting and laughing and many were looking at me and smiling at me. Some talked to me in Balinese or Indonesian, I cant even tell the difference, but as I didn’t understand I just smiled back.

J: I can also show you the video of the Firewar. Firewar, also called Tertaran, it’s a traditional ritual in Jasri which is only every two years before Nyepi day in March he explained to me.

J: I looked inside the temple as I saw there were many people and had a first glimpse at the dancers. One man, Balinese, watched me and said “go inside no problem”. So I entered the temple

J: I need to hold my culture...this is my interest my culture. That’s why we can share, we can open the opportunity to take job in eh member in our village.

P: so the villagers share their daily life and their culture

B: share...I think this is good for my village...I think we are good at that...

J: M: so you are interested in sharing your culture and showing how you live?

B: yah

Passionate about their culture

K: All people are very passionate about their culture and about sharing it. Everyone told me about the temples when we passed by, they all engaged a lot and were interested and wanted me to understand and see. I did feel part of their family. The passion is also visible in all other things they do – for example the bamboo decoration which was made with a lot of love for detail.

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R He told us to smell our hands which were really amoratic by now, he got very passionate and said: this is not just cooking, this is also aromatherapy, and colour therapy, everything therapy!

Like to see tourists wearing their outfit / speaking their language

P Some were smiling, some greeting back, some telling me my outfit is beautiful (they seem to like seeing people wearing their dress), some asking where you from.

P I also got a lot of compliments for my dress, from men and women alike.

J Stepped outside and Sheila said “oh, ready! beautiful!”. Will said “you look like a girl now! Cause when you [dress] simple you look a bit like a boy” and laughed.

B She smiled when she saw me and said ‘oh Balinese – chantig’.

B Both men smiled when they saw me, the Balinese really love when they see westerners dressed up in their traditional clothes.

B Paul shook my hand and said ‘beautiful – balinese’ and started walking.

B A woman came outside and asked me “hello. what’s your name?”. I said “Nama saya Manuela” in Bahasa. She and the two men smiled and she said “oooh pagus. Very good”. They seemed to be very pleased about my Indonesian introduction.

B One of the girls said ‘terimah kasih’ [thank you in bahasa]. Peter said ‘oh what did you say?’

4.2.2. Limitations to sharing their everyday life with tourists

Privacy

R We have many ceremonies, so we must divide our time, go to the temple, look after the guest. For example last month we had big ceremony, but also many guests, so maybe one hour to the temple, and then back into the guests.

R Maybe you should take the guests with you? Yeah sometimes we do, its part of the program. But for us, we need time for praying...we also do offerings every day, for us.

P I also remember the guide in Rumah Desa whom I asked if they bring tourists to the ceremony and she said sometimes, but we also need time for ourselves to pray so we don’t bring them (which is to me a sign that for ceremonies tourists are not welcome as it’s something personal).

Culture

J With tours they split the way, as women who have their menstruation are not allowed to go up the hill as there is a little temple.

J M: are there any limits, like things you don’t want to share? For example when you have your ceremonies and people...tourists...come in the temple nd watch your ceremony...does it disturb you?

B: eh no...since eh like people...like woman...if they are in menstruation, that’s normal for the ball, they cannot go to the temple...that, only that...the other I think no problem...
In Tanganan they have only one gate…but they don’t have homestays because their tradition doesn’t allow them to have tourists in their houses…so they only have day visitors…

He showed me the video and said “this I don’t give usually to copy because it has some content which I think is not good to publish

In the beginning you could see people praying next to the fires, then after a while there were guys on the street throwing fire sticks at each other, it looked very dangerous. I asked “but isn’t it dangerous?” “oh yes, he laughs, but people believe that because it’s a special day they cannot get hurt respectively they can get hurt but the holy water will make it painfree”.

I said that Sean wants to make the firewar more often for tourism. Will said “I don’t think that this is possible because it’s sacral. He didn’t say if he approves of the idea but he didn’t seem to be too enthusiastic about it. Knowing how dangerous it is and that people believe they cannot get hurt because it is a special day I was wondering how ethic it would be to make these wars on unspecial days where people get “normally hurt” just to entertain tourists and get money, I wasn’t too convinced of the idea.

We have that is the culture…the firewar…but this one is sacral…

S: sacral, this is, it’s special for the ceremony at the temple, the temple ceremony, special for the god…if we prepare it…if we do it for entertainment…many old men disagree with it…but we want to do the explanation…many explanation I give to the old men…maybe the next time we can do it…maybe…

M: ok…so you would like to do the firewar for entertainment? So they would have it the whole year and not just once for the ceremony?

J: yeah, because this is only once for two years…two years only one time…too long…

M: so you want it regularly for the tourists?

J: yeah, if I promote it for the tourist, it is very difficult for the tourist to come…also it is only perform at night…if you want to come here…next year you come here…in 2017 in march…you can see the fire war…

When we sat at the warung dodang told me ‘actually I had two incidences. The first was when I freshly arrived and I couldn’t sleep. As it was fullmoon and I had a new camera I went outside and opened the gate to the ricefield to take some pictures and look at the ricefield “you know, for me this is something special, I’m not used to see ricefields”. I was very quiet but the next morning Kieron told me something strange had happened last night as the gate was open for a while. I wondered how he knew as nobody woke up and I told him that it was me, and then he explained that the neighbor saw it as he was checking for the water level – so never open the gate at night. Gates here are very special. Spirits can enter. Bad ones. We didn’t discuss that but tehey are very strict with these things.

The second thing was when I was invited to a birthday party – girl got afraid and hid in the cupboard crying like a manniak. I was told to leave immediately otherwise the party would be over. It must have been my grey hair.

There are limits of involvement. Comparable to ceremonies in rumah desa where they said “yeah but we need time for ourselves, to pray” when I suggested to bring tourists to the ceremonies

We went to buy fabric, and some decoration. We parked the car in front of the shop and Kieron told me: now it will be more expensive as we come by car. I said: yeah and you have a white person, even worse maybe I should hide? And he said, yes, this will have an impact.
Typical male/female role

R He gave the cooking recipe to the men and told us: “he will guide you”. So he read the recipe to us and we followed what he was reading.

R This instruction made me feel being put in the typical “woman role” that has to follow what the man is saying.

R the men from our group were asked to try to open the coconut which they did successfully.

R After they were opened and peeled by the men, they also grinded them. And then it was time to squeeze them; this was also done by the women.

R There are clearly some man and woman divisions which are also visible in the tourist product – for example only the men were offered to open the coconut as this is men’s business. This was also criticized by one tourist (female) in the end. Also during the cooking class, the instructor told us to go on the other side of the preparation bar while he gave the recipe to the man and told us “he will guide you”. So he had to read what to do and we had to follow his instructions. As I didn’t follow the whole class I don’t know if they changed roles later.

K The couple had to walk around the offerings 3 times, first the woman with a tray and then the man with a broom and some tools for work. Everybody was laughing, and Dadong told me that some younger couples refused to do it or did it on the shoulders. I can understand. Seems very much to show that the man rules over the woman and the woman is in the house while the man does the proper work.

K When I asked about it I was told that women don’t have time for that as they are in charge of the house.

K When I said I go to watch the cockfight he was surprised again saying jokingly: this is not for women. If you’re in this village you should behave like a Balinese woman. They don’t do that. Kieron came and said for tourists is ok, they will “accept” but I should better wear a sarong.

J After dinner Sheila started clearing the plates and Iris helped her. The boy and Will were sitting and didn’t help. I joined the girls helping.

J Will said “in Balinese Banjar women don’t cook, the men do the cooking”. I said “oh. So what are the women doing?”“they make offerings!”“ok, I said. Assuming that this means that I cannot help and just kept on watching. Will said “you go with Iris.”

4.3. Meaningful interaction between hosts and guests

4.3.1. Willingness to interact in a meaningful way

R What is a meaningful interaction with locals? Tourists that I asked, rated the interaction the highest (5/5). Myself, I felt that the meaningful interaction only started after the other tourists have left and I talked to the staff e.g. during and after dinner. However, I didn’t do the whole tour with the group (pick up and drop off which is each 1.5 hours by car) so I don’t know how much interaction there was there.

Commented [MB407]: Feeling of having to adhere to woman gender role
Commented [MB408]: Male tourist could open a coconut
Commented [MB409]: Male tourist could grind coconuts
Commented [MB410]: Female tourist could squeeze the grinded coconut
Commented [MB411]: gender roles in the tourism products
Commented [MB412]: Ritual where man is hitting woman with broom
Commented [MB413]: Only woman at temple cleaning
Commented [MB414]: Cockfight is nothing for women
Commented [MB415]: Being the only woman was not a big issue. Only woman at temple cleaning
Commented [MB416]: Women cleaning, men sitting
Commented [MB417]: Men do cooking, women offerings

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understanding of meaningful interaction may be different from someone who has been in and out of an Asian country for the first time and doesn't know anything about their culture and life.

High level / feeling part

k. “I’m a part of the family here, they call me Dodang Wayan Australi which means grandma, first born, from Australia, it’s really nice to be here. At home I’m alone, but here I’m part of a family”.

During the day I saw what she meant, everyone addressed her with Dodang and she knew all the names and stories of the people who were passing by.

K Dodang seemed to be very much in love with this place. She also told me that “this experience is priceless, you can write this down in your report.

P The girl came back from the offerings and asked me if I wanted to walk together with her and the other teenagers.

P I kept on walking by myself and suddenly heard “Hey Manuela how are you?”. It was the guy from the warung. It made me feel very good to be recognized by some local people and talked to in the middle of the crowd.

I remembered Dadong who told me at the temple cleaning “it’s good to participate in things like this as people get to see you”.

I was wondering whether it was because I was wearing their dress or because by now they recognize me as someone who stays longer than an hour or because I came to the temple ceremony. For whatever reason, I started to feel more comfortable in the village.

P I entered a house together with some german tourists to whom I was talking and funnily it was the house of the lady from the temple yesterday. She was very happy to see me again and remembered my name.

J He brought me tea and we sat down together chatting for about 1.5 hours. This was how I expected to be welcomed and was a very different experience to Penglipuran.

We talked about corruption and

J He’s been working there since 2005. When he started he was put in the hospital, even though he applied for a tourism job! Nobody could tell him why and after 5 years he managed to get the job he actually wanted “and now I love my job”. He does often overtime but doesn’t get paid for it. However, sometimes he has to prepare the ppt slides of his boss and he pays him for it. So basically he does the work of his boss. He said there are 6 divisions, each have about 10 employees but per division only one or two have a tourism background and know what they are doing. “maybe that’s why people are lazy, because they are a bit confused. Like me in the hospital”.

J He told me that as a kid he was doing that a lot. “actually, I had a bad life as a kid”. His father was a gambler and he has “two mothers”, his natural mother and a step mother, they are sisters. he also has 3 siblings from these two mothers. His father he wouldn’t see for months, as he didn’t come home and he was the oldest so he had to take care of the house. So every afternoon after school he went working. He helped farmers, did cleaning and many other things until 8pm in the evening to get money for the family. the mother paid workers to maintain their fields and sold the rice.

J He introduced me to his mother and step mother who seemed to be happy to see him and looked quite old.

J Before we left we all got an orange from his stepmother.

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We kept sitting in the family hall and talked for about an hour or so about various topics.

Will slowed down and drove into a driveway of a house where we stopped. A girl came outside the house and Will asked “do you remember her?”. I was wondering if it was one of Iris’ friends as she looks about the same age but couldn’t tell all how kind of similar to me. I said “I’ve seen her before….“And Will said “she’s the girl who brought the fish lately. These are relatives of us.” We sat down in front of the house.

“when I was working here I was a little famous here..because I was drink every night”. I laughed and said “so Sheila married the superstart of Amed”. He smiled and said “when Sheila was young she was very beautiful. So many boys wanted her. But we were together. One time there was another boy and when he learnt that Sheila has a boyfriend he got really angry. He came to me and wanted to fight, so the winner would get Sheila. I said let’s ask Sheila first; if she likes you we can fight, but if not, we don’t need to fight”.

