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EXPERIENCING LAPPISH HOSPITALITY IN FINLAND THROUGH AIRBNB AND COUCHSURFING

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The aim of this thesis was to examine the nature of Airbnb and Couchsurfing travellers' experiences in hospitality in Finnish Lapland and to compare them with each other. Specifically, Lappish hospitality and experience authenticity were in the focus of this research. The thesis was written in order to provide the "Shareable Tourism" project in MTI with new insights into the experiences in the sharing economy in Finnish Lapland.

This research focused on the guest's perspective on the experience. Therefore, the qualitative research method was used for this study. The semi-structured interviews were supposed to bring more in-depth knowledge about the topic. Three Airbnb and three Couchsurfing guests participated in the semi-structured interviews conducted through Skype, e-mail and Facebook. In addition, the background information of this thesis was gathered beforehand in order to create the framework for the empirical research.

According to the research results, only Couchsurfing featured Lappish hospitality. The degree of authenticity in various experiences differed; although in case of comparison of the Couchsurfers' responses with the Airbnb guests' answers, it appeared that the experiences in Couchsurfing were more authentic. Nevertheless, a specific authenticity classification is presented in the theoretical part of this thesis which allows for more precise differentiation between Airbnb and Couchsurfing in terms of the degree of authenticity. Additionally, this study found out that the presence of money in the host-guest exchange influenced the amount of social interaction between the hosts and the guests in Airbnb. Finally, the conclusion is that Airbnb and Couchsurfing members represent different target groups for the online hospitality networks despite numerous similarities between both of them.

Further research of the topic is needed, as the interviewees' number is too small for making encompassing conclusions about the entire region. This paper describes the implications that appeared during this study and gives new ideas for further research of the topic.

Key words   sharing economy, collaborative consumption, Lappish hospitality, Airbnb, Couchsurifng, authenticity, commercial home

CONTENTS

1 INTRODUCTION

The reason for choosing Lappish hospitality experiences in the sharing economy as this thesis' topic is that a year ago, while travelling in Central Europe, I used the Airbnb platform myself for the first time. Later on, I gained some experience in Couchsurfing as well, while hosting a Couchsurfer. Exactly those experiences inspired me to go deeper into the subject of the sharing economy.

The topic is highly relevant as collaborative consumption/collaborative economy/sharing economy is trending. Even though it has is an enormous appeal especially among cash-strapped travellers, who prefer to save money on accommodation, it is rather about the experience and trust in strangers, desire to tour like a local as well as about meeting people with different backgrounds (Trivett 2013, 3). Surprisingly, the popularity of unknown neighbourhoods and active involvement of local host communities actually increases tourists' expenses, even though, generally, it is being considered a more affordable accommodation option. It benefits destinations' economy, thus, collaborative consumption is a current issue in the tourism industry nowadays. (Lalicic & Weismayer 2017, 784–785.)

The main purpose of the study is to collect information on Airbnb and Couchsurfing experiences in Finnish Lapland and to compare these online platforms. Consequently, the thesis aims to investigate the nature of Airbnb and Couchsurfing travellers' experiences in hospitality in Finnish Lapland. The research questions were designed to identify how the Lappish cultural elements and hospitality are integrated within those experiences in Airbnb and Couchsurfing. Additionally, this thesis discusses the monetizing hospitality and the effect money has on experience authenticity in Finnish Lapland.

The theoretical background of the thesis is based on the overview of the sharing economy in tourism. In addition, it includes theory on hospitality; its history in general, as well as it discusses Lappish hospitality and its characteristics. The research on authenticity complements the theory on hospitality issue and, therefore, is described in this paper as well.

Although the focus of this study is mainly on Lappish hospitality, the thesis briefly discusses legal issues and risks that exist in the sharing economy. That is only for supporting the main research and for giving a holistic understanding of the collaborative economy concept.

All the theory is combined in order to substantially analyse the findings of the qualitative research. For the theoretical part, latest e-journals, articles, books, blogs and topic-related videos were used.

Since this study takes the guest perspective on experiences in Finnish Lapland, three Airbnb and three Couchsurfing guests were asked to participate in the semi-structured interviews. For the interview results analysis, qualitative research method was used. The interview was held in different forms, including face-to-face interviewing and interviewing in a written form.

The research is limited in scale. The focus is on the sharing economy in the accommodation sector of the Finnish Lapland region and; therefore, in the text, the region is referred to shortly as "Finnish Lapland" or "Lapland". Specifically, Couchsurfing members are referred to as "Couchsurfers" in this thesis.

2   SHARING ECONOMY IN ACCOMMODATION

2.1   Sharing Economy and Its Relevance in Tourism Industry

According to Lessig (2008), sharing economy, also known as collaborative consumption or collaborative economy, means "a socio-economic ecosystem […] which embeds sharing and collaboration at its heart […]..It includes the shared creation, production, distribution, trade and consumption of goods and services by different people and organisations." In tourism, sharing economy can be seen in various contexts, such as accommodation, food, transportation, experiences and exchange. Uber, Airbnb, Couchsurfing and EatWith are examples of collaborative consumption in tourism. (Lessig 2008, as cited in Dredge & Gyimóthy 2015, 7–8.)   This chapter focuses on collaborative economy in the accommodation sector; and therefore, views Couchsurfing and Airbnb as accommodation providers rather than as independent tour operators tailoring and providing customer experiences.

Dredge and Gyimóthy (2015) raise a discussion about the growth of the collaborative economy in tourism. They claim that the reason for the impetuous growth of the sharing economy in tourism is the "rapid widespread uptake of mobile technologies and low requirements to entry for start-ups" as well as its advantage over the traditional accommodation providers. In contrast to hotels, sharing economy organizations offer more product diversity with trust-base policy, and provide more authentic host-visitor relations than the traditional accommodators do. Additionally, the sharing hospitality networks take over the traditional sector actors by offering accommodation at a lower price. (Dredge & Gyimóthy 2015, 11–13.) In other words, the affordability and the variety of services provided in the sharing economy are the factors that have facilitated the sharing economy's growth in recent decades.

Despite its benefits, the sharing economy also has some shortcomings widely discussed by researchers. In "Mobilizing Hospitality", Molz and Gibson (2007) discuss the exchange reciprocity, more precisely, the threat of imbalance between the host and guest. The authors state that in hospitality there is no guarantee that the host will receive as much in return as he/she has given to

his/her guest. However, they point out that this imbalance is minimized in case the rules of the exchange between the guest and the host are set in advance, and this equates the commitment of both the parties. In such a way, Couchsurfing, for example, encourages Couchsurfers to bring gifts to their hosts as a way of gratitude/compensation for the hosts' hospitality. (Molz & Gibson 2007, 67–70.)

Moreover, besides the possible inequality in the reciprocal exchange, the sharing economy creates safety risks for the online hospitality networks' users as well as challenges traditional sector accommodators and authorities by avoiding tax regulations; especially in Airbnb, they need to be set by the government in order to keep the law and to make destinations benefit from the collaborative consumption. (Cordwell 2014.) "The scale and pace of collaborative economy growth has been so rapid that a range of market failures, ethical dilemmas and unintended consequences has emerged." (Dredge & Gyimóthy 2015, 17.)

"Critics see in the sharing economy a threat to safety, health and disability compliance standards." (Decorp 2016). As an example, one scandalous harassment case took place in Italy, where a former police officer hosted a 16-year-old Australian girl staying in Padua. Presumably, the man was using the web-platform especially for meeting with young female tourists. (The Guardian 2015.) In Barcelona, a Columbian Airbnb flat owner took advantage of his two, at that time, inebriated American guests and raped them. (SkyNEWS 2014.) Although both hospitality networks purport their basic safety rules, neither Couchsurfing nor Airbnb does incur full liability for possible misfortunes or guarantee a safe stay. In addition, the self-entrepreneurial hosts are working in an economy where job security is not a common practice, which means that for them it is risky as well. (Decorp 2016.)

Taxation is another topic for debate. It includes discussions about the stays' length and tax evasions that vary from region to region. For example, in New York, in 2014, more than 70% of Airbnb rentals violated the law, when people were running a business in a residential area, which was prohibited by the government. (Schneiderman 2014, as cited in Decorp 2016.) The Financial

Times Ltd also points out French hoteliers complain about sharing economy networks, which avoid taxes and 'steal' their customers (The Financial Times Limited 2016).

2.2 Overview and Comparison of Airbnb and Couchsurfing

This subchapter discusses Airbnb and Couchsurfing history, their activities as well as it reviews the similarities and the differences that Airbnb and Couchsurfing have. The following findings are illustrated in Appendix 1 to give a better understanding of the contrast between these two networks.

Both the Airbnb and the Couchsurfing platforms are online hospitality exchange networks. They provide accommodation, are trust-based and have a similar vision, mission and values. Hospitality, culture exchange and building connections are in the core of these communities, which greatly rely on the participants' reputation. (Airbnb 2016a; Couchsurfing 2016.)

According to Rosen, Lafountaine and Hendrickson (2011), Couchsurfing, in particular, is a non-profit organization that "seeks to internationally network people and places, create educational exchanges, raise collective consciousness, spread tolerance and facilitate cultural understanding" (Rosen, Lafountaine & Hendrickson 2011, 982). Couchsurfing was launched in 2003, positioning experience sharing as one of its key values. Casey Fenton, Daniel Hoffer, Sebastian Le Tuan and Leonardo Bassani da Silveira took the initial step in the creation of this online community. On their trip to Iceland, they sent an e-mail to a group of local students, because they wanted to see Reykjavik from the locals' perspective. Later on, that small project turned into a common practice popular among more than 10 million community members. (Molz 2014; Couchsurfing 2016.)

Meanwhile, in Airbnb's case, the initiative came from the host-side. Brian Chesky and Joe Gabbea came up with this idea during a design convention in San Francisco in 2007. They knew that, nearby, there was not enough accommodation for the convention attendants, so the two recent university graduates decided to create a website where they would advertise their apartment at a low-price as an "AirBed & Breakfast". Their business idea

worked out, and nowadays, Airbnb books millions of nights for tourists around the world. (Guttentag 2013, 1–2; Salter 2012.)

