

Contribution of Food Tourism to Local Community Livelihoods in Tanzania: The Case of Moshi and Hai Districts

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Abstract

Indigenous peoples worldwide are urgently calling for recognition of the importance of culture for the viability of their traditional food. The study focused on the contribution of food tourism to local community livelihoods in Tanzania, specifically in Moshi and Hai districts of the Kilimanjaro region. The study employs both qualitative and quantitative research approaches. Purposive and snowball sampling techniques were used for sample size. A self-administered questionnaire and interview were employed for primary data meanwhile secondary data were used to enrich the study findings. Results show that local food tourism has created job opportunities for locals, but despite the economic benefits of food tourism, most of the local people face challenges including a lack of knowledge in the tourism industry, and initiatives adopted do not seem to have reduced local people's poverty levels or increase their income. The study recommends that the government should make more efforts to promote local food tourism both within and outside the country and that local food tourism should be developed as an outstanding segment on its own, for the well-being of local communities.

Keywords: food tourism; local community; livelihood; development; cultural tourism

Introduction

Food tourism is defined by Hall and Mitchell (2001: 308) as 'visitation to primary and secondary food producers, food festivals, restaurants and specific locations for which food tasting and/or experiencing the attributes of specialist food production region are the primary motivating factor for travel'. However, tourism is regarded as one of the major pillars of the economy in many developing countries as it involves many sectors and actors both locally and internationally (Mgonja, 2015). But also, earlier observation had shown that the tourism sector's contribution to the economies of developing nations is incredibly significant. For instance, in Tanzania, the tourism sector is second after the manufacturing sector in contributing to the national income. For that case, the current study addresses the contribution of food tourism to the local community livelihoods specifically in Moshi and Hai Districts in the country. In particular, the travel and tourism sector's contribution to GDP in 2019 was US\$ 6,577.3 million, equivalent to 10.7% of the country's GDP (World Travel & Tourism Council [WTTC], 2020).

Even though, food has become an important travel motivation over the past several years. It heightens or is central to the tourist experience. Food plays a crucial role in tourist decision-making and destination promotion strategies (Henderson, 2009). Not only that but also, food tourists seek to enjoy and share appealing and enriching food-related experiences (Andersson et al., 2017) and experience local culture through food consumption (Ellis et al., 2018).

Investigating the food tourism experience has become relevant for several reasons. First, food tourism exerts a significant economic impact on the tourism industry because an increasing number of tourists travel to discover new food-related experiences and spend a

substantial share of their budget on food and beverages (WFTA, 2020). Second, recent data suggest that the food industry is reinventing the link between tourism and food experiences as a critical driver to inspire tourists' visits and mitigate the severe economic downturn generated by the COVID-19 pandemic (Forbes, 2020). Third, the high level of competition between destinations in recent years has encouraged the development of destination competitiveness frameworks to discover new business chances (Mariani et al., 2021) and new creative strategies to attract visitors and stimulate income (Richards, 2020). Creative strategies in tourism, as part of the creative economy that recognizes the role of creativity in generating social and economic success, are expected to become even more relevant in attracting visitor interest and promoting economic growth after the COVID-19 pandemic (UNWTO, 2021).

As livelihood involves the abilities, resources and activities required for a means of living among the communities, often, tourism is seen as a tool for poverty alleviation and community development. Tourism's economic contribution and sustainable tourism development in destinations have been linked with the inclusion of local communities in tourism activities, whereby society benefits from tourism activities by supplying goods and services or working in tourism sectors (Bayno & Jani, 2016). It has the ability to generate both negative and positive impacts on the destination regions (Gnanapala & Sandaruwani, 2016).

Due to the high potential benefits of the industry, Suresh (2013) also makes many efforts to widen the tourism industry through various development initiatives. Tourism, on the other hand, has the potential to worsen the destination's socio-cultural and natural environmental values (Jolliffe, 2015). Poverty is a major issue in developing countries. Therefore, as a developing country, Sri Lanka tries to develop tourism in rural areas through the empowerment of the local communities to be involved in tourism activities (Jayathilake, 2013). As highlighted by Jamieson et al. (2004), poverty alleviation and the tourism industry are interrelated in third world and developing countries. The developing countries have introduced many tourism development projects to improve the economic standard of those communities. Nevertheless, those tourism development programs can generate significant negative social, cultural, and environmental impacts too. The concept of community participation in tourism is regarded as a tool to assist in tourism and community development in rural communities and has often become an umbrella term for a supposedly new genre of development intervention (Resources & Canada, 2014). In tourism, the involvement of local communities in practical activities, empowerment, and ownership of tourism enterprises has been seen as central to the sustainability of tourism and of great importance to the planners, managers, and operators as it provides the basis for better management and improves local people's income and reduces financial leakage which is caused by the importation of goods such as food and drinks from other countries (Mgonja, 2015).

