



# Assessing the contribution of Cultural Heritage sites to Tourism Development: a case study of Oldupai and Alaitote footprint area, Tanzania

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## Abstract

Olduvai Gorge is a site in Tanzania that contains the earliest indication of the existence of human ancestors. Paleanthropologists have found literally hundreds of fossilized bones and stone tools in the area dating back millions of years, leading them to conclude that humans evolved in Africa. Equally important, at Laetoli, west of Ngorongoro Crater, hominid footprints are well-preserved in volcanic rock estimated to be 3.6 million years old and these represent some of the earliest signs of mankind in the world. However, the importance of cultural tourism has not been in the least effectively investigated in Tanzania as a country. The contribution of cultural sites forms the basis as to why they should be conserved, protected and managed for sustainable tourism. This study focuses on the contribution of cultural Heritage sites to the development of tourism in specific areas in Tanzania. There is need to developed and further recognize the importance of Cultural heritage as a tourism generating market to help supplement other tourism attractions in order to serve the increasing demand for cultural heritage product from both domestic and international travelers.

**Keywords:** development Culture, heritage, tourism, East Africa

## Introduction

Cultural Tourism is a people tourism that enables tourists to experience authentic cultures combining nature, scenery, folklore, ceremonies, dances, rituals, tales, art, handicrafts and hospitality-giving a unique insight into the way of life of the people while offering complementary products to wildlife and beach based tourism. Culture is a main 'pull factor' which influences a visitor's initial decision to travel to a destination in different part of the world. Thus, in most regions of the world, particularly the developed, like for example, Europe and North American, cultural attraction has developed into an important area in the development of tourism (Akama, 2000).

Culture Tourism has demonstrated it has the potential of directly contributing to poverty reduction through employment and jobs for local people, market for products, exposure to knowledge and increased confidence in local people to do little known things. It also has the potential of opening up tourism opportunities in rural areas as promising tourist destinations.

Tanzania is well endowed with numerous cultural tourism assets. Currently; in fact there are no less than twenty three initiatives operating in various parts of Tanzania under the Cultural Tourism Program. Example include Stone Town in Zanzibar, Bagamoyo an important trading post in east Africa for slaves, Ujiji- Kigoma where Stanley and Livingstone met in 1871, Kilwa a small Coastal Town, The Olduvai Gorge-Northwest of



the Ngorongoro Crater, Stone age ruins at Isimila, near Iringa and Ancient Rock Painting at Condor.

Cultural Heritage has great potential and can make a huge contribution if properly managed and developed. This is evident from its contributions to the tourism industry in developed countries especially in Europe and North America where cultural heritage has reached its high level despite the low cultural resources available.

In Africa, however, cultural tourism has been given very little attention and as a result it is still in an incipient stage despite the rich cultural values at its disposal which ought to be exploited to far greater potential and benefits.

In Tanzania, the tourism industry has for long been solely dependent on wildlife resources which are considered among the finest in the world. For example, the great Serengeti plains with very little attention being given to the society in terms of the cultural assets which could be of interest in the tourism industry. These cultural assets include one hundred and twenty tribes with uniquely different cultures, traditions and norms especially the Maasai. In addition to the numerous cultural sites which include Stone Town in Zanzibar, Bagamoyo, Ujiji, Kilwa, Stone age ruins in Isimila and the Ancient Rock Painting, Olduvai Gorge and Laetoli are of interest.

Because of the little attention given these sites, most of them are not available to the tourists as sources of information, and the few which are available, are very hard to access due to poor infrastructure with inadequate staff and poor facilities. This greatly discourages tourists. Cultural sites are in a very poor state in Tanzania and contribute very little to the tourism industry despite the numerous cultural resources the country is endowed with.

The focus of this study is therefore to investigate the contribution of developed cultural sites in Ngorongoro Conservation Area which will act as a benefit analysis in order to help developed cultural sites that are not exploited to their full potentials.

### **Assessing the contribution of cultural heritage sites for the development of tourism in Oldupai and Alaitote Footprint.**

#### **Specific objectives**

- 1.To identify the cultural heritage sites in the area.
- 2.To analyze the contribution of cultural heritage sites to socio-economic development and environment sustainability in Tanzania.
- 3.To examine the extent to which cultural heritage sites have been managed and conserved in Tanzania.

#### **Significance of the study**

The tourism industry has been one of the greatest contributors to the economy of Tanzania. However until lately, much effort and concentration had been put on wildlife while severely neglecting other tourism attraction areas of great potential like cultural heritage sites.



The study also will therefore help Tanzanian to diversify its tourism facilities to include cultural heritage sites which are believed to attract over 20 million visitors yearly. The findings of the study will help to unfold the problem that inhibits the growth of cultural tourism in Tanzania despite the vast cultural assets it is endowed with. This will enable planners to find workable solutions to those problems and thus take cultural tourism to another needed level.

The study will help to promote conservation of the culture, this is because the level of local community participation will be highlighted and therefore this will enable them to know the value of their culture even more in terms of sustainability. The tribes with interesting cultures like the Maasai will get to know the importance of their culture and will most likely maintain this knowledge for generations

The study will also hopefully guide researchers by providing information about cultural tourism in the area, the matter of the facts of the study, and also acts as a source of advertisement for the vast cultural sites in Tanzania. All these initiatives may thus may help to promote cultural tourism in Tanzania.