Besides the emergence ways, there are more differences between Couchsurfing and Airbnb. Firstly, Couchsurfing is a non-profit organization, whereas Airbnb "is the easiest way for people to monetize their extra space and showcase it to an audience of millions", which means it is commercialized. This difference also raises a question of how the presence or absence of money between the host and the guest influences their relationship and the reciprocity in hospitality discussed by Molz and Gibson. (Airbnb 2016a; Molz & Gibson 2007, 67–68.)

Secondly, as it has already been mentioned earlier, Couchsurfing offers people not only accommodation at locals' private spaces but it also suggests "Share your life" with strangers, which means that in most cases hosts are with their guests around the clock (Couchsurfing 2016). In Airbnb, social interaction is optional and depends on guests' and hosts' own preferences. Recently, however, Airbnb launched a new product that also provides people with extraordinary experiences. In November 2016, Brian Chesky presented the Airbnb's new creation: Story Tours and Travel Experiences. Since then, Airbnb has been acting not only as an accommodation provider but also as a tour operator that tailors experiences for its customers (Airbnb 2016c.) Hence, the difference is that in Couchsurfing experiences emerge and shape unintentionally, while in Airbnb they are produced beforehand and with a certain promise to its customers.

In the context of accommodation, Couchsurfers decide on the place relying on its host references rather than on the place description itself. On the other hand, the Airbnb platform gives its users several accommodation options; namely, travellers can choose if they want to stay at a place privately or with a host, as well as they can choose the facilities and see detailed photographs of spaces. In such a case, Airbnb is much more customized and flexible for the members, because, the travellers can select accommodation according to their personal needs. (Couchsurfing 2016; Airbnb 2016a.)

To add, in 2015, Ikkala and Lampinen conducted a research on the relation between money and social interaction in network hospitality. They concluded that the presence of money actually benefits both the host and the guest. According to the researchers, it "provides hospitality exchange with a structure and formality that contributes to the hosts' sense of control and ease of participation". Ikkala and Lampinen also add that the host–guest relations can develop better, because if there is a payment, the guest does not feel obliged to "repay" for his stay to the host, whereas the host voluntarily improves the experience for his/her guest. (Ikkala & Lampinen 2015, 1033–1034.)

Despite the fact that just as Couchsurfing, the Airbnb network provides accommodation services but additionally charges fees, Airbnb has managed to grow faster and even overtake Couchsurfing in the number of supporters. According to the websites' information, Airbnb currently possesses about 60 million followers, whereas Couchsurfing has only 12 million members (Airbnb 2016a; Couchsurfing 2016).

The reason for this can be that Airbnb is constantly integrating innovations in its business. Not in vain, Guttentag refers to Airbnb as a disruptive innovation and claims that it creates great significance for tourism accommodation sector and, for destinations overall. Guttentag emphasizes that by replacing traditionally favoured attributes of the product with other alternative benefits, such as a lower price or better comfort or simplicity, the product creates a completely new market and starts competing with previously dominant companies. (Guttentag 2013, 2).

In just a couple of years, Airbnb has made such a big leap towards general recognition that Airbnb's imitators and complementary companies have become mainstream. For instance, City Relay, Hostmaker, Guesty, have emerged in order to make Airbnb hosts' lives more comfortable. These businesses take care of key exchanges, spaces re-designing and cleaning. Airbnb evidently made a new trend and now has acquired a great number of followers, supporters and imitators. (Cordwell 2016.)

The innovativeness of Airbnb is what it makes it a pioneer. The company itself does not stop; instead, it brings unusual approaches to its businesses. For

example, in 2016 Airbnb decided to make trips for corporate/business travellers more convenient. Lex Bayer, Airbnb's head of payments and business development, announced that since 2016 Airbnb spaces can be booked by third-parties, which means that people can book accommodation for their co-workers: "Whoever is booking corporate travel will be able to select the person they're booking for through a drop-down menu during the final booking stage." (Sheivachman 2016.)

Appendix 1 gives visual comparison of Airbnb and Couchsurfing. New graphs, differences and commonalities between those two have been added along the research process.

2.3   Airbnb and Couchsurfing in Finnish Lapland

It is difficult to define how many rentals Airbnb provides in Finnish Lapland overall, as the official statistics are not published on the Internet. However, by typing concrete dates in the search bar of the Airbnb website, one can make some assumption. The number of rentals and their price highly depends upon the season. At Christmas 2016, for example, the average price was 1,909 euros with the optional range of only 32 rentals (which is only 7% of the total number – many accommodations are reserved far in advance). Correspondingly, in July 2017, the average price is 93 euros, and rentals' number reaches 156. (Airbnb 2016c.)

According to Airdna, 144 Airbnb hosts are currently active in Rovaniemi. The same source also shows that mostly Lappish hosts in Rovaniemi rent out their spaces for the guests entirely. (See Figure 1) This leads to a supposition that in most cases Rovaniemi hosts are absent during their guests' stay.
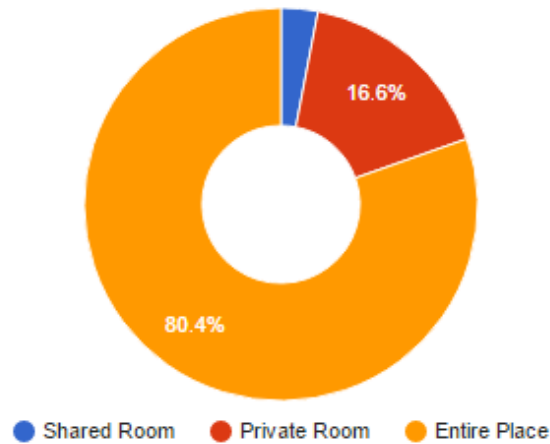
Figure 1.Occupation Rates of Airbnb Properties by Their Types (Airdna 2016a)

As for the Couchsurfing statistics, the search cannot be made for the whole Finnish Lapland Region, but only to its destinations separately. If each city/town is researched individually, it occurs that currently in Finnish Lapland's capital, 563 hosts accept travellers, whereas there are only 26 hosts in Kittilä, 95 in Tornio, 24 in Muonio, 23 in Inari and 13 in Ivalo (Couchsurfing.com 2016).

Global changes, social media and other technological innovations are nowadays shaping hospitality. Worldwide online hospitality networks have made their way also to Lapland. (Nousiainen 2015, 40.) Lapland has shown its connection with the sharing economy via Airbnb-service, in which individuals can rent out their spaces to others for a short period of time (Kutinlahti & Mustakallio 2014). Airdna statistics show that the number of currently active Airbnb listings particularly in Rovaniemi raised from 2015 to 2016 by nearly 100 listings. (Airdna 2016b). (See Figure 2)

Figure 2. Cumulative Listed Properties in Rovaniemi (Airdna 2016b)

Despite the impetuous development of the sharing economy in the region, Finnish authorities do not want to let things drift on their own. The issues considering employment and taxation are under discussion nowadays. "As we move into the collaborative economy, we have to amend the taxation system from labour and occupation based to consumption and emission based system. At the same time, employee benefits, social benefits as well as entrepreneurial income must be flexible and always profitable." (Kutinlahti & Mustakallio 2014.)

In October 2016, the Lapland Tourism Parliament held a discussion on opportunities and challenges caused by the sharing economy. One of the challenges is the tax regulation in Lapland. Fortunately, the Region has an opportunity to learn from other destinations' experience when it comes to managing the sharing economy. For example, to overcome the tax challenge, Lappish Airbnb can collect local taxes directly from each reservation as it is done in many other cities worldwide. Another complicated issue is sustainability in the region. The destination's capacity must not be exceeded. Therefore, limiting the number of people that a host can accept for one reservation can be a solution for that. In Amsterdam, for instance, the government allows to host a maximum of four persons at a time. (Hakkarainen & Jutila 2016.)

In general, the sharing economy keeps thriving in Finland, which is why the Finnish Hospitality Association (MaRa) and the Finnish Taxi Union members have been affected by this shift the most. Nevertheless, local businesses and authorities stay open-minded; and rather than forbidding collaborative consumption completely, the Ministry of Economic Affairs and Employment aims to set common rules for both the sharing economy players and the traditional actors involved in the tourism industry. (Hakkarainen & Paloniemi 2016.)

3   AUTHENTICITY IN COLLABORATIVE ECONOMY

3.1   Authenticity in Hospitality Networks

In times of the increasing alienation and the great marketization of social life and cultural meaning, authenticity has become an object of desire among travellers (Lamb 2011, 39). In peer-to-peer hospitality networks, people strive for unique and incommensurable experiences that would distinguish them in society and unite with total strangers. Moreover, in tourism industry overall, authenticity has recently become a competitive advantage among tourism service providers (Mendes, Coelho, & Mendes, 2015, 37). This subchapter discusses authenticity in the sharing economy and its relation to hospitality.

In the context of social interaction, the term of Existential Authenticity is explained by Wang (1999) as the "personal or inter-subjective feelings activated by the liminal process of tourist activity". In other words, authenticity in the sharing economy lies upon people's perception/interpretation of the experience they are having. (Wang 1999, as cited in Lamb 2011.)

Based on Lamb's (2011) research about authenticity in Airbnb and Couchsurfing, authenticity "is code for the unique, and the singular, as opposed to the rational and the standardized". Lamb says that Airbnb and Couchsurfing travellers usually seek authenticity from different, personalized experiences. However, comparing these two hospitality networks, he concludes that while the Couchsurfing network rests upon the close personal connection between its members, Airbnb has a certain degree of authenticity. Lamb refers to MacCannell (1973) and says that Airbnb homes have an element of "staged authenticity" that is produced by the commodification of hospitality (Lamb 2011, 20, 27, 30.)

Lamb (2011, 30) gives an example of Ray, a self-employed designer who after becoming a host decided to remodel his guestroom into a hotel room. He started buying bed sheet sets, pillows for his guests and did cleaning before their arrival. Lamb makes a point saying that, mostly, Airbnb hosts want to "do it right" and this implies a degree of production. Apparently, these far-fetched host's efforts for satisfying own guests are inevitable, as Airbnb has initially set

the monetary exchange as one of the prerequisites for the use of the platform and, for the Airbnb hosts it feels more like an obligation or an unconditional rule to prepare their homes for visitors rather than it feels like an internal stimulus.

