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Community-based tourism and socio-culture aspects relating to tourism

-A Case Study of a Swedish student excursion to Babati (Tanzania)

Preface

This report is the result of a course called Environment and development in the South, at Södertörns University. I would like to thank Vesa-Matti Loiske, my supervisor during this project and the people interviewed in Babati. Further I want to thank Johan Skutin for taking his time reading this report. I am grateful to all of you!

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Abstract

This report is the result of the course, Environment and Development in the South, at University of Södertörn in Stockholm, Sweden. The report is about “new tourism” especially community-based tourism (CBT) and socio-cultural aspects relating to tourism. It is based on a literature study and a three weeks field course in Babati district in Northern Tanzania. The aim of this study is to describe how host peoples (communities) get affected especially, socio-culturally, by tourism. The aim is also to describe new tourism (especially CBT). A case-study of a Swedish student excursion to Babati is used as an example of how it affects a community (especially socio-cultural aspects) and if it qualifies as CBT.

The theory of the study is based on sustainable development (especially socio-cultural aspects) supported by the rules of World Tourism Organization (WTO) and United Nation Environmental Program (UNEP). The theory is connected to the principles of CBT and used in the analysis to judge if the Swedish student excursion qualifies as CBT.

The results show that the Swedish student excursion is in line with important principles of CBT, and therefore also in line with sustainable local development in some way. The major advantage with the excursion is the cross-cultural learning and the major problem is jealousy of benefit sharing according to the interviews done.

Key words:

- Community-based tourism (CBT)
- Tanzania (Babati)
- Sustainable development
- Socio-cultural aspects relating to tourism
- Swedish (Södertörn) student excursion

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1. Introduction

1.1 Background

Today tourism is the worlds number one export earner, ahead of automotive products, chemicals, petroleum and food. It has multitude of impacts, both positive and negative, on peoples lives and on the environment. (Internet 1, 2006-04-26)

Tourism began on a massive scale in the 1960s and has grown rapidly and steadily for the past 30 years in terms of the income it generates and number of people who travel abroad. According to World Tourism Organization (WTO) 760 million people were traveling internationally by the year 2004, generating more than US\$620 billion in earnings. WTO predict 1.6 billion international tourists by the year 2020, spending more than US\$2 trillion annually, with the strongest relative growth occurring in parts of the developing world. International tourist arrivals to Africa are forecast to grow, on average, by 5.5 per cent per year for example. (UNEP and WTO, 2005) Tourism is also a major source of employment, supporting 74 million jobs directly according to a World Travel and Tourism Council (WTTC) estimate.

Tourism has a major impact on local communities in tourist destinations. It can be a significant source of income and employment for local people. It can also pose a threat to the social fabric of an area and its natural and cultural heritage, which it depends on, but if it is well planned and managed it can be a force for their conservation. These stakes have led to a recognition of the tourism sector's need to incorporate the principles of sustainable development contained in Agenda 21, which was adopted at the Earth Summit in 1992. This has given rise to many different types of tourism called "new tourism" with a sustainable approach. (Internet 2, 2006-04-10)

In this study the theory is sustainable development and the focus lie on socio-culture aspects and local participation. Community-based tourism (CBT) focuses on these issues and is therefore an important tool in this report.

1.2 Aim

The aim of this study is to describe how host peoples (communities) get affected especially socio-culturally by tourism. The aim is also to describe new tourism (especially CBT). A case-study of a Swedish student excursion to Babati in Tanzania is used as an example of how it affects people in a community (especially socio-cultural aspects) and if it qualifies as CBT.

1.3 Questions

1. In what way are people in Babati affected by the Swedish student excursion (especially socio-culturally)?
2. Is the excursion an example of CBT?
3. Which is the major problem and advantage locally with the student excursion?

1.4 Structure

The purpose of this report is to contribute to a further understanding of community-based tourism and socio-cultural aspects related to tourism. The report is divided into nine sections. This is the first section, the background, introducing the subject and the questions. The second section deal with the theoretical framework and explore the theory of sustainable development, which is related to tourism. The third section explains the methodology that has been used for this research and explains how data have been collected through interviews and literature study. The forth section will clarify definitions such as tourism, new tourism and the fifth section is about CBT. The sixth section describe the socio-culturally impacts from tourism. The seven section is an introduction to Babati District and tourism. The eight section is the result of the interviews and the analysis of these results. The ninth and last section is the discussion where the results and the report will be discussed in a broader perspective.

2. Theoretical Framework

2.1 Sustainable development

The most commonly used definition of sustainable development is still that given in the report of the World Commission on Environment and Development (1987), i.e. sustainable development is '*a process to meet the needs of the present without compromising the ability of future generations to meet their own needs.*' Sustainable development is therefore about creating a better life for all people in ways that will be as viable in the future as they are at present. (UNEP and WTO, 2005)

The concept has evolved since the 1987 definition, notably through Agenda 21, the plan of action which emerged from the UN Conference on Environment and Development (Rio, 1992), and the plan of implementation from the World Summit on Sustainable Development (Johannesburg, 2002). Three dimensions or 'pillars' of sustainable development are now recognized and underlined. These are:

- Economic sustainability, which means generating prosperity at different levels of society and addressing the cost effectiveness of all economic activity. Crucially, it is about the viability of enterprises and activities and their ability to be maintained in the long term. (Ibid)
- Social sustainability, which means respecting human rights and equal opportunities for all in society. It requires an equitable distribution of benefits, with a focus on alleviating poverty. There is an emphasis on local communities, maintaining and strengthening their life support systems, recognizing and respecting different cultures and avoiding any form of exploitation. (Ibid)
- Environmental sustainability, which means conserving and managing resources, especially those that are not renewable or are precious in terms of life support. It requires action to minimize pollution of air, land and water, and to conserve biological diversity and natural heritage. (Ibid)

It is important to appreciate that these three pillars are in many ways interdependent and can be both mutually reinforcing or in competition. Delivering sustainable development means striking a balance between them. Many of the aims relate to a combination of environmental, economic and social issues and impacts. In this report the focus lies mainly on the social sustainability. (Ibid)

2.1.1 The Local Agenda 21 approach

A Local Agenda 21 is an approach through which a local community defines a sustainable development strategy and an action programme to be implemented. The approach is usually initiated by the local authority, which provides leadership for the process. Its success is dependant on close cooperation between the population, NGOs, private enterprises and other local interests.