### **Cultural Heritages of Ngorongoro Conservation Area**

The Ngorongoro Conservation Area has paleontological and Archaeological sites emanating from over a wide range of dates. The four major sites include: Olduvai Gorge, Laetoli site, Lake Ndutu site and Nasereka Rock shelter. The variety and richness of fossil remains, including of early hominids, has made of Ngorongoro one of major areas in the world of research on the evolution of the human species. Olduvai Gorge has produced valuable remains of early hominids including *Australopithecus boisei* (Zinanthropus) and *Homo habilis* as well as many fossils of other extinct animals. Nearby, at Laetoli, are fossil hominid footprints of the Pliocene age (Mturi, 1981).

### **Cultural Heritage.**

Cultural heritage as such, refers to sites, structures, and remains of archaeological, historical, religious, and cultural areas of aesthetic and cultural value. This focuses on intangible and immovable cultural property comprising archaeological sites, building complexes, architecture, monument remains left by human inhabitants and considered part of a country, and cultural heritage (Paris: UNESCO, 1972)

Ancient monuments, antiquities, relics, historic landmarks, historical sites, cultural patrimony, and cultural resources are all terms that also describe forms of cultural resources and are also forms of cultural heritage.

Cultural heritage which is another touristic attraction is a vast concept that transcends the old realm of artefacts, architecture and history. It includes languages, folklore. ethnological objects, traditional natural environment and intangible culture such as roads, buildings, graveyards, archaeological sites, rock paintings, old settlements, museums and immemorial site. Intangible cultural heritage includes languages, tales, myths and history, music, songs, dances and traditions, handcrafts, literature, rituals, customs and life styles current or not, that have got the capacity to inform the present about the past. It is a soft culture the people, their traditions and what they know (Mckercher and du Cros 2002); a folklore that is the totality of traditional-based creations of a community, expressed by a group individuals, and recognized as reflecting the expectations of community in so far as they reflect its cultural and social identify(UNESCO 1998).



## **Cultural Heritage and Local community.**

Culture and culture heritage are used to meet a need: taking part in traditions gives a sense of home, a tie that grounds one to something in that past. To be organized as a group, one needs a sense of commonality and cultural heritage provides this need. In sharing a common history, customs, belief one feels a sense of belonging and identity. Culture provides life with a sense of structure that people feel they can follow. Heritages constitutes the core reason of being, for a kind of creature that evolved inside each community and in its relationship with others. The outsider's pleasure of furthering their knowledge from historical heritage must be a servant to the truth of its existence, and not to the dream of the tourist, which is usually the 'utopia' of the travel. Cultural heritage among other things, helps to forge individual, community and national identities and may have educational, scientific and conservation significance. It has increasingly assumed economic significance and is an integral component of sustainable development.

Therefore, cultural heritage promotes community advancement and tourism, through enhancement and implementation of sustainable practices (Kamamba, 1990).

Cultural resources are commodities that can be sold by allowing people to see or visit them for purposes visual enjoyment and recreation, memorial curiosity and historical satisfaction; academic and scientific investigations; camping and picnic and souvenirs purchases. Cultural sites belong to the respective local community; therefore, they are under funded, therefore, need tourist money for sustainable.

## **Cultural Heritage and Local economy**

Black More (2005) asserted that cultural heritage may warrant the economic base given area and contribute a higher standard of living and local population's quality of life. It is also well established that cultural heritage tourism can provide much income through entrance fees and other tourism related activities such as sale of site related materials for example, publications, postcards, casts and handcraft.

Furthermore, cultural heritage tourism can improve local economy through engagement in tour guide as well in tour operating activities. Nowadays, cultural heritage tourism in Tanzania is slowly gaining importance whereby people flock in hundreds in some of cultural heritage sites such as Kaole ruins and Caravan Serai in Bagamoyo and Olduvai Gorge.

Cultural heritage tourism can have a tremendous economic on local economies. To economic benefits like new business, jobs and higher property values, tourism add less tangible- but equally important-pay offs. A well managed tourism programme improves the quality of life as resident take advantage of service and attractions tourism adds. Perhaps the benefits of cultural heritage tourism are that opportunities increase for diversifying the economy, and is a way to prosper the economically while tourists go on holiday to view it and all the characteristics that make such communities special places to visit

Policy makers should promote measures for the equitable distribution of the benefit s of the benefit of cultural heritage to be shared across or regions, improving the level of socio economic development and contributing where necessary top poverty alleviation. (See: <http://www.international.icomos.org/cente-doc-icomos@unesco.org>)



Making cultural sites an alternative tourist attraction benefits the local people in many ways. The main social contribution of cultural sites in Ngorongoro Conservation Area to the local community is that revenue collected from tourists, which has been used for school construction and Health Centre development.

