Engaging the Local Communities in Developing Cultural Tourism Projects in the Southern Tanzania Tourist Circuit: An Exploratory Study

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Abstract

This study intends to explore factors that influence local communities' participation in cultural tourism activities. Focused ethnographic research based on the Theory of Behaviour Planned (TPB) modeling framework was used to elicit positive and negative belief descriptors that form the basis for local communities' attitudes, subjective injunctive norms, subjective descriptive norms, and perceived behavioral control. An inductive content analysis was applied to examine the elicited beliefs provided by 30 key informants who were purposely selected among the local community members. The results indicate that nine behavioral beliefs, four normative injunctive beliefs, three normative descriptive beliefs, and ten control beliefs are critical in explaining the formation of local communities' behaviours in cultural tourism activities in the southern Tanzania tourist circuit. The study adds knowledge and methodological approaches for eliciting belief descriptors with regards to cultural tourism activities among the local communities within the sub-Saharan Africa context. Moreover, it registers evidence-based salient beliefs that form local communities' attitudes, intentions and behaviours in cultural tourism practices. Tactical measures can then be planned more precisely to intensify the positive belief descriptors and reduce the impact of negative belief descriptors among local communities in developing cultural tourism projects in the southern tourist circuit.

Keywords: Cultural tourism; belief descriptors; normative injunctive beliefs; normative descriptive beliefs; salient beliefs

Introduction

Cultural tourism activities in sub-Saharan Africa have been engaging the local and adjacent communities living in tourism attraction areas such as national parks, game reserves, heritage and historical sites to earn extra income through the creation of additional jobs and business activities, like selling cultural souvenirs to tourists (Bayno & Jani, 2016; Giampiccoli & Mtapuri, 2020; Salazar, 2012; United Nations World Tourism Organisation, 2018; World Bank, 2005; World Wildlife Fund, 2001). The involvement of local communities in such cultural tourism business activities has resulted in improvement of their social wellbeing (Dangi & Jamal, 2016; Mgonja et al., 2015; Salazar, 2012). In addition, roads and communication infrastructures are improved to facilitate the tourists' visitation frequency (Bayno & Jani, 2016; Mbowe et al., 2021), and part of the tourists' expenditure earnings

contribute to improving the local communities living standards such as healthcare systems, education, sanitation water projects, and agricultural irrigation schemes (Mbowe et al., 2021; United Nations World Tourism Organisation, 2018).

Most of studies in cultural tourism within the context of sub-Saharan Africa have focused on exploring challenges that impede the development of sustainable cultural tourism activities, such as unequal benefit sharing, land ownership, unequal power relation among stakeholders, lack of tourism knowledge, denial of involving local communities in tourism planning, mistrust among stakeholders, lack of proper coordination and management skills, and unequal participation among gender relations (Bayno & Jani, 2016; Bushozi, 2014; Giampiccoli & Mtapuri, 2020; Johansson, 2019; Lwoga, 2016; Mbaiwa, 2017; Mgonja et al., 2015; Moyo & Tichaawa, 2017; Salazar, 2012). However, studies that have been devoted to examining and documenting the belief descriptors and how the descriptors related to the local communities' engagement in supporting cultural tourism enterprises using the theory of planned behaviour (TPB) is still limitedly available for public viewing.

Examining locals' participation in tourism development has been studied by scholars from an attitudinal point of view. However, a noticeable difference among scholars on operationalizing the concept of attitude in explaining local communities' participation in tourism development is apparent (Bayno & Jani, 2016). For instance, some studies have described attitudes as local residents' opinions (Williams & Lawson, 2001) whereas others have explained it as residents' feelings about tourism (Andereck & Nyaupane, 2011; Ribeiro et al., 2013). Moreover, theoretical and non-theoretical approaches in examining residents' attitudes towards tourism have been used. For instance, Nunkoo et al. (2013) reviewed 140 published articles on local residents' attitudes to tourism and observed that 54% of the articles were atheoretical. The authors observed that articles which were theoretical tended to apply the social exchange theory which is the most frequently employed theory in examining residents' attitudes towards tourism development (Ouyang & Nunkoo, 2018). In the same line, an observation has also been noted by Garcia et al. (2015) to indicate that there is inadequacy of most theories used to provide a valid and effective framework to explain local residents' attitudes towards tourism. As such, in an attempt to describe residents' attitudes towards tourism development, theories originating from sociology, psychology, and anthropology have been applied as theoretical bases (Ouyang & Nunkoo, 2018).

Among the behavioural theories, the TPB model has an extensive support for its ability to explain human behaviours and intentions to participate in specific actual behaviours (Ajzen 1991; Erul et al., 2020; Yuzhanin & Fisher, 2016). According to the TPB, attitudes reflect the favorable and unfavorable feelings embedded in the respondent's mind as a result of the beliefs of what can be gained or lost if respondents were to participate in developing a cultural tourism project. Due to its effectiveness in predicting individuals' intentions and actual behaviours, TPB has been widely used by scholars to study a number of varied behaviours in different contexts. The model suggests that belief descriptors are key to understanding the formation of human attitudes, intentions and behaviours (Ajzen, 1991; Sutton et al., 2003). As such, elicitation of belief descriptors using the TPB model provides a profound understanding of the drivers of local communities' behavioural participation in cultural tourism development, and subsequently, highlights areas for interventions (Ajzen, 1991).This study, therefore, intended to fill this knowledge gap by eliciting belief descriptors that form the basis for local communities' attitudes, subjective injunctive norms, subjective descriptive norms, and perceived behavioral control (de Leeuw et al., 2015; Fishbein & Ajzen, 2010) in determining local communities' engagement in cultural tourism activities with a specific focus on the southern Tanzania tourist circuit.

