Shareable Tourism and Beyond: Understanding the Determinants of Continued Hosting on Couchsurfing

Truong Dinh Quoc Bao[1*]

[1] Faculty of Marketing, University of Economics, The University of Danang, Danang City, Vietnam

[*]Corresponding author: truongdinhquocbao@gmail.com

ABSTRACT

Research purpose:
The research aims to explore the motivations that drive couchsurfing members to continue hosting travelers. The objective of the study is to answer the following research question: What are the motivations of a host (provider) accepting hosting tourists (or travelers)?

Research motivation:
A few of studies research Couchsurfing member's motivations. Most of them focus on tourists' motives or both hosts and surfers in general. There have not been enough researches related to why they host. Therefore, the study aims to investigate factors that make Couchsurfing members intend to continue hosting travelers.

Research design, approach, and method:
In order to achieve the research objective presented above, a qualitative approach was used. The data collection was conducted using individual depth interviews.

Main findings:
The study revealed five factors that can be motivations for intention to host travelers. They are Making friends, Self-development, Reciprocity, Enjoyment and Sympathetic understanding.

Practical/managerial implications:
Motivations driving hosts to sustain their engagement in hospitality exchange were explored within the context of shareable tourism, utilizing the perspective of Continuance Intention Theory. The implications of this study for the practice of shareable tourism are substantial.

Keywords: shareable tourism, *Couchsurfing, hosting, intention.*

1. INTRODUCTION

Sharing economy or collaborative consumption has been mentioning in many studies in decades. Collaborative consumption appears and successes in many fields from transportation (Zipcar, Uber, Grab), finance (Crowdfunding) to food (Ucom, Food surfing), accommodation (Airbnb, Couchsurfing) and so on. As an aspect of sharing economy, shareable tourism encourages a collaborative and community-based approach to travel, promoting interactions between individuals to enhance their travel experiences (Cao et al., 2022). Couchsurfing aligns well with the concept of shareable tourism, which emphasizes sharing resources and experiences among travelers and hosts (Huang et al., 2023).

Analyzing the motivations of hosts on Couchsurfing can provide insights into the principles and dynamics of shareable tourism within the hospitality sector. Since the start of sharing economy, tourism and hospitality have emerged as one of the pioneering sectors for its growths as sharing economy allows for visitors and residents to share their homes (Airbnb, Couchsurfing), cars (Grab, DiChung, car2go), four course meals (food surfing) and expect local knowledge (Tour by locals) (Sigala, 2015). In particular, tourist numbers in Southeast Asia increased by 10% in the first four months of 2018, the most massive such growth of any region in the world, according to a recent report by the United Nations World Tourism Organisation (UNWTO). Along with traditional types of accommodation (hostels or hotels), sharing practices of accommodation such as Airbnb or Couchsurfing appear, stress the community aspect and the locality of the accommodations on offer (e.g., "Couchsurfing: Meet and stay with locals all over the world"). The message that guests can stay with locals enhances the perception of authentic travel experience (Botsman and Capelin, 2016). Couchsurfing is also a sharing peer-to-peer platform in which, service providers called "hosts" offer free accommodation for other users (travelers). As other forms of sharing, hosts can be travelers as the same time. Sometimes they become hosts first then traveling or travel first using Couchsurfing then hosts to give back. Base on the above literature discussion, this study identity potential following gaps:

Firstly, researches related to the sharing economy and shareable tourism conducted recently focus on receivers/customers side while there are limits research investigating providers who are willing to share their underutilized assets (Cao, et al., 2022, Rafi et al., 2023). Sharing economy in tourism industry are flourish, which lead to a large number of studies on

Couchsurfing and Airbnb. However, the more significant number of studies is focusing on travelers/tourists' motivations (Shi and Hui, 2022). There is neither not much knowledge about why people host travelers via Couchsurfing nor which motivations has strongest influence on their intention to continue hosting via this platform.

Secondly, previous studies only focused on qualitative methods to explore isolated determinants, instead of assessing them and their relative strengths holistically. The motivations found were also not united among those studies. For instance, all Decrop and Degroote (2014), Zaki (2015), Zgolli and Zaiem (2018) studied tourists' motivation to participate in Couchsurfing.

Thirdly, the lack of non-western perspectives in existing studies of Couchsurfing is striking, especially since interactions between different cultures are underscored both on the Couchsurfing website and in Couchsurfers' descriptions of their experiences. Thus, more studies should be conducted to understand Asian Couchsurfing members' perspectives, in particular, host's motivations.

