

Sociological Myths and Heritage Sites: An Innovative Cultural Construct of Banana Island, Western Rural, Sierra Leone

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Abstract

This sociological article reviews the function of myths in influencing the cultural and ecological significance of Banana Island, a natural heritage site in Sierra Leone's Western Rural Area. Identifying that natural tourism destinations repeatedly establish remarkable cultural identities through myth, this research adopts qualitative methods, involving in-depth interviews with cultural community partners, tourists and specialists, and tour directors, to examine the function of myths in destination oversight. Findings reveal that these myths function as cultural instruments, improving behavioral norms and ecological conservation through regulations and customary beliefs. The research suggests techniques to conserve these heritage sites, foster cultural values, and entrust indigenous custodians, assisting sustainable site oversight and reinforcing the site's cultural and environmental social ethics.

Keywords: Myths, Natural Sacred Charm, Tourism Site, Customary Society, Native Spirits.

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INTRODUCTION

Customary heritage tourism sites represent a critical sociological function in mixing cultural narratives and ecological preservation with environmental conservation, serving as social spaces where cultural recognition and customary values assemble (Betts and Zheng, 2024). These sites are of universal significance, as they not only preserve the customary environment but also improve the cultural heritage of communities (Vandy, 2026). Sacred sites, specifically, are appreciated for their diverse ecosystems, distinct settings, and rock compositions, which contribute to both ecological diversity and traditional usefulness (Fayiah, 2026). In various cultural societies, protected sites are essential to native or local and primary supernatural customs, securing community social recognitions and operating as centers for celebrations and cultural norms (Vandy et al., 2026). These sites are loaded with representative narratives that arise from religious doctrines and cultural recognitions that expressed as myths and combine custom with individual observation. Such myths improve the usefulness of these cultural locations, permitting them to remain as continued images of cultural heritage that reecho across cultural generations. Sierra Leonean myths linked with sacred sites serve various intentions: they form specific beliefs, play central functions in celebrations or rites and behave as ongoing models of religious or social conduct or attitude. These myths mainly operate to confirm supernatural acts and provide operational guidance for interacting with the magical powers. In this socio-cultural context, myths or traditions are essential ingredients of tradition that impact the cultural recognition of sites by obtaining their cultural history, environments, and residents (Wellington, 2026). These cultural narratives therefore establish a key section of societies' cultural heritage, investing sacred locations with symbolic value and interpretation. Current sociological research (Bohnet et al., 2025) signifies that these socio-cultural narratives often highlight brave characters and supernatural features, which attract admirers by forwarding a powerful link or association to the past and inspiring emotional commitment in the current position. Together, these mythical dimensions strengthen the attraction of sacred locations, connecting visitors to the physical environment and the wealthy, intangible heritage that these sites indicate.

Myths provide a different trading suggestion for tourism destinations, inspiring passions of mystery, experience, and appeal that please visitors. As Ozgurel (2026) considers, myths and traditions also serve as symbolic custodians of environments, enabling these sites to undergo and remain sustainable despite human influence. When combined into marketing strategies, these cultural narratives, not only set cultural sites apart but also widen their appeal to various audiences by establishing unique cultural and emotional reflections. In education contexts, myths that stress functional values play a crucial function in directing social behavior and influencing cultural existence values. Similar myths, particularly those that celebrate beauty and aesthetic values, can considerably boost sustainable tourism growth by serving as strong marketing instruments for sacred destinations. Through these cultural narratives, tourism sites can emphasize their distinct cultural assets, contributing to both the preservation of intangible heritage and the sustainable oversight of natural destinations.