Literature review

Cultural tourism in Tanzania

Given the complex relationship between tourism and culture, scholars are questioning the meaning of 'cultural tourism' (Michalkó, 2004; Richards, 2005; Shackleford, 2001 as cited in Csapó, 2012). Various definitions have been provided based on contexts in which cultural tourism is applied. In consideration with the on-going current trends on cultural tourism practices among United Nations World Tourism Organisation member states, the UNWTO (2018:18) defines cultural tourism as "a type of tourism activity in which the visitor's essential motivation is to learn, discover, experience and consume the tangible and intangible cultural attractions/products in a tourism destination". In the Tanzanian context, cultural tourism adopts a community-based tourism approach in which local communities are directly involved in designing, organizing tours and showing tourists aspects of their tangible and intangible cultural lives (Ministry of Natural Resources and Tourism, 2018). Despite the various descriptions such as heritage tourism, community-based cultural tourism, and cultural heritage tourism offered by scholars (Kalavar et al., 2014; Lwoga, 2016; Mgonja et al., 2015; Salazar, 2012), the products are more or less the same operating as cultural tourism programs (CTP) under the stewardship of the Tanzania Tourist Board (TTB) (Ministry of Natural Resources and Tourism, 2018). In order to ensure that the cultural tourism projects are run smoothly, the Ministry of Natural Resources and Tourism through TTB monitors the programs alongside the Cultural Tourism Guidelines (MNRT, 2018).

The development of cultural tourism in Tanzania is traced back from the mid 1990's (Mgonja et al., 2015; Salazar, 2006). To date, 60% of cultural tourism entities have been established in the northern tourist circuit (MNRT, 2018; Salazar, 2012), and only a marginal growth of 17% is experienced in the southern tourist circuit, which is considered a second national tourist hub (Bushozi, 2014; Johansson, 2019). As the cultural tourism programs operate alongside the mainstream wildlife tourism, the uneven distribution of cultural tourism development between the northern and southern circuits is attributed to a number of factors. One among the factors is that the northern circuit attracts 90% of tourists as it hosts a diversity of wildlife in the world-known Serengeti Park and Ngorongoro conservation area, mountain climbing (the Kilimanjaro), and historical sites (the Olduvai Gorge). Also, the circuit is relatively developed in terms of physical infrastructure such as roads and accommodation facilities for visitors (Mbowe et al., 2021). As these factors tend to attract a big number of visitors, adjacent local communities in Arusha, Kilimanjaro and Manyara regions have been engaged in cultural tourism enterprises to showcase their traditional dances and songs, culinary heritage, pottery and basketry, beads making and other artistic works of their daily life (Bayno & Jani, 2016).

The southern circuit which is home to the Great Ruaha River, Mwalimu Nyerere National Park (Formerly known as Selous Game Reserve) one of the world's largest sanctuaries and national parks, Kitulo National Park (locally known as 'Bustani ya Mungu'-the Garden of God) which hosts over 350 species of flowers, mountainous ranges such as Kipengere and Udzungwa, Lake Nyasa and other historical sites such as Isimila Stone Age, Kalenga, Gangilonga and Ligereke Rock Painting has recorded low tourist visitation and eventually a marginal participation of local communities in cultural tourism activities (Johansson, 2019). The low tourist visitation has been attributed to undeveloped infrastructure such all-weather accessible roads to the parks and historical sites and lack of accommodation facilities. Moreover, low publicity and media promotion have been cited as obstacles to tourism development in the southern circuit (Johansson, 2019). However, the current initiatives by the government of Tanzania to publicize and promote the tourism industry of the southern circuit is anticipated to increase tourist visitations and local participation in tourism development

(MNRT, 2020). Also, the Resilient Natural Resource Management for Tourism and Growth (REGROW) Project under the World Bank which targets at improving both physical and communication infrastructure in the Mwalimu Nyerere National Park and Ruaha National Park (MNRT, 2020) is anticipated to attract investors in various tourism services such as hotels, tour operators, transporters as well as cultural tourism enterprises (Johansson, 2019).

Studies that address cultural tourism development issues in the northern tourist circuit have looked at it from different perspectives. From a managerial viewpoint, Salazar's studies (2006, 2007, 2009a, 2009b, 2010 as cited in 2012) results show that the policymakers and other stakeholders in the public and private agencies need to involve local communities in tourism planning through the provision of managerial training and technical support. Also, more local tour guides are needed as they are familiar with local cultural values (Salazar, 2012). Similarly, Salazar's study result is supported by Bushozi (2014) and Johansson's (2019) studies in the Iringa region; one of the destinations in the southern circuit. In their studies, the authors indicated that the local communities had developed an unfavorable attitude towards cultural tourism activities because they had not been involved and empowered by government authorities to manage their own cultural tourism programs (Bushozi, 2014; Johansson, 2019). In understanding the local communities' attitudes more in-depth from a gender perspective, Bayno and Jani (2016) observed that women, in the northern circuit, had positive attitudes compared to men because women were more involved in cultural tourism activities by making and selling cultural souvenirs. Using a partial theory of planned behavior (TPB) model, Lwoga (2016) noticed that the local communities' attitudes, subjective norms, perceived behavioral control, and affection toward the cultural heritage sites were significantly related to the intention to preserve the heritage sites in Zanzibar Stone Town, Kilwa Kivinje and Pangani (the Eastern and Coastal tourist zones).

Nevertheless, a comprehensive study to elicit and identify belief descriptors that have been influencing local communities' attitudes, responses towards the inducement or provocation forwarded by specific people, and perceived control towards the internal and external resources is rarely published in the context of cultural tourism in sub-Saharan Africa. This study, therefore, aimed to provide a unique literature contribution by exploring and documenting belief descriptors that underlie local communities' behaviours in cultural tourism activities using the TPB framework.