To address these gaps, this paper aims to answer the following research questions: What are the motivations of a host (provider) accepting hosting tourists (or travelers)?

2. LITERATURE REVIEW

2.1 Sharable Tourism

Hospitality is connected to tourism and mobility, referring to host-travelers relationship and the kindness of welcoming travelers and strangers (Germann Molz and Gibson 2016). According to Germann Molz (2012), it also refers to the couchsurfing of human encounters and the reciprocity arrangements between the hosts and travelers. Especially technological development and Web 2.0 contribute to the emergence of new alternatives within tourism, connecting online and offline worlds and enabling new networks and platforms for hospitality (Germann Molz 2016, Belk 2014). Germann Molz and Gibson (2016) refer to mobilizing hospitality, which de-differentiates the concepts of hosts and travelers in the contemporary mobile world. Networked hospitality platforms reflect the sociocultural changes as well as respond to the demand of socially produced and trustworthy forms of hospitality, which are easily accessible on peer-to-peer platforms (Russo and Richards 2016). Russo and Richards (2016) recognize different forms of tourism hospitality ranging from commercial to sociable models, which again vary between private dwellings and collective establishments. In commercial hospitality and conventional tourism, services and accommodation are exchanged for money. In alternative options, such as Couchsurfing, hospitality is more case-by-case based, personally and socially negotiated (Germann Molz 2013). Homes and the feeling of being 'at home' are seen as central to hospitality, making homes spaces of hospitality. Online hospitality platforms mobilize the concept of home, reasserting and performing homes as places of hospitality and mobility (Germann Molz and Gibson 2016). Richards (2013) argues that tourism is not only based on but also promotes cultural and social exchange, problematizing the very concepts of hosts and travelers. The concept of 'local' is replacing the 'authentic' and 'being local' gathers more meanings to itself as an opposite to inauthentic mass tourism resorts (Richards 2013, Forno and Garibaldi 2015).

Residents and local people are crucial in the construction of tourism destinations (Russo and Richards 2016). Thus, relational tourism reflects the ideals of co-creation, since relational tourism is "created and enjoyed through the establishment of interpersonal relationships in which organizers are not just profit-driven, but strive to establish an atmosphere of honest and shared hospitality" (Forno and Garibaldi 2015). Diverse ways of collaborative or co-creative tourism are increasing as new networks and online platforms for interaction and hospitality occur, emphasizing the importance of local community rather than external developers (e.g., Belk 2014, Forno and Garibaldi 2015, Russo and Richards 2016). Online networking platforms are providing new ways for people to connect, and often they're connecting and establishing hospitality between strangers rather than close-knit communities and small villages (Sundararajan 2016). Through co-creation, the exchange of knowledge and skills of both the visitors and residents, become part of the place making, and tourism as a form of consumption is also seen as a way of self-development and learning, to which creativity is linked (Richards 2011).

2.2 The Couchsurfing

The development of technologies, especially social networking technologies, and the emergence of sharing economy have given more power to the visitors and locals (Germann Molz 2013, Buckley et al. 2015, Russo and Richards 2016). Couchsurfing is an interactive online hospitality platform, which facilitates co-creation and alternative hospitality between local people and visitors.

Couchsurfing was established in 2004 and is now probably the most popular example of an online community facilitating social interaction, with the primary function of finding free accommodation and added functions for cultural encounters (Cova and White 2010, Rosen et al. 2011). However, many of the Couchsurfing members were also members of previous hospitality networks such as Servas International or Hospitality Club which are online or offline networks based on a non-monetary exchange (Mikolajewska-Zajac 2016). Thus, free exchange of hospitality is not a new invention in the field of tourism, although it has been intensifying alongside technological development and sociocultural changes.

Couchsurfing is a worldwide community that comprises of its registered members on its website. Once one becomes a member of the website, one can look for accommodation, offer accommodation, find travel company, look for events held by fellow members or discuss mostly travel-related to Couchsurfing on the forum. Couchsurfing is nowadays a global community of 14 million members in more than 200,000 cities and has hold 550,000 events all over the world (Couchsurfing website 2019). Couchsurfing has reached the critical mass by attracting enough willing hosts and providing social proof of its safety and utility, enough to motivate users to participate (Botsman and Rogers 2011). Couchsurfing is more than just an online community platform: it extends to the offline world and contributes to reshaping new localities, processes, and structures of tourism, changing the spatial logic of where and how tourism happens (Russo and Richards 2016).

