

Contribution of Indigenous Beliefs and Practices to Sustainable Tourism in Baringo, Kenya

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Abstract- The achievement of sustainable tourism faces challenges partly because science-based ideas are driving development agenda in Africa and other developing continents despite the fact that they are not holistically applicable. Therefore, this study sought to investigate the contribution of indigenous beliefs and practices towards sustainable tourism in Kenya. Descriptive and explanatory research designs were adopted. The target population was 10000 households of Endorois community of Baringo of whom 150 households were sampled. Simple random and purposive sampling techniques were used to obtain the sample. Secondary and primary sources of data were utilized. The study indicated that community practices are deeply rooted and contribute highly to sustainable tourism. It was recommended that in order to strengthen indigenous beliefs and practices it is necessary to integrate modern practices. This will offer a greater chance of applicability as well as filling the gaps left by declining and unreliable local practices.

Keywords- Indigenous Beliefs and Practices; Sustainable Tourism; Arid And Semi-Arid Regions.

I. INTRODUCTION

1.1 Indigenous beliefs and practices.

A belief is the acceptance by the mind that something is true or real, often underpinned by an emotional or spiritual sense of certainty. A belief can be seen as a type of knowledge that is subjective, experience-based, often implicit [1] or a personal judgment formulated from experiences [2]. A practice is the actual application of a belief. Beliefs and practices existing within and developed around the specific conditions of women and men indigenous to a particular area are referred to indigenous beliefs and practices [3]. Indigenous practices provide invaluable knowledge and aid in making best use of natural resources. Spirituality, rules and taboos, oral traditions, land use systems, communal ownership, healing practices, mythology, folklores, customs and even the social organization of the local communities are part of indigenous beliefs and practices. Mwaura [4] asserts that with the use of indigenous practices and beliefs for instance rules, prohibitions and taboos, all communities in Kenya have contributed to sustainable tourism. Some tree and plant species were considered sacred hence protected since they were associated with some bad omens. For instance, *Ficus*

thoningii, known locally in Kenya as pocho, is considered sacred by many Kenyan communities including the Embu, Kikuyu, Kipsigis, Luhya, Luo, Maasai and Meru. In many communities, big trees were not cut for domestic purposes; only small shrubs, reeds, and grass, which regenerate quickly, were used for building houses. Some mountains and forests were considered sacred and contained shrines which were used for worship. For instance, the Kaya forest of Taita in Kenya has survived destruction owing to the fact that it is a sacred place. Chiwandamira [5] adds that rituals had to be performed so as to appease the spirits before they grant permission for explorers. Folklore and stories such as those claiming that witches were patronizing some forests to practice their trade and store their tools of trade helped instill fear of violating the rules [4]. Rare animals, birds and insects were considered “unclean” and therefore were not hunted for food. Certain birds were respected as clan symbols and therefore protected as sacred and not hunted. For example, pigeons were considered as clan symbols by some Banyala clans in western Kenya. Communities identify themselves easily with indigenous practices which have enabled them to live in harmony with their environments for generations. Therefore, they are important tools in Sustainable Tourism [6].

1.2 Sustainable Tourism

‘The term sustainable tourism is a derivative of the more general concept of sustainable development, brought to prominence with the publication of Our Common Future, the report of the World Commission on Environment and Development’ (WCED) of 1987’ [7]. This implies that sustainable tourism borrows its general principles from sustainable development. However, its specific principles are based on tourism.

So what is sustainable tourism? Although Garrod and Fyall [8] argue that the definition of sustainability in the context of tourism has lacked consensus on its meaning and operationalization, there have been attempts to define sustainable tourism. Among them include the World Tourism Organization [9] definition of sustainable tourism as:

...tourism, which meets the needs of present visitors, and host regions while protecting and enhancing opportunity for the future. It is envisaged as leading to management of all resources in such a way to fulfil economic, social and aesthetic needs while maintaining cultural integrity, essential ecological processes, biological diversity and life support systems.