The sociological researcher argues that capitalizing on these myths, tourism entrepreneurs can skillfully advertise destinations as remarkable tourist attractions, exploiting their unique qualities, historical usefulness, and associated cultural beliefs to attract visitors. Knowing the various interpretations of myths across different cultures is necessary in this context, as these narratives shape both appeal and awareness of heritage sites or locations. While living literature recognizes the usefulness of sacred sites and their cultural importance (Canbolat, 2025), there is a theoretical void in knowing the function of myths within the sociological

setting of heritage tourism, especially in cultural tourist locations like Sierra Leone. Current sociological research (Silva, et., 2026) contributes observations or awareness into representational narratives and their strength to please social audiences; nonetheless, their applicability to tourism entrepreneurship and site oversight stays broadly undiscovered. Concentrating on Banana Island in Sierra Leone, this sociological research seeks to bridge this theoretical void by stressing how myths can be efficiently incorporated into tourism growth strategies to improve cultural site desire. Known as the oldest tourist destination within Western Rural Freetown, Sierra Leone, Banana Island is rich in cultural heritage and washed in years of tradition, as recorded by Visit Sierra Leone Travel (2025). Over time, Banana Island has gotten fame as a sacred site, with mysterious stories and traditions surrounding it. Stories of persons disappearing owing to disrespect for local taboos, along with narratives of supernatural wonder like talking trees and mystical rivers, have mixed a copy of myth around Banana Island that has been handed over for generations (Kumar, 2025). The sociological researcher's work contributes to a detailed understanding of how cultural myths function as both heritage assets and promotional instruments in heritage tourism. Drawing from qualitative data concerning these mythical narratives, this sociological research aims to investigate their function in forming visitor observations, appreciations, and cultural attitudes.

LITERATURE REVIEW

Devenish-Meares (2026) interprets a myth as a 'pure account of unfamiliar ownership, often linked with a ceremony, describing the leverages of spirits, mystical objects, or cultural heroes. According to the Britannica Encyclopedia, myths, particularly those showing strange occurrences without empirical evidence, are sometimes removed as simple tales or misbeliefs. Rani and Kansal (2026) uphold this perspective, observing that myths, like various elements of traditional knowledge structures, are not subject to scientific evidence but are deep-rooted principles or norms handed down across generations. They serve as cultural heritage special to unique sites and cultural communities. In spite of cultured mistrust, concerning their provability, myths remain common across cultural societies and are identified as basic features. Though the content of the myths might differ, they collaboratively serve to reason, voice, and examine a society's self-awareness, capturing both universal contents and culturally special details. This presence emphasizes the significance of myths in tailoring cultural self-perceptions and understanding human observations across various cultural societies.

Myths play a significant role in forming cultural recognition and heritage in various cultural societies, placing themselves in communal beliefs, ceremonies, and customs as carriers for spreading cultural values and understanding across cultural generations. In Sierra Leonean culture, myths are essential to the collective awareness and outlook, considering cultural communities' knowledge of the natural world and their function within it. Previous research expresses that Sierra Leone's natural landscapes hold cultural significance, with animals sensed as ancestral spirits, therefore carrying spiritual usefulness (Ugwuanyi et al., 2026). Knowing myths is central to the broader human culture and individual cultural communities.

Myths serve different socio-cultural functions, involving protecting the environment and conserving natural resources. Besides environmental protection, myths contribute to politeness, relational preservation, and the spread of literary and cultural values. This securing role is evident in customary community-based oversight across Africa, where myths

and legends contribute to the protection of cultural sites. Sen (2026) adds that myths, as a medium of protection, often contain knowledge associated with natural phenomena, thereby assisting cultural communities expect and lessen effects on human existence.

Participatory oversight, which combines traditional cultural practices, has proved flourishing in heritage protection, especially in natural cultural tourism sites. Enclosed in these cultural narratives are community principles, morals, and standards of behavior that direct human attitude and build social connection. Moreover, myths are various stories that establish cultural beliefs, model religious and social conduct, and discuss a natural cultural phenomenon. They are essential to the cultural experience and expression of communities, giving perspective into cultural rites, social norms, and beliefs.