Couchsurfing promotes sharing and connecting people, "share our life". The values are listed on the Couchsurfing website including share our life, create connection, offer kindness, stay curious and leave it better than you found it (Couchsurfing website 2019). Couchsurfing answers to the travelers' needs to find something that is perceived local and authentic (Richardson 2015). It challenges traditional social norms as people interact with strangers and welcome them to their private homes (Rosen et al. 2011). As a technology of hospitality, it enables planned encounters, but on the contrary to some other social network platforms, Couchsurfing is focused on connecting strangers rather than pre-existing contacts (Bialski 2011).

Couchsurfing and similar online platforms are blurring the notions of hosts and travelers – a Couchsurfer could be both, a host and a traveler, depending on the situation (Bialski 2011). Couchsurfing is a platform that allows the locals and travelers themselves to become hosts, to find a free place to stay and for the hosts to share their apartments with travelers and co-create experiences. On the website, there is no tracking system to track whether the members are giving as much they are taking. Other members can see the number of hosts and travelers on the profile and they can read the references.

There are members who have only hosted or members who have only used it as travelers and of course those, who have used it for both (Sundararajan 2016). Although we refer to Couchsurfing hosts in the research, it could also mean that they have been travelers as well, using Couchsurfing to accommodation finding purposes. The binary concepts of hosts and travelers and the roles are situational and socially negotiated, encounter by encounter.

Trust is in the core of online peer-to-peer exchange networks as hospitality is based on trust and open mindedness (Cova and White 2010, Rosen et al. 2011). With the case of Couchsurfing, trust is generated in four different ways: verification, personal profiles, references and vouching (Botsman and Rogers 2011). By updating their profiles members can tell the other users about themselves and their travels. Friendship feature links users and allows to vouch other members and get references from others.

Accumulating friends and references in the social networks represent trusting relationships. Users can also verify their profiles by paying an annual membership fee.

Verification is not necessary but it builds more trust and potentially helps to find a place to stay (Rosen et al. 2011). Verification is also a way of financing the corporation, and in the year of 2019, the annual verification fee was about 60$ which more than 500,000 verified members. Members can update their status according to their willingness to host travelers or not. Members who are looking for an accommodation can send a request to stay at their place. Hosts can gather information about their potential travelers who have sent them requests, and eventually hosts make the decision if they are willing to host them. According to Bialski (2011) this leads to a situation in which the hosts can subjectively choose whether they want to give their hospitality to specific person or not. Members can go through each other's profiles and they might end up choosing their hosts or travelers based on compatibility, reinforcing the intercultural encounters only between certain, often like-minded people (Germann Molz 2011).

Networked hospitality refers to the technology facilitated hospitality between geographically dispersed people. Couchsurfers are dependent on technological know-how and it creates a bias in the website – those who have access to the website and knowledge how to use it can participate. A generational and a global digital divide makes it possible to build "meaningful connections" only between certain kinds of people (Germann Molz 2013). According to Germann Molz (2016) it "forges a global community in which members are open to each other, but enclosed within this economic chain of reciprocity and obligation". She highlights the moral background and the paradox of Couchsurfing community, which is actually a closed community of open-minded people, who are expected to be curious and cosmopolitan.

2.3 Continuance Intention Theory

According to Ibzan, Balarabe, and Jakada (2016) repurchase is described as an act actual customer action when purchasing or reusing products. Once a guest has purchased goods, they are likely to come back to buy again (Peyrot and Van Doren, 1994). This means that customers are constantly consuming similar services or products from similar sellers. While redemption is real action, the purpose of repurchase represents the customer's decision to participate in future activities with retailers or suppliers (Hume, Mort and Winzar, 2007; Phuong and Dat, 2017). The intention of customer repurchase has been conceptualized in some recent studies on the basis of two aspects is the intention to buy back (buy back) and the intention to actively participate in speech and introduction (Fitzgibbon and White, 2005); (Phuong and Dat, 2017; Yi and

La, 2004). In this study, the intention to buy back is applied to continuance intention to continue hosting travelers via Couchsurfing.