Then we drove further 15 minutes to the house of Sheila’s parents. We stopped next to the street in front of a little shop.

We talked for about two hours about religion, traditions and culture and tourism in Bali.

We four women stood in a row and they shook all our hands. Vera said to me 'it’s a bit a queen feeling' and laughed. I said good bye 40 times. the girl with whom I played domino hugged me when she said good bye, I felt touched.

if you are stay with us for more than three days you get information from us about our village different….and how do you do to make ee….with villager….how to….they get some money from us and most go to a warung, from waung to warung and they recommend what you can eat there because Balinese people give you some food ‘try, try try’ that we don’t recommend, because that is our risk…not good for our stomach…but like the nana you can buy, the water, don’t worry…because the standard of the food, lot of people with the tourism, something different…I don’t I don’t like to make some negative image of our product….and then, we teach the things….and then start to go around the village, give some money and back and then ask what they buy, how much they buy. ‘oohh still expensive, because your still tourism, not yet balinese’ [laughs]. Back to knowledge. Give them, if they like to buy, of course, this way, this way, this way, with the book….ball local people don’t speak Indonesian because we are Balinese. Like ‘digen sawa Desa Baru?’ this must speak in practice ‘where is Baru village’ ‘sini sini’ [laughs] they experience our guest. That our program. So after three days, before no, because they don’t know exactly about our life in the village. The first we keep them safe and then after three days they can do themselves, must be think there are explain about the village.

almost all guest that come here we always tell them that make your homestay to be your own house. It will be between the house and the guest a family. then many interaction can be.

This was the first time that my room was inside the same building as the family is living and it gave me immediately the feeling of being integrated. In the other places I have actually never been in the living house of the family, sitting down in their living room made me feel part of them without him saying something like that. When I sat down on the couch he said: just take it easy, feel like home. After the last homestay experience this was great to hear and made clear that I’m welcome in their family.

Before they left he told me that “Sheila will cook for us tonight”.

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I was sitting in the family hall writing my report while Sheila was preparing dinner. At some point Will said “Manuela can you please help to bring the food”. I did so and liked the fact that I got treated like a family member and not like somebody who is being served.

By now I felt comfortable to go in the kitchen and wash the dishes and put the things away. In the beginning, even though I felt I should help with these things, I kind of felt that this is “too private” to just step in the kitchen and do the dishes. Today also for the first time I got some tea from the kitchen during the day. Even though Will told me already two days ago that if I wanted tea I can just take.

I walked together with the whole family to the house of Will’s family.

I saw one of the girls from yesterday as dancer and she came to me and said hello and smiled. It made the dance more special to me knowing that there were people participating that I “knew”.

Guide vs friend

Thereafter everyone got a business card, hands were shook and was thanked for coming.

When we started driving, she said: “uuuu, it’s soo cool” and I could feel her shivering. I rubbed her arms and said jokingly, I’ll warm you but then just remembered that maybe I shouldn’t do this in her culture. She didn’t seem to mind and was just laughing. It felt like she was more a friend than a guide.

Then, to my surprise, she hugged me and thanked me for coming. I was so overwhelmed; I didn’t expect to get so close to her after only one day. She said: maybe tomorrow I have a day off, so I will not see you again and hugged me again.

Although, I didn’t see that connection with the day tourists and the locals, so maybe it’s because I stay longer or I got a “special treatment” or it was just because I talked more to her and interviewed her, so there was more interaction between us than with the other tourists.

During my breakfast Leo joined me and I started talking to him. By now, I felt very comfortable with him and enjoyed his company, I already felt to be his friend.

At around 4pm I left, by now Leo and the other waiter to whom I talked last night had disappeared, I was a bit sad not to say goodbye to them.

Even though I only met him a few times and have known him for 3 days I was feeling sad when saying goodbye.

Will said “I think it’s the first time you cleaning a motorbike.” He took the cloth from me and said jokingly “let me help you” and started cleaning it himself. I didn’t see any difference from what I did and said jokingly “so you think my cleaning is not good enough?” he laughed and said “no I just know that you don’t have a motorbike at home”. After a while he gave me the cloth back and I continued.

Paul said ‘I’m your father now – your Blimbingsari father – when you go back to Switzerland you can tell your friends you have a second father now in Bali’.

Low level

Paul asked me where I will have dinner. I said I don’t know and she said there are some small warungs. I said that’s fine but then she added, maybe I can buy for you and you eat here, it’s better for you.

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On the way back uphill to my homestay I was asked by an old lady where I’m from. otherwise her English was very limited and she invited me in her house. It looked much more poor then the ones around and she offered me food and drink. I was very touched but said no thanked her and left again as I didn’t know what to talk with her as she didn’t speak much English.

At around 7pm I was brought dinner to my room “enjoy your dinner” were the only words the woman had for me before she left me alone again.

It was very quiet and I was wondering were everybody is

The family here also doesn’t seem to e interested in interacting with tourists, they are friendly and the room is nice but they don’t really want to have anything to do with me.

I tried to start a conversation but it was hopeless. (cant just be the English cause in Blimbingsari host didn’t speak English either, but they tried very hard to communicate with me)

I asked what they are doing and they told me Sate. They asked if I liked it and I said yes and that I would like to try. They said I should come back in two hours. However, when I came back two hours later I got rice and chicken take-away and no signs of Sate or Muli

In Kemenuh I got invited to different houses for the typical food that is prepared from the animal offerings. Everybody wanted to share this experience and the biggest problem was which invitation to accept in order not to disappoint anyone. For example when Dadong said at our homestay that she got invited to Eros house for breakfast, Mel was “oh, but we do it here as well”. So Dadong answered diplomatically that she will first go to Eros house and then join them here. In Penglipuran however, nobody invited me not even when I asked if there is anything to do or see regarding this festival. As it seemed to intrusive to ask about having food with them I didn’t do it.

I never felt part of their family as I did in Kemenuh and I didn’t have a meaningful interaction with the family I stayed. Even though they seem to be nice people and were very friendly and polite, for me they were not good hosts. I would have wished to have more interaction and more information about the place and what there is to do here. in contrary, the talk with Brad and also the chats with the restaurant owner were very interesting and the interview with Bred brought very valuable insights.

I first entered, was the actual living house of the family and at the back, where I was now, was the tourist complex for activities and staying of the tourists.

I explained to him what I’m looking for and he brought me to the house where Murli and his family live. I got welcomed and immediately showed my room and told “enjoy your stay”.

That kind of sounds we don’t have anything to do with your stay and is to me a sign of no interaction

After I finished my tea she asked again: “maybe you want to go to your room?” I interpreted this as I should leave so I went to my room.

I asked the Slovaks how they liked Balinese food as I had the feeling they didn’t enjoy it too much. He said “yeah we like it, we tried some yesterday, we had some seafood…yeah seafood…was good…but just to try, not for full meal.”

For this family it seems to be enough to just eat one bite of the food, so they can say they have tried it. However, they are not interested in really eating it. On the other hand, the couple from the cooking class the next day came specifically because they wanted to eat proper Balinese food, so they seeked a deeper involvement than the Slovakian family
J I also took some villagers to penglipuran, for learning for our village. And we stayed there for
one night and we had the same experience as you, it was just a room but no activities and no
interaction.

B they just look at the village, they don’t see behind the façade…

R they visit the school with the guests so that school kids can interact and get used to foreigners
and will hopefully like to engage in tourism later.

J He said “I’m sorry about tonight we will not eat together so you can eat at the table yourself”. }

B Paul says something to Peter in Balinese and Peter says to me ‘and if you want to speak to my
parents or watch TV, please do, it’s ok’. }

B when I came back, Peter and his parents were sitting in front of the house. He asked me “do
you want to join?”. I said yes and sat down on one of the plastic stools:

B On the way out, I met Till and he said ‘hello manuela’. I was surprised that he remembered my
name. I said ‘hello Till (and was proud to remember his name) how are you?’ ‘good thank you,
this is my son’ he said and pointed at a small child walking in front of him. ‘very cute’ I said.

B Peter says ‘sorry Manuela, I think I have to do some things…but you can talk to my
mother…even if she doesn’t speak English…’

P Do you think the villagers are interested in interacting with the tourists?

B: yes they are interested, but communication is still a challenge. So maybe we can have some
translator.

J and what about the locals? Are they interested in the tourists?

W: Mostly yeah. Almost most of them are happy,}

S In the beginning we will conduct an assessment first, to visit the village, and then we try to
figure out what kind of activities that we can do in there and the communities are they welcoming
enough for tourist…

K that here everything is about involving and being part of the family. “here you don’t just look,
you involve”.

M: yeah, a lot of interaction. Because this is our…our job yeah…especially for me hmmm I like to
make a lot of friend…because if we already many time meet you is not like a friend….is already
like family…this is our principe…the Balinese is like that…if you are friend very close is already,
even you another country, we are already get a family…

Because we are very close, I don’t care what they have, where they come from…if they kind for
me I’m kind

K You know what bali is good at is hospitality, the warmth of people…beer you can get
everywhere…shopping you can do everywhere…hotel look the same everywhere in the
world…but here you have something else…and

P . People noticed me, they smiled at me, they greeted me and some also started speaking to me
- asking where I am from and where I’m staying – they seemed to be proud to hear that I stay in
their village.
This friendly responses made me feel that I’m welcome to watch and my initial concerns started disappearing.

One of the older girls told me “sit down here” and pointed next to her and said “hi my name is bell”. I said “hi I’m Manuela nice to meet you”.

While waiting a woman on the motorbike stopped next to me and asked “where you go?”. I said “I don’t know, I’m waiting” and pointed at the phone. She looked at me a bit worried and said “but you’re ok?” yes yes I replied. She drove off. A couple of minutes later another guy stopped next to me and asked the same. Again I answered “don’t know yet, I wait for somebody”. He asked “you have homestay?”. I said yes and he asked with what person.

Interaction for commerce

Only a few houses after another woman invited me in her house. She showed me her kitchen and living room which was very tiny and dark and messy. Then she showed me the family temple which in turn looked neat and glamour. When I left she asked me to buy souvenirs, I wasn’t surprised, as I already suspected that she would charge me for the pictures I took.

I got invited in a second house and the woman there did the usual “here is family temple, every family has one, look look traditional kitchen” plus she showed me the pigs in the backyard and told me you can take pictures no problem. In the end of course there was the “look please, I have small business, you can look, no need to buy, no problem”.

People that invite you, all tell you the same: family temple, traditional kitchen, take photo and I have a small business. Might be fun to see once, especially when not having seen it before, but to me this was nothing new or impressive at all, more annoying to be seen as tourist who has never seen a house before, though I’m staying in one! This for me I would not rate as meaningful interaction with locals, however, tourists who never interact with locals or are at homestays might have a different opinion.

Sometimes I imagine myself, you have this really nice village but then in the end ‘you wanna buy something’, it always makes me personally feel bad if I don’t buy but at the same time it makes me annoyed that they ask me to do it. Should I or should I not…should I support it or nooo…so

Interaction out of interest

and I was asked to sit down. I hesitated a bit as I had the usual feeling of just being invited inside to have something sold to me. He must have felt this, as he asked me: do you want coffee? Proper Balinese coffee? No need to pay, I give you for free.

He tells me that he gets up every morning at 2am together with his wife to produce around 100 bottles of the drink. they finish at 3.30 am and after he has a shower he drives to Denpasar and Kerobokan to sell around 40 bottles to two different shops. He’s back in the village at around 7am and goes to sleep before he opens his shop at 10am. He’s go to bed around 8.30 pm as he’s very tired “sometimes I don’t watch tv, I’m too tired”. He also tells me that now he has an order of 150 bottles for the kite competition in Denpasar.