The World Wildlife Fund (WWF) defines CBT as a form of tourism "where the local community has substantial control over, and involvement in, its development and management, and a major proportion of the benefits remain within the community" (Stone, 2015). There are many tourism initiative programs that have been adopted by many developing nations in order to ensure sustainable tourism development while enhancing local economies, such as pro-poor tourism (PPT), responsible tourism (RT), sustainable tourism (ST), ecotourism, and community-based tourism (CBT) (Mgonja et al., 2015). These initiatives led to many conflicts and inefficiency in operating community-based tourism initiatives since there's no clear definition of what a community is and who is considered to be a real community member. Rather, the intention is to use the term community as a basis to understand the planning and structure of CBT using cultural tourism programmes (CTPs), for example in Tanzania. Specifically, the term "community" is used as a means to understand what and who constitutes the CTPs. This is because the fuzziness around the definition tends to cover ways for

exploitative relationships in many areas where CBT programmes are practised and makes the sustainability of these initiatives highly contentious (Mgonja et al., 2015).

However, it can be seen that, in many government documents, the involvement of the local community is the basis for achieving the development of nations, as well as the heart and core of community development and one of the elements of tourism development (Ellis et al., 2018). Tourism initiatives have been adopted as an alternative to developing local economies, their culture, and local sustainability by involving the local communities to reduce the rate of poverty and facilitate sustainable development at local destinations.

Food tourism was adopted over the past few decades as an alternative way of income for local communities because in most cases when tourists visit the rural areas where most of these tourism ventures are located they usually want to experience and learn about local people's culture. Food has emerged as a means of tourism attraction, as travellers' search for food taste sensations and food experiences has become significant (Cohen & Avieli, 2004; Hillel et al., 2013; Smith & Costello, 2009). Conversely, there is an ongoing movement in food-related behaviour that encompasses consumers' increasing interest in local food in particular.

Studies have been conducted in relation to local food tourism and they focused on local food as a tool for sustainable development and for increasing local communities' income, but there is limited knowledge on how food tourism contributes to local communities' development and helps to overcome poverty. Such literature mostly relies on perceptions of international tourists regarding local foods, past knowledge and experiences that tourists have when consuming local food, food consumption-related motivations, as well as the behaviour displayed by tourists before and after consuming local foods (Mgonja & Backman, 2014; Mgonja, 2015; Giampiccoli, 2012). Therefore, this study aimed to understand how food tourism contributes to local community livelihoods.

Literature review

Food tourism is regarded as a growing phenomenon which increases diversity by providing tourists with an opportunity to experience authentic and traditional local food at destinations (Birch & Memery, 2020). It also serves as a pivot for local communities, by not only enhancing local economies but also conserving their traditional ways of life (Giampiccoli, 2012). Food tourism has been adopted by the majority of communities as an alternative to adding greater value to destinations due to its importance for local community development (Chen & Huang, 2018).

Even though Debevec and Tivadar (2006) reveal that cuisines, food preferences and practices allow people to make connections and explore controversies that are not necessarily about food, but about religion, culture and a wide variety of social milieus and influences. Communities are influenced by religious socialisation in relation to food choices and consumption. People of different religions adhere to different consumption norms which are guided by regulations and principles that reinforce permissibility and prohibition. Some individuals are rigid in regard to their food choices and abide by their religious teachings whereas others tend to be more flexible.

Tourism initiative programs indicate a strong link between tourism and local communities in areas where tourism takes place (Mgonja, 2015). However, tourism does not appear to be beneficial to most local communities, possibly due to a lack of access to tourism markets, a failure to fund goods transportation, and a lack of marketing knowledge. In Tanzania, several studies have been conducted assessing the contribution of tourism to local community livelihoods (Anderson & Anderson, 2018). Most of the studies have concentrated on nature-based tourism (NBT) and cultural tourism (CT), but the information on how local community livelihoods are being shaped by local food tourism is lacking.