The process normally involves five steps:

1. Setting up a Local Agenda 21 Forum and/or working groups;
2. Discussion and analysis of the main local issues;
3. Identification of goals and ideas for action for the sustainable development of the local area.
4. Integration of these goals and ideas into a Local Agenda 21 action plan that is adopted by the local authority and others.
5. Implementation of the action plan, with the involvement of all relevant players.

(Internet 2, 2006-04-10)

There is no prescription for what issues and activities the process should address, as all places are different and the principle is to enable partners in each location to identify their own priorities. However, in accordance with Agenda 21, the process should focus on economic, social and environmental sustainability. (Ibid)

The International Council on Local Environmental Initiatives (ICLEI) estimates that more than three and a half thousand local communities worldwide are now establishing or implementing Local Agendas 21. (Ibid)

2.1.2 Sustainable development and the connection to tourism

For tourism, the hope is clearly that Local Agenda 21 will help catalyse the implementation of the principles of sustainable development within tourism development planning and management. The concept of sustainable development is increasingly evident in tourism policy and practice at a variety of levels, from local to supra-national. For example, the European Commission *Green Paper on Tourism* argues that it is vital for the future of the European tourist industry to operate according to the broad principles of sustainable development, because of the significant potential environmental, economic, cultural, political, social and community costs and benefits accruing from tourism. (Richards and Hall, 2000)

2.1.3 An agenda for sustainable tourism

In *Making Tourism More Sustainable: a Guide for Policy Makers (2005)* UNEP and WTO set an agenda for more sustainable tourism. Twelve aims addressed economic, social and environmental impacts. Number 1-8 are mainly about local participation and socio-cultural issues with a close relation to local Agenda 21, CBT and social sustainability where the focus on this study lies.

The twelve aims for an agenda for sustainable tourism are:
(The order in which these twelve aims are listed does not imply any order of priority.)

1) Economic Viability

To ensure the viability and competitiveness of tourism destinations and enterprises, so that they are able to continue to prosper and deliver benefits in the long term.

2) Local Prosperity

To maximize the contribution of tourism to the economic prosperity of the host destination, including the proportion of visitor spending that is retained locally.

3) Employment Quality

To strengthen the number and quality of local jobs created and supported by tourism, including the level of pay, conditions of service and availability to all without discrimination by gender, race, disability or in other ways.

4) Social Equity

To seek a widespread and fair distribution of economic and social benefits from tourism throughout the recipient community, including improving opportunities, income and services available to the poor.

5) Visitor Fulfillment

To provide a safe, satisfying and fulfilling experience for visitors, available to all without discrimination by gender, race, disability or in other ways.

6) Local Control

To engage and empower local communities in planning and decision making about the management and future development of tourism in their area, in consultation with other stakeholders.

7) Community Wellbeing

To maintain and strengthen the quality of life in local communities, including, social structures and access to resources, amenities and life support systems, avoiding any form of social degradation or exploitation.

8) Cultural Richness

To respect and enhance the historic heritage, authentic culture, traditions and distinctiveness of host communities.

9) Physical Integrity

To maintain and enhance the quality of landscapes, both urban and rural, and avoid the physical and visual degradation of the environment.

10) Biological Diversity

To support the conservation of natural areas, habitats and wildlife, and minimize damage to them.

11) Resource Efficiency

To minimize the use of scarce and non-renewable resources in the development and operation of tourism facilities and services.

12) Environmental Purity

To minimize the pollution of air, water and land and the generation of waste by tourism enterprises and visitors.

2.1.4 Making all tourism more sustainable

Some commentators and institutions have implied that sustainable tourism is a particular kind of tourism appealing to a market niche that is sensitive to environmental and social impacts. Serviced by particular types of products and operators, and usually in contrast with high-volume tourism implying small in scale. This is a dangerous misapprehension according to UNEP. It must be clear that the term 'sustainable tourism' meaning 'tourism that is based on the principles of sustainable development'. In other words: to make all tourism more sustainable. The term should be used to refer to a condition of tourism, not a type of tourism. Well-managed high-volume tourism can, and ought to be, just as sustainable as small-scale, dispersed special interest tourism. (UNEP and WTO, 2005)

3. Method

3.1 Introduction

This report is based on data collected from both a fieldwork (interviews) and a literature study. The fieldwork was conducted in a three weeks excursion to Babati in northern Tanzania and the fieldwork group was composed of students on the Environment and Development program and Global development program from Södertörn. To prepare for the field study in Babati District several reports from prior research and case studies from Babati district were studied.

3.2 Primary data (fieldwork)

The case-study in this report is based on information gathered from semi-structured interviews. The thought with semi-structured interviews (SSI) is to make the interviews more conversational, while still controlled and structured. Many questions are formulated during the interview, and irrelevant questions can be dropped. Questions are asked according to a flexible checklist or guide. Interviews were held with various informants and important persons related to Södertörn student excursion and tourism. The interviewed spoke English besides dose interviewed during a town walk. The length of the interviews varied from one to two hours.

Key persons (Four field assistants and the owner) of Real Ecological Tours which is the company that arranges the student excursion were interviewed. Technical adviser in Babati, one teacher and one headmaster (from different schools) who teach tourism and some of their students were interviewed. Moreover interviews have been held with the district wildlife officer, the owner of a guesthouse where some of the students slept and the owner of a restaurant where we usually had our meals. Three ordinary people in the street and three shop owners have also been interviewed during a town walk.

