



Application of Weberian Concept to Study the Impact of Cultural Tourism in Local Community Development

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Abstract

Cultural tourism provides a promotional platform for the cultural and artistic traditions of any country. However, its contribution to employability and income is not optimally justified. The overarching research question is - in what ways the application of the Weberian concept would impact cultural tourism in local community development? The theoretical framework underpinning this study is the Weberian concept of formal and substantive rationality. Here, formal rationality is based on economic goals only, whereas substantive rationality relates to non-economic social goals such as improved quality of life and culture preservation. In this study, a qualitative cross-case analysis was adopted on two craft villages of Jharkhand, India. The results indicate the Weberian framework is a useful device for identifying the moderating effect of cultural tourism in local craft promotions and local community development.

Keywords: Community Development, Cultural Tourism, Sustainable Development, Culture Preservation, Weberian Concept

INTRODUCTION

The impact of cultural tourism concerning local community development is neither be overestimated nor underestimated. The tourism sector needs a robust and supportive local community just as much as unique heritage of a local community handicraft infrastructure requires a positive response from the tourism sector. A good

comprehension of the conceptualization of local community development through an effective and functionally robust tourism sector is a sine qua non to the overall development of society in general, socially, economically, culturally, and environmentally, from the perspective of heritage infrastructural development. Both sectors are inextricably linked for the good of all stakeholders: local government policymakers, culture and artifacts sector as social entrepreneurs, chambers of commerce, the wider society, etc. Artifacts and handicrafts of society reflect deeply the culture and tradition of society, which is critical to the development of the same. This is why it being critical in highlighting the beneficial values of cultural impact through the application of the Weberian concept. It would impact cultural tourism in local government development. It would be an invaluable opportunity for all stakeholders to draw upon each other towards local community development. So, from the cultural development perspective, the benefits are quite wide-ranging but not without challenges.

The Indian tourism ministry has been working fervently on rural tourism for those villages that hold exquisite cultural and heritage beauty. It is an experience-oriented initiative plexus with local heritage, culture, aesthetics, and folklore. Such initiatives aim to provide a livelihood to the local community and preserve the local folkloric legacy. The indigenous people residing in such villages are supposed to get the economic and social benefits of all footfalls hauled through cultural tourism. These villages could also be used to impart environmental consciousness among the people. Also, rural or village tourism in India has multiple aspects that may lead to eco-tourism, cultural tourism, farm/agricultural tourism, nature tourism, and adventure tourism.

The purpose of the present study is to understand the initiatives of the Jharkhand Government for promoting craft village tourism. Jharkhand is the synonym of 'Land of Forest'. Jharkhand holds a sight to behold for nature and culture enthusiasts in its lush green forests and impeccable tribal communities. As per the census report, there is a predominantly tribal population in Jharkhand as there are 28% tribes, 12% Scheduled caste, and 60% others. The tribal communities include 32 tribal groups. These are the Asur, Baiga, Banjara, Bathudi, Bedia, Binjhia, Birhor, Birjia, Chero, Chick-Baraik, Gond, Gorait, Ho, Karmali, Kharia, Kharwar, Khond, Kisan, Kora, Korwa, Lohra, Mahli, Mal-Paharia, Munda, Oraon, Parhaiya, Santal, Sauria-Paharia, Savar, Bhumij,

Kol, and Kanwar (Government of India, 2011). These tribes are mainly classified based on their lifestyle. Moreover, each tribal community is professionally involved in distinctive arts and crafts culture.

The two craft villages, Amadobi and Deuridih of Jharkhand are selected for this study. The description of the craft villages are demonstrated in the table 1. The reason being, Government of Jharkhand has taken noteworthy promotional initiatives for tourism of these two villages. Also, Amadobi and Deuridih have a unique folkloric legacy that holds tourism potential; where Amadobi is famous for the unique art and craft practice of Paitker Painting while the Dieuridih village is known as the provenance of Kharsawan Chhau (Choudhury, 2012).