Local food and food heritage encourage tourism through the "creation or revival of cultural identity" and enhance the tourism experience through connecting visitors to a region with local food, delivering authentic culinary tourism experiences that symbolize the place and culture of the destination (Birch & Memery, 2020). Local food refers to both locally produced foods and drinks and can also play an important role in making tourism sustainable because it appeals to visitors' desire to experience authenticity on their holiday (Anderson et al., 2018). In Tanzania, local food tourism is one of the means by which local people can engage and benefit from ecotourism initiatives and community-based initiatives and has been adopted in many parts of the country so as to ensure local community development as well as sustainable tourism development in areas where tourism takes place.

Theories on food tourism

In relevance to the current study, food theorists in the disciplines of anthropology, discursive psychology, and sociology have contributed significantly with their disciplinary perspectives on food consumption; Anthropology, specifically social anthropology, accounts for the majority of cultural studies on food. The symbolic structuralist perspective analyzes food consumption as a psychological and behavioural system that originates in the human brain and how food transforms from a natural object to a cultural one (Levi-Strauss, 1966).

The cultural materialistic perspective of Douglas (1975) examines the role of food as a code conveying information about social events and social relations and the commonalities of the structure of each meal across cultures. The discipline of discursive psychology, food semiology, in particular, inspects how foods and food preparation rituals of a given society represent a linguistic system, conveying social information that helps create and maintain its social identity. Furthermore, according to McIntosh (1996) and Germov and Williams (1999), the theories of globalization and the theories of social differentiation are useful in explaining the trends in modern food consumption.

Food theorists, however, have normally confined themselves to studying consumption patterns within structured environments like the home, family dinners, festivals and restaurants with hardly any reference at all to the tourists. Studying tourists' food-related activities is unique in that the tourists leave their structured environments, where the demands of the tourist lifestyle prevent them from going through the normal eating rituals thus forcing them to make do with what is available. Structure, which appears as a result of rules governing presentation, varieties and rules of precedence and combination of food (Douglas, 1975), is mostly overlooked by the tourists. The role of food alters in that consumption of food becomes a form of recreation as well as an important component of overall tourist activity and experience.

Based on the cultural capital theory by Bourdieu (1984), with its underlying assumption about developing familiarity, interest, involvement and knowledge about certain cultural products as a means to maintain social stratification systems, is proposed as an explanation of the emergence of food tourism and the culinary tourist. Eating is more than just a biological act, and the tourist deploys as well as accrues cultural capital by participating in food tourism, with food being a source of pleasure, as well as a cultural resource.

Therefore, this study fills this information gap by assessing the contribution of food tourism to local community livelihoods in Hai and Moshi rural districts. Findings from this study may help to provide important information on the contribution of food tourism to the local community livelihoods in Tanzania. The research is envisaged to be useful to the government and tourism practitioners in developing policies and industry strategies not only to boost rural destinations but also to use local food tourism as a segment for community development in the country. In connection with this fact, Henderson (2009) argue that events have assumed an important role in food tourism and marketing in recent years and have

developed their specialist professional organisations and niche area within tourism and visitor studies. At the same time, the study of food and wine tourism has also grown in importance.

Methodology

This research study was conducted in two districts, namely, Hai and Moshi Rural, in the Kilimanjaro region in Tanzania. These districts have been popular in the region for offering food tourism packages to tour operators. However, only seven (7) registered cultural tourism enterprises in both districts (TTB, 2016) were reached during the study. In these areas, few local people, in small groups, are involved in preparing or processing the local food and beverages under the direction of the coordinators, who are the owners of enterprises. The coordinators offer tour packages on request from the tour operators.