Furthermore, Lamb (2011) contrasts touristic experiences in Airbnb and Couschurfing with "McDisney" tourism (meaning rationalized and instrumental tourism) by describing the former as "wholly personal, idiosyncratic, and singularized". He adds that the feeling of intrigue, thrill, and anxiety is what makes people venture to stay with complete strangers: "Wondering about "how things are going to go," and "who is my guest going to be," can be a source of daydreaming that adds variance to the everyday". Eventually, Lamb summarizes that staying in people's homes makes an individual open up and trust others, which diminishes the alienation and induces an "authenticity of Being". (Lamb 2011, 27, 32, 37).

Nevertheless, in context of the degree of authenticity production that was mentioned by Lamb (2011), another, probably more suitable authenticity classification model can be suggested. Pine and Gilmore (2011) divide authenticity into five genres. First, Natural Authenticity is the one which exists in its natural state in or of the earth and which, therefore, is perceived as authentic. Second, Original Authenticity means that something is the first of its kind and, thus, is authentic. Third, Exceptional Authenticity means that something is done exceptionally well, executed individually and extraordinarily by someone demonstrating human care and, for this reason, is authentic. Fourth, Referential Authenticity refers to something that has some different context; that is drawing inspiration from human history, for example. Fifth, Influential Authenticity is an appeal to personal or collective aspirations that exist in a group of folks who have the shared goal to make a difference in the world. Influential Authenticity is calling human beings to a higher goal; it creates the life meaning and, hence, is considered authentic. (Pine & Gilmore 2011; PersonalLifeMedia 2017.)

The concepts of Exceptional and Influential Authenticity seem to be the most appropriate in case of Airbnb and Couchsurfing. Therefore, the practical research attempts to define how Couchsurfing and Airbnb are correlated with

this classification. On the face of it, the definition of Exceptional Authenticity seems to be suitable for both online hospitality networks. However, it is unknown how exactly Couchsurfing and Airbnb experiences influence the guests in Finnish Lapland. This research, therefore, tries to identify to what degree Airbnb and Couchsurfing guests feel influenced by their experience in Finninsh Lapland. (See Appendix 1)

To continue the comparison of Airbnb and Couchsurfing, Yannopoulou, Moufahim and Bian (2013) claim that the concepts of 'exchange', 'authenticity' and 'access' are at the core of both online hospitality networks. "For CS brand, authenticity is elicited by the brand experience itself" because typically, CS members, apart from sharing their space, also show their 'new friends' around. As for the first touchpoint in the experience (the pre-experience stage), the authors believe that the Couchsurfing's lack of formality and the removal of the distance between the reader and the writer on the website create a friendly connection and, therefore, emphasize the authenticity of the brand. (Yannopoulou, Moufahim & Bian 2013, 88.)

According to the same source, Airbnb is not an exception. Despite the fact that it is a monetizing network and the brand has several similarities with traditional accommodators (e.g. hotels), Airbnb's link to the exchange economy is indubitable and so is the authenticity value. Similar to Couchsurfers, Airbnb users greatly contribute to the creation of the brand value, meaning and identity by 'living like a local' in an unfamiliar place. (Yannopoulou, Moufahim & Bian 2013, 88.)

However, opinions differ. People who have used both Airbnb and Couchsurfing, tend to view Couchsufing as a more authentic hospitality network. One of them is James Norman, an Airbnb host from Australia, who compares his Airbnb and Couchsurfing experiences and says: "There is something more authentically nomadic about couchsurfers – they are putting themselves out there at the whim of human kindness in a way most of us stop doing as adults". He thinks that money creates a certain distance between the parties, and emphasizes that Couchsurfing guests usually have more interesting and exciting stories to tell, which is important in reciprocal exchange. (Norman 2015.)

3.2 Airbnb – Commercial Home vs. Authentic Lodging

As it is seen from subchapter 3.1, the existence of authenticity in Couchsurfing is undisputable. On the other hand, the presence of money in the host-guest exchange makes people wonder if Airbnb experiences are authentic. Therefore, subchapter 3.2 gives an insight into the commercial home and discusses the dependency of Airbnb guests' experiences on the hosts' motivation. More deeply, the subchapter discourses whether Airbnb hosts mainly focus on profit or hospitality and authentic experience when they provide accommodation; and most importantly, how the presence of money influences customers' experiences in Airbnb.

Commercial home refers to "types of accommodation where visitors or guests pay to stay in private homes, where interaction takes place with a host and/or family who usually live on the premises and with whom public space is, to a degree, shared" (Domenico, Lynch & Sweeney 2007, 123). Such a definition ideally suits for Airbnb. In contrast to Couchsurfing, Airbnb hosts charge fees from their guests and that fact raises a question whether these "amateur entrepreneurs" rent out their spaces genuinely willing to experience cultural difference or just because of the profit.

In 2015, Ikkala and Lampinen attempted to prove that money presence in Airbnb does not destroy authentic value of the community. They collected several interviews from Airbnb and Couchsurfing hosts in Helsinki. As a result, the researchers found out that money's presence actually creates a helpful frame for network hospitality. Furthermore, it balances the host-guest exchange reciprocity in Airbnb and motivates the host to engage in social interaction with the guest more. (Ikkala & Lampinen 2015.) Based on this, even if the original motive of an Airbnb host may be is to gain profit, this does not exclude the authenticity element during the guest-host exchange. Moreover, according to Cheshire and Lampinen (2016), the initial financial exchange facilitates social interactions since risks and uncertainties are reduced. In such a way, the strangers feel more open for sharing. (Cheshire & Lampinen 2016, 1677.)

Lynch (2005) also raised the topic of hospitality in a commercial home earlier. Talking about commercial home hosts' motivations, Lynch associates the hosts with lifestyle entrepreneurs. He refers to Morrison et al. (1999) and defines the lifestyle entrepreneurs as "owners [who] are likely to be concerned with survival, and maintaining sufficient income to ensure that the business provides them and their family with a satisfactory level of funds to enable enjoyment of their chosen life-style". (Lynch 2005b, 544-545; Morrison, Rimmington, & Williams 1999, 13.)

Correspondingly, an Airbnb host can be called a lifestyle entrepreneur and, therefore, may engage in commercial home sharing for the reason of financial survival and his/her eagerness to share, both at the same time. In his research, Lynch (2005) also sets off B&B owners and host families against guesthouse and small hotel owners by saying that the B&B owners and host families tend to "pursue lifestyle oriented strategies for success", while the latter ones feature "as being more commercial or entrepreneurial". To sum up, despite Airbnb being a monetizing hospitality network, it still has more host engagement than the traditional sector does (e.g. hotels). (Lynch 2005b, 544-545.)

Moreover, Lalicic and Weismayer's (2017, 791–792) study shows that exactly Airbnb hosts' assurance, responsiveness and warm reception create authentic experiences for their guests. However, the researchers note that hosting primarily for commercial purposes ruins the authenticity of the guest experience.

In conclusion, the co-founder of Airbnb, Joe Gebbia claims that the sharing economy is commerce that contains a promise of human connection (Gebbia 2016). Exactly that human connection and the trust design in the community create authenticity and make Airbnb stand out from the row of other for-profit accommodation providers.

4 HOSPITALITY

4.1 Definition and History of Hospitality

This subchapter gives the definition and general description of hospitality and its history. According to Oxford Quick Reference Dictionary, hospitality is defined as 'the friendly reception and treatment of guests or strangers', which particularly includes the welcome, reception and entertainment of guests, visitors, or strangers in a warm, friendly and generous way. (Brotherton & Wood 2008, 38).

Medlik (2003) says that hospitality is comprised of the three elements: accommodation, food and drink (ADAM 2016). Mackenzie and Chan (2009) divide the elements into tangible and intangible. The tangible elements can be accommodation or food, for example; whereas the intangible elements refer to the situation when one thinks about how to make the guest feel comfortable and welcome and how to make his/her stay satisfying. Therefore, the nature of hospitality, and thus, the guest/customer satisfaction depends upon the host's eagerness to engage with the guest. (Mackenzie & Chan 2009, 3.)

Originally, the term "hospitality" came from the Latin word "hospes" that means "guest, visitor, or one who provides lodging for a guest or visitor." It dates back to ancient Greece, ancient Rome and Biblical Times. Back then, hospitality had a close connection to people's religion as they believed that being hospitable was necessary for their religious well-being and also because most of the travellers were either missionaries or priests. Other hospitality "users" during the Roman era were militaries and politicians. (Mahatma Gandhi University Rwanda 2016, 2–16.)

Middle ages also featured religious travelling. Greek churches and monasteries had distinctive constructions for accommodating travellers. It is interesting that, similar to the period of the early ages, hospitality was considered mandatory and, to avoid the abuse of it, Greek believers created a law that forbid guests staying longer than for three nights. (Mahatma Gandhi University Rwanda 2016, 2–16.) Today, authorities try to limit Airbnb rentals in a similar way.

In 1282, Florentines were the first to turn hospitality into a source of income, and already by 1290, there were more than 80 inns just in Florence. Later on, in the XVI century the lead was taken by England, whose extraordinary stagecoaches, quadrangular-shaped inns and taverns attracted wealthy tourists. France was the first to establish hotels. However, England has been a pioneer in hospitality industry thriving from 1750's to 1820. (Mahatma Gandhi University Rwanda 2016, 2–16.)

Concisely, hospitality has experienced a huge growth throughout those ages. Certainly, these days as well, it remains a source of income that, to mention, requires the existence of the intangible elements.

4.2   Hospitality in Collaborative Economy in Tourism Nowadays

In Airbnb and Couchsurfing, where online social technologies lead toward hosting and guesting, hospitality plays a crucial role. (Molz 2014.) Therefore, this subchapter is dedicated to the review of the current hospitality constituents and the notion interpretations. It also looks into on-site and remote hospitality to support the analysis of Lappish hospitality in the practical research.