I was very happy to hear this, as such stories are exactly what I’m looking for when I travel. I want to know how people here live their lives and what makes them happy – having an order for the kite competition and having a phone number of a foreigner seems to be such things.

4.3.2. Barriers to interacting in a meaningful way
Language barrier

J Language is a big barrier…It’s something that is very important.

P On the way inside two elderly women started talking to me, but spoke barely English. They asked me to sit down with them and I did.

B The conversation was very hard to keep up. These people didn’t say much by themselves, I got spoiled by Will who was talking a lot. Here they just answered my questions and ask me somethings which were answered in a few words but it was hard to get them talking by themselves and opening topics by themselves.

B On the other hand, they seemed to be a bit reluctant with speaking, maybe because of limited English, maybe because they have respect from me as I’m a researcher and a friend of Brian, this name seems to be a “big name” here.

To me it seemed that here they are not so used to having guests which surprised me as Brian told me before I left that Blimbingsari is the most developed destination. They seem very insecure.

B and also how improve the manpower…especially how to speak English well…something like that yeah…that is our problem now…because only few people can speak English well…we here only three people can speak English well…but the other is only passive English…same like me…but only practice…we are very happy if we have people like you so we can practice…I

P They asked me where I’m from and how long I want to stay. There English was pretty limited though. I explained them about my research but they didn’t seem to understand.

J It was a little bit strange during dinner as only the father speaks English. So it was either speaking me and him or the family without me.

J Sometimes he translated some questions from his kids and his wife.

J I watched for a while and asked many questions. Will translated them to the woman and translated the answer back.

Interaction despite language barriers

J At around 9am Dadong the grandmother came with one of her little grandchildren in her arms. She smiled when she saw me and said something in Balinese I didn’t understand. I replied hello how are you in English which she didn’t understand and just made her laugh.

J Her mother came and sat next to me and gave me a little bag of mee snacks, she put her arm around me and was smiling. I was surprised by this warm gesture but was very pleased that she seemed to like me so much showing me this without speaking a word of English. I pointed at me and said “Manuela” and then pointed at her and said “what’s your name”. She didn’t understand and I tried again but it didn’t work. Sheila translated and she said her name and I said mine again and she repeated until she pronounced it correctly. Then she hugged me. She pointed at Sheila and said something in Balinese, I repeated, “your daughter”. Then she pointed at her husband and said something Balinese, I said “your husband”, and then she pointed at the nephew and said something Balinese and I said “your grandchild” pointed at her and said “Dadong”. She nodded and repeated dadong and laughed.

J After the praying we sat down in the family hall. Sheila’s brother sat next to me and said “sorry don’t speak English”. I replied “sorry don’t speak Indonesian” and we both laughed. He tried to ask me some of the questions that I always get asked like “where are you from” “what you do
B She asked “matu” and went with her hand over her arm to show cleaning”. “badth, badh” Kim was saying. “Ah, bath?” now I understood. “yes I had a bath. Now I’m fresht” I said and flicked my hair in all directions. They laughed. They said “badth – matu” oh, matu. Then Kim asked me “today lunch…..”. his wife said “no…..” and was thinking and then “Dinner!! He means dinner!” ‘yes, dinner tonight. What time?’ I said. ‘yes what time?’ Kim asks. I said “maybe around ?” he said ‘yes maybe 7’.then he says “Maggu” “maggu?” I repeat. He says maggu – eating eating. Ok I said and repeated.

B When I arrived home Kim said “jalan jalan – cooking cooking” and pointed into the kitchen which is next to the living house.

B I asked them “do the kids speak english or how do you communicate with them?” one girl replied “not at all” “with hand and feet” added another one.

B I said to Sara: ‘look that’s what I have’ and showed her my pieces. She held the kebaja in front of me and asked ‘match?’, well I have to admit it’s a bit big but yes it fits. So I showed her a picture on my phone of me wearing the dress to show her that I will wear this. She looked at the picture and I said ‘me’. ‘you?’ ‘yes’. Then she made a gesture of wrapping a sarong around me and said ‘me no help’ I assumed she said she can’t help me so I said ‘no problem, I can do it myself’. She laughed and said ‘no problem’.

B Sar came back and looked at my plate, she signaled me to take more and made a sign of muscles with her arms… I said ‘ok ok I take more to get stronger’ she nodded and laughed and said ‘oh Manuela’. I think she has fun with me and also I think that our way of communication was kind of funny.

B After I finished she came back and brought bananas and said ‘banana’. And then ‘in Balinese piu; in indonesian pisang…and your?’ I said in german banane. She repeated ‘banana – piu – pisang – banane’ and then I repeated the same. She was happy and left laughing and said ‘apagus – good’.

B At 8.00am Sara knocked on my door and said ‘good morning’, I replied ‘salamat pagi’. She was pleased and said ‘pagus’.

B I really started to like this communication game. I think if I had stayed another week I could speak some bahasa sentences.

R M: do you have a lot of interaction between the locals and the tourists?

J: eh yaah, if they are…. so we have already dictionary both…if they stay longer…but the first second day we assist the guest because first we give some information. So if they are stay more than three days, we present them dictionary…

J what if there is nobody who speaks English at the homestay?

W: in that case usually one person comes to help from tourism village management. and we leave the phone number of one of the tourism village management so they can call anytime.

But sometimes also its like even though the host cannot speak English they can make a communication. according to the guest that was very… they like it very much they can make
interaction between the people that cannot speak the same language. And they look very happy. They only use the body language or something and if there is something funny. Like when the guest wants to ask for something...and he uses body language to show the family...After looking many strategies to show what they want finally they can find. It’s very funny – they not feel bad but they feel funny, they’re laughing, they enjoy.

J Sometimes Dadong was giving me orders in Balinese which I didn’t understand and Will translated them to me, like “you have to make smaller balls”. I thought it was hilarious she trying to teach me something me not understanding a word.

Have somebody introducing you / explaining you

P In kemenuh I was always introduced to villagers by someone they knew already (Dadong, Kieron or Wadley). In the beginning I was wondering why they always repeated what I was saying after I introduced myself, now I understand that it is more valuable to be introduced by somebody that is known already.

. The girl next to me explained me what is going to happen and made sure I understood. I was very glad to have her next to me and started feeling as a participant and not a mere observer as in the morning.

J While working Bell asked me some questions in English like ‘where are you from’, what you do here, in which villages did you go, how much longer you will stay, you came alone (oh you’re brave). Her English was pretty good and I was happy that there was somebody with whom I could communicate.

B It was good though that the three women brought me there, alone I would have not just joined in.

P Do you think the villagers are interested in interacting with the tourists?

B: yes they are interested, but communication is still a challenge. So maybe we can have some translator.

B } think language is a very unique...I told you before my friend from Portugal and Bali just talking...very interesting...but I think there must be one or two...two person who understand English...I think so...that be bridge between the guest and the local...

M: yes...and you think you have enough people that speak some English?

P: enough people...yeah there are some I think...English just for greeting...is ok...like my mum...my mum cannot speak English...but they just talk...just talk...just hello, good morning, something like that.

P I was more than happy that she guided me through the rituals and offered me to walk with them. Like that I got back into my participant role and together we walked through the village to the south temple.

J It felt good to walk with them through the crowd and made me feel part of the crowd and not just an observer like the other tourists.

S ) mean that’s the point...that’s true sometimes watching is not enough...you need someone who is explaining...especially for these kind of activities...because then you already have interested tourists and these kind of people want some information.
Shyness

B the kids have started an ‘icing war’, making sure that everybody gets some icing in their face. Also the volunteers and myself were included, even though not many children dared to put icing in my face, and I was one of the last ones who got some icing. I actually liked it as it was fun and showed me that I was part of the group as well. The kids had great fun and were running around, one with more icing then the other, also in their hair and sometimes on their clothes.

J some of the host feel shy, and some feel like a bit worried. I mean not about bad things, but worried that they cannot serve the guest well enough. So if the guest comes outside his room, the host goes inside because doesn’t want to talk to guest cause he’s worried that he cannot answer. So in that case also the host often says Please Will stay here a guest comes.

B M: so since 2005, since the first tourist came until now, 10 years. Has something changed in the village because of the tourist?

S: yeah, of course... because the first time the people... every people maybe, so shame... how to shake hand... they shame...

M: they’re ashamed... scared?

S: scared yeah... and then... if we ask who want to prepare the homestay, maybe the people is not interest, yea... the first time... because they feel so scared... and also maybe... maybe language big problem... how to make communication... how to prepare the rooms... how to prepare the food... is very difficult... but we... we always try to keep them and then we... step by step they visit the tourist and then they earn money... also the... the farmer at the garden also... if they give a presentation... we give some money... this is very very good respond... at one time if the tourist not come, they ask when the tourist will come?

P: they need it...

M: so in the beginning they were ‘oh no no’ and now they are ‘please bring tourist’

S: yeah

M: so now people are more used to tourist?

P: yeah, more comfortable...

P One woman invited me into her house to have a look around – I always feel a bit weirded to just look at people’s houses...

P I felt I’d be too intrusive asking for their food, especially knowing that this is kind of a feast for them which they might not want to share.

P As my host family didn’t really tell me what is going on today apart from “go to the temple” I was a bit unsure what to do and how to behave. Was it ok to enter the temple? Would I disturb people praying? Can I take pictures? Can I just observe?

After a while I started following one small group. As I didn’t want to make a mistake how to enter the temple (I thought to remember that there are rules from which gate to enter or exit) or where to go or not to go I just followed the route of the Balinese a couple of meters behind.

. I wasn’t sure if it was unpolite to reject or unpolite to accept without paying. He told me: you don’t have to pay, we are sharing!
It would be good to have somebody tell you how to behave in situations like this. As people here are very polite and always friendly, they would never tell you if you are misbehaving, but feel offended in the inside. Have someone to brief me with behavior rules (which might be different in every village) and who is direct enough to tell me how to behave or not to behave would be very good and would make me feel more comfortable in such situations.

I remembered that I read in some Balinese dos and donts that you should never empty your plate completely and leave a bit for the “gods”. I was not sure if it was really true so I observed how the family was doing it, they all emptied their plate completely. Will also told me that he teaches his children to eat up everything. “there are some people they fill a lot in their plate and then they only eat a little, I encourage my children to eat up everything”. So I also ate up my plate with no bad feelings.

He asked his daughter if she understands and she said yes in Indonesian. I asked her if she learns English at school she said a little in Indonesian. Will explained to me that she is a little bit shy of speaking.

I can record it and then we can see how I answer and if the answer is not good, we can correct it afterwards. you know what I mean? I didn’t exactly but had the feeling he was a bit scared. So I said “yes sure,”

B he said ‘my first time trekking with kids yesterday… I was a bit nervous because you never know with kids, they can be suddenly crying or unhappy… but it was very good, they liked it a lot… but I was nervous in the beginning… very happy that all went well’.

B Then I asked Paul who was very quiet ‘how are you?’. He said ‘good good’. Peter laughed and said he’s scared! Like me yesterday. And he made the sound of a drilling machine referring to his joke that I’m like a dentist with my questions. The three of us were laughing.

B There was one worker cleaning and he said something in Balinese. Peter laughed and said ‘he wants to take a picture with you – maybe later – so we go back?’ I agreed and we went back to the homestay.

B asked how they like it with the kids and one girl said “the kids are used to visitors. For them we’re nothing special. For the small ones yes, but the older ones they don’t care so much.”

B Nena came and she said hello to me and ‘thank you so much for coming’ I replied ‘well thank you so much for inviting me’. Then Nala the manager of the orphanage came and introduced herself and told me as well ‘thanks so much for joining us tonight’.

B Sean was standing there as well and shook my hand particularly long saying ‘hello Manuela, nice to see you at the church, I hope you enjoyed it’. He seemed to be proud of knowing me.

B you have to see, for them westerners are up here…

He told me about a woman called Katrin who he met in the USA who will come soon and he showed me her number on his phone.