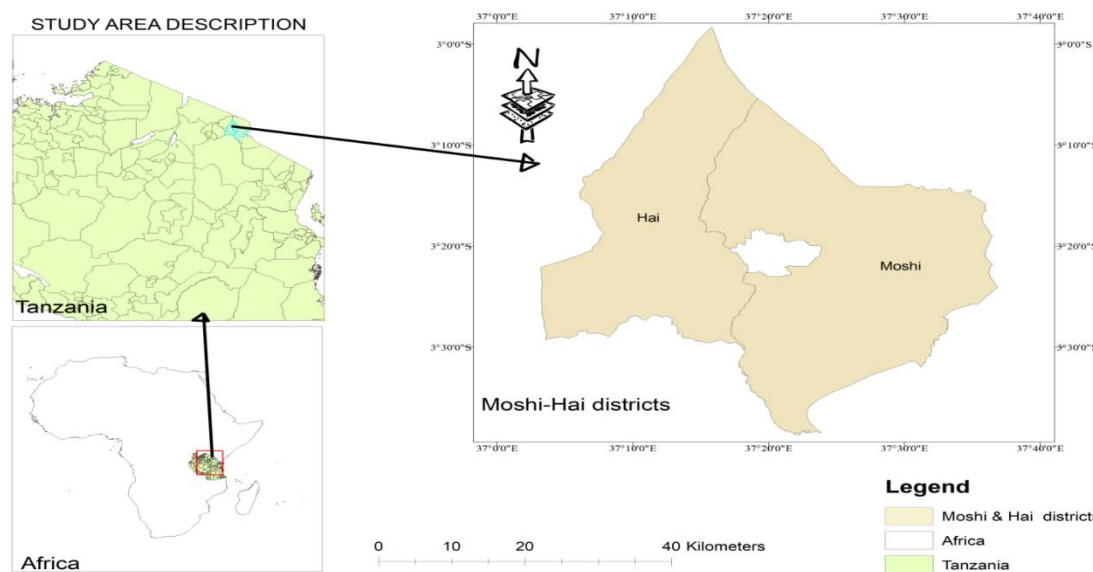


Figure 1: Map of the study area
Source: Author (2022)

This research study employed both qualitative and quantitative research approaches where data collection was done through a combination of purposive and snowball sampling techniques. Purposive sampling (Ngowi & Jani, 2018) was used to select the cultural tourism enterprises to obtain seven (7) key informants, who were composed of the cultural tourism enterprise coordinators for the semi-structured face-to-face interview (Janawade et al., 2015).

Thirty (30) respondents were randomly selected among the local people in cultural tourism enterprises who prepare the local food for the arriving tourists in the study areas. During this study, the respondents were self-administered with questionnaires to provide the necessary information, focusing on the main benefits gained from the local food-tourism provision and the challenges faced by the local food suppliers (Cetin & Istanbulu, 2015). To complete each questionnaire, respondents were requested to fill in the necessary information in accordance with the questions asked. Moreover, open-ended questions were also employed in order to give the respondents complete freedom of response.

In the use of a questionnaire and interview, the data were collected between February and March, 2022, during which it was a challenging time to meet the expected number of respondents due to the COVID-19 pandemic, as initially the researcher planned to acquire information from thirty-five (35) respondents for the questionnaire in the area of study. In terms of principles, Lincoln and Guba (1985) proposed that sample size determination be guided by

the criterion of informational redundancy, that is, sampling can be terminated when no new information is elicited by sampling more units. Following the logic of informational comprehensiveness Malterud et al. (2015) introduced the concept of information power as a pragmatic guiding principle, suggesting that the more information power the sample provides, the smaller the sample size needs to be, and vice versa.

Moreover, document analysis was employed to provide the basis for the research projects and was used in this study in order to meet the objectives of the study (Chen et al., 2015). By visiting secondary sources of data to gather more information on issues related to local food in order to give voice and support to this study. In this study, a few articles were used as the secondary source of data to acquire more information. During data analysis, the study employed content analysis in which qualitative data was analysed thematically. On the other hand, for quantitative data, the study used Statistical Package for the Social Sciences (SPSS) software version 20 to analyze the data obtained in the field for generating descriptive statistics. In this method, different variables were categorized to obtain numerical data (Kim, 2012).

Results and discussions

A total of 30 respondents were included in this study. Among the respondents, the majority (86.7%, $n = 26$) were females, while the remaining were males, with a proportion of 13.3% ($n = 4$). Moreover, the majority were in the age-groups of 38–47 years, with a proportion of 33.3% ($n = 10$). Moreover, from 28–37 years, the proportion was 30.0% ($n = 9$), and from 57 years and above, the proportion was 26.7% ($n = 8$), while from 18–27 years, the proportion was 10.0% ($n = 3$). The results show that the majority of the respondents, 53.3% ($n = 16$) completed primary education, while those who completed college or university accounted for 26.7% ($n = 8$), and lastly, those who completed secondary education accounted only for 20%, which is equivalent to ($n = 6$). Even though, the prominent tribes found to practice food tourism for their livelihoods include; Chagga, Pare and Sambia (See table 1 for tribes distribution).