In the digital era, collaborative economy in tourism is inevitably associated with online networks. The digital progress has enabled people to travel more, and today's travellers use various applications to search for suitable accommodation and transportation options. (Trivett 2013.)

In 2007, Molz and Gibson proposed the term "Mobilizing Hospitality". In their book, the authors discourse on the contemporary mobile world and talk about how it has influenced understanding of the hospitality concept. In essence, they discuss the intersection between mobility and hospitality, more precisely, the host-guest paradigm and its fluidity. By this, they mean that the host can transform into a guest and vice versa, and that it is only a matter of time. Within this approach, hospitality is seen as a mutual and interdependent exchange between the parties. (Molz & Gibson 2007, 1–20.)

Molz gives description of hospitality specifically in the sharing economy. She coins the concept of Network hospitality. According to her, Network hospitality is

"a new social logic, in which online-to-off-line social networks revolve around a paradigm of hospitality, both in the exchange of the material resources of accommodation and in the shifting performances of hosting and guesting among strangers." In other words, Molz believes that online social networks are nowadays built in such a way that hospitality is the core. The author also identifies the main features of network hospitality: sharing with strangers, feeling like a guest, engineering randomness, pop-up assemblages, and guests without hosts. (Molz 2014.) All those features can be referred to Couchsurfing and Airbnb activities since both of them include hospitality.

Ikkala and Lampinen (2015) distinguish two primary modes of hosting through Airbnb: on-site and remote hospitality. According to Ikkala and Lampinen, the on-site hospitality takes place when an Airbnb host is physically present and shares the apartment with the guest. Meanwhile, the remote hospitality is defined by the absence of the host and, thus, the host lodges somewhere else during the guest's stay. (Ikkala & Lampinen 2015.)

In context of remote hospitality within commercial homes, Lynch, Dominico and Sweeney (2007) claim that the host's presence is not always necessary in the home setting. Particularly, they argue that objects can "tell stories" to the guest and that the host can actually show his/her hospitality by showing own household "artefacts" that tell his/her own stories.

According to Lynch (2005), namely the setting artefacts "have a performative role in that they embody the self of the host and the other household to be deciphered by the guest". This means that the home setting and its occupants act as a spectacle even when the host is not present. Lynch et al. also believe that home objects can show the locality and the nation of the host. (Lynch 2005; Domenico, Lynch & Sweeney 2007, 136–139.)

However, according to Lalicic and Weismayer's (2017, 791–792) research concerning authenticity in Airbnb, hosts can reinforce tourists' existential experiences via their hosting skills and through an adequate service quality. Hence, authenticity within remote hospitality is questionable.

Virtual hospitality is another issue for consideration, when it comes to experiencing hospitality on distance. In the online hospitality networks, travellers have a chance to pre-experience hospitality by seeing hosts' profile and their homes' pictures. Määttä claims that homes' images can create pre-experiences of hospitality in Airbnb. By showing the homes' pictures, types of accommodation and the number rooms, this online hospitality platform "invites" the user to "visit" homes before actually arriving there. (Määttä 2015.)

Nonetheless, in this context, Airbnb and Couchsurfing are guided by different means of hospitality. Whereas Airbnb enables its users to choose accommodation based on both apartments' images and hosts' reviews, Couchsurfers always pick their hosts based on their host profile and references. (Molz 2014.)

Therefore, hospitality in Airbnb and Couchsurfing can appear in many different ways. In the pre-experience phase, it can be seen through the accommodation's pictures, the host's reviews and references as well as through direct host-guest interaction. In the on-site experience stage, hosts may show it with a warm welcome, and genuine human care or through home's artefacts that "tell their stories". Finally, the host-guest exchange of gifts, counter-invitations, reviews and authenticity influencing the travellers shape the post-experience stage (Bell 2007, 29–45; Molz 2007, 65–82). (See Figure 3)
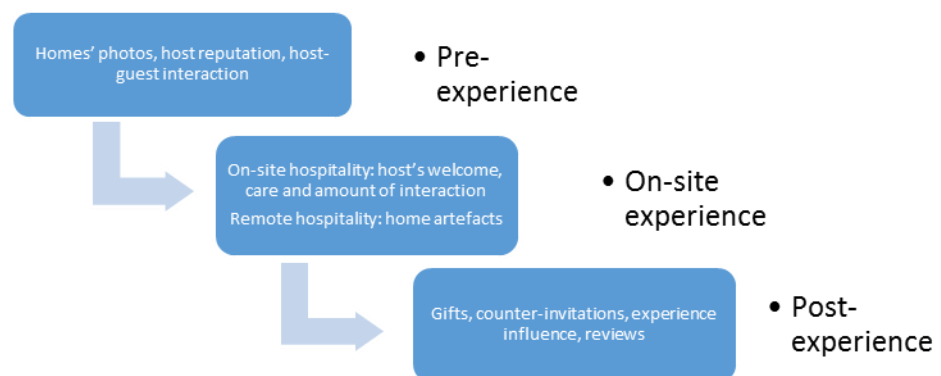

Figure 3. Hospitality at Different Stages of the Experience (based on Lynch 2005; Molz 2007; Bell 2007; Ikkala & Lampinen 2015; Määttä 2015)

To conclude, the fact that Airbnb hosts do not always "cohabit" with their guests does not essentially exclude hospitality in case the attributes are able to "talk" to

the strangers; however, such hospitality lacks its intangible elements and, therefore, is incomplete. The practical research is aiming to see how Airbnb homes with remote hospitality reflect their hosts' identity in Finnish Lapland.

4.3　Lappish Hospitality and Elements in Tourism Sector

Before defining Lappish hospitality features, it is important to understand who provides it. Originally, the word "Lapland" meant the land of Saami people, who are also called "Lapps". These indigenous people were the first inhabitants of the Lapland Region. Similar to the old days, Saami's livelihood currently includes fishing, reindeer herding and hunting. Exactly these forms of activity have shaped the contemporary Lappish community and influenced the region as a whole. (Hicks C. J. B. 2000.) The land is resided not only by the indigenous people but also by Finns who were born in the Lapland Region. Suomisanakirja (2016) explains Lappish people ("lappilaiset") simply as the residents of Lapland.

The history of Lappish hospitality dates back to 1500's, when Lapland just started to grow as a tourist destination. Peculiar weather conditions and long distances have taught Lappish people to care about each other. There are many historical books, belles-lettres and explorers' journals of XVI-XIX centuries which tell about Lapland. The narrators refer to Lapland and Lappish community in particular as friendly, hospitable, decent, open, outgoing and very honest people. These writers also emphasize their amazement by the generosity of Lappish people, which used to appear, for instance, when travellers were offered a free ride that was so uncommon in other areas back then. (Nousiainen 2015, 38–40.)

Moreover, a Finnish writer, Paulaharju (1922, 1923) writes about the hospitality, the culture and the traditions in Lapland. In his works, he tells about his memories in the Region and about how the nature plays a big role in it. He calls the nature in Lapland "a life facilitator" (from Finnish "mahdollistaja") for the locals. (Paulaharju 1922, 1923, as cited in Nousiainen 2015, 38–40.)

By the end of the XX century, with the help of travellers, the Lappish lifestyle became more known for its exotic character, reindeer and Saami people.

However, already one decade later, tourism in the Lapland Region started to commercialize and, mass tourism caused the host–guest interaction to diminish. (Nousiainen 2015, 38–40.)

The XXI century is characterized by the development of tourism in the area. The emergence of numerous tourism centres brought many tourists, which was, on the one hand, a blessing, since the economy of the region ameliorated, but, on the other hand, it affected the local society. Peace and quiet of the locals were shattered and the solitude, which is inherent in Lappish nature, needed some reestablishment. Although the interaction between the locals and tourists was authentic for the tourist, it sometimes occurred to be just another encounter for the local. (Nousiainen 2015, 38–40.)

Nevertheless, Lappish Hospitality has not receded into the pages of history. In 2015, Nousiainen researched what makes Lappish hospitality and how the Lappish people behave with tourists. Her report is based on thematic interviews that were collected in Inari-Saariselkä, Ylläs and Rovaniemi, all in Finnish Lapland. The interviewees were different tourism sector actors ranging from restaurant owners to hotel managers. As a result, Nousiainen identified several commonalities in the responses of the interviewees. Lappish hospitality was seen as a phenomenon of being open-minded, reliable and attentive towards the customer. (Nousiainen 2015, 38–40.)

Nousiainen says that even though in recent years, Lappish hospitality has become commercial, it still remains genuine, as service providers value and treat their customers with care and respect. Moreover, it has been noticed that one of the Lappish hospitality differentiators is the unrequired want to help visitors; the locals tend to be honest, altruistic, interactive and truly present when the serve customers. (Nousiainen 2015.)

It is worth mentioning, anyway, that the perception of Lappish hospitality by travellers is quite subjective. Finnish culture, if taken individually, implies the self-service culture and individualism that are not so typical for other societies. (Nousiainen 2015, 25.) Thus, the understanding and perception of the hospitality depends upon the background of the visitor. He/she perceives experiences looking at them through the prism of his/her own senses and

values. This means that even if someone thinks of such hospitality as being Lappish, a person having different life experience may not find it specifically Lappish.

Nousiainen also refers to Irene Kangasniemi, who manages her family business in Finnish Lapland, and for whom Lappish culture and hospitality are about the lifestyle: "Forest is our kitchen, because from there, we receive raw materials for food preparation. Berries, mushrooms, herbs and game are a part of everyday nourishment in Lapland. Forest is also our living room, where we go to refresh and where we spend a lot of our free time. Additionally, nature quite many times is bedroom for us, as we sometimes, may sleep in huts (from Finnish "laavu"), tents, or even under the open sky." (translated from Finnish). Irene creates meaningful experiences for her workshop guests by letting them "sense" the Lappish hospitality. The visitors are allowed to not only watch and listen to the programme, but they also are allowed to touch everything in the Lappish house and taste the local food that Kangasniemi prepares herself. (Kangasniemi 2014, as cited in Nousiainen 2015; Matkailu.org 2014.)