The quality of the interviews shifted but something was gained from all of them. It's complicated to get critical opinions when interviewing people that benefit from the students. During the interviews, possibilities for misunderstanding may have occurred. Therefore all facts have been controlled back in Sweden. The case-study is based on all these interviews of how the society in Babati was affected. But the information gathered is not enough to get the whole picture about how Babati was affected. A further limitation for the case-study is that nobody has written about this excursion before. Therefore the case-study is mainly built on interviews and experiences on site.

3.3 Secondary data

This study also contains a literature study in Sweden in addition to the case-study mentioned above. Information has been collected from available literature, such as books various reports and also Internet. The theory of the study is based on sustainable development (especially socio-cultural aspects) supported by the rules of World Tourism Organization (WTO) and United Nation Environmental Program (UNEP). The theory is connected to the principles of CBT and used in the analysis to judge if the Swedish student excursion qualifies as CBT.

4. Definitions

Tourism and the concepts used in this study will be defined in this section. Tourism has many definitions and meanings. The definitions are important to clarify and to minimize misunderstandings.

4.1 Tourism

According to Collier (1997) tourism involves three aspects:

1. It involves people (tourists) away from their usual habitat.
2. The activities of people away from their usual habitat will normally give rise to an industry.
3. The activities of both the people and the industry may/will have an impact on the host community.

4.2 New Tourism

According to Mowforth and Munt, 2003 new tourism is still in its infancy and there is no clear agreement on their definitions and conceptual and practical boundaries. This lack of consensus is most conspicuous between those who study new forms of tourism and those who operate tours. The terminology of new tourism experiences a relatively rapid circulation as terms come in and fall out of fashion (although there is often little to distinguish one term from another).

The new forms of tourism share, in varying degrees, a concern for development and take account of the environmental, economic and socio-cultural impacts of tourism. They also share an expressed concern, again with varying levels of commitment, for participation and control to be assumed by local people and the degree to which they engage and benefit the poor. (Mowforth and Munt, 2003)

One further point of relevance to the sustainability of tourism is the acknowledgement in some quarters that mass packaged tours may be just as sustainable as some of the new forms of tourism as described earlier. Acknowledgement is made by organizations such as Tourism Concern, Green Globe and by some in the industry that sustainability is not the exclusive concern of new forms of tourism. (Ibid)

Here follows a brief review of the front runners of the new tourism that seek to define themselves in relationship to sustainable development.

4.2.1 Ecotourism

Focus on the environment, with incidental benefits for local host communities. Considered by Third World protagonists as an elite form of western defined pleasure and by First World proponents as a means of protecting ecologically valuable Third World destination habitats. (Ibid)

4.2.2 Sustainable tourism

Sustainable tourism concentrates on environmental issues - relabelled from ecotourism. Although pro-poor tourism advocates would agree with much that sustainable tourism stands for, the overall objective of sustainable tourism is not to reduce poverty, though this may happen as a result of sustainable tourism development. (Ibid)

4.2.3 Fair trade and ethical tourism

Fair trade tourism policies seek to create social, cultural and economic benefits for local people at the destination end and minimize leakages. Such policies: adhere to national laws; establish strong First World/Third World consultation structures; are transparent; involve open trading operations (such as social accounting); are ecologically sustainable; and respect human rights. The key focus is on changing consumption patterns in the First world. (Ibid)

4.2.4 Pro-poor tourism

Out to capture the emerging development consensus on poverty reduction by generating net benefits for the poor. Set to become the developmentalists favorite; packed with the most up-to-date technical development-speak. Proponents argue that pro-poor tourism puts the poor at the centre of analysis, focus on tourism destinations in the South and is particularly relevant to conditions of poverty. (Ibid)

It is important to be aware that private tourism business, mix up their own formulas of travel. In some cases, these labels have been manipulated merely as marketing tools to attract customers rather than describing or representing a cogent set of social or environmental principles. (Ibid)

5. Community-based tourism (CBT)

5.1 Introduction

In recent years social and cultural aspects have become increasingly important in the sustainable tourism debate, especially in the context of developing countries where poverty is a widespread problem. This is reflected by concepts such as “pro-poor tourism”, “fair trade in tourism” or “community-based tourism” (CBT). Even though the idea of ecotourism already contains social and cultural compatibility as well as the generation of benefits to local people as important elements, the focus is more on nature conservation. In CBT the focus is on the community and on cultural aspects. But a rural community may also offer nature-related tourism products, which is typically the case in the surroundings of protected natural areas and would qualify as “community-based ecotourism”. (Internet 3, 2006-04-20)

CBT is a younger concept than for example ecotourism, but it has been around for a couple of years, too. At the first Tourism Forum International in 2002 there was already a panel on CBT. But just like ecotourism, the CBT debate has matured. There is more or less a consensus on what CBT should be. (Ibid)

5.2 One Definition of CBT

“CBT is tourism that takes environmental, social, and cultural sustainability into account. It is managed and owned by the community, for the community, with the purpose of enabling visitors to increase their awareness and learn about the community and local ways of life”

- Instead of asking “How can communities benefit more from tourism?” CBT ask the question: “How can tourism contribute to the process of community development?”
- CBT is not simply a tourism business that aims at maximizing profits for investors. CBT emerges from a community development strategy, using tourism as a tool to strengthen the ability of rural community organization that manage tourism resources with the participation of local people. However, CBT is far from a perfect, prepackaged solution to community problems. In fact, if carelessly applied, CBT can cause problems and bring disaster.
- CBT marketing should promote public awareness of the differences between CBT and mass tourism, educating people to realize the importance of CBT as a community tool for resource conservation and culture preservation.