This definition suggests that the future generations will continue meeting their needs in an equitable manner. However, it is difficult to determine what is needed in the future when values are constantly changing [10]. This is because sustainability is a matter of values; ecological values, economic values and social cultural values which are constantly changing. Conversely, Butler suggests that;

‘sustainable tourism is tourism developed and maintained... in such a manner and at such a scale that it remains viable over an indefinite period and does not degrade or alter the environment (human and physical) in which it exists to such a degree that it prohibits the successful development and wellbeing of other activities and processes’ [10].

Cernat and Gourdon [11] asserts that any country that is considering developing its tourism sector sustainably should carefully evaluate its tourism-related assets and resources. Tourism assets are essentially the main factors that motivate tourists in choosing a particular destination. Tourism assets need therefore to be carefully evaluated before deciding whether there is any potential for developing or expanding tourism in a given area, and if so, what type of tourism activities should be developed. While existing tourism assets

give an indication of the potential for tourism development, it is also important to know how the country exploits these tourism assets. The two main indicators that are normally used to assess this dimension are the number of tourists and tourism revenues. Cernat and Gourdon [11] goes on to say that the best ways to enhance economic benefits is to integrate tourism into the national economy by establishing strong linkages between tourism and other economic sectors such as agriculture, fisheries, manufacturing and construction. If the tourism sector makes use of products and services produced within the economy, it will strengthen those sectors and provide additional income. The extent tourism is integrated in the national economy is captured by the multiplier effect of the tourism sector on the overall economy [11]. When linkages with the other sectors of the domestic economy cannot be built, a significant part of the development potential stemming from tourism activities is lost. Leakages are broadly defined as the loss of foreign exchange and other hidden costs deriving from tourism-related activities. Not all leakages are unnecessary, as some costs cover crucial input to the tourism sector not available in the local economy. Leakages include two main components that need to be taken into account to obtain a reliable approach on issues touching upon leakages effects. *Internal leakages* are losses due to tourism activities that originate in the economic space of the tourism service provider and are paid and accounted for domestically. It most generally refers to the “import coefficient” of tourism, or the proportion of imported goods needed to provide the service. *External leakages* are opportunity costs that originate outside the economic space of the tourism service provider and are not accounted for domestically.

This study relied alot on the definition advanced by WTO [12] and Butler [10] since they embrace what has come to be seen as the three pillars, or ‘triple bottom line’, of sustainable development, namely economic (profit), environmental (planet) and social (people) sustainability.

1.2.1 Pillars of Sustainable Tourism

Farrell [13] refers to the three pillars as the sustainability trinity which aims at the smooth and transparent integration of economy, society and the environment. These interdependencies should be taken into consideration for sustainable tourism development to be successful. In his speech at the United Nations Conference on Sustainable Development, the Brazilian Tourism Minister, Gastão Dias Vieira compounded the aspect of sustainability by noting that “There can be no economic growth in tourism without

sustainability, without conservation of natural resources and without incentives to citizenship”.

1.2.1.1 Economic Sustainability

Meeting the basic needs of the human race is central to any development discourse. The condition of economic sustainability is no less important than all others in any tourist development. Sustainability in these terms refers to a level of economic gain from the activity sufficient either to cover the cost of any special measures taken to cater for the tourist and to mitigate the effects of the tourist presence or to offer an income appropriate to the inconvenience caused to the local community visited—without violating any of the other conditions—or both [14]. In addition, economic sustainability implies the ability of a population to generate revenue to maintain itself in a market economy and produce a surplus to invest in security, research and development, infrastructure, and social safety nets [15]. As expressed thus, it may appear as if the other aspects or conditions of sustainability are being ‘bought off’. In other words, regardless of how much damage may be done culturally, socially and environmentally, it is perfectly acceptable if the economic profitability of the scheme is great enough to cover over the damage, ease the discontent or suppress the protest. Economic sustainability, it can be argued, is not a condition which competes with other aspects of sustainability. Rather, it can be seen as equally important a condition in its own right. On the other hand, it is not the only condition of sustainability, as might appear to be the case from the thoughts of numerous active agents of the industry. The condition of this as an element of sustainability in no way reduces the significance or level of acceptance or tolerance of the other conditions. Nor does it cloud the importance of the contextual issue of power over tourist activities. With this in mind, the question of who gains financially and who loses financially often sets the power and control issue in sharper and more immediate focus than all other facets of sustainability.