P You know some people know hospitality and some don’t know hospitality. I have worked in hospitality before so I know. But some don’t know how to behave with guests, they don’t know other cultures.

too many tourists

Creative Tourism in Bali’s Rural Communities
K Surprised when I saw a big tour bus and a Spanish speaking guide – impression of mass tourism.

Funnnily the critical man (hair dress funny wearing – also dodang mentioned it later) who is traveler and not tourist said would never come to a place like this, indicating that it’s too touristic.

K one of the Spanish guys who spoke English very well joined me. He didn’t like shopping and was criticizing the whole event as it was too touristic “I would never come to a place like this, I’m a traveler and not a tourist”. He said he’d rather be found somewhere in the forest than here and he’s just here because of the family. the same man I observed earlier refusing to wear his hat in a proper way and the only one wearing his sarong as a mini rock above his knees. Later during the ceremony he also said “we could just invent a fake pope in Europe and do some weddings, I’m sure some Japanese would get married” it sounded like he thought all that would be fake.

P There were also signs in English for temple, monument (which I couldn’t find though) and toilet. It looks like they are used to tourists here.

P The village was very full and crowded. The parking space was full and there were two more parkings in the north and the south of the village and cars and motorbikes could be found all along the street.

I walked one time through the street but would have preferred to go back and lock myself in the room, so crowded it was. It was a completely different atmosphere – the magic and spirituality was gone and I didn’t feel comfortable at all.

J Loads of local tourists around the chocolate factory and big swings -> became popular after jasri has

J they have a tourism object, which is their clean street. So people go there to visit this.

B I got introduced to Nena at the entrance who took me on a tour around the orphanage and started talking like a tape recorder. She must have told these stories and facts many times I thought.

B I asked if they have many tourists visiting and she said “yes, like now we have 8 german volunteers”. She didn’t mention any other tourists but later the volunteers told me that there are regularly tour busses stopping by that make a tour for about 20 minutes. When I told them about my thesis, immediately one of the girls said: “there is one thing that might be very interesting for you. Every 2 to 3 days there are these safari busses coming bringing a load full of tourists, they walk through the orphanage for about 20 minutes, take a lot of pictures with the children and leave again. I think they hope for donations but I’m not sure how much there will be left in the end.

D so after five days they can go to Candidasa or Lovina on the beach… what you call it ‘beach day’…I like that one

M: why Candidasa or Lovina? Why don’t you let them stay in the villages? Jasri is only 30 minutes bicycle ride from a white sandy beach…Blimbingsari is one hour to Permuteran and even less to the diving island…keep the guests in the village and maximize the revenue for the villages…

S M: exactly, I mean if I go to a village that promotes itself as CBT village and I see villas and guesthouses all around, it’s not CBT anymore for me...

T: then it’s just the same thing that happens in South Bali...
This conversation once more lets me doubt about how Brian or COBTA interprets the concept of CBT or if they just use it as a nice name to make a mass tourism destination out of the whole islandclearly he has a lot of ideas and is a long-term thinker, but this doesn’t sound like CBT anymore...especially comparing the villages’ development in the future to the development of Kuta...I wonder is that what will happen anyways with all villages that start with CBT? Is it just the start and then after some decades it will become a ‘mass tourism destination?’ so CBT is just a short term concept for the first 10 years? Like the first step of a development?

The second point, he is clearly thinking always in this package tourism concept, he has no idea about individual travelers, even that they exist or could be targeted...it seems to me also that his knowledge of different motivations to travel is limited to the typical ‘beach tourists’ who come on a two weeks holiday in Bali organized by a TA...is it a knowledge gap? Or is it the main tourism market of Bali? As I met also individual travelers who go to Bali I think there is a market for individual travelers and as I am personally not a fan of package tours I would prefer to shift the focus for community based tourism to individual travelers as I believe their motivations are more related to creative tourists than the packaged tourists ones...although there might be also the possibility to create nice packages for creative tourists going through different villages within two weeks...but these would not be the beach tourists but the creative tourists that come to Bali for the culture and the people and not for the beach...how to find them? How to target them? Special interest travel agents?

4.4. Cultural learning for hosts and guests

4.4.1. Tourists learning about Balinese culture

When he finished he asked me “so what were you thinking while praying”. In my head I thought that I was just thinking about my knee as it was hurting so I was just concerned about my knee and thinking what a shame that I cannot sit properly, what must they think about me, the unflexible western person who cannot kneel. Also I was concentrating and memorizing the routine so that I knew for the next time, I was for sure not praying or meditating in any way. Even without the knee injury I think I would not have had time for praying thoughts being too focused on what to do and what is going on around me. So I answered “good question”. Will laughed. He said actually there are some things that we should think when praying. So when we go to the temple the priest has already prepared what to pray and he’s saying some mantras. We have different mantras for every ceremony. But they are very hard to remember. So when we pray on our own, for beginners, just remember three things: sorry, thanks and hope. Say sorry to the gods for what you did wrong, like you would say sorry if we had a fight. Then thank the gods for what they have given to us already. And in the end, hope for the future. I repeated what he said and was determined to try the next time. Actually I only understood it more clearly after the next prayers and when I wrote down my notes and thought about it again

We did the same ritual again as in the family temple, this time I know how it worked and I closed my eyes and did it myself. In every prayer I thought “sorry, thank you, hope” but nothing else! The prayers were so short that I hardly had time to think these three words, not even trying to understand the meaning or elaborating on what to say sorry for what to thank or hope for.

After the prayers Will told me: “we pray five times. For beginners the first time you think ‘om swasti om’, the second time sorry, the third thanking, the fourth hoping, and in the end ‘om shanty, shanty’.

The priest started ringing the bell and Sheila said “no flower” and started praying. I did the same until the bell finished. I followed Will’s instruction and thought ‘om swasti om’ without understanding its meaning [I looked it up later: om is the supreme god Will was talking about and swasti means well-being]. These prayers were a bit longer so I actually had time to focus a little bit. The second prayer was with flower and I was thinking sorry and elaborated a bit ‘sorry for everything I did wrong, I’m still learning and trying my best’ but couldn’t think of any particular situation I would want to say sorry for. Actually I don’t like to say sorry, because I believe that
there are no mistakes but only lessons. So I don’t believe that I must say sorry for my ‘faults’ as long as I learn my lesson and don’t do the same mistake again. Then the second prayer I thought ‘thank you for everything, thanks for being in Bali and writing my thesis, actually I have a great life and should not complain about anything’. In this prayer Sheila next to me split her flowers on the floor by accident. So in the last prayer with flowers she took some flowers from my Canang, it looked like the flowers on the floor are not to be used anymore for praying. The third prayer was hope and I thought ‘I hope everything works out when I go back to Europe, I find a good job and finish my thesis successfully…’

In the last prayer I thought ‘om shanti shanti om’ means peace.

J Even though these prayers were longer I had the feeling I could not think of everything I should have and my thoughts were all a big chaos, many coming together not allowing me to focus on anything or think straight.

J We repeated the same ritual as in the other temples and I had similar thoughts as the last time – I still did not manage to concentrate too much and it went too fast for me.

I thought as a tourist, if you are interested in that it’s nice to try it several times. I would have done it a couple of times more and I was happy about Will’s explanations that came bit by bit after every time. I think this could also be “put” into a product, teaching people how to pray as a hindu.

J I was surprised, so actually the food offerings are only there while praying and then taken back again.

J We need security in everything we do” summarizes very well what the religion is about, it’s giving security and reducing fear. So it’s not that they doubt my ability, what I thought first but that they are concerned that something could happen.

J I thought the offerings are a waste of food but now I realized that actually they take the offerings back home after the prayer and eat them.

B The service started and Paul gave me instructions when to stand up, sit down, pray, sing…the german next to me was giggeling as it was kind of obvious what to do but I appreciated his effort, as he tried to make me feel part. He also pointed to the sections in the booklet where we had to sing or pray and I tried to follow in a very low voice the Balinese words which was pretty hard to read in a foreign language. One time he also handed me over a bible which was bilingual and showed me the section the priest was reading so I could follow in English.

B I found it was interesting to observe, however, I still didn’t like the singing and praying.

J I was a little worried and I had the feeling the scooter was a bit shaky today, but maybe that was just my impression and because I sat sideways on the back. I told myself, we blessed the scooters this morning so nothing can happen and wondered if I slowly start getting the “hindu mindset”.

J by now I’m already used to enter houses and just sit on the floor in front of the house while in the beginning this seemed strange to me.

J Fanny came to me and gave me one of the thin wooden sticks and a handful of purple flowers. She pointed to Bell who was putting the same purple flowers on the stick. I started doing the same. Bell looked at me and said “they should be all the same size. I do the big ones, so you can do the little ones.” “ok” I said and removed some big ones to make it look more equal.
He pointed at a tree and said it’s very good wood, very strong. Good for furniture. The stem can get that big, and he showed with his arms.

We moved on and Peter made regular stops to explain about plants, trees or animals.

What looked very easy when the woman made it turned out to be fairly difficult.

She watched me closely and guided me through the whole process. She smiled a lot and seemed to enjoy teaching me.

I really was admiring how she is developing this pattern in her mind and has no draft but just makes it out of her head. I thought that from now on I will appreciate these sarongs more at the market and think twice when bargaining hard.

Afterwards Will asked me what I got out of this experience. I said that now I know what hard work there is behind this product and that it makes me appreciate it more. He added and that I now have an idea about the price and the quality, I agreed. He said when I find cheaper pieces that means that they are machine made, but the quality of the fabric and the colours are not as good as the handmade.

Iris gave me one empty Canang and took one herself. She looked at me saying with her look “follow me” and put one little square of leave in the middle. Then she tossed a few grains of rice over it and covered it with the dried leaves. I followed what she did. Next we put the rose petals around.

Motivation of tourists for activities

Locals view

R and the beach is not enough “every country has a beach, you don’t need to come to Bali”,

He also mentioned several times that the number one reason to come to Bali is culture and that this culture is found in villages.

: In Macao they go for gambling, in Thailand for erotic tourism, here for culture.

Once again I repeat, that tourism here in Bali is based on culture. We don’t have gambling tourism, we don’t have erotic tourism – we have cultural tourism. And the culture you find here, in the villages. So we talk about cultural community-based tourism.

said that these ceremonies are the reason why people come to Bali. If they were not here, there would be no more tourism.

We don’t have such an object, people come to our village for the experience.” He said that there is a lot to do though and that they have beautiful surroundings with rice fields, beach, hill, river and village.

because our experience with the European tourism, they like our village, not like city. If now like village Kuta, now they don’t have village Kuta anymore, they have city Kuta [laughs]. They need village, like Rumah Desa village.

Creative Tourism in Bali’s Rural Communities
RJ: from all around the world. Because our market is around the world. Depend on the guest who is interesting in the Bali life. So the CoBTA help us if the people interested in the Balinese program like depend on interest yeah, maybe they are interested in the combination with beach, must go to Jasri. If they are interested with agriculture they must come to us, because we are close to Jetiluwih they can explore Jetiluwih from our village, so far we assist our guest, they must be happy to look in our surrounding… and then from there the combination they can do also the bike tour, the cycling tour, trekking… a lot of activity… here the basic is the agro tourism… if you come to Tabanan they visiting our museum… farmer museum… we have in Tabanan… if we have time we go… we make a plan what we do in our village… the first day like that, the second day like that, the third day like that… we make always the combination…

Tourists view

R couple from the cooking class the next day came specifically because they wanted to eat proper Balinese food.

R They also told me that they came here because it is so difficult to find authentic Balinese food in Sanur or Ubud where everything is “pizza, burger, and then always with pommes”.

R So the motivations seem to be different. Nella and Adam were looking for proper Balinese food and very happy to find it here and enjoyed it, they ate until they were more than full and regretted that they couldn’t eat more. The group yesterday wanted to experience Balinese life and food was part of that experience. However, for them it was more about trying a little bit but not get full from it, as it is not what they like to eat.