(Internet 4, 2006-04-05)

5.3 Principles of CBT

These principles are closely related to UNEPs and WTOs agenda for more sustainable tourism described in the theory. These principles show that CBT focuses on socio-cultural issues:

1. Recognize, support and promote community ownership of tourism
 2. Involve community members from the start in all aspects
 3. Promote community pride
 4. Improve the quality of life
 5. Ensure environmental sustainability
 6. Preserve the unique character and culture of the local area
 7. Foster cross-culture learning
 8. Respect cultural differences and human dignity
 9. Distribute benefits fairly among community members
 10. Contribute a fixed percentage of income to community projects
- (Ibid)

Before developing CBT in line with these principles, it is necessary to prepare and build the capacity of the host community to manage tourism. (Ibid)

5.4 Ecotourism v. CBT

| Ecotourism | CBT |
|--|--|
| <u>1. Objective</u> Responsible management of natural attractions, local culture and the unique qualities of the destination. | Responsible management of the environment, natural resources, social system and culture in response to the needs of the community. |
| <u>2. Ownership</u> Unspecified | Community |
| <u>3. Tourism Management</u> Unspecified | Community |
| <u>4. Tourism Linkages</u> Emphasizes tourism and the environment. | Emphasizes holistic development |

The clearest difference between CBT and Ecotourism is the issue of ownership!
 (Ibid)

5.5 CBT v. Short visit

Mass tour programs have featured short visits of a few hours to local communities for quite some time. Within this situation, short visits are often simply arts and crafts shopping trips that some incorrectly label as “CBT”. (Ibid)

| Short Visits | CBT |
|---|---|
| <u>1. Duration of visit</u> Short time for observation; Little or no time for visitors to participate in local activities. Little or no exchange with the local people to increase cross-cultural understanding. | Adequate time for understanding through observation, activities, and discussion. |
| <u>2. Participation in Community Activities</u> Low | High |
| <u>3. Learning and Cultural Exchange</u> Low | High |
| <u>4. Pricing and Income</u> The community has little control except in the case of tours that come for the purpose of purchasing local products. | Set by the community |
| <u>5. Tourist understanding of the community</u> Only possible through an outside resource person who has knowledge of the local community and act as a expert intermediary. | Possible through meaningful observation, conservation and interaction with the community members as the result of the program design. |

(Ibid)

6. Socio-cultural impacts from tourism

6.1 Socio-cultural impacts

The socio-cultural factors influenced by tourist activities are, in general, the most difficult ones to measure and quantify. Whereas the economic and many of the environmental indicators do lend themselves to objective measurement, the socio-cultural impacts are often highly qualitative and subjective in nature. (*Tourism, principles and practice*, 1998)

Typology is a method of sociological investigations that seeks to classify tourists according to a particular phenomenon, usually motivations or behaviour. (Ibid)

- Package tourists (mass tourism) - usually demand Western amenities, are associated with rapid growth rates and often lead to the restructuring of the local economy.
- Independent tourists – usually fit in better with the local environment and social structure, are associated with relatively slow growth rates and often lead to local ownership. CBT is connected to this kind of tourists.

Typology of tourism: frequency of types of tourists and their adaptations to local norms:

| Types of tourists | Number of tourists | Adaptation to local norms |
|--------------------------|---------------------------|----------------------------------|
| Explorer | Very limited | Accepts fully |
| Elite | Rarely seen | Adapts fully |
| Off-beat | Uncommon but seen | Adapts well |
| Unusual | Occasional | Adapts somewhat |
| Incipient mass | Steady flow | Seeks Western amenities |
| Mass | Continuous flow | Expects Western amenities |
| Charter | Massive arrivals | Demand Western amenities |

(Ibid)

Some researchers regard socio-cultural change as one of the evils of tourism development. But any form of economic development will, by definition, carry with it implications for the social and cultural aspects of the host population according to UNEP.

The speed and concentration of tourism development are important influences on the magnitude and direction of social impacts and must be taken into account when attempting to attribute the cause of socio-cultural impacts. To simplify, if tourism develops rapidly, the accompanying change to the economy would create a new power structure. In contrast, slow tourism development tends to be associated with small, locally-owned developments with less change to the power structure. (*Tourism, principles and practice*, 1998)

In general there is a socio-cultural impact which occurs as a result of the contact between the host population and the visitors. In *Tourism, principles and practice* they use a work of De Kadt (1979) and he suggests that there are three broad categories of such contact:

1. When the tourists buy goods and services from the hosts.
2. When the hosts and tourists share a facility such as the beach, a train or bus, a restaurant or bar, etc.

3. When tourists and hosts come together for the prime purpose of cultural exchange.

The first two of these types of contact are associated with the majority of the negative aspects of social contact, whereas the third type of contacts is generally considered to be positive in nature. The mass and charter tourists is more likely to be predominantly concerned with the first two types of contact, thereby making their presence generally unfavorable from a socio-cultural impact point of view. (*Tourism, principles and practice*, 1998)

The demonstration effect is also an aspect of the socio-cultural impact of tourism. Tourists influence the behaviour of the host population by their example. This means that tourism will bring with it the physical presence of tourists and this will stimulate changes in the behaviour of the host population. The magnitude of the socio-cultural impact associated with tourism development will also be determined by the extent of the difference in socio-cultural characteristics between hosts and guests:

- basic value and logic system
- religious beliefs
- traditions
- customs
- lifestyle
- behavioural patterns
- dress codes
- sense of time budgeting
- attitudes towards strangers

(Ibid)

6.2 Some negative socio-cultural impacts from tourism

Change or loss of indigenous identity and values

Commodification

Tourism can turn local cultures into commodities when religious rituals, traditional ethnic rites and festivals are reduced and sanitized to conform to tourist expectations, resulting in what has been called "reconstructed ethnicity." (Internet 5, 2006-04-25)

Standardization

Destinations risk standardization in the process of satisfying tourists' desires for familiar facilities. Few tourists are actually looking for completely new things. Tourists often look for recognizable facilities in an unfamiliar environment, like well-known fast-food restaurants and hotel chains. (Ibid) The thought with CBT is the reverse, encouraging testing new things.