Table 1. Brief description of Craft Villages of Jharkhand

District	Block	Village	Famous folklore	Population
East-Singbhum	Dhalbhumgarh	Amadubi	Paitkar Painting	45 families
Saraikela	Kharsawan	Deuridih	Chhau Dance	102 families

A brief explanation of craft villages are given below:

Amadobi Village: Amadobi is not just a village in the heart of Jharkhand but a reflection of the aesthetics and culture of Chitrakars (see picture 1). The village is artistic as the hutments have beautiful wall paintings and borders. The village is known for Paitker painting. Paitker painting is a more than 500-year-old practice of scroll panting. It is performed by nomadic artists and performers known as the Chitrakar community. However, the Chitrakars are leaving the practice of Paitker painting due to lacking the ability to sell those paintings. Realizing the cultural and heritage importance of Paitker painting, the Jharkhand government established Amadobi as a craft village in the year 2013 in collaboration with Jharcraft and Jharkhand Tourism Development Corporation (JTDC) to host the cultural tourists. This initiave is included in the Jharkhand tour programs to attract cultural tourists who can explore the Paitker painting from cultural and rural perspectives. Moreover, there are arrangements of workshops where tourists can learn Paitker painting with the Chitrakars.



Picture 1: Amadobi Craft Village

Source: Author's Study

Paitker painters hail from the Chitrakar community (literally picture craftsmen community) comprised of 45 families altogether. The Paitker is unique because this painting depicts mythological and cultural tales in the form of scroll painting. It is made on recycled paper and uses natural colors derived from flowers, fruits, and stones. Also, the painting brushes are made of goat and squirrel hairs. Unfortunately, it is on the verge of extinction. However, there are few measures have been taken to revive the Paitker painting. The Paitker painters are trained by Kala Bhavana the Art Department of Rabindranath Tagore's Vishwa Bharti at Santiniketan. They are being trained on the aspect of the economic viability of the craft in the market. Also, the state government co-ops are fervently conducting training and development programs encapsulating design, technology, marketing, and retailing aspects of Paitker painting. The community development programs of Amadobi are described in the figure 1.

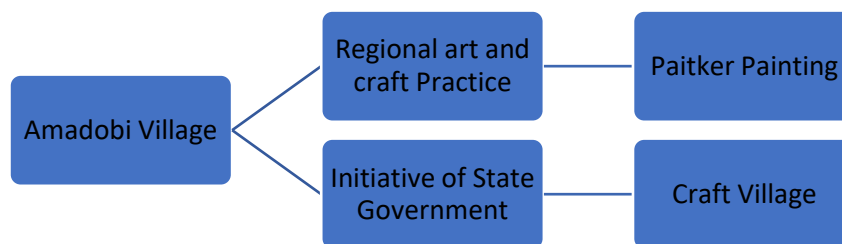


Figure 1. Description of community development programs Amadobi village

Source: Field Survey

Deuridih Village: Deuridih village is famous for 300 years old unique dance form of *Chau*. It is on the way to Kharsawan-Kuchai Road located in the Kharsawan block, 54 km from Jamshedpur (see picture 2). Chau dance is a group dance that requires a minimum of 25 people to perform. However, Chau dancers are primarily involved in the profession of agriculture. They majorly perform during Dusherra festivities. The ancient practice of Chau dance portrays stills of Ramayan and Mahabharat; involving dramatic choreography using multiple turns and flips. The dancers have a flexible body like a gymnast. A single dancer might perform multiple roles by switching the Chau masks. Different Chau mask represents a different character and when they switch the mask they change the character. They also use multiple regional instruments and ornamentation to enhance their performances. The Chau masks are made by using the craft of Paper Mache. However, these masks are struggling to sustain; therefore, it is needed identifying different use situations other than dance performances.