K They used this as a base and explored the whole island. The girls were very interested, they also engaged in music and did some tours. The boys seemed to be in the wrong place they more wanted party.

B It’s more learning for yourself, the kids can entertain themselves pretty well without us.”

B They were happy to hear the compliment and seemed to be very proud of their work. They also took some pictures of the finished room with the children inside. It must be a nice feeling for them to leave ‘something behind’ when they leave.

B I passed by here a couple of times and when my husband died I told myself a need a focus. So I came here, the first year for 3 months, then for 2 months, and now for one month. This is the 7th time that I come for longer. I’m doing a lot of programs here like I teach English and I teach the teachers. So the teaching standards have improved since I’ve came here.

B Then I set up a library in the school, imagine they didn’t have a library. This year also I identified the most poor people of the village and we are building a pig farm for them and we’ll supply them with pigs.

S It’s a really good idea… and Bali is so overloaded with this mass tourism, they really need something different…

Tourists differentiating itself
B Maybe you can do something better”. Another girl added “we are volunteers, so also kind of tourists, a more sustainable form than these tour busses”.

B When we stepped through the gate of the church I saw two western tourists in front of the church with an Indonesian guide taking pictures of the church and the people coming out. One of the germans next to me said in a slightly annoyed voice “da stehen sie wieder die Touris und schiessen Fotos” [here they are again, the tourists taking pictures]. It’s interesting how the volunteers distinguish themselves from the tourists and see this as a negative thing.

B I remember the Japanese, he was here, the first time he came here, he cannot speak English well but only Japanese, but he’s very enthusiastic. If I ask may I accompany you? ‘no no no no I just go anywhere with myself’ and then he met people the people ran away [laughing] no one want…but he never give up…the first day no one want to speak with him…and very very difficult but very interesting…ok…and then the second day he just visit the warung kopi, the coffeeshop, he talked there, but only with hand and feet…no communication…interesting, interesting…and then maybe three weeks yeah I put the first homestay and the second week another homestay and the last we have an experience, different experience…and then the last week they can speak Bahasa

4.4.2. Balinese learning about tourist culture

R I started cutting some spices and talking about Swiss food, as Ian asked me to tell him about it,

J I explained that in Switzerland people get money from the social security system if they are unemployed and that some people, particularly migrants, abuse the system. He was surprised about such a system and asked whether I think it’s a good idea and if it doesn’t make people lazy. I said most swiss people have a mentality that it works because for us it is very bad if we don’t have a job. We would feel depressed and some don’t dare to tell their friends and family because you are seen as a loser when you don’t have a job. However, I said, migrants might have different mentalities, so that’s why the system gets abused. he laughed and said “if we had a system like that in Indonesia, nobody would work”.

J During dinner we were talking about jobs and salaries in Switzerland and the social security system. I asked about pension in Indonesia and he said that formerly only government employees got a pension but now also other industries have started. There are also regulations about the salary but they are not followed.

J how Is the situation in Switzerland?

J When the pieces were too small to grate, I ate them. Will saw it and looked at me surprised: “you eat them?” for me this was very normal, because before I came to Asia this was the only form of coconut I knew and I was surprised when I saw young coconut and learnt how to drink and eat young coconut and how to do coconut milk from the old flesh. I said “yes, you don’t”! he said “no, it’s old coconut.” “oh so you only eat the young one” “yes” he said. “funny, when you buy coconut in Switzerland you get the old one and we eat it” he was laughing.

J While we were eating Will asked “do you always sit at the table for lunch?” I said yes and added that my mum would tell me off if we sat on the floor to eat. Everyone was laughing after Will translated

J Sheila was standing next to me observing what I was doing and I explained to her in my simplest English what I am doing.
J They told me that when Mary and her boyfriend were here they took a cooking course here and they also included one western dish “so we went to the traditional market but also to the supermarket to buy what they wanted. We were teaching them Indonesian and they made pasta and a appetizer with cream and egg and sugar.

country... what's your life...so we can compare

yeah lot of lesson from tourists. Especially we know the character of the tourist...Australian people is like this...European is like this...asian like this...all...in many...have a special character...special character...

B got some rice, a fried chicken, some potato chips and ketchup, a nutella sandwich and some vegetables and tempe.

B ‘next we have prepared a little fairytale ‘Rotkäppchen’. It’s a fairy tale that all children in Germany know and we would like to share it with you. To make sure that you understand what it is about, I would like you Nena to read the fairytale in Bahasa to the children. Afterwards we will play a little sketch.’

R M. yeah of course I also need to know what is the situation in guest country, what is special in your

J When we were eating I asked “do you like it?” they said “yes very much, is like eating in a restaurant” they seemed to be very happy.

B But then when I went back to Indonesia I was very scared of the traffic here. It came just womm, womm from everywhere...so I think it's good to go abroad and see the difference...but you know about that...

4.4.3. Balinese learning about their own culture

R ‘So here its nicer than in a hotel / cruise ship to work? Yes I think, here ic an always learn new things. I just started learning about Balinese culture. In my job before, we didn’t use balinese culture. Because I must know more than the guest. Because we cannot understand all when we don’t use it everyday.

R ‘So thanks to the tourists you learn your own culture better? Yeah...haha...thanks to the tourists.....some guests don’t come for the first time, so they know many things, so they come here and want to know something new...so we need to know more things...for example, everyone knows about the temple...

J I said “do the different things we put inside have a meaning?” Actually I already knew the answer, as they explained it to us in Rumah Desa, but I was curious about his explanation. He said just “yes”. After about a minute break he added “but I don’t know yet the meaning of it. As I told you, there is a lot to learn about Balinese culture. And only to learn about Canang is a lot. Every thing, the different flowers, the leaves, they have different meanings. And then there are different kinds of Canangs. So for example the Canangs we do for the everyday offerings are different than those for certain ceremonies. And then there is also a meaning for what we do with them and so on”. He added “I read a lot in google about offerings, temples, small temples, big temples, Balinese culture...because when we have guests that stay longer they ask these questions” I smiled and said “it’s life long learning” he said “yes, as long as I can, I will learn”.

Commented [MB597]: ‘two-way’ cooking class with tourist
INTERCULTURAL EXCHANGE

Commented [VAC598]: Learns about guests country
LEARNING EXPERIENCE FOR LOCALS

Commented [VAC599]: Learns about different characters of tourists
LEARNING EXPERIENCE FOR LOCALS

Commented [MB600]: Reading and playing Rotkäppchen
Fairy tale
INTERCULTURAL EXCHANGE

Commented [MB601]: Enjoyed eating spaghetti
LOCALS BENEFITING FROM TOURISTS

Commented [MB602]: Scared of traffic when coming back from NZ
KNOWS HOW TOURIST MUST FEEL HERE

Commented [VAC603]: Learns about balinese culture for tourists
LEARNING EXPERIENCE FOR LOCALS

Commented [VAC604]: Learns about balinese culture for tourists
LEARNING EXPERIENCE FOR LOCALS

Commented [MB605]: Will doesn’t know meaning of Canangs but he’s constantly learning
TOURISM ENCOURAGES LOCALS TO LEARN ABOUT CULTURE
answer however shows that he is very interested in sharing the culture with the tourists and learn more
to make his “service” better. It also shows that tourism in this form does help preserving the culture as
it makes people learn about their own culture

J There is a very long story actually all the information I have stored in my phone…

J I don’t know everything yet, but I want to learn
do you still have enough people who know about these things from the past?

B: yes yes, we still have many old people who know the local traditions!

J and the other thing that is important, many people do not know well about the tradition. They
know but if somebody asks they cannot explain.

Self reflection / my role

R I gave way to the other tourists but then the green shirt lady passed by and asked if I tried
already. I said no, she said: Manuela would also like to try, and the Balinese woman who already
started the work, let me.

R For me this didn’t feel special as I drink fresh coconut everyday, but the other tourists took a lot
of pictures

R “I hope you can keep everything, now you don’t have anything to write”

R said she’ll explain me some things as I missed the beginning of the BDL tour this morning

R “Manuela, a student from the Netherlands”

R she asking me shows that she thinks I’m more familiar with them as I was here already one day

K He repeated several times “we can use each other” referring to my studies and his position and
chairman of the tourism board in kemenuh and chairman of the bali community-based tourism.

K “the longer you’re here the more you’ll understand that you’re in the right place for your
studies”

K To the Spanish tour group he introduced me as student from Holland who lives here, “she’s part
of the family” even though I only arrived a couple of hours before the Spanish group.

K My research position was very clear from the start and people tried to help me with my research to
get me to interesting places and starting discussion about tourism and culture

K 1989 my son went to Switzerland to learn about tourism now we have a Swiss student here to
learn from us.

k He also referred to me several times and introduced me, he seemed to be very proud that a
student from Switzerland is visiting him here and he emphasized that I’m here as a family
member and not as a tourist. He even asked them if they understood English so that I’d
understand as well but I told him I understand Spanish as I’d have felt bad, as it was their
wedding blessings and shouldn’t be held in English because of me.

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Creative Tourism in Bali’s Rural Communities

Indonesian girl was looking at me and her father said: 'look, this girl is doing some research, do you wanna see?' They walked over to me and watched over my shoulder and I explained to them what I was doing.

This was the first time that I was recognized in this village as researcher. Even though I told everybody that I'm here for my master thesis people didn't seem to understand and still felt I'm on holiday. I also started to use my notebook more obviously to make my research role clear to the villagers. I think the difference here was that I didn't get introduced by anyone to other people.

When we reached the south temple I left my participant role again and sat down outside the temple to observe the ritual. It was the same ritual as in the north temple, so as I already experienced it in the middle as half participant, I decided now to observe it from afar as mere observer.

Oh great experience. You can write about that. And recommend Blimbingsari! Peter said.

Peter said: 'So you can help us telling your ideas what we should do next.

Other codes used indirectly

Not prepared for individual tourists

R When I arrived at Rumah Desa after 1.5 hours on the motor bike at 9am as agreed with Jacob, there was nobody.

R the woman didn't react to me and apart from her there was no sign of people, it didn't really look like a place for tourists, more like a private house and there were no further signs.

R It shows that this place does not target individual travelers who come by themselves, but only tourists who book their stay via travel agents.

R I hope you can sleep well alone here,

R I was the only one who stayed over night. So it felt weird to sit alone in the restaurant and eat. Even weirder it got when the waiter kept standing next to my table like in a luxury restaurant. So I asked him to sit down with me, which he did and we started talking. So in the end I managed to turn an initially uncomfortable host serving guest situation into a meaningful interaction with locals.

R In retroperspective I can see that in the beginning, coming from the city, I really enjoyed the quietness and didn't bother to be the only tourist. However, as time passed, the villages became too quiet and I started feeling very lonely.

R These places are not made for individual travelers like me who come here by themselves, it's more for groups or people who book a tour. Might be interesting to find out if there is a possibility to catch the market of individual travelers, if there is one big enough in Bali...

K before turning for the waterfall there was a big sign over the street (banner) in English and Indonesian for the waterfall.

P She asked me what I will do today, I said I don’t know, she said she'll bring me breakfast at 7:30am and left.

J and the road is straight forward it was no problem to find the village.
J? He seemed to have a very clear idea of what to do with me. He later also told me that there were several other master students and one PhD student before him in his village for research, so he seems to have experience with what students want.

Even though I enjoy being with the locals and have always people around me and we talk a lot, sometimes I feel a bit lonely in these villages and sometimes I wish I had one other western person around me to share the experiences.

J: Sean said “ok I bring you back.” I said “no no is ok I will walk.” “you walk?? Do you know the way?” “yes, it’s not far” I said “ok yes it’s close. Be careful.”

B: Then he asked where I come from today? I said from Lovina. “by motorbike?” “Yes”. He started laughing very much and said “you came from Lovina to Blimbingsari by motorbike?? Hahahahahah that’s funny!”. I asked why but he couldn’t explain he just repeated “that’s just so funny!”