At the local level, it is the ability to maintain food and income security so as not to deplete the resource base and drive away young people. This study will focus on attaining economic sustainability at the local level. The key indicators used to measure economic sustainability include access to markets for local produce, job creation for local people, establishment of small and medium enterprises, food security, investment in infrastructure and access to social amenities [16].

1.2.1.2 Environmental Sustainability

The environment is a key resource for the tourism industry and also for community’s quality of life. As such, its conservation and management are vital practices both for the future of the tourism industry and for society as a whole [17]. Resources must be harvested no faster than they can be regenerated. Wastes must be emitted no faster than they can be assimilated by the environment [18]. The need to avoid or minimise the environmental impact of tourist activities is clear. An environment should provide for a current population without compromising the future generations. The concept of environmental sustainability proposes constant measurement of change in the resource base that supports existing populations. Development investments for a given population must calculate the rates of resource degradation and regeneration as well as costs and benefits of different developments in relation to the resources needed and available. Maldonado *et al.* [19] suggest that the calculation of carrying capacities is an important method of assessing environmental impact and sustainability. While the work of Maldonado *et al.* undoubtedly takes the measurement of carrying capacity some way beyond what the scientific community has so far managed, it is important to understand that the notion of carrying capacity may be used to wrap a social or economic constraint in a cloak of scientific jargon. Where exclusivity is promoted by the operators, a low carrying capacity is likely to be publicised. And conservation organisations involved in the promotion of new forms of tourism are more likely than most to foster imaginary maximum capacities in pursuit of conservation and economic gain. Ultimately, the indicators of environmental sustainability should include finding alternative sources of energy, protection of nature and natural resources such as water and energy [16]. It also involves managing fragile ecosystems through combating desertification and using local materials which portray local architectural designs. Conservation of local flora and fauna as well as using traditional sound environmental practices are key in the achievement of environmental sustainability. This study will focus on environmental sustainability in relation to the local level.

1.2.1.3 Socio-cultural Sustainability

The United Nations Conference on Sustainable Development held in Rio de Janeiro 2012 considered social equity as a key area in development. Considering social equity as one of the mainstream debates charts a way towards the achievement of social sustainability. Social sustainability relates to the soundness, richness and

flexibility of organizations and institutions that govern access to and transmission of resources [15].

Sound institutions enable societies to use and allocate resources in a transparent and efficient manner. Beeton [20] defines social sustainability as the ability of a community, whether local or national, to absorb inputs, such as extra people, for short or long periods of time, and to continue functioning either without the creation of social disharmony as a result of these inputs or by adapting its functions and relationships so that the disharmony created can be alleviated or mitigated. Some of the negative effects of tourism in the past have included the opening of previously non-existent social divisions or the exacerbation of already existing divisions. Societies may be able to continue functioning in social harmony despite the effects of changes brought about by some new input such as tourists. But the relationships within that society, the mores of interaction, the styles of life, the customs and traditions are all subject to change through the introduction of visitors with different habits, styles, customs and means of exchange. Even if the society survives, its culture may be irreversibly altered. Culture of course is as dynamic a feature of human life as society or economy; so the processes of cultural adaptation and change are not assumed by all in all cases to be a negative effect. But cultural sustainability refers to the ability of people or a people to retain or adapt elements of their culture which distinguish them from other people. Cultural influences from even a small influx of tourists are inevitable and may be insidious; but the control of the most harmful effects, emphasis on the responsible behaviour of the visitor, and the prevention of distortion of local culture might be assumed to be essential elements of sustainable tourism. In the absence of social sustainability, there are bound to be social problems associated to tourism such as prostitution, increase in crime, skyrocketing local prices of goods and services because of different financial capacities between the tourists who are more often richer compared to largely poor local community people. In this regard, Beeton [20] suggests that social carrying capacity can be used as a tool for ensuring social sustainability. Social carrying capacity of a community can be said to have been exceeded when local tolerance for tourism is reduced as described by Doxey's Index of irritation [21]. Moreover, reduced visitor enjoyment and increased crime are also indicators of when the social carrying capacity has been exceeded.