3. METHODOLOGY

In order to explore the motivation of people to host travelers via Couchsurfing, a semi-structured interview protocol was designed. The protocol design assisted informants to indicate their motivations for hosting travelers.

3.1 Interview Protocol

The first step of the interview was to prepare a questionnaire. Researchers then went to Couchsurfing mobile app to send introduction and questions to hosts. Hosts are chosen from a random list of hosts in Danang city.

The interviewees were requested to answer the question: "Why you host people from Couchsurfing? (As many reasons as you can)". If the answers were not specific, the researcher would ask more related to the answer. The answers were dialogues between interviewer and informants sending messages to each other on the Couchsurfing platform. All the conversations then were reported exactly the same as the one on the platform. Answers in Vietnamese were translated into English.

3.2 Sample

While large samples are not required in qualitative research, the number of interviews conducted was based on both a sense of redundancy and the theoretical saturation of significant data from additional informants (Dibley and Baker, 2001; Strauss and Corbin, 1990). Information-poor cases were also considered for elimination during data analysis. In order to achieve data redundancy and theoretical saturation (Dibley and Baker, 2001; Strauss and Corbin, 1990), 17 interviews were conducted. The numbers of respondents in our sample were decided when no more new information coming out from our interview. All of seventeen interviewees are now living in Danang, Vietnam. Fourteen of them were males (82,4%) and three were females (17,6%). Most of them have joined Couchsurfing for several years. Interviewees are between 19 and 33 years old. Most have hosted a lot of travelers and six of them also use Couchsurfing to travel.

3.3 Data analysis method

The collected data were analyzed using the grounded theory method.

Grounded theory is a research methodology which operates inductively, in contrast to the hypothetico-deductive approach. A study using grounded theory is likely, to begin with a question, or even just with the collection of qualitative data. As researchers review the data collected, repeated ideas, concepts or elements become apparent, and are tagged with codes, which have been extracted from the data. As more data is collected, and re-reviewed, codes can be grouped into concepts, and then into categories. These categories may become the basis for a new theory. Thus, grounded theory is quite different from the traditional model of research, where the researcher chooses an existing theoretical framework, and only then collects data to show how the theory does or does not apply to the phenomenon under study.

The grounded theory combines diverse traditions in sociology, positivism, and symbolic interactionism as it is according to Ralph, Birks and Chapman (2015) "methodologically dynamic". Glaser's strength training in positivism enabled him to code the qualitative responses, however, Strauss's training looked at the "active" role of people who live in it. Strauss recognized the profundity and richness of qualitative research regarding social processes and the complexity of social life, Glaser recognized the systematic analysis inherent in quantitative research through line-by-line examination, followed by the generation of codes, categories, and properties. According to Glaser (1992), the strategy of Grounded Theory is to take the interpretation of meaning in social interaction on board and study "the interrelationship between meaning in the perception of the subjects and their action". Therefore, through the meaning of symbols, human beings interpret their world and the actors who interact with them, while Grounded Theory translates and discovers new understandings of human beings' behaviors that are generated from the meaning of symbols. Symbolic interactionism is considered to be one of the most important theories to have influenced grounded theory, according to it understanding the world by interpreting human interaction, which occurs through the use of symbols, such as language.

Once the data are collected, grounded theory analysis involves the following basic steps:

First, coding text and theorizing: In grounded theory research, the search for the theory starts with the very first line of the very first interview that one code. It involves taking a small chunk of the text where line by line is being coded. Useful concepts are being identified where key phrases are being marked. The concepts are named. Another chunk of text is then taken and the above-mentioned steps are being repeated. According to Strauss and Corbin, this process is called open coding and Charmaz called it initial coding. Basically, this process is breaking data into conceptual components. The next step involves a lot more theorizing, as in when coding is being done examples are being pulled out, examples of concepts together and think about how each concept can be related to a larger more inclusive concept. This involves the constant comparative method and it goes on throughout the grounding theory process, right up through the development of complete theories.

Secondly, memoing and theorizing: Memoing is the process by which the running notes of each of the concepts that are being identified are kept. It is the intermediate step between the coding and the first draft of the completed analysis. Memos are field notes about the concepts in which one lays out their observations and insights. Memoing starts with the first concept that has been identified and continues right through the process of breaking the text and of building theories.