Places of heritage significance have an intrinsic value for all people as an important basis for cultural diversity and economic development. The long-term protection and conservation of living cultures, heritage, places collections, their physical and ecological integrity and their environment context, should be an essential component of social, economic, political, legislative, cultural and tourism development policies (ICOMOS, 1999). Cultural and historical sites can be seen as a business enterprises; They generate cash at the site and stimulate spending in the surrounding areas. So, it is important to consider a site's economic potential and to put it in the service of the monument/site itself, as well as the nation as a whole (Garfield, 1994)

### **Cultural Heritage Management and Conservation.**

Ceballos-Lascurain (1996) observed that heritage sites should be models of effective management and conservation. Unfortunately, the high standards expected of these unique areas are not always attainable under current conditions. But strictly controlled and environmentally responsible visitation and tourism to these sites could provide much needed funding for many of them and contribute to their long-term preservation. Conservation and management of cultural heritage resources as practiced to day in Tanzania operate within a legal framework that largely evolved from a colonial Administrative framework. It was strikingly and is still is, based on the principle of exclusivity, and indeed, the custodianship of cultural heritage resources is entirely vested with government institutions.

To date, protection, conservation and management of immovable cultural heritage is still confined in the hands of the Antiquities Division and do not extend wholly to include local communities in their day-to-day undertakings (Kamamba, 2005). For selected sites, restoration/conservation measures should then be undertaken. Within this context, it was particularly recommended as to what measures and actions should be undertaken to preserve and enhance its cultural values and these how should fit in with the proposed development of Coastal zone. This project would be carried out in association with the Department of Antiquities (Tourism Master Plan, 2002).

Among others, two cultural heritage sites in Tanzania, Kilwa Kiswahili and Songo Mnara Conservation Project and preparation of conservation management master plan of Bagamoyo historical town are in progress. The Tanzania government in partnership with the government of France, the Japanese government and UNESCO finance are involved in the Kilwa project. The same is happening on the Bagamoyo project between the Swedish and Tanzanian governments. There is a lot to be done on the conservation of immovable cultural heritage sites in Tanzania for sake of posterity and tourism policies and activities to be fruitful and sustainable as they should be. (<http://www.icrom.org/africa2009/papers/2001/h-tanzania01.pdf>)

Heritage interpretation and education programmes amongst the people of the host community should be encouraged such as in their involvement as local site interpreters. Programmes should promote knowledge and respect for their heritage and encourage the local people to take a direct interest in its care and conservation.



Brown (1992) further argues that cultural heritage programmes provide liaison between humanities, natural resources and other related interests to form strong partnerships that so also preserve, enhance, promote and manage irreplaceable resources. She however, does not explain what irreplaceable resources are.

Millar (1985) contends that through education, entertainment and enjoyment of heritage attractions (Village parks, Museum, Historical Houses) by people of all ages and socio-economic groups and with different lifestyles, it is possible to develop a climate of conservation awareness, and an effective management can re-direct the visitors as agents of development away from sensitive areas of the heritage sites so as to protect them.

Cultural heritage attractions are by nature unique and fragile. Therefore, it is fundamental that tourism authorities study how best to develop these cultural heritage sites while protecting and preserving them for the long-term. If not, irreparable and irreversible damage can result in the heart of Tanzanian cultural identity. (See: <http://www.world-tourism.org/ruso/pdf/2006/>)

### **Cultural heritage and Tourism development**

Kamamba (2003) observed cultural heritage sites are one of the most important tourist attractions. Africa is richly imbued in the natural capital-and cultural heritage sites upon which tourism depends. The diversity of the industry produces a variety of economic opportunities and provides wide participation, particularly by the informal sector. The natural and cultural heritage that exists, is to a significant degree, the property of the poor (WTO Commission for Africa 2002). This fact stands in stark contrast to the vast historical, cultural, and natural resources the region offers for tourism development and which could certainly attract for more robust flows of tourists from across the world.

The quality of the cultural heritage and its presentation is the key factors to tourist benefits which lead to the growth of Tourism Industry. Tanzania for example, is considered to be the Cradle of Mankind due to incomparable human evolution evidenced in Olduvai; it has a 2000 year old history and urban remains on the coast including the Kilwa Kisiwani and Songo Mnara World heritage sites and is inevitably unique in Africa. But, this heritage has to be easily accessed; has to be well presented; has to adequately interpreted and has to be supported by Tourism development in Tanzania and cannot be achieved without this.

In the related developments, the main actions proposed in order to develop the cultural component of the Tourism product were: The identification of restoration/conservation measures for selected sites. The establishment of interpretative centres for a number of themes-early man, rock art, slave trade, village life. In certain locations, these centres could form the nucleus of tourist service centres providing information, toilet and other facilities for visitors (Integrated Tourism Master Plan, 2001).

Tourism has developed in a number of different physical, social, cultural, political, and economic contexts. Consideration of contextual characteristics-the nature of the place in which tourism develops-is important, for the context will influence the way in which tourism evolves and will condition the impact which tourism will have (Khosravi and Badaruddin, 2013).

Similarly, the social and cultural characteristics of a host society will influence its attractiveness to tourists, the process of development and the extent of the impacts which occur. A distinctive culture may appeal to certain groups of travelers (Buck, 1977).

Development is a global undertaking with multiple dimensions-economic social and cultural that influences one another. The cultural dimension is a long neglected aspect of development: the challenge, therefore, lies in fostering a synergistic development between science and technology, and cultural values (Serageldin, 1994).