TPB theoretical foundation
The TPB explains that behavioral beliefs (BB) are formed as a result of the respondent's perceived benefits (or desirable outcomes) or costs (or undesirable outcomes) if they were to engage with the studied object or behavior (Ajzen, 1991; de Leeuw et al., 2015; Fishbein & Ajzen, 1975). If the perceived benefits override the perceived cost elements, an individual will form a favorable attitude towards the studied object or behavior, and vice versa (Ajzen, 1991; Balu et al., 2017; Cooper et al., 2016; de Leeuw et al, 2015; Sutton et al., 2003). As cultural tourism is not well developed in the entire area of the southern tourist circuit, it is imperative to uncover the belief descriptors that have been encouraging and impeding local communities to engage in cultural tourism activities so that appropriate intervention measures can be suggested to solve the BB problems and develop a favorable attitude towards cultural tourism activities among the local communities (Ajzen, 1991; Cooper et al. 2016; Hardeman et al., 2000).

Communities in Tanzania are characterized by collectivist culture in which beliefs, feelings, or ideologies are shared among community members (Hofstede, 1997; Olausson et al., 2009). Therefore, in such societies, the pressure given by the local members and adjacent communities (term as social norms) plays a significant role in influencing individuals'

intentions and actual behaviors (de Leeuw et al., 2015; Kallgren et al., 2000). For instance, past studies have indicated that the cultural tourism programs established in the northern tourist circuit had been receiving social support among the local people and compliments from other neighborhood communities (Mgonja et al., 2015; Salazar, 2006) because the cultural tourism projects are creating positive spin-off economic effects on the locals and adjacent people.

Reasonably, it is critical to identify people that can pressure the local communities residing in the southern tourist circuit to behave positively or negatively towards cultural tourism activities. To elaborate, the pressure given by two communities groups should be elicited: people who are encouraging or discouraging the participants to engage in a specific cultural tourism activity in their village [termed as the normative injective belief (NIB)]; and people who are engaging or disengaging with the participants in operating a specific cultural tourism activity in their village at regular basis [termed as normative descriptive belief (NDB)] (de Leeuw et al. 2015; Fishbein & Ajzen, 1975; Smith et al., 2012).

Given the context of the current study, an attempt was done to enrich the TPB by adding subjective descriptive norm to subjective injunctive norm, which is termed as SN in the standard TPB (Fishbein & Ajzen (2010). Studies on TPB have indicated that both normative injunctive beliefs (NIB) which influence the construct-subjective injunctive norms (SIN) and normative descriptive beliefs which influence the construct-subjective descriptive norms (SDN) need to be assessed separately (de Leeuw et al., 2015; Fishbein & Ajzen, 2010).

In the current study, both injunctive and descriptive norms are considered to be conceptually different constructs (Forward, 2006; Rivis & Sheeran, 2003) as they represent two belief systems that are worthy to be investigated in relation to local communities' participation in cultural tourism activities. Therefore, the elicitation of the NIB and NDB serves twofold purposes; first it can assist the policymakers to tackle the normative social problems by developing appropriate intervention programs, and second, it will distinguish the influence created by two groups among the community members.

One's perception of the actual control of a behavior as a result of the availability of internal resources (like self-efficacy in terms of money, skills, and time) and external resources (like the support provided by other parties and cooperation among community members) [termed as control belief, CB elements] may lead to developing one's self-confidence on performing an action (Ajzen, 1991; Armitage & Conner, 2001; Balu et al., 2017; Bandura, 1982). Past studies have shown that as the local communities living in the northern tourist circuit received technical and financial support from the public and private agencies, their confidence in running their own cultural tourism activities increased remarkably (Mgonja et al., 2015; Salazar, 2006).

However, the case in the southern circuit seems to be different. An ethnographic study in the Iringa region shows that the local communities have low self-confidence in initiating and managing their own cultural tourism enterprises (Johansson, 2019) as a result of lacking of the required skills, knowledge in performing the behavior and a supportive environment from public or private sectors. Therefore, in this study, it is important to elicit the identity of the elements of CBs (related to perceived behavioral control, PBC; a predictor variable of TPB) that may increase or reduce the perceived ease or difficulty of performing cultural tourism activities among the local communities (Ajzen, 1991; Cooper et al., 2016; Sutton et al., 2003).