Table 1: Frequency distribution of tribes belonging to respondents

Tribe	Frequency	Percent
Chagga	24	80.0
Pare	5	16.7
Sambia	1	3.3
Total	30	100.0

Source: Author (2022)

All respondents reported having benefited from local food tourism. However, the most reported benefit was job creation, with 46.7% ($n = 14$), while other respondents reported having obtained multiple benefits from local food tourism. From the secondary source of data obtained, revealed that local community well-being was reported with a proportion of 13.3% ($n = 4$) and the least reported was social services with a proportion of 6.7% ($n = 2$). Also, from a similar source of data in the study conducted by Bayno and Jani (2016) in Tanzania, it was disclosed that, among the several cultural tourism activities, dancing can be ranked the first in terms of source of income and time spent on that activity, followed by selling souvenirs, then selling traditional food, and tour guiding being the fourth.

Moreover, Bayno and Jani (2016) continued to show in their findings that cultural tourism is relatively more important to females compared to males in terms of economic importance and time spent in the occupation related to cultural tourism, as many females indicated it to be their first and second priority in both economic terms and time spent. Participation in cultural tourism activities by females focuses more on selling souvenirs,

homestays, and selling traditional food. This is quite similar to the current research findings, which indicate that the majority of participants in food tourism are females compared to males.

In addition to that, during the interview with one of the key informants, he expressed that, "in my cultural tourism enterprise as a leader, I work with women in large numbers and only a few men." This is because, most of the time, women are good at preparing the delicious food you want while men are unable. In that case, "my visitors are always satisfied with what we offer at our enterprise."

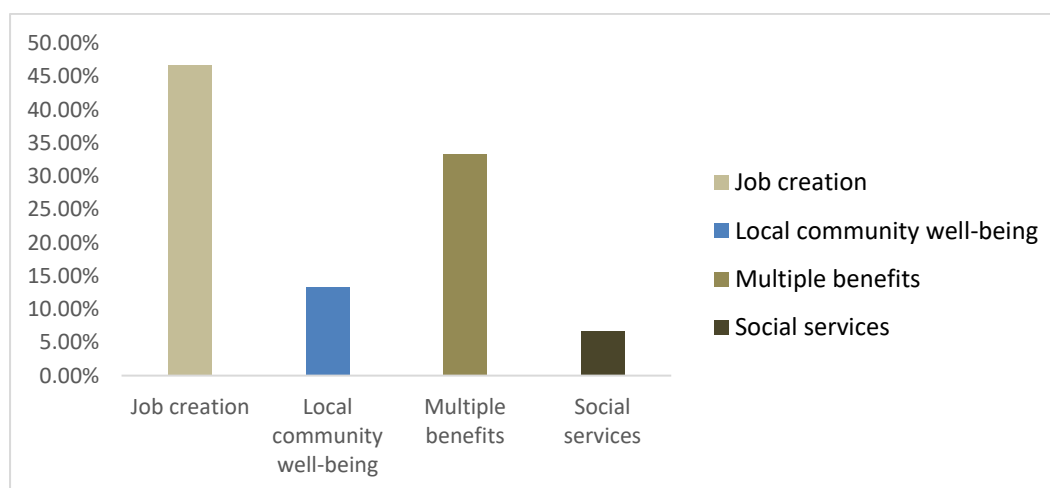


Figure 2: Benefits obtained from local food tourism
Source: Author (2022)

Respondents were also asked if they have any other sources of income that help them survive when there are no tourists, and the majority were reported to have other sources of income as follows. Over 36.7% (n = 11) have said they have small businesses such as selling souvenirs, clothes, and locally produced products. Moreover, 33.3% (n =10) of respondents said they practice agriculture and livestock keeping, while 16.7% (n =5) are entrepreneurs, while 3.3% (n =1) of respondents are tour guides, farmers, and livestock keepers, and teachers respectively. Results have also shown that over 10% (n = 3) of respondents do not have any other sources of income.