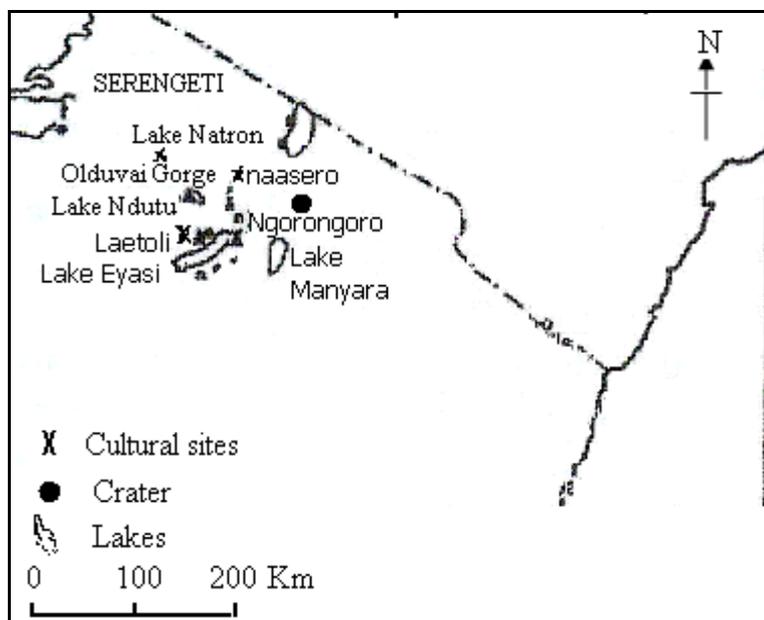
### Area of the study

Oldupai and Alaitote Footprint area consists of numerous features of interest which range from scrub health and remain of dense of montane forest in the steep slopes through open plains of eastern Serengeti rise to the crater highland of the volcanic massifs of Loolmalasin, Fauna.

### Location

Oldupai and Alaitote sites are located in the Arusha region north of Tanzania at an altitude of 1500m to 3648m above sea-level. The area has paleontological and archaeological sites which emanate from periods covering a wide range of dates. The variety and richness of the fossil remains including those of early hominids has made the area one of the major areas in the world for research on the evolution of the human species.

**Map: Ngorongoro Conservation Area Showing the Cultural Heritage Sites**



### Research design

A descriptive method was used to conduct the research. This included both primary and secondary data collection whereby primary data were gathered through the use of observation, questionnaire and interview schedule. Secondary data were collected through documentary study like magazine, articles and publish journals. The research was



basically based on contribution of cultural heritage sites for the development of tourism in Tanzania.

### Sample design

The research used purpose and random sampling technique to select the study respondents. These included the Ngorongoro conservation area authority officers, communities' leaders, antiquities department officers and pastoralist council. These were chosen purposely because their familiar with the activities in the area.

### Sample size

Sample size of 100 respondents were selected, 43 from the local communities including the local leaders. 10 Ngorongoro Conservation Area Authority Officials, 12 Pastoralist council officials, 10 Antiquities department officials and 25 tourists.

**Table 1: Distribution of respondents**

Respondents	Number
Ngorongoro Conservation Area Authority Official	12
Pastoralist Council Official	10
Antiquities Department Official	10
Tourists	25
Local residents	43
Total	100

### Methods of Data Collection

Various methods of data collection were used to obtain both primary and secondary data.

#### Primary Source of Data

##### Observation

This was the major method that the researcher used and it involved seeking of information in the area of study by direct investigation and use of the sense of sight without the help of the respondents. It was critical in making analytical judgments for getting data about the study, as the researcher will have an opportunity to see what is really happening on the cultural sites. This complemented the other methods of data collection.

The information was collected by using an open- ended questionnaire with self-administered questions which were given to the respondents. This included three sets of questionnaires which were made and included a questionnaire for the employees of the Oldupai and Alaitote Footprint, and also questionnaire for the local community and a questionnaire for the visiting tourists.

This was used when there were free communications between the researcher and the respondents. This involved face to face conversations between the researcher and the respondents and it was used to obtain information from the service-staff such as tour leaders in Maasai Bomas, Antiquities Department officials and to the tourists. This was therefore vital in obtaining information that was not covered in the questions.



This method was used basically to collect secondary data from the already existing information about the Oldupai and Alaitote Footprints area. This information was obtained from existing literature obtained from antiquities department as well as the statistics of the tourist visits, cultural heritage sites, magazines and the popular media.

Several photographs were taken to portray the various cultural heritage sites at Oldupai and Alaitote associated with tourists who participated in tourism activities in the cultural sites in order to show that cultural heritage sites and their contribution for development of tourism in the Area are still important considerations.

Library research was also involved in getting background information about the study. Generally, this included the literature review concerning limited sources, impacts, factors that influence the cultural sites and their contribution for development of tourism in the Area.

### **Data Analysis**

Data were analyzed both qualitatively and quantitatively. This helped to address the research objectives. Qualitative analysis included interpretation of data and information from questionnaires by substantiating data and relating the various variables in the field together. Quantitative analysis involved the use of summary tables, pie-charts and other statistical diagrams followed by a series of explanations. This was followed by drawing conclusions and making recommendations to address the research problem. This was done in accordance with the finding from field.