To summarize, in terms of intangible hospitality elements, the Lappish hospitality includes the warm and genuine reception of visitors and the local hosts' friendliness towards the region visitors. The intangible elements also reflect in the characteristic surroundings, feelings and the overall atmosphere of the Lapland region. (Nousiainen 2015, 27, 38–40.) (See Figure 4)

As for the tangible elements, in the interior design, decorations from nature or from Saami culture usually represent Lappish hospitality. Traditional Lappish food includes mostly Saami people's dishes that are made from the local ingredients. Particularly, smoked or dried fish, reindeer and game meats are typical examples of Lappish cuisine. (Nousiainen 2015, 27, 38-40; World Public Library Association 2017.) (See Figure 4)
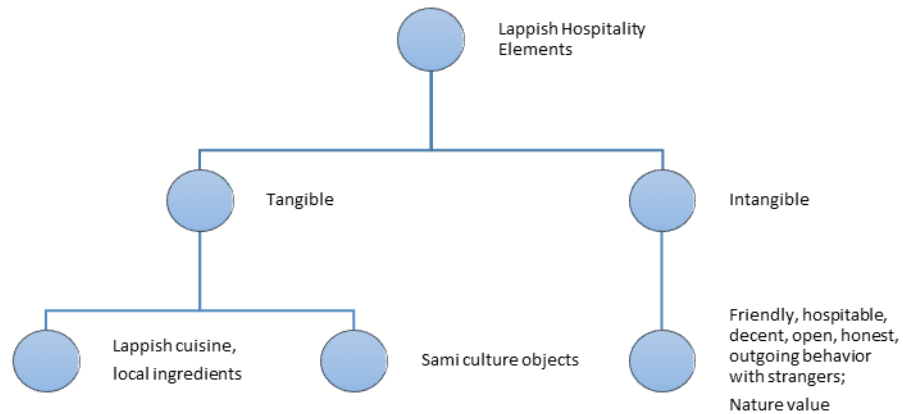
Figure 4. Lappish Hospitality Elements

In the context of the sharing economy, Määttä (2015) analyses Lappish hospitality by making a semiotic analysis of Airbnb accommodation in Lapland. Her conclusion is that even though Airbnb accommodation providers in Lapland have tried to show the "Lappishness" of their homes on the platform, there still is some space for improvement. Määttä thinks that local hosts could show their locality and Lappish hospitality on the Airbnb website better. (Määttä 2015.)

So far, there has not been any research on whether there is Lappish hospitality in Couchsurfing. Therefore, to support Määttä's semiotic analysis with additional information and to bring a new insight into Couchsurfing experiences in Lapland, chapter 5 focuses on the practical research and discusses Lappish hospitality in both Airbnb and Couchsurfing.

5 THEORY APPLICATION AND PRACTICAL RESEARCH

5.1 Thesis Process

As it was mentioned in the beginning, my motivation to research the sharing economy in Lapland was due to own experiences with Airbnb and Couchsurfing. When it was time to choose the thesis topic, one of the university teachers mentioned the sharing economy project ran by the Multidimensional Tourism Institute researchers. I became interested in the sharing economy project, which is why I asked my teacher for the commissioner's reference.

Concerning the commissioner, the MTI in collaboration with University of Lapland and Lapland University of Applied Sciences launched the Shareable Tourism project in August 2016. The start-up funding consisting of 67 928,00 euros was provided by EAKR and Lapin Liitto. The project aims to investigate collaborative consumption in the Lapland Region and to elucidate its benefits for local companies' product and business development. It also considers the challenges the sharing economy causes for the region and the ways to overcome them. (University of Lapland Current Research System 2017.)

Maria Hakkarainen is the responsible person in the Shareable Tourism project in MTI. For better comprehension of the topic, I visited her office and we discussed what research areas are still not covered and, in September 2016, we signed the commission agreement.

As it occurred, the topic of collaborative consumption in Lapland Region is quite relevant but has not been studied enough. Therefore, I was allowed to take any direction in that area for my research. I decided to take the customer's perspective on the issue as this interested me the most.

To note, the commissioner provided me with a list of useful sources already at the beginning of my research. This helped me to acquire a holistic picture of the issue. The supervisors also suggested me suitable links and books that I used for this thesis.

5.2   Qualitative Research Methodology. Dependability, Credibility and
      Transferability

The main aim of this study was to find out the nature of Airbnb and
Couchsurfing travellers' experiences in hospitality in the Lapland Region.
Specifically, the focus was on Lappish Hospitality in Airbnb and Couchsurfing as
well as the general comparison of these two online hospitality networks. For
better understanding the current situation in Lapland, authenticity and
reciprocity in hospitality as well as the commercial home were chosen as the
research supporting frameworks.

The qualitative research method was selected as the most suitable method,
because this thesis focused on the travellers' perspective on the Airbnb and
Couchsurfing experiences, and the semi-structured interviews seemed to be the
best way to look deeper into the guests' perceptions. According to Jennings
(2015), interviews "elicit 'rich' materials as well as 'thick' descriptions from study
participants". Thus, they add depth and profoundness to the research
information that is being used for the analysis. The semi-structured interviews in
this study included open-ended as well as some closed-ended questions and
were conducted face-to-face (1 interview), via Skype (2 interviews), e-mail (2
interviews) and Facebook (1 interview). The estimated length of each interview
was 40-minutes.

Originally, Skype interviewing was supposed to be the only method used for this
research. The reason for doing e-mail and Facebook interviewing as well is that
some of the respondents expressed their desire for doing it in written form,
because most of them were continuing travelling or had a different time zone.

Three Couchsurfing and three Airbnb guests took part in the interview. The six
participants were chosen randomly (not according to any particular patterns or
categories) and on voluntary basis after they confirmed their interest in this
study topic. Any interview participant could withdraw from the research at any
time.

For the interview, two out of three Airbnb guests (A1, A2) were found with the
help of the commissioner. Two Couchsurfers (CS2, CS3) were found through

Facebook, with a help of one familiar Couchsurfing host. The two remaining respondents I knew in person; both of them expressed interest in taking part in the research. In this report, the respondents are referred to only by their name and the origin to maintain their right for confidentiality, and because other personal information of the interview participants is considered irrelevant for the research results. (See Table 1)

Five out of six interviews were conducted in English language. The remaining one was conducted in Russian as the interviewee preferred to be asked questions in the mother tongue. The Skype interviews were recorded by using the Skype video-calls recording programme "Pamela for Skype" and one personal interview was recorded with my own digital camera for transcribing the interviewee's answers. The participants who wished to answer the questions in written form received the interview template either via e-mail or a Facebook message (see Appendixes 2 and 3). The participants A1 and A3 were in their homes during the Skype-interviews. Other respondents' exact location during the e-mail and Facebook interviews was unknown.

The interview questions template was made after the completion of the theoretical background. The guidelines recommended by Zorn (2016) were used for the design of it. Coding and memo-ing were the main techniques utilized for the empirical material gathering and interpretation. To specify, coding was used in order to differentiate Airbnb and Couchsurfing users (See Table 1). The categorization method was used for the design and the analysis of the interviews. This facilitated the analysing process of the data, which was received afterwards (See Appendices 2 and 3). (Maxwell & Miller 2008; Jennings 2015.)

The order of questions in the interview had to be changed after the first interview, as their sequence seemed to be illogical which made a confusion for both the interviewer and the interviewee. Nevertheless, the first participant was asked all the questions; and the further change in the interview did not affect the questions' content critically; rather the change complemented the research results. According to Cohen and Crabtree (2006), semi-structured interviewing requires flexibility and the interviewer should be able to follow topical

trajectories in the conversation when he or she feels this is appropriate (Cohen & Crabtree 2006). Besides, this also ensures the dependability of the study, which lies in the description of changes and understanding of their influence on the results (Nayab 2011). Particularly, during this study, the adjustments were taken into consideration during the data interpretation process.

For easier understanding of the findings, the table below shows a short description of the interviewees' background as well as special details concerning the type of interviews. The interviews in this table are listed in their chronological order. The abbreviations beginning with "A" refer to Airbnb guests, whereas "CS" means that the interviewee is a Couchsurfer. In subchapter 5.3, these abbreviations are used for the participants' reference (See Table 1).

Table 1. Interview Participants List

Abbreviation	Name and Origin	Type of Interview	Special Details
A1	Christophe from France	Via Skype 8.09.2016	The first interview (called for the questions' improvement)
A2	Siân from Australia	Via e-mail Answers received 5.10.2016	Has experienced only Airbnb
A3	Valentina from Russia	Via Skype 27.09.2016	She did not meet the host during her stay Her host was Russian Has experienced only Airbnb
CS1	Nid from Vietnam	Face-to-face 20.09.2016	He is a student in Lapland Interview conducted at the interviewer's home Has experienced only Couchsurfing

CS2	Jane from USA	Via e-mail Answers received 7.11.2016	She stayed with two hosts in Finnish Lapland (1 – originally from Lapland, 2 – foreigner) Has experienced only Couchsurfing
CS3	Hayden from Australia	Via Facebook Answers received 30.10.2016	He stayed with two hosts in Finnish Lapland (1 – foreigner, 2 – originally from Lapland) Has experienced both Airbnb and Couchsurfing

Credibility (internal validity) of the research means that the study measures what is intends to measure. The aim of this concrete study was to collect information on the Airbnb and Couchsurfing travellers' experiences in Finnish Lapland. The credibility of the results can be ensured by the method of random sampling of individuals to serve as informants. According to Stake (1994), the variety in answers and coincidental similarities between the interview participants create better awareness and knowledge of a more general population, rather than only of the individual informants that are contributing the data. (Stake 1994, as cited in Shenton 2004).

In qualitative research, the respondents' answers always represent their individual perception of the experiences, and thereby, are too subjective and unsuitable for generalization. Nevertheless, the transferability of this study can be argued. Transferability (external validity) refers to generalizability, thus, to the extent to which the findings of this research can be applied to other situations. According to Shenton, in order to prove transferability of the study, the researcher should support the research findings with contextual information. The contextual information includes the number of the interview participants and the location where the interview was taken; any outstanding details and restrictions in the type of people who contributed the data; the number and length of the data collection sessions; and the period of time over which the data was collected. (Shenton 2004.) This thesis provides all the contextual information to ensure the transferability of the findings.