From the face-to-face interviews conducted by the researcher with interviewees, it was evident that some local people stay idle when it comes to the low season for tourism. During this dialogue, the interviewer asked one person, "How do you run your life during the low season as you depend on the food tourism business?" The respondent replied by saying, "I have been involved in food tourism for almost ten years and I am not used to any kind of job-generating income to run my life." Then the respondent continued by saying that that is how I live.

There are a number of challenges faced by local people during the provision of local food tourism. Over 21% of respondents claimed that they do not face any challenges during the provision of local food tourism. Furthermore, results show that 21% of respondents lack marketing knowledge and specific qualifications, while 17% are said to have insufficient resources to run the cooking lessons. 14% of respondents, who were engaged in the preparation of local foods, have a lack of experience in the tourism industry. Results have also shown that 10% said to have low capital and a lack of funding from the responsible authorities and 7% claimed that there is competition and low demand, respectively, while 3% of respondents reported having multiple choices.

Respondents were also asked if there were any actions taken by the government to promote local food tourism in the area. A majority of respondents, 68%, reported that the government does not take any action to promote local food tourism, while 32% of the respondents reported that the government has been supporting them through different means, such as conducting seminars and workshops, 14%; promoting the enterprises, 7%; and having been reported to have been supported through multiple actions, 11%.

Even though, through the interview conducted during the study, regarding the question on the necessary actions taken by the government to promote food tourism in the area, one respondent answered the researcher by saying, "we thank our government of Tanzania through the Tanzania Tourist Board (TTB) for providing us with cultural tourism training on how to provide quality service and excellent customer care to the visitors arriving at our enterprise". So far, with the business of food tourism, "we are doing the best as we have been receiving a lot of bookings during the high season from various tour companies based in Moshi and Arusha," one cultural tourism enterprise coordinator said.

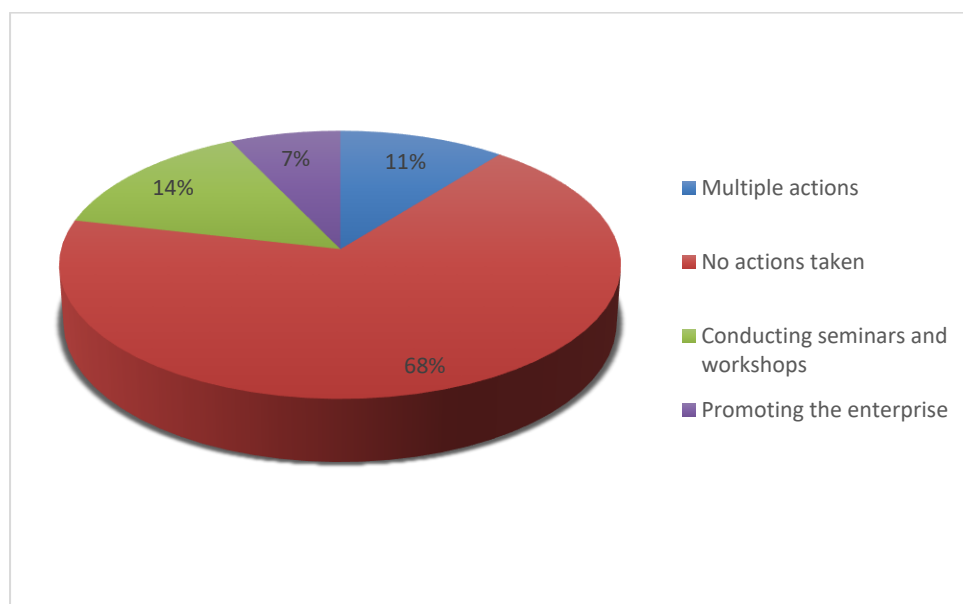


Figure 3: Government actions to promote food-tourism
Source: Author (2022)

Each of the cultural tourism enterprises has its own uniqueness, which serves as an attraction for the tourists who come and appreciate the pristine sites and natural areas that are located in those areas. These cultural tourism enterprises were established not only to engage local communities in community-based activities (Profile, 2018) but also to give them a sense of pride in and awareness of the importance of their natural resources and control over their own development while ensuring conservation and sustainability of the valuable resources that are found in those areas.