B: “Tourist information centre” and four wooden chairs in front. However, the door was closed and the curtains drawn. It looks like it’s not open. I was wondering if it only opens when a group is coming. 

B: Then he said ‘when a group is coming we make an appointment with them here and everything is prepared to show them’. They already finished working for today, so that’s why nothing is happening.

B: I thought, all the other villages I visited they are really easy to reach within 1 or two hours by scooter, I think I would not recommend to go by scooter to Blimbingsari to other travelers or warn them about the road conditions, but if I’d go again, I’d take the scooter again as I still prefer it to being stuck in a car.

B: Also the orphanage and the school can be included in products and products should be designed in a way that it also suits individual travelers.

P: so you have activities but on request?

B: yes on request. Sometimes I do tours, but only when they call me and ask me to do one, if the phone is not ringing I stay at home in bed!

M: and these activities are mainly for groups or also for individuals like me?

B: we have some individuals and some groups. For example students from Jakarta. They come every year. And they get a program.

P: M: you do also such activities for individuals?

B: sometimes, on request. For example we provide village tour on request.

J: so the people that come to your village, they always come with a package?

W: for now yes. Yes the only come with package.

S: often they don’t have prices for individual activities…

T: I see…perhaps because they only work together with these travel agencies who only sell packages…but they don’t really target individual travelers yet?
Appendices

Creative Tourism in Bali's Rural Communities

S: well it’s an opportunity for them, now it’s high season and they are empty…somehow they need to find another way…

B: This time I was eating alone, which was a bit weird but the food was very good.

Prepared for package tourism

R: As most people are picked up from their hotel and brought here as part of the tour, they are automatically brought to the back, passing by the front during their tour.

R: I asked Nella and Adam what else they do and they listed the tours that they have booked through the travel agent. They said “it seemed to be too crazy to rent a motorbike and go by ourselves so we take tours”.

B: Peter explained “when we have groups they eat here, and the kitchen is over there” and pointed to the windows. “how big are these groups?” I asked. “different, it has been 50 to 200 people so far- we have also student groups like for team building because it’s quiet here, it’s good to get together”. “and how long do they stay here?” “they stay over night so 2 or 3 days”.

Brian: so what do you think? how much time would a tourist spend in a village? You have been to Rumah Desa, what do you think? Couple of hours? –

M: you have to distinguish between different kinds of tourists!! Those on the beach who just want a small insight and a tour to such a village, yes ok, they probably can start at 8am and come back at 5pm…. I as individual traveler would never do such a tour! I would go there by myself and I would stay for 2-3 nights in the village

B: so do you think within these 5 hours we can visit two villages?

M: well then it gets very Chinese style tourism…because as I experienced it in Rumah Desa, the length was just good….if you do it shorter, it’s just go to the village, say hello, do a short activity, take pictures and leave…I wouldn’t like that as a tourist

B: and if we want to make a tour…say 12 days…so I always say that the tourist wants to spend the first and the last day close to the airport would you agree?

M: yes…you’re talking about package tourism now, correct? The whole holiday organized from start to end?

B: yes.

there are 10 days left for touring the villages…so they can go to like different villages, every two days

K: some tourists told me that they would not go to more than one village, as the experience will always be similar.

W: that’s why we want to make a package. We want to sell tours of let’s say 10 days that go to different villages, then they will see that they are different. But for this, we need help from the government.

J: and the people that come they all come by organized tour? Like with a package?
B: some some, some of them...like last time we got a group from the eehhm...the Jakarta...it's called ‘artstour’...it's about 60 person...

B: M: so do you have many groups that come?

P: yeah, we have many groups...international school...yeah...every year...repeater guest...many many repeater guest...come again and again.

S: so they also use the travel agents and the packages?

T: mhm, that's definite. But the thing for Flores is that most visitors that go to Flores uses this kind of mean to travel...if it's overland tourists then they usually have either packages or they at least have to rent a car that comes with a driver that usually also comes with a package or if not the driver is also tour guide...so individual tourists just going there, specifically, rarely exist...not so many...

S: for the other villages it's also a problem with accessibility so it's far off...you have to walk 3 or 4 hours so you always need some sort of guide, it's not so easy to reach.

Things to see in the village

P: I kept standing for a while in front of the main temple watching the people arriving with their offering baskets. Already this was very nice to see.

B: At first I was surprised about the church, as it looked a bit like a Hindu temple but with crosses and not statues.

B: Otherwise the village was very quiet. There were not many people to be seen outside or outside their houses or in the garden and also the streets were pretty empty.

B: I said “yes and also a bath and I walked around the village”. “very quiet village” Paul said.

B: The village seems to be very quiet, compared to the other villages I was, I had the feeling that this was the most quiet one. You hardly see any people on the street or outside the house. In other villages you could often observe people sitting in front of their houses making offerings, preparing food or chatting while here I couldn’t see any of these activities so far. Maybe it was also more quiet because now school has started, so all children are at school.

B: I thought the orphanage would be a good thing to connect the creative tourists with, but more for a playing afternoon and not just a tour and donations or also volunteering for those who stay longer in the village.

B: We drove through the forest and I was happy that I didn’t have to drive by myself as the path was very uneven and not paved. It was a very nice area though in the forest, with mountains in the background. We came to an area where Peter said “this is one of the bird watching areas”.

B: We walked about ten meters and reached a small waterfall. ‘this is a 3 tire waterfall, today is little water because of the dry season. This is the end point for trekking, you can also do swimming here. come’.

B: We stopped in front of a big wooden building, ‘this is my chicken farm, we stop here for a while, I need my charger for the phone’.

B: Then drove on to the oldest catholic church of Bali which was in the same village. This church looks a bit like a European church. However it’s made of bricks and not stones as a typical
European church, it had a tower but no clock and a coconut hair roof. The church looked like a mix of Dutch and Balinese architecture as the front was a typical dutch façade.

B First we drove to a place where they had coconuts processing. The

B We walked across the area to the other end. There, there was a fire and on top a platform of 2x2m with coconut meat roasting, Peter said this is sold to a factory that will make coconut oil out of it. I've never seen that before even though I've seen many coconut processes, it was very interesting.

B By now some boys sat behind the Gamelan and 5 girls, about 12 to 15 years old lined up next to the table. nen announced that there will be a performance and the Gamelan started to play.

B choreography was pretty synchrone and it was an diverse dance to look at, and it was great to see these girls performing, as in the Rejang dance, it makes it more special when you know these girls: These girls could teach tourists an easy dance and they could perform in the evening and eat there before performing

B In the end there was one more traditional performance, the Kecak, which is kind of a spoken-singing, 12 girls (the first and last group) and one boy sat on the floor in a circle. The boy had an instrument, like a mix of a gong and a drum and gave the basic rhythm. The girls were making 'music' with their voices. One girl got up and in the middle of the circle and started dancing.

B Peter asked me 'so what else would you like to know or do?'. I asked 'what else is there to see?', they were thinking but didn't say anything.

B I mean there are some things to be seen, there is the orphanage and the school that are quite interesting, then there is an old couple without teeth, they make brooms, then there is a painter...actually he sells his paintings in Denpasar and don't gets much money for it...

B sugar process and coconut process, many people have pigs and cows, there are chicken farms...one lady making traditional clothes

Marketing of villages

Then he explained me that the travel agents get cheaper rates, but they are not allowed to charge more than their published rates. I asked how much discount the travel agents get and he smiled and said 'actually this is secret, it depends on how good we negotiate with them, so it can differ'.

B and cut out the middle man...would be better for him

B so there are things to do...what you need is a pamphlet! You need a pamphlet to tell people what there is to do and with the homestays...and also the phone numbers, so they can contact you directly and cut off the middle men...

B so is there someone who is responsible for the marketing?

P: That must be Sean but...yeah, it's slow...

B and are there many tourists like you? Peter asked. I said 'yes I think so'.

B They don't really seem to know about what the customer is looking for and what community-based tourism means. It seems like they're trying to reach international hotel standards in their homestays (during the interview they told me 'our problem is the quality, we only have 10 rooms with AC and 60 rooms only have fans') and expecting to receive big groups (why else would they need 80 homestay rooms in a village with not more than 100 houses)?
B: getting package tourists and tour groups through travel agents is not the right target market for community based and creative tourism. I think that targeting individual travelers who are interested in culture and interaction would be more successful and sustainable and easier to serve as in my opinion they don’t necessarily need AC and international standards but want to experience how the village is. So there is no need to adapt the village to the needs of tourists too much or the authenticity will be lost.

I also believe that they should not only provide packages and package prices but also individual activities, so that individual travelers can come with only booking accommodation and then decide on the spot how long to stay and what kind of activities to participate. It would be good to have a little booklet with an overview and description of all activities and prices (or state that it's for free e.g., visiting the orphanage) to give to the tourist when he arrives so he can choose what to do.

Brian: So did you interact with any young people in the villages?

M: what is young?

B: let’s say under 30

I’m asking because I want to do this cooperation with Erasmus for youth travel…so maybe we can do it with the villages...

M: well the problem is, the youth leaves the village…I mean as soon as they go to senior high school or university, which is outside the village they are gone…so there is no youth in the villages...

B: so it’s more the elderly…so you think it would be good to target older people for the villages? Are they suitable for elderly?

M: I wouldn’t necessarily distinguish your target market by age…I mean the villages are suitable for people in my age, for families with children and also for elderly…I met two Australian women in two villages they were over 70 and stayed there for more than a month…I would distinguish between interests when defining your target market…or motivation of travel

R: We work together with travel agents, we have website, our brochure and word of mouth.

R: make partner with travel agency…german travel agency.

R: yes, we make a cooperation directly with a travel agency… and… so …we are…we do the marketing offline – online…but at the moment we get a lot from travel agents.

M: ok. Also with the internet or just through travel agents?

J: so we have our website. But the market till now…is not good…don’t know exactly…maybe the sentence of our product…maybe not assistant to sell…on the website..then lot of travel agency...

K: M: so how is the marketing done at the moment for the villages?

W: it’s mainly word of mouth. Or websites. But we need the help of the government.

J: what about technology? Airbnb and things like that?

W: yeah my son is good at that, but we always need both. Technology and the people approach it has to go hand in hand.
K: so at the moment you don’t do any marketing?
K: no. actually I have all the tools already…
M: what tools?
K: everything! I have website, facebook, twitter, instagram, email which is ready and I just have to change the date…but [shakes his head]…I only want people who are interested in culture…
K: so if you have friends who are interested in culture, send them here! but not for party! If they want to have beer and party…they should go to Kuta…but not here!
P: so how do you do your promotion?
B: we have website, brochures then also direct promotion…we talk to Tour operators, guides, and travel agents…but it’s not the optimum yet we need to improve our promotion…we need some professional people to improve…
P: So we need a person, it must be a local person who will be employed. But at the moment we try to find out who is the best one.

P: the challenge is to create a package. To make it nice. We first need the package and then we can promote it. We cannot ask the tourists to come but then we don’t know what to do with them. So we need a package.

J: travel agent and then give the brochure…

J: this is my question to you: how to invite the tourists to come?
J: I will go to the travel agent, I will do, whats it, I will ask the leader of the travel agent how to promote…also you, good program, you promote it at home

B: And the trekking, you often get the guests not through the committee but direct?
P: direct
M: through your contact in Permutaran?
P: yes, Permutaran, yes
B: and what do you think is the most difficult thing to achieve your dream?
P: I think promotion…promotion…we need more contact…more contact…and good eh…recommendation… someone like you…you’ll be my contact…I hope so.

B: we are cooperate with ehm JTB…
M: JTB?
P: Jembrana Tourism Board…
M: ok
P: and eh…CoBTA…for now
M: so they help you to promote?
P: Yes
M: do you cooperate also with travel agents?
P: eeeeh….yes…some
M: some?
P: yes some...
M: so like they bring for example the groups you were talking about?
P: yes

J M: do you have a website for Blimbingsari?
P: not yet
M: but you want one?
P: yeah

B so that’s why we need the people like Manuela…to bring more global tourists.  