Loss of authenticity and staged authenticity

Adapting cultural expressions and manifestations to the tastes of tourists or even performing shows as if they were "real life" constitutes "staged authenticity". (Ibid)

In order to differentiate their product from other tourism products on the market, destinations have highlighted environmental, climatic and cultural differences. In this last instance, they are using their cultural heritage as a promotional device to attract increasing numbers of tourists. Although this may be considered to be a positive step in achieving greater awareness concerning cultural differences and, perhaps, a greater empathy between tourists and hosts, it also exposes a deeper layer of the sociological structure and thereby risks of further contamination. (Tourism, principles and practice 1998)

Cultural clashes

Economic inequality

Many tourists come from societies with different consumption patterns and lifestyles than what is current at the destination, seeking pleasure, spending large amounts of money and sometimes behaving in ways that even they would not accept at home. Especially in less developed countries, there is likely to be a growing distinction between the 'haves' and 'have-nots', which may increase social and sometimes ethnic tensions. (Internet 5, 2006-04-25)

Negative socio-cultural impacts can also be generated if the tourism development is not managed properly and the full economic potential of that development is not realized. For instance, foreign employment in tourism-related jobs and foreign investment in tourism projects both add to the local resentment of tourism development. The exclusion of hosts from certain tourists facilities (such as private beaches, bars, casinos and transport services) will further increase the pressure of resentment and may create conflict between the host population and the tourists. (Tourism, principles and practice 1998)

Irritation due to tourist behavior

Tourists often, out of ignorance or carelessness, fail to respect local customs and moral values. When they do, they can bring about irritation and stereotyping. They take a quick snapshot and are gone, and by so acting invade the local peoples' lives. (Internet 5, 2006-04-25)

Ethical issues

Crime, prostitution and sex tourism

The link between tourism and crime is hard to establish. But crime rates typically increase with the growth and urbanization of an area, and growth of mass tourism is often accompanied by increased crime. The presence of a large number of tourists with a lot of money to spend, and often carrying valuables such as cameras and jewelry, increases the

attraction for criminals and brings with it activities like robbery and drug dealing. Repression of these phenomena often exacerbates social tension. (Ibid)

The commercial sexual exploitation of children and young women has paralleled the growth of tourism in many parts of the world. Though tourism is not the cause of sexual exploitation, it provides easy access to it. (Ibid)

6.3 How tourism can contribute to sustainable socio-cultural development

Tourism has the potential to promote social development through employment creation, income redistribution and poverty alleviation. Other potential positive impacts of tourism include:

(Internet 6, 2006-04-28)

Cultural understanding

Traveling brings people into contact with each other and, as tourism has an educational element, it can foster understanding between peoples and cultures and provide cultural exchange between hosts and guests. Because of this, the chances increase for people to develop mutual sympathy and understanding and to reduce their prejudices. (Ibid) Cultural understanding is one of the cornerstones in CBT.

Jobs

The jobs created by tourism can act as a vital incentive to reduce emigration from rural areas. Local people can also increase their influence on tourism development, as well as improve their job and earnings prospects, through tourism-related professional training and development of business and organizational skills. (Ibid)

Facilities developed for tourism can benefit residents

As tourism supports the creation of community facilities and services that otherwise might not have been developed, it can bring higher living standards to a destination. Benefits can include upgraded infrastructure, health and transport improvements, new sport and recreational facilities, restaurants, and public spaces as well as an influx of better-quality commodities and food. (Ibid)

Revaluation of culture and traditions

Tourism can boost the preservation and transmission of cultural and historical traditions, which often contributes to the conservation and sustainable management of natural resources, the protection of local heritage, and a renaissance of indigenous cultures, cultural arts and crafts. Tourism also helps raise local awareness of the financial value of natural and cultural sites and can stimulate a feeling of pride in local and national heritage and interest in its conservation. More broadly, the involvement of local communities in tourism development and operation appears to be an important condition for the conservation and sustainable use of biodiversity. (Ibid)

7. Babati District in Tanzania

7.1 Introduction

Babati District is one of five districts in Manyara region situated in the Northern Zone of Tanzania. According to Löfstrand (2005) Babati District has about 300000 inhabitants and approximately 45% of the population is under 15 years old. The major ethnic groups are Iraqw, Gorowa and Mbugwe and minor ethnic groups are Warangi, Maasai and Wanyaturu. The biggest town in the district is Babati with 31, 000 citizens. Babati town is located 167 km southwest of Arusha and is the capital town of Manyara Region since 2002. (Löfstrand, 2005) The town boasts Lake Babati where hippos can be seen and which have fish, both Tilapia and Cat fish. Here commercial and farming ethnic groups co-exist with traditional cattle herding ethnic groups to provide a distinguished cultural contrast. (Internet 7, 2006-05-02)

The total area of the district is 6069 square km and the landscape is characterized by the Rift valley and its mountains, undulating hills and plains. (Löfstrand, 2005)

The agriculture is undoubtedly the most important sector in the region and 95% of the inhabitants are depending mainly on agricultural production for their livelihood (Löfstrand, 2005). The arable land in Babati district is about 30% of the total land area but not all of this land is under cultivation. (Ibid) Compared to other districts in Tanzania, Babati District is highly mechanized and about 80% of the farmed land is tilled with tractors. (Lindberg, 1996)

7.2 Infrastructure and Tourism in Babati

In Babati town there are two private tourist companies (Real Ecological Tours, owner Ally Msuya and Kahembes Trekking and Cultural Safaris, owner Joas Kahembe). Real Ecological Tours is focusing on student excursion from England and Sweden while Kahembe focuses on culture tours. Most tourists visiting Babati come from other countries (only a few are domestic). The tourism sector in Babati is of course highly dependent on the infrastructure. Babati District is connected to other districts in Tanzania with four important roads and this is the only transport mode connecting Babati District with the rest of the country. The total road network in Babati District is 1433 km; mainly earth mud roads (87%) and about 900 km of these roads are more or less un-passable during the rain season. (Löfstrand, 2005) The tourism sector in Babati is of course highly dependent on these roads, especially the one to Arusha. Interviewed said that the most important thing to do to expand the tourists sector in Babati is to tarmac the road.