Accordingly, in eliciting the belief descriptors, a focused ethnography research was carried out to understand the cultures, challenges, motivations, and settings that occur in the southern tourist circuit of Tanzania which eventually enriches the cultural tourism literature by documenting how the belief descriptors can be elicited using the TPB theoretical model (see Figure 1).
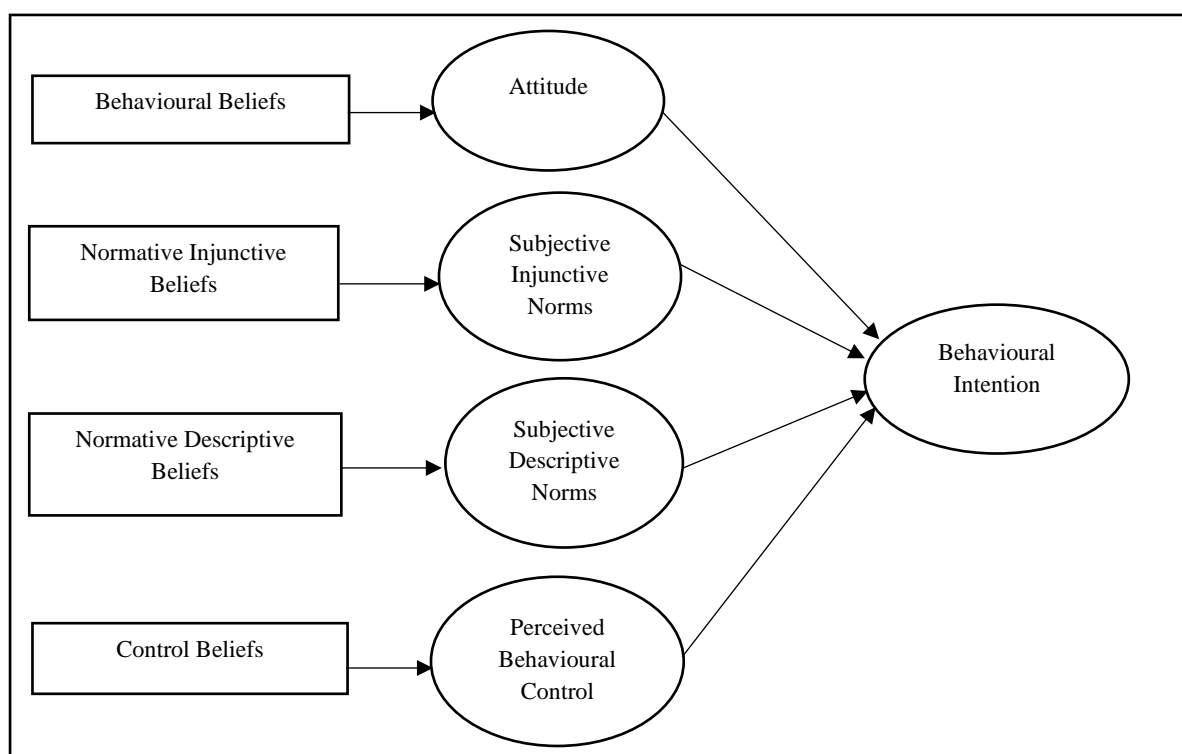
Figure 1: Full theory of planned behaviour
Source: De Leeuw et al. (2015)

Methodology

In eliciting the belief descriptors, Ajzen and Schmidt (2020) propose that a qualitative research approach is deemed appropriate as it provides a thorough interaction between a researcher and respondents in data collection. Given the context of this study, a focused ethnographic approach was used by researchers for the reason that a considerable time was required to gain an understanding of the cultural practices of the local communities involved in the research (Knoblauch, 2005).

In implementing the focused ethnography research, observations and data collection in two villages of Kalenga and Matamba located in the respective Iringa and Njombe regions of the southern tourist circuit of Tanzania was carried out from 10th to 30th October 2020. A purposeful sampling was applied to select thirty (30) local community members for face-to-face physical interviews. The following criteria were considered in selecting the sample. First, the respondents were to be local community members residing in rural areas of the villages selected. Second, the respondents were to have been indirectly or directly participating or actively participating in cultural tourism activities. Third, at the time of interview, the respondents had to have attained the age of 15 years to meet the official minimum working age (URT, 2013). And fourth, a respondent was to be physically available during the interview data collection and showed his or her consent to be interviewed (Alvi, 2016). The summary of the participant's demographic profile is shown in Table 1. Relatively, more females (53%) participated compared to males (47%). As the rural population is dominated by the younger generation, 50% of the participants were aged between 15-30 years, 20% were in the middle adult age and 30% were aged above 50. Half of the participants (50%) were entrepreneurs involved directly or indirectly in different formal and informal tourism activities and 36% were peasants relying on farming activities. As most of the population in Tanzania's rural areas is not highly educated, 67% of the respondents were educated only at the primary or secondary

school levels and the remaining had secured a college or university diploma or degree certificates.

Table 1: The demographic profile of the participants

Characteristics	Particulars	Frequency Count	Percentages
Gender	Male	14	47%
	Female	<u>16</u>	53%
	Total	30	
Age	15-30	15	50%
	31-40	3	10%
	41-50	3	10%
	Above 51	<u>9</u>	30%
	Total	30	
Marital Status	Single	18	60%
	Married	<u>12</u>	40%
	Total	30	
Educational Level	Primary Level	8	27%
	Secondary Level	12	40%
	College/University	<u>10</u>	33%
	Total	30	
Occupation	Peasant	11	36%
	Entrepreneur	15	50%
	Student	2	7%
	Public Servant	<u>2</u>	7%
	Total	30	

Source: Author

Research instrument
Based on the theoretical framework of TPB, a semi-structured interview was arranged to elicit the participants' belief descriptors in relation to their participation in cultural tourism activities in the local and adjacent areas using their own words, based on their knowledge or feelings. As proposed by scholars (Francis et al., 2004; Sutton et al., 2013). Table 2 shows the open-ended questions developed.

Table 2: Open-ended questions to elicit local communities' beliefs

Belief descriptors	Open-ended Questions
Behavioural Belief (BB)	1a. What are the benefits that you believe will gain if you have engaged in specific cultural tourism activities in your village?
	1b. What are the costs or losses that you believe will incur if you have engaged in specific cultural tourism activity in your village?
Normative Injunctive Belief (NIB)	2a. Who are the people that you believe will encourage you to engage in specific cultural tourism activities in your village?
	2b. Who are the people that you believe will discourage you from engaging in specific cultural tourism activities in your village?
Normative Descriptive Belief (NDB)	2c. Who are the people that you believe will engage with you in operating a specific cultural tourism activity in your village on a regular basis?
	2d. Who are the people that you believe will not engage with you in operating a specific cultural tourism activity in your village on a regular basis?
Control Belief (CB)	3a. What are the personal skills that you have and will assist you in operating a specific cultural tourism activity in your village?
	3b. What are the personal skills that you do not have and will discourage you from operating a specific cultural tourism activity in your village?
	3c. What are the supportive descriptors that you believe are available and will encourage you in operating a specific cultural tourism activity in your village?
	3d. What supportive descriptors that you believe are not available and will discourage you from operating a specific cultural tourism activity in your village?