Theoretical structures, such as structural, functional, and rational myth theories, provide perspectives into the sources and functions of myths within cultural communities. Structural myth theory stresses cultural interconnectivity and divisions within human nature, functional myth theory concentrates on social command and strength, and rational myth theory indicates myths define environmental forces (Nasution et al., 2026). Nonetheless, understanding the cultural usefulness of myths demands respect for cultural differences and acceptance of various definitions.

Numerous types of myths, such as causative myths explaining natural phenomena, historical myths conserving memories of the past, and psychological myths examining human emotions serve unique roles within communities, strengthening cultural recognition, community unity, and individual cultural psychology (Markle & Wang, 2026). In examining the myths surrounding Banana Island in Sierra Leone, this sociological research seeks to unfold the complexities and functions of these narratives, examining their historical, psychological, and cultural usefulness. By applying a collective theoretical view, this research aims to offer a complex understanding of how myths contribute to cultural identity, custom, and the lived observations of socio-cultural communities.

Myths, Privileged Destinations and Tourism Growth

Mythology, privileged locations, and tourism growth are elaborately associated, reasoning the complex cultural, economic, and historical dynamics that form sites worldwide (Demewez, 2026). Myths, deep-seated in the beliefs and histories of communities, play an essential function in promoting the charm of sacred sites as tourist locations. Moreover, the commercialization of these locations for tourism introduces crucial difficulties, raising questions about legitimacy, sustainability, and the protection of cultural heritage. Equalizing tourism growth with the morality of cultural customs is crucial to guarantee that the promotion of sacred locations remains respectful and sustainable, protecting their importance for future cultural generations.

Sociological investigation or inquiry exposes that myths saturate sacred sites with a judgment of mystery and cultural and spiritual usefulness, making them convincing attractions for tourists seeking genuine social experiences. Passed down through generations, these narratives offer perspectives into the cultural recognition, principles, and appreciations of cultural communities. Tourists are drawn to these cultural locations not only by natural beauty but also by the privilege to associate or link with ancient customs and spiritual engagements. Nevertheless, commercialization risks these, consequently compromising legitimacy for mass appeal. Tourism infrastructure growth around sacred locations generates both positive and negative influences on cultural communities and their cultural heritage.

While such growth can improve economic development and empower cultural communities, it also scares the virtue of sacred locations and the welfare of native populations (Jain, 2026). Moreover, the inflow of tourists may disturb traditional engagements, hence definitely destroying cultural recognition and social cohesion. Accordingly, it is required to balance tourism promotion with the protection of these destinations' sanctity. The review of critical literature stresses the significance of rational or acceptable tourism engagements that honor the sacredness of locations and the entitlement of cultural communities (Duda, Gardzińska, & Aulet, 2026). Maintainable tourism growth demands partnership between stakeholders, involving public authorities, tourism guides, and local communities. Communal-based tourism and participatory oversight initiatives allow local residents to take ownership and direct tourism growth, assisting in protecting and celebrating cultural legacy. Categorizing cultural consciousness, environmental protection, and community engagement is crucial in ensuring that tourism promotes guest experience while securing the sanctity of sites or locations for later cultural generations.

METHODOLOGY

A qualitative approach was utilized to gather data from a purposive sample of seventeen respondents from numerous cultural organizations. The purposive sampling was preferred to concentrate on persons with expert knowledge of the myths embracing sacred sites in Sierra Leone, specifically Banana Island. This method ensured the selection of respondents possessed an in-depth understanding of the cultural and historical usefulness of these sites, hence enabling, the gathering of rich sociological data applicable to the research questions (Mutanana et al., 2026).

Competent contacts the sociological research team were initially utilized for recruitment, followed by snowball sampling to reach additional qualified respondents. Key informants were selected from a wide range of backgrounds, involving tourism experts (such as tour operators and representatives from tourist bodies), local community associates, cultural practitioners (involving religious or spiritual superiors), sociological researchers, government officials from national authorities associated with tourism, heritage and natural resource oversight, and academics from leading universities. This disparate choice focused on capturing an extensive insight while guaranteeing the privacy and confidentiality of individual respondents. This diversity permitted for a wide range of insights on the myths under exploration or examination, with each respondent selected for their expertise and conversance with the cultural values connected to sacred sites or locations.