Many of these enterprises have adopted local food tourism as one of the most basic ways in which the local community can benefit from tourism by providing them with raw food supplies as well as a catering service whereby tourists can be introduced to the local cuisine (Björk & Kauppinen-Räsänen, 2016). Du Rand and Heath (2009) pointed out that culture provides history and authenticity, and tourism provides the infrastructure and services and combines the three components into the food tourism experience. And so the local people in the Kilimanjaro region specifically in Moshi and Hai districts have been engaging in many community-based programmes that allow them to participate in tourism by providing different



goods and services that have also been identified during this study, such as traditional dances to the tourists, walking tours in the coffee plantations as well as local markets, teaching visitors on pot making, handicrafts, and many other activities that are used to support the local community's development.

The results of this study have shown that females are more dominant than males, and this might be due to the fact that women tend to be more conservative than men, and their employment in these activities reinforces stereotyped views and images of rural women, who are regarded as the nurturers and guardians of traditional values rooted in motherhood in the context of an idealized image of the countryside (Anthopoulou, 2010). Furthermore, the dominance in terms of the tribe might be due to the fact that the area in which the research was conducted in the homeland of the Chagga and Pare mountain people, and so many of the people found in the cultural tourism enterprises are indigenous to those places (Dekker et al., 2017).

At the same time, results have shown that the majority of people engaged in the preparation and lessening of local food preparation have low education levels (Primary education), which might be because Tanzania is considered to be a low-income country that has a gross domestic product per capita of US \$1051 and a population of 56 million in 2018, and this population mostly relies on agriculture and livestock keeping as a means to survive, as per Ashley (2000) and Powell-Jackson et al. (2020); Alkire et al. (2015) argued that education also affects the standard of living. Educated people lead lives with higher standards of living than uneducated people. One cannot expect a higher standard of living from illiterate people, whatever their income is, high or low. Furthermore, respondents pointed to the presence of many tourism activities that take place in the areas visited, but they claimed to be only engaged in the preparation and teaching of local food preparation. Respondents have also been reported to have other means of income generation, which include small businesses, entrepreneurship, agriculture, livestock keeping, and teaching. This alternative source of income allows locals to engage in a variety of activities, ensuring that people have other ways to earn money during the low seasons and are not reliant on local food tourism.

However, all respondents, 100% (n = 30), have reported benefiting from local food tourism. The tourism activities conducted in the study area seem to be contributing to the local community's livelihood mostly in the aspect of local food tourism. Local indigenous foods not only play an important role in tourism, which was the major focus of this paper, but they also contribute to community development in a vast number of ways (Giampiccoli, 2012), such as providing locals with a sense of pride to exhibit their culture and identity, economic contribution to their livelihood, as well as exchange of ideas, views, and experiences. Job creation (Profile, 2018) was reported as the major benefit that local people have received from local food tourism. This might be due to the fact that tourism is an industry that provides both formal and informal jobs either locally, regionally, or internationally. Therefore, one of the major goals of tourism is to provide jobs to people, which is directly linked with economic benefits (Sanches-Pereira et al., 2017). Local food tourism stimulates local economic development by increasing employment, encouraging consumers to support local businesses and thus keeping the money within the local community, as well as encouraging the unemployed and underemployed to develop new skills, self-confidence, and income-generating possibilities that help them grow and earn a reasonable income that helps them survive, thus contributing to local community well-being. Moreover, people claimed to receive social services as one of the benefits that ensure their well-being as a whole, which is in the form of a village development fund that is for the social and economic development of the whole community. This ensures fair and equitable distribution of the benefits received from local food tourism as well as the promotion of shared educational experiences between tourists and hosts.