Source: Authors

Ten open-ended questions were developed to suit the context of the study in order to identify the positive and negative descriptors of each TPB's belief: BB, NIB, NDB, and CB. The open-ended questions were translated into Kiswahili language as majority of local community members are not familiar with the English language. To ensure that the contextual meaning of

the study is retained, back translation was applied by engaging two professional translators who were conversant in both languages (Jones & Kay, 1992). Minor differences in the translated texts were mitigated accordingly as both translators and the researchers had to agree on proper equivalent lexical terms to be used in the Kiswahili version.

To ensure the data collection is ethically carried out, it was mandatory to apply for ethical clearance as per the studied Universiti Tunku Abdul Rahman standard of operating procedures. After getting the approval, the researchers sought for permissions from the local government authorities of Makete and Rural Iringa Districts in order to comply with the research protocols in Tanzania. Permissions were then channeled to Village Executive Officers where the actual interviews were to be conducted. After having granted permission at village levels, the researchers with the assistance of one cultural tourism entrepreneur from each respective village carried out the interview in the two selected regions.

Before conducting the interview, the researchers had to spend some days interacting with the local communities in order to study their culture and practices that they assign to cultural tourism activities (Knoblauch, 2005). After gaining an understanding of the meanings that local community members assign to cultural tourism activities (Roper & Shapira, 2000), the researchers organized an interview with 30 respondents who were purposefully selected. The interview started with a greeting and followed with a brief explanation of the study's main purpose to every respondent. In addition, the researchers assured the participants that their personal databases would not be commercialized for non-academic purposes. Moreover, respondents were informed that they had the right to withdraw during the interview sessions or not give feedback on all the interview questions.

Upon getting the respondent's agreement to participate in the study by signing the consent form, one-on-one interview was conducted so that each respondent could express their opinions freely without being influenced by others (Bernard, 2005). Each participant was given a piece of paper to write down their responses according to the flow of the 10 open-ended questions. Facilitation was provided when the participants needed clarification. The interview stopped whenever data collection reached the saturation point (Saunders et al., 2017). On average, about 40 minutes were used in interviewing and getting the responses from each participant.

In order to ensure that the responses provided are trustworthy for further analysis, a participant validation method was used (Slettebø, 2020). In this method, each respondent was asked to go through the responses they provided based on each specific question and make any necessary changes in case they had provided a response that does not reflect their intended feedback. However, as the respondents provided their answers in written form, the researchers considered valid all responses that were consented by participants.

The elicited beliefs were fragmented across respondents' written responses. Inductive content analysis was used to analyse the qualitative data (Cooper et al., 2016; Lauri & Kyngäs, 2005; Sutton et al., 2003) in three stages (Elo et al., 2008). First, the researchers made equivalent and contextual translations of the respondents' texts into English versions. Because the responses were provided in different forms of grammatical elements, a decision on what unit of analysis is to be taken was considered. The contextual meaning reflected by phrases or sentences is clearer than in single words, and the meaning of words is likely to be fragmented (Graneheim & Lundman 2004). Therefore, for a better understanding of the implied and hidden meanings of texts, the units of analysis referring to phrases or sentences and not individual words were analyzed. However, given the context and nature of the open-ended questions used in this study, most of the responses were provided in sentences.

The second stage is related to data organization which is aimed at reducing the volumes of written responses into specific manageable categories that could reflect the respective theme

of each belief (Balu et al., 2017; Elo et al., 2008; Hosen et al., 2021). In understanding the meaning of raw data, a series of contextualization processes was carried out so that the hidden or specific meanings in phrases or sentences could be elicited (Bengtsson, 2016; Erlingsson & Brysiewicz, 2017; Hosen et al., 2021). The core meanings of the data were then grouped into relevant themes which were translated communicatively (Newmark, 1981) and codes (Ajzen, 1991; Balu et al., 2017; Elo et al., 2008).

The third and final stage relates to data analysis in which a summary descriptive analysis was performed to specify three output values; (1) the number of respondents who had mentioned the respective descriptors of a belief, (2) the frequency count of a belief descriptor over the total number of frequency counts of all the respective positive or negative theme of a belief construct, and (3) the frequency count of a belief descriptor over the total number of respondents (Balu, Chong & Cheng, 2017; Hosen, Chong & Lau, 2021) – see table 3.

Three criteria are suggested in selecting significant descriptors. The first criterion is to select those descriptors that have been repeatedly mentioned by the key informants more than 10 to 12 times. The second alternative is to select those descriptors that a certain number of participants has perceived as compared to the total number of participants, and the proportion should be surpassing a particular ratio that ranges from 10% to 20%. And the third one is to choose as many beliefs as necessary to account for a certain percentage, let's say 80% of all beliefs elicited (Sutton et al., 2003). In consideration of the context of this study, the current researchers applied the second criterion which is, selecting those descriptors that have been mentioned by 20% of the total number of participants (see cell %***) (Sutton et al., 2003; Ajzen & Fishbein, 1980). To clarify, given the sample size (30) and the context of the current study, if a belief descriptor in each theme was repeatedly mentioned by a minimum number of six respondents, it means that local community members already hold this belief and that the belief is likely to result in a stronger behavioural construct if it is strengthened. As such, it should be retained and considered important for further analysis.