In addition, during this research, all the interview answers were transcribed and translated into written text, which can be presented on request. Otherwise, only the participants themselves can evaluate the credibility of the research (Nayab 2011).

5.3 Findings and Discussion

5.3.1 Current Situation of Sharing Economy in Finnish Lapland

For general understanding of the current situation in Finnish Lapland, travellers' motivations and preferences were analysed. This subchapter overviews the participants' pre-, on-site and post-experiences.

To start from the pre-experiences of the destination of Finnish Lapland, the majority of the respondents stated that Lapland was one of the destinations on their round-trip rather than the main place to visit. An opportunity to see the northern lights represented the main reason why travellers set off on a journey to Lapland. One of the Airbnb travellers mentioned that he was specifically interested in seeing the nature, trying out dog-sledging and visiting Santa Claus (A1). Another one came to Lapland because it was accessible with Onnibus from another Finnish city (CS3).

From the findings, it is apparent that in both Airbnb and Couchsurfing hosts' reputation plays a big role. The research has shown that the websites' reviews are the most important aspects for Airbnb and Couchsurfing travellers while they choose their accommodation. The price, in case of Airbnb, plays an equally significant role during the booking process. After the travellers read hosts' reviews and references, the majority of them checked hosts' profile and amenities in the accommodation. From the results, accommodation photos took the fourth place in the row of influential factors in the decision-making process. The accommodation type and hosts verification were considered the least important criteria during the booking.

As for the on-site experiences, both Airbnb and Couchsurfing interviewees confirmed that they were satisfied with the reception they received. The participants also stated that the overall cleanliness of the hosts' homes was

appropriate and that, for each of them, there was enough communication with their hosts. Moreover, all interviewees said that they would be happy to invite their hosts as well and that everyone has kept in touch with their own hosts since the trip.

All six respondents confirmed that they felt safe sharing space with strangers during their stays in Finnish Lapland. Only one female Couchsurfer among all the interview participants mentioned being nervous about staying with a stranger; however, as the traveller stated herself later: "after seeing all of the great reviews, I felt much better about it". (CS2).

5.3.2 Lappish Hospitality

As it was explained in the theory, the Lappish hospitality refers to the warm and genuine reception of visitors by the locals in combination with visual Lappish cultural elements that usually appear in the interior of local homes, various outdoor activities and typical food that is made of local ingredients.

To begin with, Siân from Australia (A2) said that the only remarkable interior objects in her host's home were the "fake indoor plants". Christophe from France (A1) considered his Airbnb accommodation more a typical Finnish than a Lappish home. His host's home had a fireplace and sauna that is very traditional for Finnish houses in general.

Valentina from Russia occupied the accommodation, while her host was away. To note, the host took care of Valentina's reception by preparing small sticker papers with tips and explanations of rules and facilities that the guest could use ("staged authenticity"). All three Airbnb guests were very satisfied with the hospitality. However, the reception they received cannot be differentiated as Lappish hospitality in particular, as none of the respondents noticed the elements of Lappish culture in the hosts' homes; nor were the guests offered any traditional food, and their interaction with the hosts was limited in time. For Valentina from Russia (A3), who experienced remote hospitality, the apartment looked like a typical Finnish home with all necessary facilities but with neither Lappish nor Russian culture artefacts – her host was originally from Russia. In a

similar way, Siân (A2) commented on the amount of face-to-face interaction with her host: "[…] we spent so very little time together."

Couchsurfers, on the other hand, seemed to have more authentic as well as more Lappish experiences than the Airbnb users. Jane from USA stayed in two homes, one of which she said "was definitely a Lappish mökki ("a cottage")".

> "In the mökki, there was no electricity. We used candles and firewood for light and cooking and for the sauna. He [the host] also says he will put a curtain around the window facing where the northern lights would be, so people can watch it from inside the house more easily". (CS2)

Nid from Vietnam, who "got a couch" in Ivalo, lived with the host, whose house had "the wooden heating system" and where they had to use "water from the nature", because, as the interviewee specified later, the plumbing did not work during his stay. For him, the home looked very Lappish, because of the reindeer antlers on one of the walls and the host's "kuksa" (a traditional drinking cup crafted by Saami people). (CS1)

Hayden from Australia did not recognize Lappishness of either of the two homes he had been to. Nonetheless, one of his hosts was originally from Lapland, and drove Hayden to "laavu" (In English "a hut") to "enjoy nature and chill" with his other friends. Even though the respondent did not differentiate the host's home as Lappish, the experience he described was definitely authentic and had features of Lappish hospitality. (CS3) (More details on authenticity analysis in 5.3.2)

Besides, in Couchsurfing, all the travellers were offered something to eat when they were staying with the locals. However, it has to be mentioned that two of three respondents stayed in more than one place and each of them had various experiences in regards to the food. Jane from USA, whose first host was a Finn from Lapland, cooked "braised trout by the fire, puro (from "puuro" – "porridge") and leipäjuusto ("bread cheese" – traditional bread type in Finnish Lapland); the second host, a foreigner, cooked crepes." (CS2)

Hayden's case was similar to the case of Jane. Hayden (CS3) also lived with two hosts and one of them was originally Lappish. That host treated Hayden

with sandwiches, porridge and soup. The other one did not cook anything. Nid's host shared his breakfast with the guest, although that was not typical Lappish food. (CS1)

To summarize, Couchsurfing experiences told by the interview participants appeared to be more authentic and Lappish than those described by Airbnb members. In Airbnb, there were no examples of hosts offering food to the guests (traditional Lappish food offering is a feature of Lappish Hospitality), the hosts in Couchsurfing showed their hospitality, which was not necessarily Lappish; still, two out of three Couchsurfers ate fish made by the fire, which is a typical dish of the Lapland region.

As stated above, all the guests expressed their satisfaction with the experiences and confirmed that each of them received host' help with orientation in the city and got some useful tips during the stay. To sum up, hospitality was present in both Airbnb and Couchsurfing. Then, to continue the comparison and to better differentiate the Airbnb and Couchsurfing experiences from each other, they will be discerned in the authenticity perspective in subchapter 5.3.3.

To add, all three Airbnb guests hesitated to define their hosts' apartments as typical Lappish homes. Meanwhile, the Couchsurfers both consciously and unconsciously reported on seeing some attributes of local culture in their host homes' interior.

5.3.3 Authenticity

Concerning the degree of authenticity in Couchsurfing and Airbnb, for this research, the focus was put on Pine and Gilmore's Five Genres of Authenticity theory (2011) and the "staged authenticity" proposed by MacCannell (1973) and widely discussed in Lamb's work (2011). From the Five Genres of Authenticity theory, Exceptional Authenticity and Influential Authenticity were chosen as the most suitable classifications in order to identify whether Couchsurfing and Airbnb in Lapland provide authentic experiences. The staged authenticity concept was mainly taken for examining Airbnb, where hosts usually tend to prepare own homes before guests' arrival.

By default, hospitality implies human care (Brotherton & Wood 2008, 38); and since it was found out that every interview participant received a friendly reception from his/her host, the Exceptional Authenticity Genre can be correlated with all the experiences being analysed. (Pine & Gilmore 2011).

To find out how the experiences influenced the Airbnb and Couchsurfing guests, they were asked the following question: "Do you feel that staying with a stranger influenced you in some way? How exactly?" The Couchsurfers' answers were as follows:

> […] I feel like I have become a more open and trusting person in a way. I also feel more connected to the world. I also feel more giving, like I want to host people. I plan (when I have my own place of course) to host future couchsurfers, because I had such a great time connecting with new people in this way, and feel so grateful for their hospitality, I want to do the same for others. It doesn't feel like isolated experiences, you feel connected to a global community by doing couchsurfing! (CS2)

In the analysis of Jane's experience from the perspective of the Five Genres of Authenticity (Pine & Gilmore 2011.), it is visible that the Couchsurfer has been influenced by her stay with a stranger. Not only did it change her personal characteristics and made her open up but also she became inspired to host other Couchsurfers. Hereby, this is an example of Influential Authenticity; and, to add, both of Jane's hosts demonstrated some human care (e.g. by cooking for her), which makes it also Exceptional Authenticity.

Exceptional and Influential Authenticity also appear in Hayden's and Nid's expressions.

> I learnt a little more about the world, gained a couple of new perspectives, and (as with most of my couchsurfing experiences) I was pushed to be more sociable than I naturally am. They [the hosts] also both gave me greater insights into life in Rovaniemi than I had before and helped me to appreciate Lappland and Finland more. And of course, having yet another stranger (or two) generously open their homes to me just generally

increased my faith in humanity and left me with the warm and fuzzies ☺. (CS3)

Yeah, it helped me be more open… yeah, so I can… I know how to talk to a stranger. Basically, I think, it's really hard to do it in my home country but I think when I came to Finland, I can start talking to a stranger, be more open-minded. It's a good thing. (CS1)

To the same question, Airbnb guests answered differently. Siân (A2) confirmed and said: "it is an opportunity to build new connections and to better understand the lifestyle and the place I am visiting." Valentina (A3) expressed her confusion by asking back: "How can it influence…?" and said that the experience did not cause any transformation in her. Christophe (A1) stated that his stay made him rethink his life and made him want to move to Finland for work, as he and his host discussed work conditions and politics in Finland. Anyway, despite the experience had an influence on him, neither did it involve a calling to a higher goal nor did create the life meaning for the traveller, thus, the authenticity of this experience can be classified as Exceptional (because the host still showed human care) rather than Influential.

Besides, the interview participants were also asked with what adjectives they would associate their experiences in Finnish Lapland. A1 said that for him, the stay was "refreshing" and "relaxing". A2 described her holiday in Lapland as being "relaxed" and "friendly". A3 said it was "comfortable" and "hospitable". In a similar way, CS1 described his host as "hospitable, helpful and chatty". CS2 referred to her stays using the words: "adventurous", "friendly", "hospitable", "warm", "fun", "comfortable", "pleasant" and "delicious". CS3 who had been using Couchsurfing for two years answered that, in general, for him, the experience in Lapland was "warm", "welcoming", "friendly", but "similar to elsewhere". This shows how different the travellers' perceptions of the experiences are, and proves that the traveller's perception and the experience's authenticity highly depend on how much previous experience of staying with strangers a person has had before.