1.3 Arid Regions

Arid regions differ in many respects from tropical or temperate regions. Unlike temperate regions an arid region

is characterized as an area of low precipitation, high temperature, and high rate of evaporation [22]. FAO [23] describes arid and semi-arid areas as areas falling within the rainfall zones of 0-300 mm and 300-600 mm, respectively. There are a number of arid regions around the world including the Sahara of Northern Africa, Kalahari of Southern Africa, and the Great Australian Desert. 80% of Kenya's landmass is made up of arid and semiarid lands supporting nearly half of the livestock population of the country and over 30% of the total human population. The Arid and Semi-arid Lands (ASALs) are prone to harsh weather conditions rendering the communities within this region vulnerable to natural hazards, mainly droughts. The ASALS, due to their fragility caused by unfavorable climate, poor infrastructure and historical marginalization, these areas represent a major development challenge to the government of Kenya. Despite the harsh climatic conditions surrounding arid regions, there are communities who have survived several years of living in the regions. Communities have survived using the repertoire of indigenous knowledge they possess which is virtually applicable to every facet of their live in the arid regions. A case in point is the inhabitants of the Kalahari Desert: the San and the Khoikhoi. Some commentators have described their adaptation to the harsh wilderness as legendary (www.library.thinkquest.org). The San and the Khoikhoi believed that they will be punished by God if they misuse the environment. In their long history, there is no evidence that the Khoisan have ever needlessly exploited nature [24]. In this regard, some experts have actually described them as the world's greatest conservationists. Other than conservation, the Bushmen make rock art paintings which have stood the test of time. These beautiful paintings and etchings can be seen in rock shelters and caves all over southern Africa. This indicates a great potential in economic development.

According to Kardavani [25], arid regions are endowed with natural touristic attractions such as appealing landscapes created through blowout, desert rock revetments, eroded features, dunes, dried salt domes, water catchments, salt lakes, wild life, uncommon and scare ground cover. In addition, indigenous communities living in the arid regions have conserved their culture for years. With the aid of knowledge, natural resources can be harnessed for tourism in a manner that preserves the environment and protect the culture of the people within an economically viable framework. Arid and semi arid lands are key contributors to the Kenyan tourism industry whose annual value is estimated at about USD. 883 Million as most of the

country's fifty nine National Parks and Game reserves are located in the arid and semi arid lands [26]. Arid areas also practice activities which have low environmental impact.

Therefore, the goal of this study was to establish the existing indigenous beliefs and practices in the community. It aims to determine the proportion of beliefs and practices adhered to by the community; and to establish the relationship between indigenous beliefs and practices and sustainable tourism. As such, the study sought to answer questions relating to the existence of beliefs and practices and whether or not there is a relationship between indigenous beliefs and practices and sustainable tourism

II. RESEARCH METHODOLOGY

2.1 Study Area

The study was conducted in Baringo County Kenya. The county is located in the former Rift Valley Province of Kenya, it borders the following Counties; Turkana to the North and North East, Samburu and Laikipia to the East, Nakuru to the South, Kericho and Uasin Gishu to the South West, Elgeyo Marakwet to the West, and West Pokot to the North West. According to Kenya Population Statistics [27], Baringo County is 10,900 km². It has a population density of approximately 555,561 people as per the 2009 census [28]. The occupants of the county are the Tugen which is a branch of the Kalenjin community. They are further divided into the Arrors, Samors, Lembus and the Endorois [29]. Baringo County is one of the arid and semi-arid regions in the country with much of the district receiving low to average annual rainfall [30]. The topography is composed of a range of hills with valleys on either side. It has natural attractions that are ideal for tourism and hospitality industry development. These attractions include Rivers, Lakes, Museums, Hills and other beautiful sceneries. The major economic activities include rearing of goats, sheep, camels and bee-keeping.