Table 3: Elicited belief descriptors' frequencies

Codes	Categories/ Descriptors of belief	Frequency count*	%**	%***
Behavioural Belief (BB)				
Theme 1a: The benefit descriptors that will be gained if the participants have engaged in operating a specific cultural tourism activity in their village				
Benefit descriptors	1. Selling local foods and products	24	12	80
	2. Becoming a famous cultural tourism destination	24	12	80
	3. Improvement of social services	23	12	77
	4. Income generation	23	12	77
	5. A way to honor my cultural heritage	23	12	77
	6. Improvement of infrastructure	22	11	73
	7. Employment opportunity	22	11	73
	8. Proud in sharing my cultural heritage	22	11	73
	9. Environment conservation	10	5	33
	10. Reduce the resident's poverty level	4	2	13
	Subtotal	**197**	**100**	
Theme 1b: The cost or loss descriptors that will incur if the participants have engaged in operating a specific cultural tourism activity in their village				
Cost/ loss descriptors	1. Being looked backward	5	39	17
	2. Ethical degradation among youths	3	23	10
	3. Conflicts over local resources	3	23	10
	4. No direct financial benefits	2	15	7
	Subtotal	**13**	**100**	
Normative Injunctive Belief (NIB)				
Theme 2a: The identity of people who will encourage the participants in engaging specific cultural tourism activities in their village				
Encouraging descriptors	1. Cultural tourism entrepreneurs	24	37	80
	2. Neighbors/Friends	11	17	37
	3. Local government leaders	10	16	33
	4. Parents	8	13	27
	5. Children	4	6	13
	6. Relatives	4	6	13
	7. Spouse	3	5	10

Subtotal		**64**	**100**	
Theme 2b: The identity of people who will discourage the participants from engaging specific cultural tourism activities in their village				
Discouraging descriptors	1. Relatives	4	50	13
	2. Children	2	25	7
	3. Spouse	<u>2</u>	<u>25</u>	7
	Subtotal	**8**	**100**	
Normative Descriptive Belief (NDB)				
Theme 2c: The identity of people who will engage with the participants in operating a specific cultural tourism activity in their village on a regular basis				
Encouraging descriptors	1. Cultural tourism entrepreneurs	21	43	70
	2. Parents	15	31	50
	3. Grandparents	<u>13</u>	<u>26</u>	43
	Subtotal	**49**	**100**	
Theme 2d: The identity of people who will not engage with the participants in operating a specific cultural tourism activity in their village on a regular basis				
Discouraging descriptors	1. Relatives	2	40	7
	2. Local government leaders	2	40	7
	3. Children	<u>1</u>	<u>20</u>	3
	Subtotal	**5**	**100**	
Control Belief (CB) (Self-efficacy Descriptors)				
Theme 3a: The self-efficacy skills that can assist the participants in operating a specific cultural tourism activity in their village				
Helpful descriptors	1. Skillful in making cultural products	17	23	57
	2. Sufficient customs and traditions knowledge	16	22	53
	3. Skillful in cooking traditional foods	15	20	50
	4. Sufficient knowledge of local history	10	13	33
	5. Able to run cultural tourism activities	10	13	33
	6. English proficiency	<u>7</u>	<u>9</u>	23
	Subtotal	**75**	**100**	
Theme 3b: The lacking of self-efficacy skills will discourage the participants from operating a specific cultural tourism activity in their village				
Not helpful descriptors	1. English deficiency	23	76	76
	2. Lack of time to participate in cultural tourism	3	10	10
	3. Poor crafting skill	2	7	7
	4. Lack of customs and traditions knowledge	<u>2</u>	<u>7</u>	7
	Subtotal	**30**	**100**	
Control Belief: CB (External Supportive Descriptors)				
Theme 3c: The availability of supportive descriptors that will encourage the participants in operating a specific cultural tourism activity in their village				
Supportive descriptors	1. Cultural tourism entrepreneurs are cooperative	15	38	50
	2. The local community is cooperative	15	38	50
	3. The local government is supportive	8	21	27
	4. NGOs are supportive	<u>1</u>	<u>3</u>	3
	Subtotal	**39**	**100**	
Theme 3d: The unavailability of supportive factors that will discourage the participants from operating a specific cultural tourism activity in their village				
Not supportive descriptors	1. The local government is not supportive	12	46	40
	2. NGOs are not supportive	11	42	37
	3. Cultural tourism entrepreneurs are not cooperative	<u>3</u>	<u>12</u>	10
	Subtotal	**26**	**100**	

Keys: * reflects the number of respondents who elicited a respective belief descriptor
   ** is computed by dividing the frequency count of a belief descriptor over the total number of frequency counts of all respective positive or negative theme of a belief construct.
   *** is calculated by dividing the frequency count of a belief descriptor over the total
       number of respondents, which is 30.

Results

Table 3 shows that more than 20 respondents believe that their socioeconomic status in terms of selling local foods and products, improvement of social services, income generation, improvement of infrastructure, and employment opportunities will improve if their residential area becomes a cultural tourism destination. In addition, more than 20 respondents also feel proud and honoured if their residential area becomes a famous cultural tourism destination and able to share their cultural heritage with tourists. The environment conservation is also one of the advantage belief descriptors that deserves further investigation in the main study. Compared to other advantages descriptors, the descriptor of reduction of resident's poverty level is not strong behavioural constructs. Disadvantages belief is not dominating the respondent's mind as less than six respondents voice the cost or loss descriptors. In summary, the respondents are

very optimistic as they are not dominated by the disadvantageous experiences that could possibly occur.

In order to encourage the respondents to participate in developing cultural tourism projects, the respondents believe that the cultural tourism entrepreneurs, neighbors/friends, local government leaders, and parents are willing to give them mental support and no one is playing a dominant role that can discourage the respondents' participation desire. In mobilizing tourist activities, the respondents believe that cultural tourism entrepreneurs, parents, and grandparents are willing to engage with them in operating a specific tourist activity on a regular basis. The result shown in Table 3 denotes that the respondents are not burdened with the assumption that they may not receive any physical support.