Anyway, from the interview results, Couchsurfing has proven itself as an authentic hospitality network that features Exceptional and Influential

Authenticity. Meanwhile, in Airbnb, there was definitely an element of "staged authenticity". The guests also had exceptional experiences that, however, seemed not as influential as those were in Couchsurfing. (See Appendix 1)

5.3.4   Host-guest Interaction and Reciprocity

Reciprocity in Airbnb and Couchsurfing goes hand in hand with the guest's gratitude, which sometimes appears in the form of gifts or monetary compensation (Molz & Gibson 2007, 67-70). According to Ikkala and Lampinen money presence balances the host-guest exchange reciprocity in Airbnb and motivates the host to get more engaged in social interaction with the guest (Ikkala & Lampinen 2015). To find out whether this relates to Lapland case as well, the interviewees were asked several questions about their attitude towards the monetary exchange in the hospitality networks and gifts as a way to thank their hosts. There are two contrast examples in Table 2.

Table 2. An Example of the Interviewees' Answers

	Airbnb	**Couchsurfing**
Do you think it is better to pay/not to pay money for such experience? Please, explain your answer.	To pay: A2: I would love to be able to travel for free! However, I understand that I am paying for a service and this is okay with me.	Not to pay: CS3: Yes, for me personally it pushes me to be friendlier and talk to the person more and I end up having a better experience.

Siân (A2) chose Airbnb over a hotel as it was more affordable and because she has never used Couchsurfing before. Anyway, she admitted that she was paying for a service, whereas the Couchsurfer, Hayden (CS3), preferred stepping out of his comfort zone to paying for an experience.

Nevertheless, the Airbnb guests' opinions varied, opposed to Siân's view, Christophe did not think that money played the key role in his experience:

[…] the money was just transferred through the bank account, not given in person. Even if there was no money included, my situation wouldn't change. I would still want to share, hopefully the host as well, haha. (A1)

Consequently, the needs and preferences of the Couchsurfing and Airbnb travellers vary. Airbnb and Couchsurfing aim at different target groups. Despite having common values, Airbnb and Couchsurfing members look for different services and facilities. As one of the interview respondents pointed out:

It really depends on what you want. In some cases, I may prefer to pay if I want to have more alone time and be by myself. But in this case, I wanted to have a more social experience and make new friends. (CS2)

Moreover, all of the guests thanked their hosts with something: it was either a counter-invitation, a chocolate or a souvenir from their own home, a dinner together, or assistance with cleaning. Nid is currently studying in Lapland and, back then, he was hitchhiking and couchsurfing through the North during his holiday.

Yeah, I woke up very early in the morning, so I did cleaning (*smiling*). And normally… when I was hosted in Helsinki, I also had a gift for my host. But I don't know, because from Lapland… I don't know what should I bring. (He came from Rovaniemi to Ivalo) (CS1)

As all the respondents were satisfied with the amount of host-guest interaction they had during their stay, it is difficult to say whether money presence has a balancing effect on host-guest reciprocity or if it actually sets limits between hosts and guests in Lapland. To find that out, further research is needed. Overall, the reciprocal exchange within both the Airbnb and Couchsurfing guests' stays seems to be balanced. It is clear, however, that in Airbnb, the guests had less interaction with their hosts than the Couchsurfing users. (See Appendix 1)

6   CONCLUSION

The purpose of this thesis was to gather information on Airbnb and Couchsurfing experiences in Finnish Lapland and to make a comparison between them. This thesis also aimed to investigate the nature of Airbnb and Couchsurfing travellers' experiences in hospitality in Finnish Lapland. The Airbnb and Couchsurfing experiences were mainly analysed in the Lappish hospitality framework, meanwhile, also concentrating on the authenticity of the experiences.

The research had several limitations. Firstly, it was targeting a concrete group of people: Airbnb and Couchsurifng travellers. Secondly, it had a geographical limitation to the Lapland region in Finland due to the chosen framework.

This study used the qualitative research method for the analysis and included semi-structured interviews. Three Airbnb and three Couchsurfing guests participated in the interviews.

The challenges and adjustments during the interviews that are described more specifically in subchapter 5.2 are considered insignificant for the research outcome as dependability of the study was taken into account. Saved Skype video-recordings, e-mails and Facebook messages as well as the interviewees' participation ensure the reliability of this study.

The theoretical background had been collected before the start of the practical research in order to draw the right framework for this study and to facilitate the analysing process of the results later on.

The research findings have shown that, in some cases, Lappish hospitality takes place in the sharing economy; however, in this study, comparing Couchsurfing with Airbnb, the former one featured Lappish hospitality more frequently than Airbnb. It appeared in homes' decorations, amount of host-guest interaction, food and common activities.

During the interviews, the Couchsurfing guests expressed more excitement about staying with a stranger than the Airbnb guests did. The interviewed Couchsurfers also stated that they felt highly influenced by their stays with local

people, which hints that, in addition to Exceptional Authenticity, Couchsurfing connotes Influential Authenticity.

In Airbnb's case, Exceptional Authenticity was accepted as an appropriate classification, although "staged authenticity" represented a better description of what the guests experienced in Finnish Lapland. Nonetheless, in both networks, hospitality was present, only it differed in terms of its characteristics. Couchsurfing had more elements of Lappish hospitality, whereas the Airbnb's homes did not seem Lappish for the guests. Anyway, it is hard to estimate whether the hosts of the homes that were defined as Lappish homes aimed to show Lappish culture to their guests intentionally or it was merely a coincidence.

Concerning virtual hospitality, the results have shown that in the pre-experience stage, every respondent's host demonstrated hospitality. During the booking process, every Airbnb and Couchsurfing traveller received a friendly response from his/her host. The guests also went to their hosts' reviews and reference lists to see how hospitable the host was with his/her previous guests. Finally, the Airbnb guests could see the pictures of the accommodation, which might "tell stories" about the hosts.

As for the on-site experience, in contrast with the Couchsurfing case, no home artefacts reminded of the hosts' Lappish background in Airbnb neither on the website nor in reality. Although, the respondents were satisfied with the hospitable reception, which they received from their hosts.

In the context of post-experience, being satisfied with their stays, all the guests left positive feedback to the hosts afterwards; some of them (both in Airbnb and Couchsurfing) even thanked locals with gifts. To add, all three Couchsurfers commented that the stays with their hosts were life changing for them. However, one Airbnb guest also said that conversations with the host made him rethink his life even though they spent little time together. Anyways, it is possible that this effect could be additionally caused by the presence of the unusual surroundings and activities in which the guest participated himself (visit of Santa Claus Village, seeing reindeer and northern lights).

Regarding the monetizing issue in Airbnb, the presence of money in the host-guest exchange evidently had some effect on social interaction between the hosts and the guests. In contrast to Couchsurfing, the Airbnb travellers and their hosts spent much less time together, although this did not disappoint anyone. From the beginning, the travellers intended on spending most of their time independently. As it seems, those travellers chose Airbnb accommodation in Lapland because they wanted to "have a taste" of the locals' life rather than immerse in the locals' everyday activities. Therefore, this led to a conclusion that despite the many commonalities between Couchsurfing and Airbnb, they represent two completely different online hospitality networks that target very different markets.

The transferability of this research is ensured by the provision of all the necessary contextual information, and credibility is supported by the random sampling method, which was used for selecting the interviewees. Nevertheless, the number of people being interviewed for this study was only six, which is too few for making all-embracive conclusions about the whole Lapland Region or Lappish hospitality in the sharing economy overall.

Further research is suggested for analysing Airbnb and Couchsurfing experiences in Finnish Lapland. By applying the mystery shopping and customer journey-mapping research methods, a deeper focus could be taken for analysing hospitality specifically in Lappish Airbnb and Couchsurfing homes. Furthermore, both the guest and the host could be interviewed in order to examine reciprocity in the host-guest exchange as this study concentrates only on the guest's perspective. In addition, the host's perspective could be taken for investigating money's influence on the experiences' authenticity as well.

This research had an empirical approach and it was conducted for the benefit of the "Shareable Tourism" project. It should shed light on the current state of the sharing economy in Finnish Lapland by means of examining the travellers' experiences.

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APPENDICES

Appendix 1. Comparison Between Airbnb and Couchsurfing

	Airbnb	CouchSurfing
Founded in	2007	2004
Founders	Brian Chesky, Joe Gabbea	Casey Fenton, Daniel Hoffer, Sebastian Le Tuan and Leonardo Bassani da Silveira
Members	60 million	12 million
Values	Trust-base, hospitality and building connections in the core, culture exchange	
Services	Accommodation	
	Story tours and travel experiences	Unpredictable activities/events with the host
Money presence	Monetary exchange	Non-monetary exchange
Legal issues	Safety, taxes, rents' length	Safety
Risk and Safety Management	Host Protection Insurance	Complete trust-base
Reciprocity in Hospitality	Since the exchange between the host and the guest involves money, the degree of authenticity and hospitality in Airbnb is in the focus of this study	Since the reciprocal exchange relies upon Couchsurfing members' own conscience, the balance of the host-guest exchange is in the focus of this study
Modes of hospitality	On-site and remote hospitality	Only on-site hospitality
Creation of additional experiences besides the accommodation services	Optional, since there is a possibility to rent a separate room/ an apartment	Unconditional, as the guest spends all the time with his/her host
Predictability	Fairly predictable (the platform presents home facilities and conditions clearly)	Unpredictable (the conditions and facilities are quite obscure, the host's personality is more significant than the accommodation itself)
Authenticity (Finnish Lapland)	Exceptional "staged authenticity"	Exceptional Influential

Appendix 2 1(4). Interview Questions for Airbnb Guests

Background

1) What is your name:
   -
2) Age:
   -
3) Where do you come from?
   -
4) Job position:
   -
5) For how long have you been using Airbnb?
   -
6) Do you have any experience in hosting yourself?
   -
7) Have you ever used Couchsurfing as well?
   -

Staying in Lapland

8) When did you travel to Lapland?
   -
9) In how many places in Lapland did you stay? Where?
   -
10) Did you travel to Lapland alone or with somebody else?
    -
11) For how long did you stay in the accommodation?
    -

Motivation

12) Was Lapland/(city) your main destination or a merely a stop on your round-trip?
    a. Q 6
    b. Where else did you go?
    -
13) Why did you choose Lapland (city) as your destination?
    -
14) Why did you decide to stay with Airbnb (not in a hotel or with CS)? *(Travellers' motivations – advantages of Airbnb, Airbnb vs. Couchsurfing)*
    -

    7a) If you've used CS before, why this time you decided to stay with Airbnb?
    -

    7b) Do you think Airbnb and CS are different? How different?
    -

Appendix 2 2(4).