Lastly, integrating, refining and writing up theories: Once coding categories emerge, the next step is to link them together in theoretical models around a central category that hold everything together. The constant comparative method comes into play, along with negative case analysis which looks for cases that do not confirm the model. Basically, one generates a model about how whatever one is studying works right from the first interview and see if the model holds up as one analyzes more interviews.

Theorizing is involved in all these steps. One is required to build and test theory all the way through until the end of a project.

4. RESULTS AND DISCUSSION

A total of 17 dialogues between author and hosts from Couchsurfing were reported. After considering the context of data, there are five motivations were found. Among the motivations involved in those response, some are more popular like *Making new friends* and *Self-development.* There were also other motivations such as *Reciprocity, Enjoyment, and Sympathetic Understanding.*

Motivation 1: **Making new friends**

The first motivation mentioned is making new friends, which appeared in answers of thirteen above seventeen (>70%) hosts. The most frequently mentioned was they want to meet up travelers from all over the world and make new friends.

"I just wanna meet up new friend around the world to know about their culture and the reason why they took their trip." (Host 3, male, 24, 3 years)

A female host (Host 4, female, 22, 2 years) said that she hosts because she wants to have more friends, more relationship. Another female host reported that due to hosting travelers she made friends with a lot of people from different countries (Host 5, female, 24, 5 years).

Interviewees pointed out that travelers and they had a lot in common, especially in terms of traveling, so they were easy to talk to each other, even to be a partner:

"We have the same ideal of life and have the same desire to travel around...Thank Couchsurfing, I have been dating with a Korean partner" (Host 2, male, 19, 5 years)

It is not just to making friends to share interests. Hosts perceived that the more connections they have, the more opportunities they can get. An interviewee indicated benefits of having many connections:

"You don't know how many connections and opportunities you can get from them, more connections more chances you can change your life" (Host 1, 28, male, 6 years)

Motivation 2: Self-development

The second most frequently mentioned motivation is *Self- development* including aspects of learning about experience, culture, skill, and knowledge. Twelve above seventeen hosts mentioned *practice languages, skills* or *learning about a new culture* as their motivation for hosting travelers. I grouped these concepts as Self- development. Self- development is considered to be the initial motivation for hosting according to these statements:

"*Firstly, I started to host because of my demand for learning English*" (Host 5, female, 24, 5 years)

Vietnam is not an English-speaking country. Due to the need for English skills for study and work, people have a large demand for learning English, especially in Danang, one of the most visited cities. In the words of one female interviewee:

"I want my son (over 1 year old), and my husband can learn English and I can practice English as well!" Host 14 (female, 27, 3 years) said.

Not only one person but the whole family of the host can practice English. It is an outstanding advantage of Couchsurfing. Host 16 (male, 21, 1 year) had the same idea:

"I want to practice English with foreigners and I want to let my sisters know important English is."

Other five interviewees reported that they host because they want to practice English with foreigners or with many accents.

A male interviewee said it was the best way to learn foreign languages is practicing with native speakers:

"I really like to study foreign languages. After many years studying foreign languages, I see the best way to improve my foreign languages level that is practice with a native speaker. So, I have hosted many travelers, make good chances to

meet and practice languages with them. Now I can speak basic English and Chinese!” (Host 11, male, 31, 3 years)

Not only practice language, but hosting also helps interviewees to practice skills related to their career. Here are two hosts illustrative quotes:

“I want to find overseas jobs… I want to exchange experience related to career” (Host 2, male, 19, 5 years)

Hearing about the culture of different countries all over the world was also a way to develop their cultural understanding by themselves. An interviewee stated:

“I just wanna meet up new friend around the world to know about their culture and the reason why they took their trip” (Host 3, male, 24, 3 years)

Not only to hear about the culture of other countries, but hosts also want to tell travelers about their own country. A female host indicated:

“I learnt much more about different countries all over the world through travelers and their stories. In addition, I have more chance to share about Vietnamese culture to foreigners, which interest me a lot.” (Host 5, female, 24, 5 years)

Interviewees perceived that hosting people is a good way to travel. Several hosts have never been abroad and they travel through travelers sharing. Here are these quotes:

“...hosting people is also a good way to travel around the world. I can learn a lot about the culture, people, food from foreigners.” (Host 9, male, 30, 3 years)

Motivation 3: Reciprocity

Host to be hosted seems to be the principle of Couchsurfing platform. Couchsurfing provides an online platform where both host and guests can establish their reputation based on other parties' performance evaluations. i.e., references (would stay/host again or not) and praise of previous hosts or surfing. Therefore, interviewees reported that they hosted to have a good reference so that I can be hosted in the future. Here are two illustrative quotes:

“Another reason that I host is to be hosted more easily.” (Host 7, male, 26, 3 years)

“I'm planning to travel so my profile needs some good references in order to have a host accepts me.” (Host 16, male, 21, 1 year) stated.