With respect to respondent's self-efficacy to operating a specific tourist cultural activity, the local communities believe that they are skillful in making cultural products and cooking traditional foods; have sufficient knowledge about their customs, traditions, and local history; have the ability to run cultural tourism activities; and are proficient in English language. However, more respondents worry that they can communicate in English.

Also, the respondents believe that some external supportive factors play important roles in flourishing cultural tourism activities. For example, they believe that the cultural tourism entrepreneurs are cooperative; the local community is cooperative; and the local government is supportive. Simultaneously, another group of respondents believe that the local government is not cooperative, and the NGOs are not playing a supportive role.

Discussions
Behavioural beliefs
The results show that improvement of socioeconomic status in terms gaining financial return, (for example: "I will get money by selling beads" or "My income will increase by selling goods to tourists"); the provision of more social service and better infrastructure (for example: "our health centre will be renovated" or " Our road will be upgraded to tar"); and generation of employment opportunity (for example: " I will be employed as tour guide" or " I will be guiding tourists and earn money); are the key informers' salient beliefs that explain the communities' positive attitude towards cultural tourism activities in the southern tourist circuit (see Table 3). Similar results had been documented by Chen and Raab (2009) who examined residents' reactions to community tourism development by incorporating two theories; the Social Exchange Theory and Theory of Reasoned Action. In their study, the authors found that employment opportunities and increased household income were among the elicited belief descriptors influenced residents' attitudes towards tourism development. Moreover, Yen and Kerstetter (2009: 554) examined the relationships between expected tourism impacts, attitudes toward local tourism development, and behavioural intention to support local tourism development, and found out that residents' belief descriptors on socioeconomic benefits (for example: "my personal income will increase because of tourism") and improved social services (for example: "the educational environment will be improved because of tourism") influenced residents' attitude towards tourism.

In addition, a sense of feeling proud and honoured emerge when the residential area becomes a famous cultural tourism destination (for example: "my village will be known abroad" or " my community will be famous"); and the better feelings for one's own cultural heritage and prestige (for example: "I will feel well to teach others my cultural heritage" or " I will be happy to share my cultural values") are key affective descriptors that explain local communities' positive attitude on cultural tourism activities in the southern tourist circuit. In their study, Yen and Kerstetter (2009:554) also observed similar belief descriptors among the Taiwanese (for example: "tourists can better understand our history and culture") as an

influence belief towards tourism development. Moreover, local community members have concerns on matters related to environment conservation and cultural tourism activities. This could be attributed to the reason that communities in southern tourist circuit are accustomed to live in their natural environments which have been preserved across generations for their religious rituals and other cultural activities. In summary, the positive behavioural beliefs, if enforced through trainings and persuasive communication, are critical to the formation of local communities' attitudes towards cultural tourism activities in the future.

Normative beliefs

The study results show that cultural tourism entrepreneurs, neighbors/friends, local government leaders, and parents are believed as ones who will encourage the respondents to engaging in a specific tourist activity (for example: "cultural tourism entrepreneurs will motivate me to participate in cultural tourism activities" or "my mother will encourage me to perform traditional dances". Other studies in knowledge sharing among academics in Malaysian private higher learning institutions (Hosen et al., 2021) and Malaysian engineers' intention to migrate abroad (Balu et al., 2017) have observed that respondents are normally influenced by their close significant referrers. For instance, given the context of their study, Hosen et al. (2021) registered six referrer descriptors such as parents, colleagues, spouse, friends, vice chancellor/president/director and dean/head of department, whereas Balu et al. (2017) enumerated five referrer descriptors such as parents, spouse/fiancé/partner, friends, working colleagues and superiors. In the context of the current study, the results show that the four identified group of referrers are critical to influencing local community members respond positively in cultural tourism activities. To clarify, parents and neighbours/friends form a category of referrers whose daily narratives of cultural tourism activities tend to reinforce community members' desires and actions, whereas cultural tourism entrepreneurs form a special group of referrers who normally influence community members through involving them in variety of cultural tourism activities such as traditional dances and making of cultural products such as foods, beads, pottery and basketry to tourists whenever they visit destinations. And local government leaders form a type of referrers who normally tend to support and participate in various local communities' projects initiated by the government, including cultural tourism events.

Moreover, as tourism business is labour intensive, the respondents believe that cultural tourism entrepreneurs, parents, and grandparents will engage with them physically in operating a specific tourist activity on a regular basis (for example: "my grandmother will help me to make local products for cultural tourism activities at regular basis" or "people operating cultural tourism activities in my village will involve me in traditional dances at regular basis"). In other pro-environmental behavioural studies, de Leeuw et al. (2015) elicited normative descriptive beliefs among students in Luxembourg and observed that parents, other family members and to some extent celebrities tend to set good examples to youths when it comes to environmental protection.

However, in the context of cultural tourism activities in sub-Saharan Africa, no study has ever been conducted to elicit local communities' normative descriptive beliefs, i.e., referrers regarded as behavioural role models. As such, this study has registered three referrer descriptors in the following categories; one is that of parents and grandparents. This form a group of behavioural role models whom are believed by members of their communities (mostly the youths) to hold certain skills and expertise for cultural tourism activities, and upon them all traditions and customs of their communities' hinge. Two, cultural tourism entrepreneurs practice cultural tourism activities by involving some members of the communities directly or indirectly. Generally, both normative injunctive beliefs and normative descriptive beliefs

provide clues of individuals who are regarded by local community members as important referrers to influence their social norms and eventually participate in cultural tourism activities.