PRE-EXPERIENCE

Choosing accommodation

15) Arrange the most influential decision-making factors in the order of importance:
   - Other travellers' reviews
   - Apartments' photos
   - The host's profile (photos, personality, gender)
   - Price
   - Amenities (Description of the accommodation)
   - The extent of sharing the space/privacy
   - "Superhost" status (if there was)

16) Was it easy/difficult for you to choose suitable Airbnb accommodation?
   -

Booking accommodation

17) Did you have any doubts or worries about staying with a complete stranger, when you were booking the accommodation? (*Risks and safety*)

   -

18) When you contacted your host, did he/she reply to you fast? *(Hospitality)*
   -

   Did he/she seem nice and welcoming to you (booking process)? *(Hospitality)*
   -

ON-SITE EXPERIENCE

19) Was your host Finnish?
   -

20) Do you know if your host was originally from Lapland or not? *(Lappish hospitality)*
   -

21) Did your host live in the apartment where you stayed or you were alone?
   (remote/on-site hospitality, hospitality)
   a. With a host**:**
      i. How did your host welcome you?
      ii. Did he/she show you around or take you to any events?
      iii. Did he/she cook anything for you?
      iv. Did he/she give you any tips about the destination?
      v. Did you do anything together? Went to events?
      vi. Approximately how big part of your stay did you spend with your host?
   b. Alone
      i. Did you see the host during your stay? (In the beginning/during/after your stay?)
      ii. Did the host prepared any treats, tips or helpful information for you?

   Did you have a separate room/space?

Appendix 2 3(4).

Reciprocity in Hospitality (during the stay) *(Reciprocity)*

22) What did you expect from staying with a stranger before you actually arrived? *(Hospitality)*
   -

23) After your stay, did you thank the host anyhow? (with a gift – as a sign of gratitude)
   -

   Did you feel safe with the host when staying in his/her apartment? Explain your answer. *(Risks and safety)*
   -

24) Did you discuss with your host, why he/she does hosting with Airbnb? If yes, can you tell any reasons, why? *(Authenticity, presence of money, hosts' motivations)*
   -

25) Did you feel you had certain limits in relationship with a host? What limits? (no interference in each other's business, spending time separately?) *(Presence of money)*
   -

   (if yes, special attention to the money section)

Satisfaction

26) Were you satisfied with the hosts' hospitality? *(Hospitality)*
   -

27) Was the information on the website accurate? (photos, host and accommodation description)
   -

28) Did you have a feeling the host was preparing for your arrival? (New bedsheets, a towel, cleanliness and neatness etc.) *("Staged authenticity", authenticity, hospitality)*
   -

29) How did the price of the accommodation correspond with the quality of the accommodation and hospitability?
   -

Lappish hospitality and elements *(Lappish hospitality)*

30) Did you have a feeling that you stayed in a <u>Lappish home</u>? (or Finnish home?)
31) What Lappish or other extraordinary elements did you notice in the home's interior design?
   a. Did you notice any nature elements in the interior?
   b. Any indigenous people's cultural elements? no
32) Did you feel that the host was genuinely interested in social interaction with you? *(Authenticity)*
33) With what adjectives would you describe your Airbnb experience in Lapland? *(Authenticity)*

POST-EXPERIENCE

34) Afterwards, did you leave a positive/negative review to your host?

Appendix 2 4(4).

Money

35) Do you think that if you had not paid for staying with a stranger, you would have got a different experience/hospitality? *(Authenticity, presence of money, reciprocity)*
   - Yes
     - What things do you think would have changed?
     -
   - No → Q29
36) Do you think it is better to better to pay for the experience? Why? *(Reciprocity)*
37) From Q18 →

   If you felt certain limits in interaction with your host, do you think it was caused by the presence of money? ("Your part is to pay, the host's is to provide the experience?") *(Presence of money)*

   {Q: Do you think the presence of money in social interaction creates the social distance between the guest and the host in Airbnb?)

Short-term vs. long-term connection with a host *(Authenticity, hospitality, Airbnb vs. Coucsurfing)*

38) Have you been in touch with your host after your trip?
   -
39) If you host yourself, would you like your Airbnb host to visit you in future as well?
   -
40) Do you feel that staying with a stranger influenced you in some way? How exactly?
   -

Appendix 3 1(4). Interview Questions for Couchsurfing Guests

Background

1) What is your name:
   -
2) Age:
   -
3) Where do you come from?
   -
4) Job position:
   -
5) For how long have you been using CS?
   -
6) Do you have any experience in hosting yourself?
   -
7) Have you ever used Airbnb as well?
   -

Staying in Lapland

8) When did you travel to Lapland?
   -
9) In how many places in Lapland did you stay? Where?
   -
10) Did you travel to Lapland alone or with somebody else?
    -
11) For how long did you stay in the accommodation?
    -

Motivation

12) Was Lapland/(city) your main destination or a merely a stop on your round-trip?
    c. Q 6
    d. Where else did you go?
    -
13) Why did you choose Lapland (city) as your destination?
    -
14) Why did you decide to stay with CS (not in a hotel or with Airbnb)? *(Travellers' motivations – advantages of CS, Airbnb vs. Couchsurfing)*
    -

    7a) If you've used Airbnb before, why this time you decided to stay with CS?
    -

    7b) Do you think Airbnb and CS are different? How different?
    -

Appendix 3 2(4).

PRE-EXPERIENCE

Choosing accommodation

15) Arrange the most influential decision-making factors in the order of importance:
- Hosts' references
- Apartments' photos
- Hosts' profile (photos, personality, gender)
- Amenities (Description of the accommodation)
- The extent of sharing the space/privacy
- Verifications (Verified Couchsurfers have provided a valid payment method and verified a home address or mobile phone number)

16) Was it easy/difficult for you to choose suitable "couch"?
 -

Booking accommodation

17) Did you have any doubts or worries about staying with a complete stranger, when you were booking the accommodation? (*Risks and safety*)
 -

18) When you contacted your host, did he/she reply to you fast? (*Hospitality*)
 -

 Did he/she seem nice and welcoming to you (booking process)? (*Hospitality*)
 -

ON-SITE EXPERIENCE

19) Was your host Finnish?
 -

20) Do you know if your host was originally from Lapland or not? (*Lappish hospitality*)
 -

21) Did your host live in the apartment where you stayed or you were alone?
 (*Remote/on-site hospitality, hospitality*)
 c. With a host:
  i. How did your host welcome you?
  ii. Did he/she show you around or take you to any events?
  iii. Did he/she cook anything for you?
  iv. Did he/she give you any tips about the destination?
  v. Did you do anything together? Went to events?
  vi. Approximately how big part of your stay did you spend with your host?
 d. Alone
  i. Did you see the host during your stay? (In the beginning/during/after your stay?)
  ii. Did the host prepared any treats, tips or helpful information for you?

 Did you have a separate room/space?

Appendix 3 3(4).

Reciprocity in Hospitality (during the stay)

22) What did you expect from staying with a stranger before you actually arrived? *(Hospitality)*

   -

23) After your stay, did you thank the host anyhow? (with a gift – as a sign of gratitude) *(Reciprocity)*

   -

   Did you feel safe with the host when staying in his/her apartment? Explain your answer. *(Risks and safety)*

24) Did you discuss with your host, why he/she does hosting with CS? If yes, can you tell any reasons, why? *(Authenticity, presence of money, hosts' motivations)*

   -

25) Did you feel obliged to the host staying at his/her home for free? (Any misbalance between the expectations and reality?)

   -

   ~~(if yes, special attention to the money section)~~ *(Presence of money)*

Satisfaction

26) Were you satisfied with the hosts' hospitality? *(Hospitality)*

   -

27) Was the information on the website accurate? (photos, host and accommodation description)

   -

28) Did you have a feeling the host was preparing for your arrival? (New bedsheets, a towel, cleanliness, neatness etc.) *("Staged authenticity", authenticity, hospitality)*

   -

29) ~~How did the price of the accommodation correspond with the quality of the accommodation and hospitability?~~

   -

Lappish Hospitality and elements *(Lappish hospitality)*

30) Did you have a feeling that you stayed in a <u>Lappish home</u>? (or Finnish home?)

   -

31) What Lappish or other extraordinary elements did you notice in the home's interior design?
   c. Did you notice any nature elements in the interior?
   d. Any indigenous people's cultural elements? no

32) Did you feel that the host was genuinely interested in social interaction with you? *(Authenticity)*

33) With what adjectives would you describe your CS experience in Lapland? *(Authenticity)*

POST-EXPERIENCE

34) Afterwards, did you leave a positive/negative reference for your host?

Appendix 3 4(4).

Money

35) Do you think that if you had paid for staying with a stranger, you would have got a different experience/hospitality? *(Authenticity, presence of money, reciprocity)*
- Yes
  o What things do you think would be different?
    -
- No → Q29

36) Do you think it is better to better to not pay for the experience? Why? *(Reciprocity)*

37) From Q18 → ~~If you felt certain limits in interaction with your host, do you think it was caused by the presence of money? ("your part is to pay, the host's is to provide the experience?")~~ *(Presence of money)*

Short-term vs. long-term connection with a host *(Authenticity, hospitality, Airbnb vs. Coucsurfing)*

38) Have you been in touch with your host after your trip?
-

39) If you host yourself, would you like your CS host to visit you in future as well?
-

40) Do you feel that staying with a stranger influenced you in some way? How exactly?