Picture 2 Deuridih Craft Village

Source: Jharkhand Tourism

The Deuridih village is also known as the silk hub of the state. Currently, Jharkhand is the highest producer of Tassar silk in India. The silkworms are reared on the Arjun and Asan plants. There are a Government-run reeling and spinning training institute of silk about 8 km from the village. 30 women of the Ho community are being trained in the Tassar-cocoon pilot project at Deuridih. The pilot project is also close by Amda. Not only tassar silk but the village is also trying to revive the Kharsawan form of Chhau craft from extinction. There is no guest house in Deuridih village but there are two guest houses in Seraikella at a distance of 15 km (Government of Jharkhand, 2019).

The community development programs of Deuridih craft village are explained in figure 2.

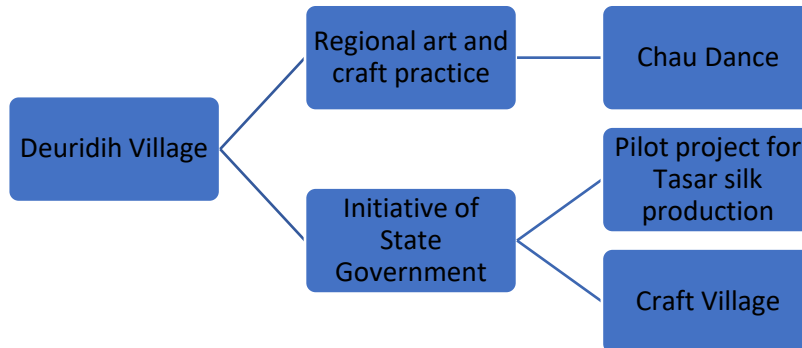


Figure 2. Description of Deuridih Village

Source: Field Survey

Research Gap

As noted, culture is critical to tourism and local community development which has socio-economic value to the wider society from a social and economic perspective (Negi, 1990; Zurick, 1992; Nagaraju & Chandrashekhara, 2014). The handicraft entrepreneurial sector provides a promotional platform for the cultural and artistic traditions of any country. However, its contribution to employability and income is not optimally justified (Cohen & Uphoff, 1977; Whitford & Ruhanen, 2010; Varutti, 2015). And yet the critical fundamental knowledge has been understudied, so also extant literature in this special area is weak. Hence, this paper is imperative. A more concerted effort is needed to highlight the significance of arts and the cultural impact of local community development. It would create an invaluable opportunity for all stakeholders to act towards local community development. The paper argues that it would make economic sense to advance knowledge relating to this sector to the general public for better learning more widely.

The Research Question

The specific research questions that may be derived from this may include:

- (i) In what specific ways the application of Weberian concepts in local community development via tourism can be adaptable?

- (ii) What are the likely impacts of cultural tourism in local developments?

Community development through cultural tourism

Rural tourism has emerged as a promising segment of the cultural tourism industry in many parts of the world (Negi, 1990; Zurick, 1992). Though, rural tourism gained momentum in India after the establishment of the 'National Tourism Development Policy' in 2002. Rural tourism ameliorates to exhibit the rural lifestyles, cultures, and folkloric legacy at rural settings; that further the interests of local community economically and socially over and beyond facilitate interaction among tourists and the local community to exalt the experience of rural tourism (Nagaraju & Chandrashekhara, 2014).

There are many definitions of Community development since its genesis as an academic concept after the second world war (Kotze, 1987; Christenson, et al., 1989). Its core definition deal with economic progress (Harcourt, 1994). However, due to the boom-bust year, better sustainable strategies are in quest of community development worldwide (Littrell & Hobbs, 1989). The main cynosure of community development is to delineate skills, resources, and strategies either innate or learned by the community. This form of development is categorized as 'self-development' primarily based on the community's shared vision that leads to the self-reliance of the community (Bender, 1986; Rahman, 1993).

Indigenous heritage could be established through the amalgamation of several elements like tradition, custom, creativity, and innovation. Artists and artisans play a significant role in creating, renewing, and transmitting indigenous heritage; reviving the cultural practices (Varutti, 2015). Several factors can enable indigenous businesses; that include operational business aspects like access to capital, supply, and access to skilled manpower, with proper education and training (Whitford & Ruhanen, 2010).