There are two hospitals, two health centres and 25 dispensaries in Babati. Today more than 95% of the children in the district attendings school, but the district has an increasing problem of shortage of teachers. (Löfstrand, 2005)

There is one post office in Babati District situated in Babati town. TTCLs 11 telecom- towers cover all areas of Babati District. (Ibid) One Internet café (The Rainbow Internet Café) is also to be found in Babati town. This Internet café was often visited by the students from Sweden as well as other tourists.

7.3 Culture Tourism in Babati

CBT and Culture tourism is closely related to each other. Culture tourism refers to a form of tourism in which local people are closely involved. They design and organize the tours, show tourists aspects of the area in which they live and of their daily life. In Tanzania foreigners have an opportunity to choose from a variety of cultural tours organized by local people through the Cultural Tourism Programme. Villagers participate in informing tourists on development projects, from irrigation systems to primary schools. The people receive tourists and show them their daily life, their culture and the scenery in their villages. The thought is that tourism can create employment and generate income, which can be used for improving the living condition of local people. (Internet 7, 2006-05-02)

In Babati and Hanang the Culture Tourism Programme is organized by Mr Kahembe. He offers some different cultural tours like:

- A Barbaig cultural insight hike
 - An Mount Hanang climb
 - A fishing adventure with local canoes on Lake Babati while viewing hippos
- (Babati and Hanang Cultural Tourism Programme)

8. Case study: The Swedish student excursion to Babati

8.1 Introduction

Students from Södertörns university visited Babati in Tanzania for three weeks (25/2-19/3-2006) to gather information for their bachelors essays. The students are studying one of the two following educational programs Environment and Development or Global development. The aim with this part of the case-study is to answer **question number 1**: In what way are people in Babati affected by the Swedish student excursion (especially socio-culturally)?

As described in the method this part of the case-study is based on the interviews done.

8.2 Who benefit from Södertörns student excursion to Babati?

Real Ecological Tours is a local tourist company in Babati that arranged the Södertörn student excursion. The students visited Babati for three weeks and during that period Real Ecological Tours employed eight drivers and eight translators. Most of the people employed comes from Babati and a few from Dar es Salam. They get paid for the number of days they work and the one who was interviewed considered it as a well-paid job if you compare to other jobs in Babati. It is also an advantage that the job is located in Babati close to home. Most of these people have other jobs beside this, so they didn't consider them as dependent on this trip. If we didn't show up one year it wouldn't be a problem. Economically they see this job as an extra job that gives some extra money. For example one of them could buy a TV, another could finish his new roof earlier and one could finance part of his education.

The students have their food most days at one restaurant. A family business with ten employees, all from Babati. When the students from Södertörn are visiting their restaurant for 20 days they get higher salaries because of more work. This procedure with higher salaries gets repeated when students from UK visit Babati in July and September. The food is mostly vegetarian, and bought at the local market in Babati except this year when the food have to be bought in Arusha because of a drought. The restaurant is buying big quantities of food and the shops trust them. For example when they get short of money they get credits from the shops and they can pay later. About 10-15 people employed by the District in Babati also get paid from the Södertörn excursion; they work in the District and Town Council. Some local communities with wildlife and forestry projects get paid from the excursion too. All of the guesthouses (Wavi, Dodoma, Paris and Kisora) where the students lived during three weeks also get paid. Usually they do not have so many customers compared to when the students visit them.

All these stakeholders mentioned above get money from the students (or the university) in some form. But besides this there are some other actors who also benefit economically from this trip. For example nightclubs like Dolphin, Suntrip and Police mess where students went nearly every night. Also some well visited stores in Babati for example the Internet café, textile and phone shops etc.

Finally there is Vesas & Lenas fund where the students are the financiers. The thought is that the money should go directly to the people in Babati especially the schools. For example: paying school fees for poor children, renovating the schools, electricity in the schools and books. This year the students donated 3500 SEK or 350000 shillings.

8.3 Conflicts and security

Reading the text above may give the impression that there are a lot of local people that benefit economically from this excursion. But some of the persons interviewed were a bit skeptic and had some critics about the allocation of the money. They said that there are only a few that benefit from this excursion and some of them too much if you compare to others, a monopolistic situation. They said that the most important matter is that as many people as possible can get benefit from a excursion like this. They also said that the money needs to be spread throughout the society to avoid jealousy, and even insecurity in the future. One man interviewed said that some jealousy has occurred in Babati but nothing serious. One example probably related to jealousy connected to this visit occurred after the students left Babati. A man got caught after buying back a camera, stolen from one of the students. A person involved in the tourism sector (not involved in Södertörn excursion) argued that the man had stolen the camera. He went to the police and the man was arrested with three of his employees. The story ended and the men were considered not guilty.

The Södertörn group also had some problems with insecurity. One student was robbed and some burglars took a few things from a guesthouse in Babati. Therefore it is important to always stay in groups at night, like in any other town in the world. Otherwise Babati is a peaceful town. Many of the students were out late at night several times during the visit and never felt frightened.

8.4 Interviews and information

The one who get economic benefits from the trip valued this extra money highly. But as they said this was secondary compared to what they learned.

As mentioned earlier the students from Södertörn were in Babati to gather information for their bachelor's essays. The students got the information by interviewing relevant persons for their subjects. This year about 45 students joined the trip and a lot of interviews was done. The coordinator of all this was Elias and he did a good job.