2.2 Research Design

A research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure [31]. Survey and explanatory research designs were conducted. The paper was concerned with investigating the contribution of indigenous beliefs and practices to sustainable tourism. Such issues are best investigated through survey and explanatory research designs. Survey research design provides numeric attitudes and opinions of a population. Explanatory research design

attempts to clarify why and how there is a relationship between two or more aspects of a situation or phenomenon.

2.3 Target Population

A population is the entire group of persons who have at least one thing in common [32]. This study targeted communities living in arid and semi arid regions using the case of Endorois community who are the inhabitants of Baringo County. The Endorois are a semi-nomadic indigenous community of 60,000 people who for centuries have earned their livelihoods from herding cattle in the Lake Bogoria area of Kenya's Rift Valley [33]. The community is made up of approximately 10000 households [34]. Therefore, the target population for the paper was 10000 households and it constituted persons above 26years. Endorois are firmly linked to Lake Bogoria and the surrounding area, such as Mochongoi forest through cultural and religious practices. They have established and practiced a sustainable way of life that is inextricably linked to their ancestral land. They occupied and enjoyed undisturbed use of the land for more than 300 years. As stated above, Endorois have a strong attachment to the area surrounding Lake Bogoria, which is both fertile land providing pasture and medicinal salt licks for their cattle, and central to their religious and cultural practices. The community's historical prayer sites, places for circumcision rituals, and other cultural ceremonies are situated around Lake Bogoria. These sites were used on a weekly or monthly basis for smaller local ceremonies, and on an annual basis for cultural festivities involving Endorois from the whole region. Endorois also believe that the spirits of all their community, no matter where they are buried, live on in Lake Bogoria. The Mochongoi forest is considered to be the birthplace of Endorois and the settlement of the first Endorois community.

2.4 Sample Size

Oso and Onen [35] define a sample as part of the target population that has been procedurally selected to represent it. According to KNBS [33], the Endorois community has a population of 60,000 people. The paper used the sample size calculator to determine the desired sample size. With a confidence level of 95 per cent, confidence interval of 8 and 10000 households, a sample size of 150 is arrived at using the sample size calculator. Therefore the sample size for this study was 150 households.

2.5 Sampling Technique

Sampling technique is a description of the strategies which the researcher used to select representative

elements/subjects/respondents from the target/accessible population [35]. This paper employed both simple random sampling and purposive sampling techniques to select a sample. In simple random sampling all the individuals in the sample have an equal chance to be chosen thus eliminating chances of biasness that would affect the validity of the result. Purposive sampling was used to recruit key informants from the target population for the interviews. The key informants targeted included community leaders (area chiefs and members of the Endorois Welfare Council).

2.6 Data Collection

This section involved the collection of data through the principal modes of data collection; primary and secondary data collection. This paper collected both qualitative and quantitative data, whereby qualitative data was collected through the aid of unstructured interview schedules while quantitative data was collected through the aid of structured questionnaires. Quantitative research is based on the measurement of quantity or amount. It is applicable to phenomena that can be expressed in terms of quantity. Qualitative research, on the other hand, is concerned with qualitative phenomenon for instance phenomena relating to or involving quality or kind [31]. The interview method of collecting data involves presentation of oral-verbal stimuli and reply in terms of oral-verbal responses [31]. It allows more scope for elaboration and general discussion rather than the respondent just being presented with a set of fixed questions demanding fixed responses. Unstructured interviews can be repeated for each person so that any differences between responses can be compared [36]. In this regard, unstructured interviews were conducted. Kothari [31] describes a questionnaire as consisting a number of questions printed or typed in a definite order on a form or set of forms (for respondents to react to inform of writing). Structured questionnaires were administered.