### **Limitation of the study**

The inadequacy financial resources was a limitation since visiting different cultural heritage site at Ngorongoro conservation area required a substantial amount of money to cover the costs of travel, accommodation, living expenses as well as purchasing of the required material including the printing the questionnaires and photocopying.

Time was an issue since getting information required a lot of time to be dedicated for collecting substantial data. Interviewing, making observations, continuous reviewing of literature, analysis of the data and writing-up of findings made in same instances needed more time. This was problematic as it was necessary to visiting a place twice for more information to be obtained, or in cases where the employees or local community were not available.

Language barriers were problematic at times, especially from the domestic tourists who were the source of information. Questionnaires were made in English, hence a lot of translation was required to make the local people understand the questions that were posed.

### **Findings**

#### **Cultural Heritage Sites Found in the Area**

The sites identified as tourism resources were classified as archaeological/paleo-anthropological sites, cultural tradition and geological features with cultural attachments.

## **Olduvai Gorge/Oldupai**

Olduvai Gorge is an archaeological site in the north-east Tanzania within Ngorongoro Conservation Area. In which early human fossils were first reported in 1911 by a professor Katt Winkel, a German entomologist who made a small collection of fossil bones from its slopes and took them back to Berlin.

It has an amazing landscape that results from the tectonic forces which created the Great Rift Valley millions of years ago. Long ago, the area was covered by an ancient salt-lake which vanished and left huge deposits exposed in its walls until today. The steep-sided gorge is nearly 90m high and its extension is 50km long. The information centre at the site provides well documented secondary information about the cultural site and in most cases tourists are referred to it as it houses some written material to carry home for further reading. The souvenir shop within the cultural site provides a wide-range of cultural artifacts as well as wood carvings which are sold to tourists.



**Plate 1:** Olduvai Gorge

Source: Taken from the field by the researcher, Dec, 2007

## **Laetoli footprints (Archeological site)**

ALaetolil is a vernacular name for Laetoli (in Maasai language) and it has been retained for geological purposes as a name for the oldest stratigraphic sequences at laetoli. Laetoli is the official Swahili name used to describe the paleo-anthropological site.

A line of hominid footprints, discovered in 1976-1977 by Mary Leakey, Richard Hey and their team, is preserved in powdery ash from an eruption of the 20km distant Sadman volcano. Soft rain cemented the ash-layer (15cm thick) to tufa without destroying the prints. In time they were covered by other ash deposits. The hominid prints were produced by three individuals as one walking in the footprints of the other, making the original tracks difficult to discover. As the track lead in the same direction, they might have been produced by a group. But there is nothing else to support the common reconstruction of a nuclear family visiting the waterhole together.

**Table 2:** Length and width of footprint for hominid 1 and 2

	Hominid 1	hominid 2
Length of footprint	21.5 cm	18.5 cm
Width of footprint	10cm	8.8cm
Length of pace	47.2 cm	28.7cm
Reconstructed body-size	1.34-1.56m	1.15-1.34

**Source:** Antiquities Department, 1964

The footprints demonstrate that the hominids walked upright habitually, as there are no knuckle-impressions. The feet do not have the expected mobile big toe of apes but instead, they have an arch (the bending of the sole of the foot) typical of modern humans. They seem to have moved in a leisurely stroll. The site is currently preserved and no tourist visit is allowed. This is because massive tourist activity led to the destruction of the footprints. Other prints show the presence of twenty other animal species, among them hyenas, wild cats, baboons, wild boar, giraffe, gazelles, rhino, and several kinds of antelope, hipparion, buffalo, elephant, hare and birds.

The remains of 13 hominids have been found, mainly mandibles and teeth, and they show affinities to the female skeleton Lucy from Hadar, Ethiopia. Most scholars classify them as *Australopithecus afarensis*, but some stress the greater similarity to homo and prefer to speak of *homo spindel*. A incomplete skull found at Ngaloba in 1976 has been dated to ca 120,000-100,000 years BC. It is very modern anatomically, with a cranial capacity of ca. 1200 cm<sup>3</sup>, but the forehead is still very low.

Currently, the footprints are highly conserved by the Tanzania Antiquities Department and Getty Conservation Institute. Therefore, this site is no longer visited by tourists and thus any information needed about the foot prints is found at the Olduvai Gorge museum