Even though the economic benefit is tacit, it is not the only requisition for community development. It is extended to incorporate factors like improved quality of life, skills development, creation of new knowledge, political power, community solidarity, and viability (Cohen & Uphoff, 1977). This paper entails the broad definition of community development that is focused on local economic, social, political, or environmental conditions that affect the local community.

Purchasing patterns, attitudes, and behaviors of tourists in cultural tourism

First and foremost, it is critical to comprehend the various motivations for tourism, souvenirs, and handicraft purchasing. To this, previous studies in the industry have focused on different critical aspects of the souvenirs and handicraft sector to advance further insight. The analysis of the importance of purchasing the behavioral aspect of souvenirs and handicraft industry has been engaged by several scholars over the years (Karoubi et al., 201). In contrast, the role of a shopping center in attracting tourism traffic was highlighted by Saghaei et al. (2011), whereas earlier, others focused on the factors influencing shopping attitudes (Oh, 2007). More recently, drawing on Oh's travel expenditure model (2007), the study undertaken by Vasheghani-Farahani et al., (2014) examined the influence of three types of variables: individual traveler characteristics; trip characteristics; and the perceived value of the souvenirs on tourists' spend on shopping. Their study indicated that men tended to spend more on souvenir purchases than women; there is not a significant relationship in terms of shopping spending patterns between leisure tourists and business tourists; and design, traditional motifs, quality, and portability of souvenirs affect purchase behavior considerably. Although this pointed to some significant insight on the pattern of the handicraft sector, still more to do now, as it focused on a minute sector and a relatively small area of the industry and around the global market.

Another important pattern of the handicraft purchasing behavior was highlighted by another scholar, which is that, tourism destinations are motivated by potential higher earnings, therefore the need to plan for it by designing their local environment for targeting higher income from same (Saghaei et al., 2012). Similarly, it is critical to analyze the purpose of purchasing souvenirs and handicrafts, including such social factors as a place to remember, an occasion to remember, and even a person to remember or expression of love (Swanson & Timothy, 2012). And yet other scholars drew our attention to the fact that personal use or personal treat or reflect a social occasion or an event Zauberman (2009) and also cited by Vasheghani-Farahani et al. (2014). Despite these great efforts, yet scholarship in this niche area; the application of the Weberian Concept to study the impact of cultural tourism in Local Community Development in Jharkhand, India is currently weak. Therefore, this conceptual and empirical study is fundamentally critical for us to frame a more solid conceptual

framework. These drew our attention to the fact that artifacts, handicrafts, souvenirs, and the tourism industry can be a potential source of development for local communities was highlighted in the studies (Swanson, 2004; Hansen et al., 2013; Vasheghani-Farahani et al., 2014), or for iconic commercial development tool. So, important lessons can be gained from such insight.

Concept of Weber, action, and rationality concerning cultural tourism

Action: This research is theoretically based on Max Weber's concept of encouragement for individual and collective action (Roth & Wittich, 1978). Weber asserted that an individual can have an impact on an organization that in turn may influence society as a whole. In other words, it can also be said that an act of disposing of a cooperative or any other economic venture within a community can exert an influence on that community. This conception is evinced in community self-development; where individuals come together for the development of the community over a set of shared vision or values. In this context, individuals or the individuals who come together are considered as change agents (Seitz, 1995). In this study, the tourism-related cooperatives incorporate this type of local community disposition.

However, the co-ops' structures may vary in terms of the form they take and the purposes they chose, out-turning in different community development solutions (Moye, 1993). Weber's ideas dealing with people's drive as individuals and collectives to function in certain ways are used as a theoretical framework to know how the preference of different organizational structures and objectives induce different results.

Rationality: Rationality, as per Weber, is the fundamental aspect or purpose supporting the inception of any sort of economic activity (Roth & Wittich, 1978; Taylor, 1994). Rationality can be of two types: formal and substantive. Weber's formal rationality incorporates the 'provision of needs, which is essential to every rational economy, which is capable of being expressed in calculable terms' (Roth & Wittich, 1978: 85). For a case in point, a co-op that is organized to earn economic gain by diversifying its products to maximize market share indicates a formal rationale in organizing.