Data collection

Data were collected through in-depth, semi-structured face-to-face interviews with selected key informants between May 2025 and January 2026. Semi-structured interviews were preferred for their adaptability, permitting respondents to openly express their opinions while enabling the sociological researcher to examine further on particular points for clarity or more perspectives (Crane et al., 2026). Each interview, lasting thirty to forty -five minutes, covered topics such as the myths and incidents linked with Banana Island, details and names of myths, their communal usefulness, and respondents' individual beliefs or principles. Regulating interviews in respondents' natural environment facilitated genuine responses (Xu et al., 2025).

To guarantee content and encounter validity, the interview schedule was reviewed by five academics specializing in dark tourism and practitioners from the National Monuments and Relics Commission of Sierra Leone, who provided feedback on the questions' suitability. The interview schedule, previously designed in English, was refined accordingly. All data collection procedures were conducted in accordance with ethical guidelines to guarantee respondents informed consent and confidentiality. Prior to any data collection, all respondents were provided with detailed respondent information about the research, involving its objective, techniques, potential risks, and merits. Each respondent gave written informed consent to participate in the research, acknowledging their understanding of the research and accepting the recording of interviews or discussions. Furthermore, respondents were informed of their entitlement to withdraw from the research at any point without any cultural consequence.

To protect respondent privacy, all recorded data were anonymized instantly following collection. Remarkable codes were assigned to each respondent, and any identifying information was removed or altered to prevent association with particular persons. Only the sociological researcher had access to the anonymized data, which was safely kept in a restricted access database. These measures were implemented to guarantee confidentiality and to reduce any potential risks of recognition.

Data analysis

The collected data were analyzed thematically using Qualitative Data Analysis software (Strydom & Merwe, 2025). To promote trustworthiness, the interview transcripts were first carefully read by the sociological researcher to expand a previous encoding framework. Consequently, then read the transcripts and coded them separately. This approach facilitated the organization of data into significant perspectives. A documentary evaluation was also conducted to corroborate the frequency of reported mythical events, further improving the reliability and trustworthiness of the research's findings. Furthermore, the findings were validated by interviewing a wide range of respondents from the local community, academia, and industry, alongside the documentary evaluation, to authenticate the harmony of accounted myths.

FINDINGS

The findings from this sociological research reveal a variety of themes that highlight the spiritual, tourism, and cultural associated significance of Banana Island. Through interviews with key respondents, involving local communal members, spirit channels, government agents, and tourism stakeholders, three primary contents surfaced: (1) the abundance and categorization of myths; (2) the multigenerational circulation and expected sacredness of Banana Island, and (3) the function of myths as tourism interests.

Abundance and Categorization of Myths

The sociological research identified a rich outline of myths encircling Banana Island, emphasizing its historical cultural importance. The research findings, based on interviews, reveal a complicated network of myths and beliefs encircling Banana Island, suggesting its significance as a sacred and culturally rich landmark. Numerous respondents described the Island as a location requiring reverence, cultural residents emphasizing traditional customs that must be followed to ignore negative issues. A tour operator overstated on this cultural

ethos, explaining that the island is believed to be inhabited by ancient spirits, a view that is held highly by the resident cultural community:

Banana Island is not just a beautiful landscape; it's steeped in myth and legend. The local cultural communities believe that the Island is home to ancient spirits, and these myths are taken very seriously.

This account highlights the Island's function as more than a natural feature; it is a touchstone of local identity and spirituality. The myths related with Banana Island are not merely cautionary tales but strengthen a cultural code of respect and interaction, leading residents and guests alike. These narratives serve a dual purpose: they protect the island from exploitation while preserving the traditions that sustain its sanctity. A spirit medium expanded on this relation, blaming outsiders' skepticism as a failure to recognize the Island's cultural significance:

People from outside may think these are just cultural narratives, but they haven't felt the cultural energy here. This Island protects us, and we guard it in return (Spirit medium).