**Plate 2:** Laetoli footprints



**Source:** Oldupai Museum.

**Plate 3:** Different levels of excavation - Oldupai Gorge, Tanzania

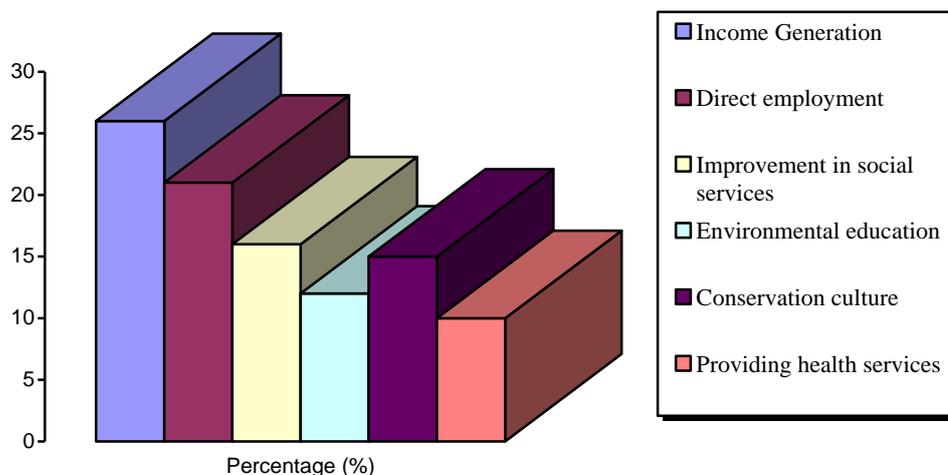


**Source:** Olduvai Gorge leaflet

### Contributions of cultural heritage sites to social-economic development and environmental sustainability

The study revealed that these cultural heritage sites in the area have significantly contributed to the socio-economic development of the surrounding communities and within as well as contributing to environmental sustainability. The contributions are therefore positive and negative. The positive contributions are income generation, direct employment, improvement in social services, environmental education, conservation of culture, providing health services to their animals and advising farmers on better methods of controlling pests and diseases.

**Figure1:** Result of the respondents on Contributions of cultural heritage sites to social-economic development and environmental sustainability



**Source:** Field Survey.

## Income generation

As demonstrated in the above table, respondents (26%) remarked that cultural sites are a tourism destination. The coming of tourists has attracted a number of people to sell hand made crafts. Selling of handcrafts thus contributes to their survival.



**Plate 4:** A cultural dance Seneto- Oldupai Gorge, Tanzania

## Direct Employment

Findings as also show above that 21% the respondents have been directly employed by the Antiquities Department and Pastoral Council, for example, as a tour guide, security guard, dancer, accountant, teacher, handcraft seller, researcher and even as a manager through this, and they have been able to get some money to improve their standards of living through the purchase of additional livestock which is equated to wealth in African societies.

## Improvement in social services

Table 3, further indicates that 16% of the responds revealed that due to cultural heritage sites, social services have been improved in their areas. The constructions of primary schools, to provide services to the local children is evident. About three hundred and eight students are sponsored in collaboration with the Ngorongoro Conservation Area. As of 2005, the NCAA allocated Tshs 550 Million to the Pastoral Council for pastoralist development in the NCA. This is approximately 10% of the Tourism-derived revenue of the NCAA. However, the pastoralists feel this allotment is insufficient. For example, there are about ten health centre such as Ngorongoro, Nainokanoka Dispensaries, Endulen hospital have been constructed through collaboration management under the Ngorongoro Conservation Area Authority.

The results in table 3 show that 16% of respondents commented that cultural sites, through the establishment of cultural *bomas*, chiefly inform people about their lives while also preserving Maasai sacred acts. The fact is that their culture has remained intact despite the constant development surrounding their villages and this warrants a great deal to respect and appreciation. Community development management action is directed to improve the residents welfare and strengthens the relationship between the NCA and indigenous residents while conserving nature and cultural resources.



- **Providing health services to their Animals and advising farmers on better methods of controlling pest and diseases.**

Up to 10% of the respondents pointed out the income generated from cultural heritage sites has benefitted the pastoralists through the pastoralist council and ERETO, which provides livestock vaccinations to support the local people's economic activities. These agriculture extension services provide education on livestock keeping, provision of animal diseases education etc. and in this way dairy products have more value. Quality milk and meat is thus produced.

### **Negative impacts of existence of cultural heritage sites.**

The existence of the cultural heritage sites has in one way or the other negatively affected the socio-economic development within and outside the cultural heritage sites. Below are some of the negative effects.

#### **Cultural Erosion**

As a result of numerous tourist visitors' groups with various cultural aspects, the Maasai culture is slowly copying the culture of tourists which will ultimately affect the native Maasai.

The Maasai, live in cultural *Bomas*, and in village designed by NCAA, though, for example some groups (termed 'semi-nomadic Maasai') now stay in one location for much longer seasons or years, or are even completely stationary. This allows their children to attend schools which is a new concept for the Maasai and many don't yet embrace it as children are educated traditionally. It has been argued that instead of tourism assisting to ameliorate social and economic problems that are confronting the Maasai, serious problems of poverty, landless and poor living conditions have resulted. This has become part of the process of marginalization of the Maasai and the distortion of their historical and cultural values. Maasai are presented as an esoteric community, or "noble savages" a people who manage to resist western influence and have managed to retrain their exotic culture, and that image is represented as ideal for tourists, particularly those keen to buy Maasai handicrafts and view cultural performances which have removed them as a people from their authentic social and cultural contexts. They have thus become commercialized to suit the whims of tourism. These distorted handicrafts and contrived cultural performances serve to reinforce existing stereotypes and negative images of the proud Maasai, as a backward and primitive people. In addition, various forms of unwanted behaviors and vices of tourism have been noted in the area. They include incidents of prostitution, alcoholism, smoking and drug taking.