Substantive Rationality: Substantive rationality expounds on motives not limited to only economic needs. For case in point, substantive rationality incorporates all those actions that are the sense of responsibility for societal change. This concept is involved with the ‘degree to which the provisioning of given groups of persons (no matter how delimited) with goods is shaped by economically oriented social action under some criterion (past, present, or potential) of ultimate values (Wertende Postulate), regardless of the nature of these ends’ (Roth & Wittich, 1978: 85). In a long term view of the co-op, profits are re-invested and there is a willingness to contribute financial liability among its members. Substantive rationality can be depicted as an aspiration to encourage the democratic values of the cooperative rather than individual economic benefit. An example of substantive rationality might be an establishment of a co-op as a mode of preserving a culturally-significant art or craft. Formal and substantive rationality considered to be the ideal types and it is difficult to find ideal types in a real social setting (Roth & Wittich, 1978: 20). In other words, co-ops with aim of community development, hardly form around a sole purpose. The sole development goals must reciprocate to nurture to ‘grow’ and remain feasible (Seitz, Women, Development, and Communities for Empowerment in Appalachia, 1995). Accordingly, tourism-related co-ops in the Jharkhand cannot be classified as formal or substantive rational in terms of their conducting doctrine and framework, yet it is a mix of both. However, the literature on co-ops indicates that the combination of formal and substantive rationality (economic and social motivators) of co-ops lead to community development (Hammer & Stern, 1980).

By analyzing two craft villages running tourism-related craft marketing cooperatives in Jharkhand; each having a different formal-substantive rationality combination. This research investigates the possibilities of development initiatives towards community development via co-ops working in the tourism industry.

By using Weber’s concepts, the status of these co-ops will be identified on the continuum of rationality; which is the foremost phase in recording their potential for community development.

Methodology

This study was designed on the qualitative research framework to concentrate on the depth of analysis than breadth. A quality time was spent on the multiple rounds of face-to-face interview with the set of well-selected respondents who have been selected based on their contribution to the community development process of these two craft villages. A well-selected face-to-face interview reduces the obstacles between researcher and respondent (Seitz, 1995). Many suitable occasions were given to respondents throughout the interviews, to give their opinion and improve the transcription of the data by the researcher providing the iterative nature of research (Denzin, 1984; Reinharz, 1992). Then the interviews were transcribed verbatim. Data were analyzed using QSR NVivo 10. The main aim of this research was to perform acute analysis and explanation of the contribution of tourism in community development. The research is not intended to generalize the concepts or the findings of the study.

For achieving more effective in-depth analysis, an open-ended interview guide was preferred over a survey (Patton, 1980). Moreover, the one-to-one interview method permitted the respondents to identify the essential concepts and aspects of the topic that need to be explored for the subject area in hand (Denzin & Lincoln, 1994). In beginning, mainstream questions were asked of the respondents as prompts, though their response involved in-depth direction of the subject area reflexively. By using this technique many-a-times helpful and more valuable information gets overlooked due to the rigidity and close-ended survey techniques used by the researcher (Reinharz, 1992).

Qualitative data was collected in the spring and fall of 2019 at two craft villages operating tourism-related ventures in Jharkhand to study the interdependence of tourism and local community development. The two famous craft villages of Jharkhand were selected for the study. The selection of these two craft villages was made based on a similar contribution towards the local community development. The aim of choosing craft villages for investigation was to attain a comparative sample by implementing cross-case analysis (Denzin & Lincoln, 1994). After, further inquest study incorporated these craft villages to focus on the research problem as it was revealed that the majority of folk-artists have left the craft practices or transmuted into other menial jobs. An archetype of the leadership of both of the craft was investigated by taking multiple

rounds of the personal interview over the telephone. The craft villages selected for the case study were: (1) Government supported villages for craft-marketing; (2) Primary customers are tourists.