2.7 Data Analysis and Presentation

The collected data was inspected and edited for completeness, identification of missing values and checking for outliers. Descriptives (i.e mean) and inferential analysis (i.e Multiple Regression Analysis) were used in the analysis of data. The results are presented in the form of tables. Data

was analyzed with the help of the Statistical Package for Social Science (SPSS 16.0) software.

III. RESULTS

3.1 Descriptive Statistics

3.1.1 Existence of indigenous beliefs and practices

The respondents indicated their responses with regard to indigenous beliefs and practices on a 5-point Likert Scale. The measurement scale consisted of thirteen items reflecting beliefs and practices of the community. The results are presented in table 3.1 below. The results indicated strong adherence to beliefs and practices. From the findings, 60% of the respondents agreed that poaching brought curses upon livestock (Mean of 4.13). Concerning ancestral lands, 39.1% of the respondents agreed with the view that ancestral lands are unsubdivided (Mean of 3.85). A majority of the respondents (55.5%) agreed that the community members engage in seasonal migration between Mochongoi forest and Lake Bogoria (Mean of 4.19). Furthermore, most respondents agreed that the economic activity of the local community is environmentally friendly since 58.2% of the respondents agree that goat rearing and bee keeping are practiced (Mean of 4.42). Moreover, cultural practices are performed around the Lake Bogoria as strongly agreed by 67.3% of the respondents (Mean of 4.60). 53.6% of the respondents agreed that sites considered sacred are still undamaged (Mean of 4.46). A majority of the respondents (52.7%) agreed that animals regarded as totems are still owned and protected by the community (Mean of 4.22). 44.5% of the respondents agreed that spirits of all former Endorois live on the Lake (Mean of 4.12). Most respondents (47.3%) were in agreement that the fig tree opposite the hot spring in Lake Bogoria protects the lake (Mean of 4.15). 67.3% of them agreed that the hot spring in Lake Bogoria is a regarded a cleansing point (Mean of 4.55). 40% of the respondents also agreed that religious ceremonies conducted yearly have brought communities together (Mean of 4.15). On the issue of the existence of folklores in the community 40% of the respondents agree consequently obtaining a mean of 4.08. Finally, most respondents (70.9%) were in agreement that rotational grazing is practiced (Mean of 4.10).



Figure 1. Map showing the location of Baringo County

With reference to the regression coefficient (table 3.2) and using the constant and the β coefficient of Beliefs and Practices (X1) an estimated prediction (regression) equation to predict Sustainable Tourism(Y) from Indigenous beliefs and practices can be written as follows:

$$Y = 7.265 + 0.881X_1 + C$$

The partial regression coefficient (β values) indicates the individual contribution of a predictor to a model. The β value for a variable shows how much the value of the dependent variable changes when the value of that independent variable increases by 1, when other independent variables are held constant. A positive coefficient means that the predicted value of the dependent variable increases when the value of the independent variable increases. For example, in the model, the β value for beliefs and practices was 0.881, which is a sample estimate of the population parameter. It shows that when beliefs and practices increases by one unit, tourism sustainability is likely to increase by about 88%, when the other independent sub variables are kept constant. The standardized versions of the β values are measured in standard deviation units and are therefore better at showing

the relative importance of the various predictor variables. For each independent variable, tolerance is the proportion of variability of that variable that is not explained by its linear relationships with the other independent variables in the model. Tolerance ranges from 0 to 1. When tolerance is close to 0 there is high multicollinearity of that variable with other independents and the beta coefficients become unstable. In this model, tolerance value for the independent variable was above 0.8, suggesting that multicollinearity was not a problem.