- **More animals which compete with flora and fauna.**

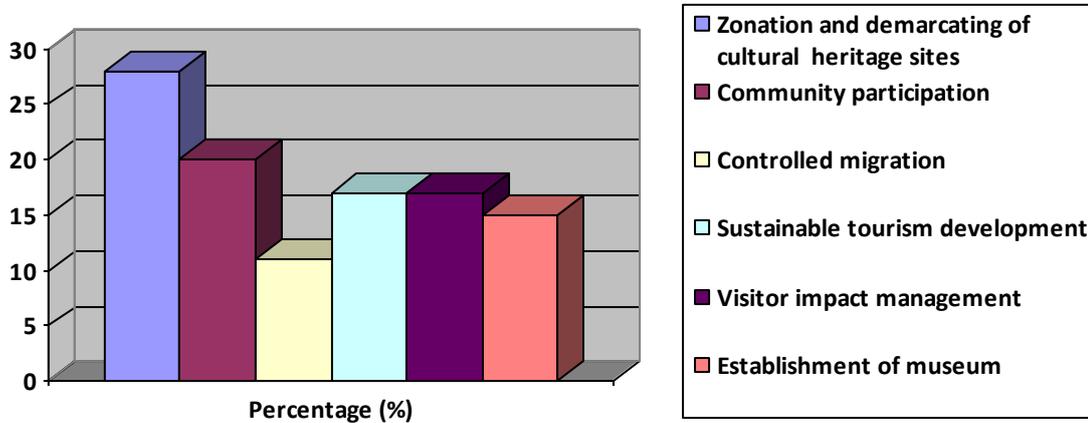
The money obtained by the local people is used to purchase more livestock which in return are competing with the existing wildlife in destroying the vegetation through overgrazing and trampling the soil where by when it rains; there is a lot of erosion and mass wasting which in the long run will degrade the environment.

### **Management and conservation techniques of cultural heritage site.**

Given the fact that the Ngorongoro Conservation Area receives many visitors or tourists, authorities formulated policies or strategies on how to govern and manage cultural

heritage resources upon which tourism depends for development there by aiming for sustainable conservation of the cultural heritage sites.

**Figure 2:** Results of respondents



**Source;** field data Dec, 2007

### Zonation and demarcating the cultural heritage sites

The finding on management and conservation strategies showed that 27% of the respondents said that zonation and demarcation of the cultural sites is one of major management strategies. The researcher also observed the way these strategies were used at the Laetoli Footprints and Olduvai Gorge.

Through total government gazette protection and demarcation of the Laetoli footprints, the area has been highly preserved so as to keep the clear foot prints of the first bipedal beings whose further existence had been threatened because of the animals especially elephants and the cattle of the Maasai which were living in the area. Various tree species such as *acacia Seyal* were vigorously and thus covering the foot prints. It is because of these threats that the Tanzanian department of Antiquities approached the Getty Conservation institute from the United States of America in 1992 so as to help in preserving the archaeological site and the tracking of the foot prints and where no root trees were not damaging, the preservation was excellent. (Interview with Olemoita Godfrey, senior manager -Olduvai Gorge)

Therefore, since then, the preservation and conservation of this site has been of great benefit for the future. The Olduvai Gorge is another site which is extremely vulnerable to over-exploitation by wildlife, residents, and visitors and thus requires greater environmental strategies for conservation for sustainable usage. It is because of this that the Antiquities Act of 1964, designated a five kilometres area around the gorge for protection against development and tourism. This management strategy has been achieved into large extent, as it was applied during the evacuation of Laetoli footprints from being damaged by tree and livestock also the demarcation/designating Olduvai gorge has shown some achievement.

Now, however, the erosion that led to the Leakey's brilliant discoveries at Olduvai Gorge threatens to obliterate the remaining record of hominid prehistory.



Exacerbated by El Nino conditions, seasonal rains are washing emerging fossils into the river so fast that archaeologists cannot keep pace.

**Plate 5:** Preserved Footprints in Laetoli cultural heritage site



Source: field by the researchers, Dec, 2007

### **Community Participatory approach**

The findings demonstrated that there has been an increase in the community's involvement in management and planning for cultural resources, as it's indicated from the table and figure above. In fact 20% of the respondents pointed out that community participatory approach is another critical management and conservation strategy. Through the collaborative management and conservation strategy, the Ngorongoro Conservation Area Authority recognizes that the residents can play an integral role in protection and interpretation of the available resources by claiming that main stakeholders Department of Antiquities, Ngorongoro Conservation Area, and indigenous respondents pointed out that a community participatory approach is another management and conservation strategy of worth. Collaboration between the primary stakeholders will ensure undesirable human activities such as construction of permanent structures, cultivation, and other major ground disturbing activities, are not allowed at important cultural resources sites.

Currently, the Maasai participate in a district or Pastoral Council in which elders, who are the primary decision-makers of the villages, congregate and discuss the need of the people and all factors that affect their daily lives. The GMP expresses the need of expanding the Pastoral Council membership and the needs to provide the Pastoral Council with agreed responsibility. Membership on these councils and participation in decision-making is essential to acquire a true understanding of the needs of the Maasai, as well as the ideas for improvement of current situation on the conservation and management of cultural *bomas* (Francis Kone, NCA, Community developer). To give the community a full a stake in the management NCAA provides an opportunity, on the other hand, this technique has not been achieved to the extent that is required by the MNT, and this is due to the reasons which follow below.