Such insights express a strong, reciprocal connection between the community and the island, suggesting that these beliefs play a protective function for both the cultural community and the land, weaving regard and reverence into their cultural lifestyles. The cultural transmission of these narratives further expands their importance. Local residents, introduced to the myths by elders from an early age, view them as part of a generational heritage. This relationship strengthens the Island's status as a cultural landmark, bridging the past with the present. As one resident voiced:

I grew up hearing about the Island from my grandparents. They taught us about the spirits and the significance of respect. These narratives link us to our past, and it's something we carry with cultural pride.

This multigenerational storytelling not only concretizes the myths within the community's cultural awareness but also reflects a shared pride in the Island's mystique and cultural significance. These beliefs act as cultural markers, highlighting the continuity and resilience of local customs. An official from the Sierra Leone National Tourist Board emphasized how these myths impact guest conduct or attitude, noting that narratives of mysterious disappearances stress the significance of regarding sacred locations. This official noted:

The myths play a critical function in shaping the conduct and observations of guests. For instance, there are various stories about persons who have disappeared after failing to regard the Island's sacred sites or local traditions. These narratives serve as powerful reminders of the need for reverence and obedience to local customs.

This insight suggests that the myths function as both cultural safeguards and regulatory mechanisms, informing conduct and promoting caution among guests. Thus, these beliefs not only guard cultural heritage but also function as an informal form of tourism oversight, strengthening the significances of respect in this common cultural setting.

Throughout the interviews, various respondents mentioned mysterious incidents related to Banana Island, such as sudden weather changes, whirlwinds obstructing paths, and strange sounds emanating from specific areas like lush forests on the edge of the ocean. Reported phenomena involved delusions, disorientation, and accounts of 'swallowing' features of the Island that seem to react to human conduct or attitude. These phenomena were categorized

into distinct sections: natural events like hailstorms, unusual sensations, and more supernatural events such as disappearances and delusions. Opinions varied, with some attributing these events to natural causes, such as unstable terrain or hidden water sources, while others viewed them as evidence of supernatural forces.

Critically, the various reactions reflect differing beliefs about the Island's nature. While some regard it as a sacred sites needing regard, others, involving mosque and church members and Sierra Leone Parks and wildlife officials, emphasized skepticism owing to the absence of scientific evidence supporting these accounts. This difference in views between scientific skepticism and cultural beliefs highlights the complex intersection of heritage, empirical evidence, and faith. Despite these differences, the myths encircling Banana Island continue to shape perceptions and conduct, stressing its unique position at the intersection of natural phenomena, human experience, and cultural belief. This varied outlook discloses that Banana Island is as much a psychological landmark and cultural as it is a physical one, incorporating both the noticeable and unnoticeable features that inform the local identity and worldview.

Myths as Tourism Appeals

The myths associated with Banana Island play a pivotal role in defining the area's tourism landscape, positioning the Island not only as a natural attraction but also as a cultural and mystical location. Interviews with tour operators, community associates, and tourism industry representatives express that these myths serve as a primary draw for guests, adding a layer of plot and cultural depth that promotes Banana Island's charm or fascination. The narratives encircling the Island improve its impressive recognition, changing it into a site where exploration and cultural embrace intermix, and where guests are invited to experience the rich, cultured history that local communities have loved for generations.

Second, the promotion of Banana Island's myths across various platforms broadens the destination's appeal, attracting various kinds of tourists, involving nature lovers, adventure seekers, and cultural enthusiasts. This diversity not only increases tourism revenue but also motivates economic growth by supporting local businesses and establishing job opportunities for locals. As guests seek out Banana Island's natural heritage and culture, their spending assists the local economy, establishing a sustainable model of tourism that benefits the cultural community. The myths thus serve as an 'impressive trading spot', distinguishing Banana Island from other cultural sites and attracting a universal audience looking for culturally captivating travel involvements.