The authors initially interrogated the establishments to identify if they perceive themselves as a co-op if so, why. Their feedbacks were triangulated with each co-ops archives, then analyzed based on seven principles (Savage & Volkin., 1965; Falk, 1975; McGehee & Meares, 1998):

1. Voluntary member-participation.
2. Democratic: one person, one vote, no proxy voting.
3. Equal opportunity to share in the benefits of any effort but with equitable sharing based upon each member's participation.
4. Autonomous, self-help efforts to serve the co-ops self-interests.
5. Limited return on invested capital.
6. Evolutionary, open-ended development.
7. Educational — learn by doing the process.

Preparatory questions were focused to identify if the structure of co-ops is formal or substantive. However, the corollary activities related to community development have not been analyzed. The main purpose was to know if there are any dissimilarities in the structure of these three co-ops and if so, to aid further analysis to know whether these dissimilarities persevered. Based on community development research by Flora & Flora (1993), there were 5 indicators developed to position the co-ops along the formal-substantive rationality continuum. The indicators are listed below:

1. Style of leadership
2. Primary purpose
3. Level of craftsmanship
4. Involvement of indigenous community
5. Diversity of community development initiatives

All co-ops were analyzed based on the above-mentioned indicators for the time of the preliminary round of telephonic interview, personal interview, and observation.

The selected craft villages operate the various form of co-ops; members ranging from 5-300. The authors travelled to the Amadobi craft villages in the spring of 2019 and Deuridih craft villages in the fall of 2019 of Jharkhand for data collection. The key informants were identified by using ‘snowball sampling’ (Denzin & Lincoln, 1994). The authors conducted on-site personal interviews with co-ops followed by a telephonic interview and Focus group study. The authors maintained handwritten notes of personal interviews and the focus group study. They also participated in local community activities to closely observe the role of co-ops in the transition of the community development movement.

Discussion and Findings

The study is based on the Weberian concept to analyze the rationale of rural tourism on community development (see figure 3). The action and rationality indicators of the Weberian concept have been explained by comparing the activities of various co-ops at Amadobi and Deuridih craft villages. Then the selected craft villages were positioned along a continuum between completely formal and completely substantive points of rationality by using the Weberian concept (see table 2). This concept has furthered the comparison of the effectiveness of contributions of various co-ops for community development initiatives. The three types of co-ops will be denoted as Fern Co-op (primarily formally rational), Chestnut Co-op (mix of formal and substantive rationality), and Poplar Co-op (primarily substantively rational) (McGehee & Meares, 1998).