Host 15 (male, 33, 2 years) believed that If hosting, he will receive support from Couchsurfing community when He is a backpacker in the future. Interviewees also reported that it would be great if people who they hosted can host them in return. A female host said: *“I hope people can host me if I travel in the future! Especially people who I did as a host.”* (Host 14, female, 27, 3 years)

In addition, people who traveled by Couchsurfing also thought that they should give back:

“I often travel by using Couchsurfing so Giving host is the way I giving back.” (Host 1, male, 28, 6 years)

Motivation 4: Enjoyment

Some interviewees said that they host just because they are interested in hosting. A female host reported that she hosted to learn English until she realized that hosting brought her a lot of fun. She said:

“...Reasons, why I host, are very simple. First, it is because of my demand for learning English. Then, I found that hosing brought me a lot of fun. I got to know a lot of people from different countries, and understand many cultures in the world through travelers and their stories. That makes me want to meet more people. In addition, I would like to share Vietnamese culture to foreigners. I consider myself to be helpful when I had them in my house...” reported Host 5 (female, 24, 5 years).

Two interviewees mentioned that hosting was just their hobby. Here are illustrative quotes:

“... that's just a hobby. If you can't go far to see you can host people to hear them about their country.” (Host 6, male, 33, 1 years). Host 7 (male, 26, 3 years) said that he was interested in talking with travelers.

Another male interviewee thought people from Couchsurfing were interesting,

“The motivation that I host simply because I would like to meet interesting people.” Host 12 (male, 33, 10 years) commented that people from Couchsurfing were very helpful and exciting.

Motivation 5: Sympathetic understanding

The last motivations found from the qualitative study was *Sympathetic understanding.*

Hosts were also travelers so they identify with travelers from Couchsurfing. Interviewees reported that they had a lot in

common with travelers and they understand what travelers needed., As a male host said

"As a traveler myself, I know exactly what other budget travelers need while they are filling their dreams. Some of them may not need a couch but they do need local companies, advice, and information. While I'm not traveling, I love to host and meet other travelers. Sharing experience, knowledge and helping other travelers when they need." (Host 13, male, 37, 6 years)

Travelers from Couchsurfing usually were backpackers with limited budget and host tend to help them. Here are two quotes:

"I host to help the hobbyist backpacker" (Host 15, male, 33, 2 years)

5. CONCLUSION

In this study, motivations driving hosts to sustain their engagement in hospitality exchange were explored within the context of shareable tourism, utilizing the framework of Continuance Intention Theory.

For the theoretical implication, the identified motivations—Making New Friends, Self-development, Reciprocity, Enjoyment, and Sympathetic Understanding—hold significant sway over a host's intention to persist in offering hospitality, showcasing the broad applicability of Continuance Intention Theory. These motivations shed light on the profound social and personal dimensions inherent in shareable tourism, offering insights into why hosts continually open their homes to travelers. Applying Continuance Intention Theory, we have gained valuable insights into the host's motivations for accepting and hosting travelers on platforms like Couchsurfing. Continuance Intention Theory, traditionally employed in the context of technology adoption and usage, provided a robust framework to comprehend the host's ongoing commitment to participating in hospitality exchange. Our findings revealed that the identified motivations significantly influence the host's intention to continue hosting, aligning well with the theoretical constructs of continuance intention, thereby extending the applicability of this theory beyond its traditional domain.

For the managerial implication, the *Couchsurfing* should adapt their services to enhance social interaction, personal growth, and enjoyable hosting experiences, aligning with the motivations identified. Educating hosts about the positive impact of reciprocity and highlighting the intrinsic rewards of hosting can foster a more empathetic host community. Communication campaigns emphasizing the joy and enrichment of hosting can attract potential hosts seeking a fulfilling and meaningful engagement with the sharing economy. Understanding and leveraging these motivations contribute to a sustainable and rewarding hospitality exchange experience, aligning with the evolving landscape of shareable tourism.

6. ACKNOWLEDGMENTS

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