Lack of knowledge, as per Aref and Gill (2009) and Aref and Redzuan (2009), in the tourism industry, is one of the most challenging aspects and had a proportion of 21%, whereas most of the local people have been reported to have a lack of knowledge in the tourism industry. This might be due to the fact that most of the local people are uneducated as they mostly rely on agriculture and livestock keeping (Giampiccoli, 2012). This finding is similar to that of Aref (2011), who discovered that local people lack the appropriate knowledge of how the tourism industry works as well as how to deal with tourists. As a result, they usually undergo training to learn how to treat tourists as well as on hygiene aspects while teaching and serving tourists. This is often due to their low levels of education and inadequate or lack of information about tourism development being made available to them (Kim et al., 2014). The technical complexity of the tourism planning and development process and issues always challenge the limited capacity of local community members, who are then unconfident and unwilling to take part in any decision-making process. In this regard, Tosun and Timothy (2003) assert that since knowledge is an essential element in empowerment, communities need to access a wide range of tourism information through education. Lack of awareness and limited capacity of poor local people (e.g., time, expertise, and financial resources) tends to hinder their ability to perform their duties adequately, leading to inefficiency when delivering goods and services to tourists and affecting their performance as well as their participation in decision-making. Lack of experience in marketing by the local people is one of the challenges faced. This might be due to limited financial resources, lack of access to the internet and the required means to market local foods. It might also be due to mistrust and lack of communication or information exchange between farmers, suppliers and the tourism industry; poor marketing infrastructure as well as corruption of local marketing networks that limit the local food suppliers' access to bureaucratic obstacles and the informal nature of the operations. Low demand and competition were also mentioned as challenges that hinder appropriate operations when delivering local food; this might be because tourists sometimes prefer foreign-owned, processed and imported foods prepared by foreign or internationally trained chefs. As per some of the respondents, competition is also a challenge since most of the tour companies usually take the tourists to the cultural tourism enterprises found in Arusha. This might be because Arusha is a well-developed city whereas almost all the tribes of the country can be found with a concentrated and a high number of cultural tourism enterprises in the whole country and as the issue of distance decay reduces for tourists who visit the cultural centres.

As per the results, 68% of respondents showed no impression in relation to actions taken by the government to promote local food tourism. This might be due to the fact that those who experience direct tourism impacts on their daily lives without direct economic benefits usually have higher support from the government, while those who benefit economically from tourism without tourism impacts and being directly exposed to tourism are least supportive of mere government attention (Melanie Smith et al., 2014). In policy and management to promote local engagement in tourism-related businesses, the contribution of effective participation and benefit-sharing mechanisms have been seen as among the keys to the facilitation of local development (Ming Su et al., 2014). In addition, some studies that have been conducted show that instead of receiving help from the government, local people use their personal savings to either start or run a business (Everett & Slocum, 2013).

Conclusion and recommendations

Conclusively, this research study assessed the contribution of food tourism to local community livelihoods in Tanzania: The case of Moshi and Hai districts. From the results, it can be seen that local food tourism contributes very much to the local community's livelihood and has the potential to be developed as a single and outstanding segment. The promotion and selling of

local food to tourists will be useful to support key sustainability agendas (for traditional industries, job development, rural economies, encouraging social justice, and diversifying products), as there is value in assessing the challenges to delivering key objectives and meeting the sustainability principles associated with local food-tourism development. Local food tourism contributes to local communities in a variety of ways, but these benefits also come with a number of challenges that make work less effective as well as less efficient. Results have shown that local people benefit from local food tourism through engaging in ecotourism activities where they get employed in tourism as it involves many sectors as well as actors from local to international levels. Local people are also faced with challenges that interfere in their daily activities when delivering local food to tourists, most of whom claim to lack knowledge of the tourism industry, as well as lack experience in marketing and specific qualifications that lead to inefficiency when delivering goods and services to tourists.

Lastly, on recommendations, the study recommends the following inputs to be taken into high consideration. Firstly, the government should therefore make more efforts to promote and advertise local food tourism both within and outside the country. The government should also provide support to the cultural tourism enterprises by promoting local food tourism and the enterprises themselves by developing marketing strategies to ensure that targeted markets are reached. Secondly, there should also be an improvement in the transportation infrastructure, so as to facilitate the transportation of raw materials from different places by the food tourism suppliers, as well as the initiation of local food festivals, so as to expand the economic linkages by increasing the amount of local food used in the tourism industry and to promote local commodities. Moreover, mitigation measures to the challenges identified in this study should also be considered so as to ensure that obstacles are removed and local food-tourism suppliers work effectively and efficiently, ensuring high tourist satisfaction and experience in cooperation with tour operators in the particular destinations.

Furthermore, the study recommends that more research activities are needed in this area of food tourism as there is more unknown potential if not rich information to explore so that it can be disseminated to the public for understanding the study of food tourism. This can be done in most developing destinations like Tanzania and other African destinations where researchers, academicians, and other stakeholders can access unrevealed resources in the development of food tourism.

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