The coefficient linking tourism sustainability to community practices and beliefs was 0.881. At 95% confidence level, the lower and the upper bounds ranged between -1.102 and -0.659. The standard error of estimate was 0.111. This is a small value in relation to the regression coefficient which implies a reliable prediction of the coefficient. Therefore, Beliefs and practices were found to be statistically significant. With this finding the hypothesis that Community practices and beliefs have no contribution towards the achievement of sustainable tourism is rejected. This is because the P value of 0.0001 was less than the significance level of $\alpha = 0.05$

IV. DISCUSSION

The results indicate that beliefs and practices are deeply rooted in Kenyan communities. The findings provide support to Mwaura's [4] assertion that with the use of indigenous beliefs and practices for instance rules, prohibitions and taboos, all communities in Kenya have contributed to sustainable tourism. Indigenous beliefs and practices contribute highly to the sustainability of tourism.

On economic sustainability, locals have been employed as tour guides who explain to tourists several aspects of their beliefs and practices. Some locals get remunerated for performing certain rituals around the lake. Homestays have also been developed to cater for tourists who want to stay in the community to witness and learn the practices. As a result locals are empowered and are able to leave healthy lives. Revenue is generated from tourism activities taking place in the area. The revenue is reinvested in health care facilities, provision of clean water and sanitation as well infrastructural development. These findings are in synchrony with Russell's [15] claim that economic sustainability implies the ability of a population to generate revenue and produce a surplus to invest in security, research and development, infrastructure, and social safety nets.

On environmental sustainability, findings show that indigenous beliefs and practices of the Endorois community of L. Bogoria have contributed a lot to environmental sustainability. For instance, the results showed that the concept of community resource protection is still intact hence lands considered ancestral or communal have not been fragmented. Communal ownership of ancestral lands has helped in combating desertification and protection of wildlife corridors. These findings agree with Kelbessa's [37] that peasant farmers understand the interconnectedness of the environment. The belief that poaching brings a curse on livestock and valuing totems has ensured protection and survival of certain animal species. Economic activities such as goat rearing and bee-keeping are some of the few human economic activities that are environmental friendly and take away nothing from the environment [38]. Zoning of some sites for religious and cleansing activities has by far contributed in conservation. This finding is corroborated by Rotich's [39] assertion that zoning is a key prescriptive tool for conservation of vulnerable areas and limiting visitor use.

Social sustainability to a large extent has been achieved through various practices fronted by the community. This is illustrated by a myriad of religious ceremonies that bring communities together. Some ceremonies are conducted by men per se and others are conducted purely by women.

These activities enhance community cohesion. Furthermore, findings show that as a result of enhanced cohesion, locals have social resources such as networks and connectedness, which increase people's trust and ability to cooperate or form membership in more formalized groups and their systems of rules, norms and sanctions [40]. With regard to checking social capacity, youth groups regularly monitor and report to village councils about the presence of foreign exploiters.

V. CONCLUSION

Indigenous practices and beliefs are deeply rooted in African communities and contribute highly to sustainable tourism. However, environmental pressures have caused the disappearance of places used for some practices. Practices like observation of animal behaviour and body patterns have been affected by diseases like spleen disorder thus affecting inferences. Modernization and christianity have led to acculturation thus contributing to the loss of adherence to community practices and beliefs. Breakdown in social inclusion systems and a low mastery of indigenous beliefs and practices among younger community members compounded with lack of documentation with a view of preservation for future generations, traditional beliefs and practices may be irretrievably lost.

VI. RECOMMENDATIONS

6.1 Integration of indigenous systems in the curricula of schools

Findings showed that there is a wider inter-generational gap between those conversant with indigenous ways of the community and the young. Therefore, educational institutions should particularly help the younger community members appreciate their cultural heritage and find value in the practices of their forefathers. Integration of indigenous systems in the curricula of schools will ensure that there is a fusion between communities and educational institutions. Education systems should ensure that their content outlines the importance of indigenous beliefs and practices towards tourism sustainability.