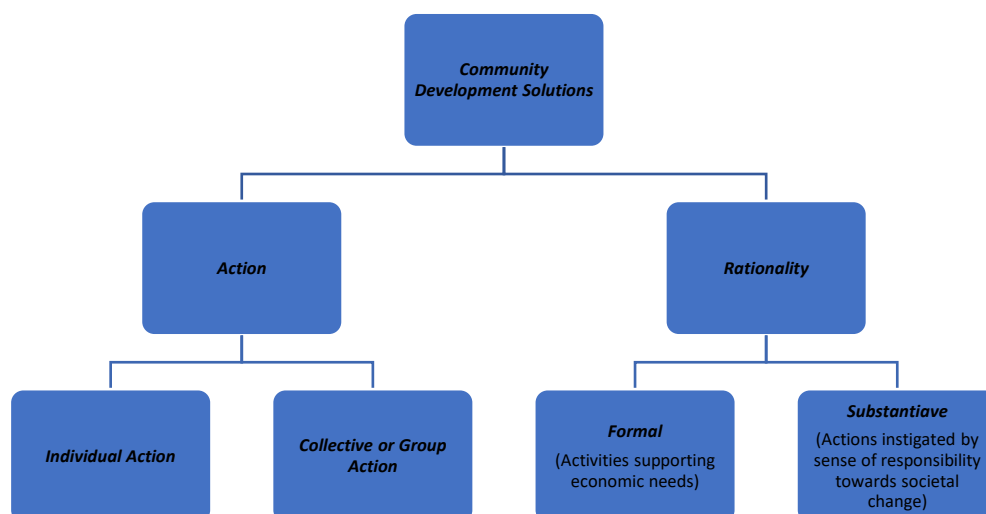


Figure 3. Weber, Action, and Rationality

Table 2. Rationality Continuum

Rationality	Formal Substantive		
	<i>Fern Co-op (Artisan)</i>	<i>Chestnut Co-op (Kalamandir-NGO)</i>	<i>Poplar Co-op (Social Entrepreneur and Government)</i>
Style of leadership	Artisans, Performer,	Chairman, Director, Managers, other officials	Local activists/ Government
Purpose	They seek a sustainable livelihood	To mediate in supporting the local community by creating a tourism-related industry	Cultural preservation
Level of craftsmanship	High	Medium	Medium
Involvement of indigenous community	High	Medium	Medium
Diversity of community development initiatives	Low	Medium	High

The study explored, the two craft villages running three categories of tourism-related craft marketing cooperatives like Fern Co-op, Chestnut Co-op, and Poplar Co-op; each having different formal-substantive rationality combination. The research ascertained their challenges and opportunities towards the community development of indigenous people.

It has been observed that the selected Fern co-ops (primarily formally rational) included in the study have sole ownership style; where artisans (Paitker painting), and performers (Chau dancers) are the co-op's owners. They concentrate on earning sustainable livelihood rather than making profits. The Chitrakar community has a high

skill of crafting and they are highly involved in the Paitker but there is a lack in community development initiatives.

While the selected Chestnut Co-ops (mix of formal and substantive rationality) have structured organizations consisting of Chairman, Director, Managers, other officials to run systematic business operations. Their key focus is to mediate in supporting the local community by creating a tourism-related industry. They concentrate to train and encourage the earmarked communities for their respective craft practices. However, they also outreach to other communities who are interested to learn such declining craft practices. Therefore, there is low involvement of the respective community as there are varied communities involved. Also, they acquire comparatively less diverse community development initiatives.

On the other hand, Poplar Co-op (primarily substantively rational) have ownership style social entrepreneurship and government ventures. Such co-ops were identified to have the sole intention of cultural preservation. The figure 4 above explains the application of Weberian concept for local community development initiatives concerning cultural tourism.