The positive sides by doing these interviews were:

- Students hopefully get information about their subjects, and learn about the problems of interviewing to get the "right" information.
- Students have to use English
- Interpreters (often students) get opportunities to speak English and also to learn about new things, both from the students and the ones who gets interviewed.
- The one who get interviewed learn from the students questions.
- Many seem proud of them selves and their country when they receive guests.

The negative sides by doing these interviews are:

- Some people who get interviewed are negative because they think that the students take the information and earn a lot of money at home by using it.

- Some say that the interviews are waisting their time
- Some people are jealous towards the one who get money from the students.
- It could be hard to explain that the reason behind this trip is an educational purpose. The one who get interviewed could think that a project is about to start and that they are going to receive some money from it.
- Some local people could fear what the students are studying, thinking the students are trying to identify failures. For example if a person has more cows than what he has told the authorities he may not tell the truth because he is afraid of paying higher taxes.
- Many people are dependent on aid which could lead to that they are told to speak well about the work.
- The one who was interviewed could be told by persons with higher status to talk about something or avoid talking about certain things.
- Some people have done many interviews and they are tired of it.

One important thing learned during these interviews is that people from Babati and of course the rest of the third world value information very highly. For example the students gave about fifty books to the library in Babati and nearly every person interviewed mentioned this and were very grateful. Somebody had started reading about sustainable development. It is the same thing as with the interviews, information is spread between people from different cultures. As mentioned earlier many people valued the learning process more than the money. Some said it is more important to give material things to the school like books, pens, writing papers and computers instead of giving money. Money could cause problems like corruption. But there are problems with the interviews that you can not neglect and the question is if there is any solution. Many people were skeptic to give money because it would spoil the natural hosting and the humanity. Some said you could give a small thing like a pen, notebook or rubber to show your gratitude.

Many interviewees valued the interaction between students and local people very highly. The importance of learning about different cultures and understanding each other is recognized. One said that he considered Europe as one country. But after the visit from the students from Sweden and England he could compare their cultures and see that there are differences. Many students and local people became friends. Some said they still have connections with students visiting Babati the last year.

When asked about how tourists affected the local culture the interviewed gave different answers. Some said that tourism do not affect the culture. TV and media are the major threat against the African culture they said. Also that the local culture is modernized when it gets mixed with “western” culture.

The secondary schools in Babati teach about tourism. The aim is to make the students aware of how important tourism is to Tanzania according to one teacher. He also teach how to improve tourism, the problems and advantages with it. The students have a basic understanding of tourism but didn’t know about community-based tourism. When interviewing a teacher and students from one of the secondary schools they said that younger people are more positive to the western culture then the old ones. Some had a more skeptic view and said that tourism affects the local culture in a negative way. The young people copy the western lifestyle and ignore the traditional culture.

8.5 Analysis

8.5.1 Is the excursion CBT and which is the major problem and advantage?

The questions here are if the student excursion to Babati follows the ten principles of CBT and which the major problem and advantage are with the excursion. The ten principles of CBT are closely related to the theory sustainable development (socio-cultural aspects) used in this report. To illustrate the connection between CBT and sustainable development this analysis refers to the principles of UNEP and WTO described in the theory. The visit to Babati was as mentioned earlier only for three weeks so it is hard to give complete answers. This analysis is related to the text about the Swedish student excursion so there are some repetitions. But the thought is to give a better picture of how the student excursion to Babati is connected with CBT and local socio-cultural development.

CBT Principles:

1. Recognize, support and promote community ownership of tourism
2. Involve community members from the start in every aspects
3. Promote community pride
4. Improve the quality of life
5. Ensure environmental sustainability
6. Preserve the unique character and culture of the local area
7. Foster cross-culture learning
8. Respect cultural differences and human dignity
9. Distribute benefits fairly among community members
10. Contribute a fixed percentage of income to community projects

Principle 1.

One of the thoughts with Södertörns excursion was that a local tourism company (Real Ecological Tours) should arrange it. Local ownership is an important part of sustainable local development according to principle 6 in UNEPs and WTOs Guide.

Principle 2.

This project involves a lot of local community members from Babati, as mentioned earlier. This is also related to principle 6 in UNEPs and WTOs guide.

Principle 3.

By looking at the positive and negative side of the interviews done by the students this visit promote community pride in some cases and in some cases not.

For example many of the persons interviewed related to this report said that local people get proud when westerners are visiting and interested in their culture, land and environment.

This development is related to principle nr 7 (Community wellbeing) in UNEPs and WTOs Guide.

As described earlier the interviews are related to some negative effects to.

Principle 4.

This principle is related to CBT principle nr 3.

Principle 5.

The aim of this study is not to look at how the trip affected the environment.

Principle 6.

This principle is related to principle 8 (Cultural Richness) in UNEPs and WTOs Guide.

Before the trip there were some lessons about how to behave and communicate with local people to avoid inappropriate behavior.

But when westerner visiting a little town like Babati in a third world country it is unavoidable not to influence the local people in some way. According to UNEP, as mentioned earlier, any form of economic development will, by definition, carry with it implications for the social and cultural aspects of the host population.

Principle 7.

According to the interviews done for this report, this excursion really fosters cross-culture learning because of the students close contact (for three weeks) with local people. The local people interviewed for this report considered the culture-learning process as the most important with this excursion. According to De Kadt and his three categories (described under socio-cultural impacts) he considers the last one of the categories as positive in nature: When tourists and hosts come together for the prime purpose of cultural exchange. The major aim with this excursion is to understand and learn about a completely different culture. The educational element is really important within this excursion.

Principle 8.

This principle is related to CBT principle nr 6.

Principle 9.

This principle is related to principle 4 (Social Equity) in the Guide of UNEP and WTO. The principle is the most controversial and if it is not “correctly” applied it can cause problems to the local society. If you look at this trip you can easily question whose pockets the money end up in. Many interviewed pointed out the importance to distribute the money fairly among community members to avoid jealousy. For example there is only one of the two tourism companies who get benefits from the excursion and only one restaurant.