Table 3.1: Existence of traditional beliefs and practices

	MEASUREMENT										
	1		2		3		4		5		
	<i>f</i>	%	<i>F</i>	%	<i>F</i>	%	<i>F</i>	%	<i>f</i>	%	
BP1: Poaching brings a curse on livestock	8	7.3	14	12.7	0	0	66	60	22	20	4.13
BP2: Ancestral lands are unsubdivided	0	0	28	25.5	0	0	43	39.1	39	35.5	3.85
BP3: Seasonal migration takes place	0	0	0	0	14	12.7	61	55.5	35	31.8	4.19
BP4: Goat rearing and bee-keeping is practiced	0	0	0	0	0	0	64	58.2	46	41.8	4.42
BP5: Cultural practices are performed around the Lake.	0	0	0	0	8	7.3	28	25.5	74	67.3	4.60
BP6: Sites considered sacred are still undamaged	0	0	0	0	0	0	59	53.6	51	46.4	4.46
BP7: Animals regarded as totems are still owned and protected	0	0	0	0	14	12.7	58	52.7	38	34.5	4.22
BP8: Spirits of all former Endorois live on the lake	0	0	14	12.7	8	7.3	49	44.5	39	35.5	4.12
BP9: The fig tree opposite the hot spring in l. Bogoria protects the Lake.	0	0	0	0	21	19.1	52	47.3	37	33.6	4.15
BP10: The hot spring in lake Bogoria is a cleansing point	0	0	0	0	14	12.7	22	20	74	67.3	4.55
BP11: Religious ceremonies have brought communities together	0	0	0	0	28	25.5	44	40	38	34.5	4.15
BP12: There are folklores of the Endorois	0	0	0	0	35	31.8	44	40	31	28.2	4.08
BP13: Rotational grazing is practised	0	0	7	6.4	0	0	78	70.9	25	22.7	4.10

Note: N=110; 1=Strongly Disagree, 2=Disagree, 3=Neither, 4=Agree and 5=Strongly Agree

Source: Survey Data (2015)

3.2 Multiple Regression Analysis

3.2.1 Relationship between traditional beliefs and practices and sustainable tourism

Table 3.2: Model coefficient

Model				Standardized Coefficients	T	Sig.	95% Confidence Interval for B		Correlations			Collinearity Statistics
	Unstandardized Coefficients	B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance
1	(Constant)	7.2654	0.505		14.378	0.000	6.2636	8.2673				
\	BP	0.881	0.111	-0.601	-7.869	0.0001	-1.102	-0.659	-0.605	-0.607	-0.592	0.9732818

Independent Variable: BP-Beliefs and Practices

Dependent Variable: Sustainable Tourism

Source: Data Analysis, (2015)

6.2 Appreciation of indigenous beliefs and practices

Qualitative data indicated that indigenous beliefs and practices are succumbing to pressure from the dominant western ideologies. Indigenous beliefs and practices have not been useful as it is supposed because people living in the countryside are portrayed as mere 'villagers' whose knowledge is archaic and have nothing to offer. Therefore the national and county government should champion the appreciation of indigenous systems by fighting stereotyping of communities who rely on them. Policy makers should seek the input of communities' knowledge such that technologies developed will be able to benefit the community, more efficiently and within the context of community practice. After all, when all the modern project implementers leave, the challenge remains with the local people to maintain their wellbeing.

6.3 Integration of modern practices with indigenous practices.

In order to strengthen indigenous systems it is necessary to integrate modern practices with indigenous practices. As such, this will offer a greater chance of applicability as well as filling the gaps being left by declining and unreliable local practices. In this way, indigenous practices will be valued across a wide section of interest groups including the general society, scientists, planners and policy makers.

6.4 Documentation of indigenous beliefs and practices

Efforts should be geared towards documentation of indigenous beliefs and practices in the community and demystifying cultural practices and recognizing the importance and validity of traditional values and belief systems in contributing to sustainable tourism. Control of tourism resources should be vested in the hands of the community to ensure that they benefit more.

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