Control beliefs

Being born, formally and informally educated, and working within their communities, the key respondents strongly believe that they are skillful in making cultural products and are able at cooking traditional foods, have sufficient knowledge about their customs, traditions, and local history; and have the ability to run cultural tourism activities. For instance, the responses such as "I know how to make pottery" or "I can cook traditional foods for tourists" or "I know the customs and traditions of my community") imply that the respondents have self-efficacy control, i.e., internal capacities that would enable them to engage in cultural tourism activities. In studying factors that would influence international tourists' intention to revisit and recommend Greek museum to others, Mavragani and Lymperopoulos (2014) registered three self-efficacy descriptors such as having adequacy of relevant information, having free time and having time in vacation. Other studies in medical behaviours by Malcolm et al. (2021) established 10 salient control belief descriptors that would influence the behaviour of annual wellness visit patients in implementation of personalized prevention plans. Among the 10 elicited descriptors, four (low income, having enough time, being in good health and knowing foods to buy when grocery shopping) were self-efficacy descriptors. In the context of cultural tourism activities, the current study has documented six self-efficacy descriptors that are critical in explaining local communities' internal capacities to participate in cultural tourism activities.

Nevertheless, not all respondents believe that they can communicate with tourists in English because their command in English language is not good. A study conducted in Malaysia to examine factors that influence critical reading among students indicated that English language proficiency was among the factors that impede critical reading skills among students (Anuar, et al., 2020). In a similar line, as most of tourists are non-Swahili native speakers, the local communities believe that are likely to face communication problems with visitors especially when the English language is considered.

Moreover, in order to materialize the operation of a specific cultural tourism activity, the respondents strongly believe that the cultural tourism entrepreneurs and local community are cooperative and this support a study by Malcolm et al. (2021) who observed that home support provided to annual wellnesses visit patients influenced behaviours in implementation of personalized prevention plans. Accordingly, the development of cultural tourism activities among the local communities needs positive support from various stakeholders involved. Hence, an assurance of support and cooperation to be received will make local community members to gain confidence in running cultural tourism activities.

Despite the belief that the local government is supportive, another group of respondents believe the local government is not supportive. Plausibly this is because local government leaders are not much involved in cultural tourism activities, and no trainings to local communities with regards to cultural tourism are offered at local government levels. This is reflected in the responses by key informants. For example, the reactions such as "we are not trained by our local government leaders on cultural tourism activities" or "our local government is not supportive to cultural tourism entrepreneurs" infer that the local government is not supportive. On the other hand, the supportive role played by the local government could also be attributed to the functions of oversighting daily activities that take place in their jurisdictions, including receiving cultural tourists in their offices for recording purposes. Relatively, more respondents believe that NGOs are not playing the supportive role because

community members have never encountered any NGO in support of cultural tourism activities in their local areas.

In summary, the local communities of the southern tourist circuit are more confident in their internal capacities (i.e., self-efficacy) than in their anticipated external supports to engage in cultural tourism activities. Therefore, as future behavioural intervention plans should target to reinforce positive self-efficacy beliefs, the plans should also involve local governments and NGOs in developing cultural tourism destinations. To clarify, mobilization of technical and financial supports form NGOs needs to be done through local governments in order that local communities are supported.

Conclusion

This study has explored and documented the belief descriptors that have been influencing or impeding local communities' behavioural participation in cultural tourism activities in the southern tourist circuit. The results have shown that the socioeconomic status in terms gaining financial return, the provision of more social service and better infrastructure, generation of employment opportunity, a sense of feeling proud and honoured, becomes a famous cultural tourism destination, and better feelings for one's own cultural heritage and prestige are the key informers' salient beliefs that explain communities' positive attitude towards cultural tourism activities. Moreover, cultural tourism entrepreneurs, neighbors/friends, local government leaders, parents and grandparents are believed as the referrers who may amplify local communities' desire to engage in a specific tourism activity in the future. Furthermore, strongly believe in making cultural products, cooking traditional foods, sufficient knowledge about one's customs, traditions, and local history, ability to communicate with tourists in English language, and ability to run cultural tourism activities and the beliefs that cultural tourism entrepreneurs and local community are cooperative, and the local government is supportive are key control beliefs that explain local communities' internal and external capacities in running cultural tourism activities. Nevertheless, the non-supportive beliefs form local governments, NGOs and the lack of proficiency in English language are key hindrances towards cultural tourism development in the southern tourist circuit.

The study's results are meaningful in the following ways; first the results on both positive and negative belief descriptors that are embedded in key informants' memories provide evidence-based of local communities' attitudes, intentions and behaviours related to cultural tourism activities. As such, there is a need for policymakers and other cultural tourism practitioners to design behavioural intervention programs based on the elicited beliefs so that the local communities of the southern tourist circuit are influenced and supported to participate in cultural tourism activities. Second, the current results add knowledge to the literature on how to explore salient beliefs of local communities within the sub-Saharan cultural tourism context using the TPB theoretical framework. As cultural tourism development still faces challenges of different nature, more research that deploy well developed theoretical frameworks need to be done in order to provide comprehensive results that would be useful to both academicians and policymakers. In order to ascertain the extent at which each individual salient belief of BB, NIB, NDB and CB influence its respective TPB predictor variable, a subsequent empirical study that involves a larger pool of target respondents is recommended. Only then the effects of the selected salient belief descriptors on their respective TPB constructs can be validated and generalized to the entire population of the southern tourist circuit.

This study was limited to explore belief descriptors related to cultural tourism activities in two villages where relatively few local community members are involved. Focused ethnographic research was used for data collection and inductive content analysis was applied for analysing written responses from 30 key informants. Given the limited time spent on

studying the local communities and the nature of data collection used, certain cultural nuances may have been overlooked by researchers. Hence, the results of this study cannot be generalized to the entire population of the southern tourist circuit. However, the methodological approaches developed by this study can also be applied by future researchers to explore belief descriptors in cultural tourism related studies by broadening the sample size, time duration and other several data collection methods under the focused ethnographic approach.

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