S wow that’s actually really interesting…so there are many…did you know actually that there is a lot of communities for this kind of tourism in Bali? I mean I thought about some, but there are many? And with homestays, like 80, I never heard about that...

A: yeah so surprising…50 homestays...

S did you see if some of them use the material from the workshop?
M: ehm…I didn’t ask specifically for it or check for it
T: no just in case, that would have been interesting, because they also talk about marketing in this material.

S it’s so sad they don’t have a right marketing strategy…or at least someone who’s focusing on marketing this kind of tourism

S but then I wonder if these people who come if they still want to engage in traditional creative whatever tourism…then yeah…as you say it’s the wrong market…then why not stay in a hotel and make the cooking class…it’s dirty, I mean...

S and one aspect also is…if you remember the St. Galler model – destination model, they presented it once. One aspect also, the many people forget, that you should see when you develop projects, that you should see through the eyes of tourists because sometimes the whole process is very driven by the supply side, so you just produce something, then it’s there and then you market it and then tourists have to come…rather then seeing it from the other way around: what kind of tourists do we have, what is the market that comes to this destination that is generally attracted, and how can I make them fit or how can I make my product fit with the market…what can be done…It’s a very different angle and changes things actually a lot. It’s a good instrument to develop new products, it’s good...

S what they would need is some overall management for the CBT program…what they run in the end is a CBT program, then they have to decide, the committee whether some things fit or some things don’t fit… I mean in the end it makes it unattractive for some tourists, it’s called CBT but it’s not CBT....

Commented [VAC689]: JTB, CoBTA and TA help to promote
MARKETING

Commented [VAC690]: Don’t have a website
MARKETING

Commented [VAC691]: Need more contacts for promotion
MARKETING

Commented [VAC692]: Surprised that there are so many villages and homestays and haven’t heard about them
MARKETING

Commented [VAC693]: Workshop material also talks about marketing
MARKETING

Commented [VAC694]: Sad not having proper marketing
MARKETING

Commented [VAC695]: People in rumah desa are wrong target market for creative tourism
TARGET MARKETING

Commented [VAC696]: When developing tourism should look from the demand side perspective
REVERSE TARGET MARKETING

Commented [VAC697]: Should not sell CBT if it’s not CBT
MARKETING

Creative Tourism in Bali’s Rural Communities
Locals not familiar with OTA

After a while Will came and said “I want to ask you something, but come inside” I followed him to his office in the living room and he showed me an email he got from the “I like local” online travel agent asking him to send some information about their activities. He asked me what exactly he should send them.

B  Can you teach me how to make a blog?

Rumah Desa

4 years ago activities started, Jacob is initiator, activities became more. She started 6 months ago, was reception/butler at a villa. Joined here to develop language and experience Balinese culture. From the neighbouring village, we are all family, Jacob is her uncle.

In the beginning there were only 2 activities (cooking and BDL), but now they have 12. So you can keep tourists busy for a whole week? Well, as we said before, we have many ceremonies so we have to find a balance between work and spiritual life

hmhm, basically is ehm, my cousin built a house, Balinese compound, yeah, with Balinese rules, yeah. Eeeeh, We start step by step, so first we made the ceremony part, and then eh, this area, restaurant and kitchen. And eeehm, after two years we built the four rooms for rent for guests. Because my cousin he lives in denpasar. Just come to the house in the village when we have a ceremony or they have a….guest, yeah. Because me cousin he works at a travel agent, he has many friend, he is germans guy yea, that why they have an idea to make a small restaurant…and then with the cooking class…and then we expand. Eeeeh, we have another program also…..the farming program, cycling around the village. Ahnd aah lots of guest give me eeeh advise yeah how to create for the next because eeh we believe that lots of eh guests not only want to stay in the city but sometime they need to stay in the village. That’s why our next program, we will share our program to our community, our member in the village, yeah. At least one family they have two room for the guest. If we have group we can send to another family. This is our next program. Yeah for this moment, only expand to the backside because if we have group, yeah, we have eeeh, another program, is like eh making coconut oil process and ah making a kite. Because when the group is eeh a student, when student come, we make a program, like making a kite….cooking…one group is cooking, one group is making a kite….one group is eeh in the coconut oil program…and eeeh…cake… Balinese cake, yeah. This is our program, we can combine. And then in the end we go to the rice field, to…to see how the farmer do rice field process, in the rice field with the traditional… technique yeah.

my basic is tour guide…we are now…especially the European tourism…what they needed…and we think they need a village…from there we had some ideas….why we don’t use our home to make some business?

five years ago, we had some idea…so we start to make a program 4 years ago

first tourist we had…eeehm…15 october…2011…the first guest….2 person to our cooking class….

And after first cooking class we mандe an other combination program like bali daily life and farming. From there we had some idea, why not, we have a very interesting life in the village or some ceremonies in the village, like blessing ceremonies….so now we have already 11 programs…

Products
Sometimes we have wedding also, from 2-9pm, also (german, holland, no domestic). Before wedding ceremony they do cooking, massage, Balinese style dress up, ceremony, dinner.

All of them are popular, cooking and BDL (bali daily life) is always on Tuesday and Friday (fixed schedule).

Cycling: around the village, sometime we go to the hot spring in angrsi…yeah different…if they need to go to the rice field in Jetiluwih we can go there…

**Target market**

High season is maybe in may or june when there is holiday in Europe. In October/November low season starts. Then we have asian tourists. If we only focused on European market, we would have nothing to do from October on. So it’s good to have the Asians. Even if it’s only for a short cooking class over lunch. Better than nothing.

very difficult to say…sometime low season somebody sends me a group and sometime in high season we get more the couple or the FIT and in the low season we get the group.

All the world comes here…italy, usa, europe, Japanese, Singapore, Chinese…and domestic…from java? Yeah Jakarta, bundung…for domestic, if they have spare money thec can come and do everything…for us difficult to go round…

Hollandia, last time from insurance company. And we get from Italy group. Also germany, a lot of germany, the most is german. Switzerland,. So… we have Australian also. Eh china…last time we get Chinese group from…also from insurance company.

80% come from german.

regular group they come from Singapore. From student. In the end of semester…every six months they come to bali.

at the moment we get most of young people. Young people that mean from student, from senior school, senior high school and some time kindergarten…

**Financing**

M: yeah this is eh, my cousin have eh uncle, stay in eh Jakarta, they eh spend money and they my cousin arrange, we need cheque.

**Employees**

And in the Rumah Desa, just can use employee around 10 employee, if we get more guest, more group we can give a daily worker. Side job as a farmer. Is like me, is a side job. Because we have responsibility in our village. If we have time we come here to help.

**Cooperations**

from last year we make organization we call it ‘ForKom Dewi ‘Forum Kommunikati Desa Wisata’…tourism village…I’m the assist in Tabanan because the government maybe looking to me…ah we do some different…please teach your community villager and we would like to teach

**Creative Tourism in Bali’s Rural Communities**
you….like Brian too…we are different organization…Forum Kommunikati to give some information about tourism…

**Penglipuran**

*Development*

so it started already in 1993…but nobody organized the development….so no structure

now we have a committee. Since 2012…this is when Mr. Brian came….he came to help us..to show us how to build a tourism destination….so he said we need a committee….so the village formed a committee.

currently we have….eeeh….24 people…

we have already the division…we have people from homestay, the food, art, cleaners, administration, people who do the promotion…

started homestays 2012

dis this our main job, but we don’t get salary…we are volunteers…to make a structure for the future.

**Tourist demand**

M: where do most of the tourists come from that stay overnight?

B: most are Europeans to get experience of traditional village

M: so you have mainly domestic tourists?

B: yes more domestic. From Java many.

**Tourist offer**

many things…they can see local activities, what people do in local life, trekking in bamboo forest…

When people come their first impression is clean and neat village. But there is much more.

**Financing**

30’000. For international tourist. And 15’000 for domestic tourist. So for adults. And then for kids it’s 15’000 for international and 10’000 for domestic

B: yes 60% to the Bangli government.

40% goes to the village. And the 40% are still split up – 20% goes to the village and 20% goes to the committee for operational expenses. So for the staff.

we are the organizers. No we are volunteers
So we have a one door system. So also when you go to the homestay it works the same. 80% goes to the owner, and then 15% to the organizer and 5% to the village.

M: and what about handicraft? Do they also pay something to the village when they sell?

B: handicraft they pay 5000 per 100’000 to the organizer. And then if we have activities, if we make a proposal for a group and they approve the budget, 50% goes to the organizer and 50% to the village.

Jasri

the formal way has started in 2011, but informal talks have started from 2009 I think

M: so in 2011 you formed the tourism committee?
W: yes!

B: ehm it started by him, Tim, with his friend and then I just come in, in the middle of the process...so the start maybe Tim will tell you all about...

T: well, the starting tourism village, in bahasa ‘Desa Wisata’...that starting in....2011...yah...eerehmm...i join with eehh my friend who live in Denpasar but born in Jasri and then in travel agent, long time in tourism...come to the village, sharing...to make the village, you know...starting and develop....and then....yah...like...growing....to welcoming the tourism....that's you know in my meeting with my friend in 2011...

B: so maybe I complete a little bit...beside of that, Tim and his friend, see in our village it has a very...we had very...like...eereh...art and culture...we have also the view...of the...eereh...sea, beach and the mountain....that's why, he think, and his friend think why we don't make the tourism village...we can get benefit...not only we but all the member of the Jasri village...it's like that...and then also with the government...they had a program with the tourism...that's why he and his friend made a proposal to the government and give some thing...some help from them and then we met eeeh...like eeeeh....training....for the member here...

M: ok ok, so you got some support from the government and they sent some government?
B: yes, yeah

Committee: There are also many other functions, we have many sub-functions, maybe you can ask the head of the committee about it tomorrow.

And then we also have sub organizations that are connected to the tourism industry. For example transport organization, massage organization, guide organizations.

we have many members, about 32...but, working only 5 or 10 person...like now you see...I already sms much people...come only two person...

then we started to develop some activities and made a package. And we invited travel agents to try our package...one travel agent, I remember he came from a western country. His name was Mr. Jans. So they came and we did the tour with them. But we got very bad results from the travel agents. Very bad results. They said for example there is still too much garbage lying around

And then we also got a lot of support from the CoBta. They sent many people for training to Jasri to show us how to develop a destination

Creative Tourism in Bali’s Rural Communities
M: so what kind of training did they provide to you?

B: eeeeh, the training, we decide what is the training what we need…

M: ah so you decide what training you want?

B: yah, like dancing, music, massage…

Many domestic. From Java, from Kalimantan. I think most from Java. western…thailand yes, then wester… Australian and japan for the surfing beach, Holland because of the Holland villas on the beach, USA yes, French the most…what else…Austria, german…

so you have a lot of domestic tourists as well?

B: yes, yes…after we become number one, more domestic tourist come to our village

M: yea yeah good…and do you know how many tourists come to Jasri every year?

J: every year eeh last time that is…from Thailand…from france…also from Holland…some tourist come, but not so many…I need you to promote us

M: yeees…and from the tourist that come, do many stay over night or they just come for the day?

J: eehh from Thailand it is…last time stay here for seven days…the others this is only one…it is the students from Jakarta, only one night two days…

night for domestic. International most often 3 days 2 nights. Or longer. Like students like you they stay more long

of them are staying, some of them only doing the trekking or doing the short village tour

M: so at the moment how is the money of the package price distributed?

W: first there is the cost break down, so first cost of activites will be calculated. and then we take some benefit for the organization. That belong to the village. They can take it for example for the temple renovation

we have many kind…Lembong dance…Kejak dance…Jogka dance…we have many kind of dance…

Blimbingari

M: and tourism in Blimbingsari, when did it start?

P: I think it’s ehm…boah…tourism…it starts…I’m not sure…that’s about 10 years before…but not many…it’s mainly for the Japanese student coming here…

M: ok…and you have a committee, a tourism committee…are you also part of the committee?