Moreover, the emphasis on myth conservation and promotion contributes to protecting Banana Island's cultural heritage. By placing these myths in tourism strategies, stakeholders ensure that the Island's cultural narratives are passed down and preserved for future generations. This concentration on cultural preservation also supports maintaining local recognition and cultural dignity, as cultural community associates witness their customs celebrated and valued in a larger context. As a representative from the Sierra Leone Tourism Authority explained:

The myths linked with Banana Island are a pillar of our tourism strategy. These cultural narratives are not only fascinating but also serve as an impressive trading spot for the area. Guests are drawn to Banana Island by the commitment of exploring its mysterious past and linking with its cultural heritage. By accommodating these myths, Sierra Leoneans can position Banana Island as a must-visit site, driving economic development and cultural protection at the same time (Sierra Leone Tourism Authority).

The incorporation of myths into Banana Island's tourism structure also corresponds with sustainable tourism practices by encouraging regard for cultural traditions. As guests are educated about the importance of these myths, they gain a deeper appreciation for local customs and are more likely to behave responsibly, respecting the cultural and spiritual significance of the destinations they visit. This respectful socio-cultural interaction assists a harmonious network between the local community and tourists, strengthening the significance of protecting both communal and cultural honor.

DIALOGUE, CONCLUSIONS AND IMPLICATIONS

The findings highlight the function of myths within the cultural, environmental, and economic context of Banana Island, demonstrating their significance in shaping communal recognition, guiding conducts, and influencing the location's tourism scenery. Through in-depth interviews with a range of stakeholders, involving community members, tour operators, spiritual mediums, and tourism agencies, it became evident that these myths are more than narrative customs; they are foundational features of the community's worldview, heritage, and values. This oral tradition positions Banana Island as a sacred site of both spiritual and cultural significance, consistent with earlier sociological research. Through emphasizing how myths continue to serve as cultural repositories, this sociological research contributes perspectives into the collective awareness of the community and its multigenerational circulation of beliefs, eventually providing novel analytical insights on the intersection of cultural tourism and heritage.

A critical finding is the observed sacredness of Banana Island, which surpasses individual belief and penetrates numerous aspects of community existence, involving environmental protection and tourism. This sacredness agrees with other research on treasured natural sites, suggesting the Island's significance as a living representation of cultural recognition and spirituality. The Island's sacred cultural status details not only community traditions but also broader strategies for sustainable tourism, with stakeholders such as the Sierra Leone National Tourist Board and community leaders recognizing the demand to regard and protect the Island's spiritual honor. This recognition calls for an approach that blends tourism with conservation, positioning Banana Island as a culturally rich and ecologically sensitive destination.

Additionally, the myths linked with Banana Island considerably boost its attraction as a tourism destination. These narratives draw guests seeking socio-cultural adventure and cultural and spiritual engagement in the Western Rural Area, presenting them a strong relationship to the cultural heart of Banana Island. Blending myths into the tourism narrative perfects the guest experience, promoting economic development while also protecting these cultural narratives for future generations. Tourism growth strategies could emphasize sustainable Island tourism through targeted advertising initiatives that regard the cultural values encircling the Island, specifically given its communal sacred status. This approach not only improves the destination's attraction but also aligns with the standards of sustainable and responsible tourism.

Theoretical Implications

This sociological research contributes to theoretical discussions on the cultural and socio-environmental scopes of tourism in various critical fields. Firstly, the findings emphasize myths as lasting cultural assets that energetically form collective recognitions and beliefs

across cultural generations. This sociological research enriches theoretical structures associated to cultural heritage protection by investigating the function of myths in cultural circulation and identity establishment. This illustrates how noticeable heritage is protected and adapted in contemporary tourism cultural contexts (Adetunji & Dorcas, 2024). Moreover, the sociological research adds depth to discussions on how cultural beliefs are sustained and communicated within tourism and their function in preserving communal recognition.