Principle 10.

Vesas & Lenas fund where the student put money is thought to finance community projects like paying school fees for poor children and renovating schools. This principle is related to principle 4 (Social Equity) in UNEPs and WTOs Guide.

Question number 2: Is the excursion an example of CBT?

Södertörns excursion to Babati doesn't fulfill all ten principles of CBT as described in the analysis. But the ones related to local participation and cross-culture learning which are important parts of CBT are definitely fulfilled. According to these aspects Södertörns excursion to Babati is in line with CBT and therefore in line with sustainable local development in some way.

Question number 3: Which is the major problem and advantage locally with the student excursion?

The major problem recognized according to the interviews is the jealousy connected to the allocation of the money described earlier in the report. The major advantage related to the student excursion according to interviews and literature study is the cross-culture learning also described earlier in the report.

9. Discussion

To look at socio-culture aspects and tourism is really complex because you can find problems and advantages in every situation. It does not matter which kind of tourism you chose, problems are going to occur anyway. But the sustainable socio-culture development according to the sustainable development paradigm is that local people should decide their own development. Therefore it is important that they own their business and that is one of the main thoughts with CBT.

I consider this excursion in general as CBT by comparing it with the principles of CBT and also WTOs and UNEPs principles done in the analysis. The problem is that CBT and other forms of new tourism are not generally defined as described earlier in the report. When looking at them a bit closer it is possible to see that they are all nearly the same. Therefore it is important to clarify the concept of CBT and also other forms of new tourism. If the concept was better defined, this would help to get a more world wide understanding of CBT and new tourism in general, as well as it would help local tourists companies in their marketing of the business.

I do not think that this kind of new small-scale tourism like CBT can replace conventional mass tourism but it can be a substitute. This new tourism is the forerunner to mix the sustainable development paradigm with the general tourism agenda. According to UNEP, as mentioned in the theorypart, well-managed high-volume tourism can, and ought to be, just as sustainable as small-scale, dispersed special interest tourism.

Anyway this excursion is a try to give local people from a small town in a Third World country the chance to arrange tourism activities and at the same time benefit from it. We talk about local development. As described in this report local participation and cross-cultural learning is considered in sustainable development paradigm to be important. I think that this excursion is a step in the right direction towards a more sustainable local development and a more ethic form of tourism. This connection between Södertörn and Babati is a form of intellectual and cross-cultural exchange with an educational element which I think is very important. To learn and understand different cultures is the key towards a local sustainable development. Maybe Babati could choose this kind of local intellectual development instead of building a commercial tourist industry. They already have connections with universities from Sweden and secondary schools from England. The two tourist companies are both in some way concentrating in new kinds of tourism with some sustainable approach, even if they are far from perfect. I think also Babati have the potential because of its rich culture and unique environment. Of course this excursion is not a typical tourism activity but it could be. According to The International Ecotourism Society the demands for tourism with a sustainable approach already exists and have a big potential. A lot of people want tourism that contribute to cross-culture learning and benefit the local society. But it is a fact that the student from Sweden can visit Babati but most local people from Babati can't visit Sweden.

As described in the case-study different kind of problems related to this excursion have occurred, but I think that is unavoidable. I mean to get a (CBT) excursion to really function well, you have to test it for a while to observe the problems. There are problems with jealousy connected to the allocation of the money. One step to get rid of the jealousy according to the experience of this excursion is to make both tourists

companies benefit from it. We had food mainly at one place, why not use different places for each week. Easy solutions to avoid major problems in the future!
I think also it's important to evaluate the excursion afterwards to discuss the problems and advantages. Try to find answers to how we could do the excursion better to the next year with a local sustainable thought in mind?

This study is an effort to show how the Södertörn excursion affects people in Babati socio-culturally. I hope that this report will give a deeper understanding of the complexity of socio-cultural aspects relating to tourism. The aim with this study is to make the reader aware of problems and advantages relating to a tourist activity as this excursion. Then I hope that the reader start thinking on how a tourist activity can become more sustainable. There are no right or wrong answers here, the important is to start thinking and discussing these problems. The aim is also to give a voice to the local people in Babati and what they think about this excursion. For example that they value information highly connected to the cross-culture learning between students and local peoples. To get information from the roots of another culture is very important understanding different kinds of problems. The local people interviewed said they wanted material things like computers, books and pencils instead of money. Another example is that this excursion may cause jealousy because of the allocation of money. The thought with CBT as described earlier, is to interact with local people for some weeks not only a few days to better understand the local society.

But the picture I give is a bit broad and maybe not as deep as I had expected. To look at socio-cultural aspects affecting Babati related to our excursion you have to do many more interviews and studies to get the holistic and "correct" picture.

There are several limitations with this report. Many of the persons interviewed gain from this excursion therefore it was hard to get critical opinions. It was hard to get information about socio-cultural aspects relating to tourism because most people were concentrating on wildlife tourism and only a few have heard about CBT. Only local people from Babati were interviewed, no students or teachers from Sweden because lack of time. But that would have been interesting to compare the local peoples opinions with the students and teachers.

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10.3 Interviews

Key persons in Real ecological tours:

- Owner of Real ecological tours
- Two teachers at the secondary school in Babati (field assistants/translators)
- Two Students (field assistants/translators)

Other persons:

- Teacher in geography and English at the secondary school in Babati (teach about tourism)
- Students: Eight students at the secondary school in Babati who have studied some tourism
- Headmaster in a school which teach wildlife tourism
- District wildlife officer of Babati district (has knowledge about tourism in general)
- Technical adviser in Babati (has knowledge about the trip and tourism in general)
- Owner of a Guest house where some of the students were accommodated
- Owner of a restaurant where we usually had our meals
- Three ordinary people and three shop owners (what they think about us and tourism in general) were interviewed during a town walk.