P: yes

M: as a trekking guide? Or what is your…

P: guide coordinator

M: guide coordinator, ok…so you also have other guides in Blimbingsari
P: eh yeah there are some
M: how many?
P: two…two M: and how many other people are in the committee?
P: ten…with other section…
M: like?
P: there’s a chief, the leader, and secretary, then finance, transport, security, and ehm medicine…like a doctor…and then art…and what else…i think that’s it
six months ago…there’s a…from the government…there’s a…they need a real…the real, who work at the tourism…so they need the name and they give the…like a proof…this was for six months…but before we just…meeting…just meeting…but not formal
M: so where do your guests come from?
P: euorpe
M: and no domestic tourists?
P: ehm, just one two…
M: so mainly Europe
P: yeah
M: Australia?
P: no
P: we are cooperate with ehm JTB…
M: JTB?
P: Jembrana Tourism Board…
M: ok
P: and eh…CoBTA…for now
M: so they help you to promote?
P: Yes

our organization name is Kommittee Parawisata Blimbingsari or Blimbingsari Tourism Committee. Blimbingsari Tourism Committee is a…build by three components…the village government, the church and the diaspora…you know diaspora? Diaspora is the people…Blimbingsari people, that live outside…the three components build the Kommittee Parawisata…our task is eh how to prepare the…what the tourist need…something like accommodation, or the foods or the activities…the organization is…the first time we…3 person……and then during the 2015 the government registration our organization…so we have a license from the government…formal organization…and the full team…we have a…yeah…perfect…maybe we have Chairman, secretary, also finance and also division…is a…according the…

Creative Tourism in Bali’s Rural Communities
P: guiding, entertainment,

S: also the handicraft, souvenir, also for the security, also gardener, health…the head of this village is…

S: and also we have advisor…advisor is come from the head of the church, the Blimbingsari church and the Amiarsari church…also from the government, eh the Jimbranan regency and also the province…

M: so they are advisors?

S: yes

M: and your committee it works also together with the CoBTA?

S: yeah CoBTA is one of our partner…who is as a advisor also…

M: also advisor…

P: also

M: you have other partners as well?

S: yes our partner is…first is Bali CoBTA, also the university of Deanapura, the church university, also the Bali National Parks…West Bali National Park…also…ya other partner…

P: yeah

S: now we have an association of the village tourism in Bali…we call it Forum Kommunikati Desa Wisata Bali…that is our partner also…

M: ok…and how many people you have in the committee in total?

S: eeeh…we have ten people

M: and the people that work in the organization, do they get money? Salary?

P: no no no, volunteer

M: and for the organization itself, for the office, the brochure, how do you finance this?

S: if we have a tourist who stays here and pays for the homestay and the food…maybe let’s say we earn money 1 Mio, 25% is for the organization

M: ok, and the rest goes to the homestay and the food?

S: yes, 25% only…divided by the people of the organization…and also we have a special for our operational…let’s say we get 25% and we pick it 10% for our operational…maybe make the brochure something like that…

M: so when the tourist comes and pays he gives the money to the committee and they give it on to the homestay and the food and so on?

P: yes yes

P: 70% local, 30% global
S: we will organize of the tourist, we start from 2005...we have a Kommittee Parawisata...and then we try how to organize, but the first maybe not so perfect yet...but step by step we improve again...

S: no no...the government...in cooperation with Bali CoBTA and Central Bank of Indonesia...they choose the seven village as a tourism village in Bali...and then give us the...the...homestay facilities like bed covers, sheet...

M: so you got support?

S: yeah...also we have a training for the community...how to housekeeping, and how to prepare the food...and also how to be a good tourism guide...

**B** They explained me that often only a few kids participated in their activities. They had a few activities that were bigger like a treasure hunt which was announced by the management and nearly everybody participate.

**B** I think you could try to combine the trekking with for example a village tour. You could make a whole day out of it – after the trekking bring them here for this great lunch your mother cooks and then in the afternoon show them around the village. Or let them even stay over night. I mean these girls didn’t even know the name of the village they started the trekking and when I told them that it’s the only Christian community they were very surprised. So yes I think you should try to extend your trekking to a full day or two day program.

**B** They do the fish pond, I guess this is sort of a business...and they start planting new trees, I forgot their name, trees that grow fast, like 3 years and then they call sell...

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**Special about village**

**R** We walked around the tree and she said proudly: “I saw many big banyan trees, but none of them were as big as that one, it’s special”. It really was beautiful and massive and I couldn’t stop staring at it.

**R** Also the tree can be asked to stop the rain for an important ceremony by making offerings in front of the tree. Even people from other villages can call and ask the villagers here to make offerings for them to stop the rain. “And it works?”.”Yes of course, you just have to believe”.

**R** So there is actually something special about this village, or at least close to the village – this tree. Especially interesting is the story with the rain, as it seems to be something special not only for this village.

**K** It was very fascinating to watch how they do the very fine and detailed carving without any sketch just out of their head.

**K** Australian who came for 25th time and first time in a village (otherwise only kuta, sanur and ubud) also cried and said so my 25th thime was not for nothing.

**P** has a little shop for tourists and makes the typical drink from this village - Lohloh – which many shops sell here, it’s green and filled in small water bottles.

*I was surprised that they have a local drink and I didn’t know about it. This is something I would people expect to tell me right at the start and would make me try.*

**BM**: we are the only protestant community in Bali. We are 100% Christians here. he said proudly

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**Commented [MB700]:** Only many children when management announces activity FOR FUTURE TOURISTS?

**Commented [MB701]:** Told him to extend the trekking with village visit PRODUCT DEVELOPMENT

**Commented [MB702]:** Fishpond and tree planting in village POTENTIAL FOR TOURISM

**Commented [MB703]:** proud of big banyan tree SPECIAL ABOUT VILLAGE / PRIDE OF LOCALS

**Commented [MB704]:** tree can stop the rain for ceremony

**Commented [MB705]:** uniqueness of village UNIQUENESS OF PLACE

**Commented [MB706]:** Fascinating to watch carvers UNIQUENESS OF PLACE

**Commented [MB707]:** Crying because village so nice OVERWHELMED TOURIST WITH HAPPINESS

**Commented [MB708]:** There is a typical drink: Lohloh UNIQUENESS OF VILLAGE

**Commented [MB709]:** Only protestant community in Bali, proud PRIDE OF LOCALS / UNIQUENESS OF VILLAGE
I asked if he has also rice fields as I have not seen any yet. "No in Blimbingsari" he said. We have cocoa, and coconut and also we sell teak wood and pigs for food.

In 1939 my grandfather and some other people came here. When they came it was all jungle here and there were wild animals. The men looked for new land and this land was very good for plantation. So they decided to come here and built this village.

There is a bamboo gamelan which is typical for West Bali Peter said. "We use this when we have tourist groups here in the evening for entertainment".

We have especially friendly service. There is a place that has the same program, but the guests often come here, so guests know why they come here -> good service, friendly. Word of mouth promotion. We have many guests that come again, also only 3 months ago.

Is there anything special about this village that other villages don't have? Nothing special, all the same. No not really, we don't have anything special.

They have a special tree, yeah, only one tree in Bali, also we can make a tourism object yeah.

If you are visit Rumah Desa you get the experience how the people live in Rumah Desa, not same like in Penglipuran and so on... Penglipuran they have some different and then we have the explanation... different. So in Bali we have many tradition, many culture, we explain a lot of what the tradition...

maybe you have been in Penglipuran, you have been in Jasri, you have been in another village, but come to me, we can share my culture... we do offering... we do the offering, but different way... why... this is very important to know... that's our secret program in Rumah Desa...

K: and do you think there is a uniqueness for every village to attract tourists?

W: yes, every village has something unique. Here it’s the woodcarving, in the neighbouring village the stone carving etc. so we will make a survey to find out about the different unique things.

We are the only village who looks like that.

so you say there is no other village like this in Bali, what else unique in your village?

unique... so first of all the structure of the village. Our village has three main parts.

We also have some local drinks. The loloh. The green and the yellow. This was the farmers drink in the past.

no artificial colours. So it’s good to sell.

And we also have sweets from here, the klopon the green with the palm sugar inside. And donuts from sweet potatoes.

So the impact from tourism, people can create products they can sell. We are very good at food, handicraft we still have to buy outside. Actually our village is famous for local food. We use all natural products, nothing artificial. I heard now it’s dangerous to eat outside. There was a story about plastic rice from china.

we have special tradition, culture, here in Jasri... that is only here... for example firewar before Nyepi Day. This is only in Jasri.
Actually that's one what I mean. How to mix the potential to make like that. To make a different package, like even if we have the same character e.g. budakeling and jasri, we have the same character. But we have to make something that is different from each other.

M: so how will you do that?

W: We try to looking other potential that we maybe not found yet but we have to have one variation in our packages; we have the same basic activities, trekking, cooking, village tourism is general, but how can we make these things special?

J we have some unique culture…it’s called ‘Tertaran’ or ‘Firewar’ this is one of the most beautiful culture…that’s the other village doesn’t have it…beside of that we have the view of the mountain and the sea, that’s connecting each other…so I think many village have like that…so that we have the Bali chocolate also, our beautiful…

J I think the difference one is in Jasri that is the, what is it, the culture, that is firewar. You cannot find in everywhere, only in Jasri. I think trekking also the other place, also cycling also in the other places, I think that is the culture that is only one you can have here.

J I think ehm the uniqueness of our village is our Balinese Christian, our minority…I think that's very unique…that's people from overseas really want to know and how we live here beside the hindu…that’s a…I think…the strong point of us here…and then…that’s something...

J our village is beside the national park…we can do with that.

J M: it’s the only national park in bali right?

P: yeah, it’s the only one…it’s our…another selling point…especially for birds…there’s the place in Bali, when you watching birds…you have to come to West Bali…

J I think this village is very quite…and the fresh and the air…the air is so fresh here…that’s another one selling point I think…if you need refreshing or something quiet..or you need time to refreshing…

B a special attraction…Blimbingsari has a special story about this village…also we have environment…is very clean, green and also the…

B and also all of us here is a Christian….maybe that is only for the church segmentation market…but the common market maybe that is the fresh air…our history, our environment…and then also the…maybe the…our location…It is near to West Bali National Park…also this is easy for trekking…see the bird watching…maybe something like that

B we have here the unique church, I mean the church like a temple, that’s like temple…meaning...

Observations regarding interviews

I noticed that this often happens with interviews in villages, it starts with informal small talk and then at some point I just start with my questions when I have the feeling the person is comfortable with me. After my last question my interviewee often keeps on talking, either asking me questions about family and university or asks for help for the village or my opinion about their village and so on and so forth. Often the interviews are also in the house of the interviewee and get interrupted several times by people and children coming and talking to the interviewee. Even though the research books tell you to choose a “quiet place where you’re not distracted during the interview. I think this is very inappropriate in Bali as it doesn’t match their culture at all. I got the impression that they are more comfortable when they are in their usual environment and surrounded by people. Some interviewees also brought...
another person (e.g. Jacob from Rumah Desa his wife or Bill and Tim were interviewed together) and so far every interview got interrupted a couple of times by other family members. As for Balinese the family is very important I would never suggest to go to a quiet place where nobody can disturb us. That could make the interviewee much more insecure and be contraproducive for the result of the interview.

He laughs... ‘this is also like an interview’ I laughed too and said ‘yes absolutely’. Actually this is much better than the interview yesterday!! Now we’re talking I thought! As soon as the recorder is switched off, the interesting stuff is coming I thought to myself... this is a really good lesson about getting information... this was like the continuation of the interview, after the interview yesterday Peter had time to think... and it seemed that he did think about what we were talking... and this was like a follow up talk... one without recorder and formal questions... it was much more freeflow... Peter came up with all these topics by himself without me asking questions... it was amazing that outburst!