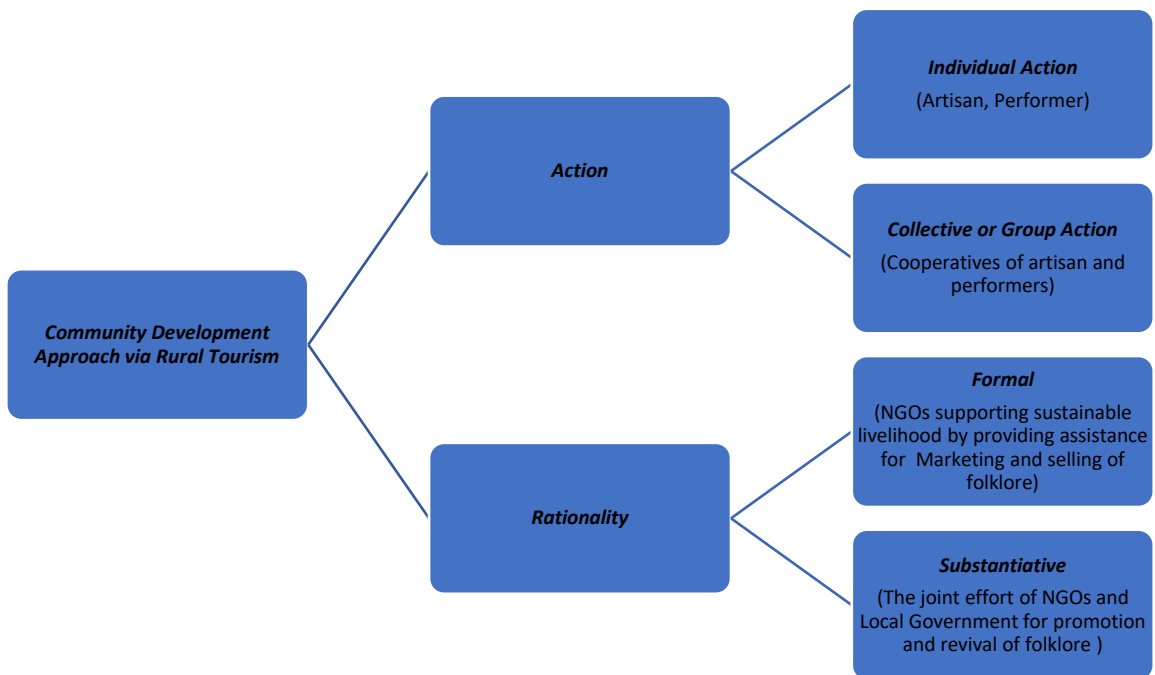


Figure 4. Weber, Action, and Rationality

The craft and tourism industry of Jharkhand is facing several complications that led to the difficulty of selling and reviving the indigenous crafts or local folklore of Jharkhand. However, the government strives to promote tourism and revive local folklore as a sustainable source of income for the local community. The findings insinuate that all three categories of co-ops were impuissant to support the local community in providing craft skill and comprehension to enact craft village tourism. On the other hand, the three co-ops manifested that both formal and substantive rationality was necessary for community development initiatives via rural tourism. It was observed that all three co-ops had encouraged the local community's economic development due to the footfalls of tourists at the craft villages. The variation in rationality lies in the utilization of resources by the co-ops.

Suggestions

The support of co-ops for significant difficulties faced by Chitrakar communities are as follows:

1. Under-pricing of crafts - The co-ops are educating the artisans about the correct pricing of their crafts by comparing the pricing with other forms of commercially successful folklore crafts of Jharkhand.
2. Ineptness in identifying the segment and target customers- The co-ops educate the artisans to know their potential customers by encouraging them to participate in craft fairs and exhibitions.
3. Obscuration of the local folklore - The co-ops are organizing awareness programs to educate youth about the significance of Paitker painting and Chau in building cultural identity.

The Limitations of the Study

The focus of this empirical paper is on the conceptualization of feasibility of a potentially huge dual heritage sector-global community development approaches: (i) the concept of cultural tourism on the local community on one hand, and (ii) the feasibility of the application of the Weberian concept to the learning of the impact of cultural heritage tourism, which is relatively new, generally speaking. More importantly, the

choice of this paper is limited to the theme - generative (and regenerative) welfare in local and urban development. On this note, as this paper is focused on the Jharkhand region of India, this automatically opens up further research opportunities to engage similar research across India and beyond, as the authors believed there is a huge potential for its global growth.

Conclusion

As noted, the study was focused on determining the extent to which application of the Weberian Concept to study the impact of cultural tourism in local community development in Jharkhand, India. The study engaged the Weberian theoretical framework: formal or substantive rationality in rural tourism and their contribution to community development. All of the three types of co-ops: whether advertently or inadvertently, are contributing to community development.

Based on the findings, it was observed that ultimately all three co-ops have encouraged economic development of the local community due to increased footfalls of tourists at both the craft villages. The variation in rationality lies in the utilization of resources by the co-ops. Thus, co-ops could not be blamed for menial upshot for local community development and craft village tourism. The lost faith in the economic potential of craft culture has resulted in the melancholic condition of the Chitrakars and Chau dancers. The situation could be enhanced if the community leaders and sole owners should enforce their craft practices to their younger generation.

Finally, this study area was such a niche aspect that the authors had limited literature, as well as the methodology approach to adopt was a challenge. To this end, the authors have made significant contributions towards the development not only in the context of the extant literature but also developments towards methodology and conceptualization. These were made possible through extensive literature documentary reviews and undertaking a rather challenging empirically-based fieldwork, whilst interview voluntarily willing and ready respondents at their workplace settings. In this regard, we owe respect and acknowledge the contributions of the participants who responded to the questionnaires and interviews, as well appreciated the contributions made by other scholars that enabled us to produce add to it for the benefit of further insight. We hope it might enable further scholars to add to this.

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