Second, this sociological research advances theoretical insights into the networks between cultural beliefs, environmental protection, and tourism growth (Wei et al., 2020). The sociological researcher emphasizes the worth of culturally informed protection approaches and expresses how myths direct community behaviors toward the Island. This research stretches on theoretical discussions encircling the socio-cultural dimensions of tourism and environmental oversight, suggesting that efficient environmental practices can arise from a blend of ecological, economic, and cultural considerations (Ghalami, 2026).

Conclusively, the spotted sacredness of Banana Island and its implications for tourism contribute to theoretical discourses on cultural legitimacy, spiritual tourism, and sustainable destination oversight. The findings add novel insights to discussions about the function of sacred sites in cultural tourism, suggesting how understood spiritual significance can improve tourism observations while assisting destination cultural sustainability (Lopes, 2026). This contributes to the field by suggesting that myth, specifically those tied to sacred locations, play a central role in creating a sense of location and cultural legitimacy that attracts both indigenous communities and tourists.

Applicative Implications

The findings have practical implications for a range of stakeholders, involving tourism agencies, indigenous communities, tour guides and policymakers, emphasizing strategies for harnessing Banana Island's cultural heritage within sustainable tourism structures. The findings highlight the potential of incorporating myths into tourism narratives to improve guest engagement and cultural exploration. Leveraging Banana Island's mythological heritage could assist stakeholders in establishing impressive and culturally resonant tourism products that attract various groups, adding legitimacy and depth to the guest observation. This approach positions Banana Island as a distinctive site that attracts adventure seekers, spiritual tourists, and cultural enthusiasts.

Emphasizing sustainable tourism that regards Banana Island's cultural heritage and ecological honor is critical. The sociological research indicates the demand for responsible guest behaviors, protection efforts, and community activity to secure the extended possibility of tourism. Stakeholders can apply practices that promote regard for community traditions and environmental protection, adjusting to sustainable tourism goals while promoting the attraction of Banana Island myths. Nonetheless, enabling the local community as custodians of Banana Island cultural heritage arises as a useful strategy for sustainable tourism oversight. This can be gained by energetically including local residents in tourism designing and oversight. Doing so would assist stakeholders to improve social unity, economic authorization, and cultural revival within the community. This approach guarantees that tourism growth not only benefits the local economy but also supports cultural honor and progression.

The sociological research illustrates the interrelationship of cultural beliefs, environmental protection, and tourism growth at Banana Island. Identifying and incorporating the function of myths in tourism provides stakeholders a privilege to promote both cultural preservation and economic development. The myths encircling Banana Island can serve as foundational components in tourism advertising strategies, facilitating regard for the Island's sacred status while furthering sustainable engagements that benefit both guests and the local cultural community.

Limitations and Notifications for Future Sociological Research

This sociological research encounters limitations that suggest paths for future sociological research and concept growth. First, the sample size and respondent diversity may limit the generalizability of findings, as the range of insights on Banana Island may not be completely pictured. Future sociological research could benefit from broader, more demographically various samples, possibly involving cross-island or cross-cultural comparisons to examine differences in myth, sacredness, and tourism growth. Moreover, the essential subjectivity in qualitative data interpretation could impact the research's validity. To reinforce commitment, future research might employ various sociological researchers, triangulation methods (such as member checking or peer debriefing), and mixed-methods approaches that combine qualitative and quantitative data for further general agreement.

The temporal context also submits challenges, as cultural beliefs, tourism practices, and environmental conditions around Banana Island may change over time. Future longitudinal sociological research could track these components, offering insight into how myths, cultural sensitivities, and tourism efforts develop. Handling these limitations is advantageous to progress a more inclusive and sustainable approach to cultural heritage protection and destination oversight.

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