### **The right of the local communities**

The law officers in NCAA have constantly employed unreasonably force against indigenous peoples for example it is reported that a park warden shot and killed Oltukai



Maandalo (1993), stated that warden's assaulted Maasai herdsman and slashed them, allegedly because the latter had taken their cattle to the North highlands forest reserve, prohibited grazing area. This incident has made local communities not interested in being involved in any activities concerning management of the environment and conservation of their culture (Interview with Kintalu Ngeyaroi leader Seneto cultural *boma*).

Right to freedom of assembly, association and expression are also denied the local communities in NCA. The right to participation, consultation and representation are also at stake as witnessed by the NCAA refusal to consult pastoralists in the management of the area. This also has resulted not receiving the management and conservation goals.

### **Controlled human activities that are used to degrade the environment**

The research finding also shows that 11% of the respondents, mainly the officials from Ngorongoro Authority and cultural organization leaders, revealed that they have benefited or were enabled to keep the Maasai together in one location by conserving their culture in a way of encouraging them to continue serving as a source of tourist attraction. Zero grazing has encouraged participation in protecting the vegetation through training women and giving them cows for milk production.

### **Sustainable Tourism Development**

The findings revealed that 9% of the senior managers from Ngorongoro and Antiquities Department revealed that the Ngorongoro Conservation Area Authority is willing to allow impacts in this area as long as the integrity of the resource is not at risk by such actions. Since this area is endowed with valuable resources of pasture, water and salt licks utilized by both the wildlife and Maasai, periodic assessments are always undertaken to ensure that the impacts in this are minimal from both human and wildlife source perspectives.

However, according to the 1996 General Management Plan, indigenous residents were allowed to graze, develop appropriate water infrastructures and build Cultural *Bomas* in controlled sites within the region. The numbers of visitor within the NCA has been increasing overtime and the NCAA recognizes that visitors have impacts on the environment and culture of the NCA in which tourism depends. NCAA has developed strategies to control the visitors as follows: it has set rules and regulations written on the back of tourist permit to make those impacts positive. NCAA has published guide books, travel articles, histories and advices tourists to pay attention to customs such as greetings, appropriate behaviors.

### **Visitor impact management**

About 17% of the respondents pointed out that NCAA and antiquities department recognizes that visitors can either harm or can have a positive impact on the environment and culture of the Ngorongoro Conservation Area. That is why the NCAA has developed strategies to control the visitor's impact as follows:

It has set rules and regulations written on the back of tourist permits to make those impacts positively. However, this strategy has been not achieved to a large extent because the authorities prioritize tourists' income rather than conservation of the cultural sites and environment. It is evident that the carrying capacity of the visitors is not measured at some cultural sites like Olduvai Gorge. It happened that various remains preserved in museum were destroyed and others stolen by visitors, and not only erosion

in the gorge has been accelerated by the big number of tourists, but also theft by them. Data also proved that cultural *bomas* do not have guidelines on the number of visitor to be accepted per day, therefore due to that, the Maasai have been copying a new western way of life.



**Plate 6:** Some tourists at Oldupai gorge- taken to field by researchers Dec, 2007

### **Maintenance and renovation of Olduvai Museum**

Furthermore, 16% respondents particularly managers of Olduvai Gorge pointed out that they had visited the museum founded by Mary Leakey, in the late 1970s designed to house palaeoanthropological artifacts. Also within the museum there are charts and maps explaining the process of fossil excavation and a cast that was made of part of the footprints trail in 1996 by the John Paul Getty museum and this is also on display. There is also a large illustration depicting three *Australopithecus afarensis* walking through the area 3.6 million years in age. The Olduvai Gorge Museum has played a big role in the managing, conserving and preserving cultural materials like tools used by early man and skull of *Zinjanthropus boisei*. Despite of the positive role played by the museum, the museum is still very small to preserve, conserve and accommodate the visitors this lead other remains are preserved and conserved in other museums.

**Plate 7:** Picture depicts information displayed at Oldupai Gorge. Proof of the evolutionary link between primates and humans



**Source:** Taken from the field research, 2008

### **Challenges faced in the conservation and promotion of cultural sites.**

The senior official from Antiquities department and Pastoralist council revealed that, there are indeed a lot challenges which slow down management, conservation and promotion of cultural heritage sites and these include:

- Inadequately trained and qualified personnel as conservationists, cultural heritage managers and curators including the space for archaeological materials. For example, some of the Olduvai Gorge collections are housed in Kenya National Museum and the National Museum of Tanzania in Arusha and Dar es Salaam (Interview with Masaki Paul of Olduvai Gorge).
- He remarked another challenge is the lack of funding for managing, conserving and promoting the Tanzanian cultural heritage sites. It has also been revealed that management and developing site in terms of infrastructure like houses for researcher, walks trails, workers, information site centers and other social amenities need huge amounts of funding.
- Lack of participation of local communities in managing archeological sites results in a poor awareness on the values attached to these cultural heritages and another factor is that management and conservation of cultural heritage sites primarily archaeological sites need the local communities' consciousness and information on the significant of the sites to be imparted to them (Hashem, 2013). The majority of the local communities lack awareness and are ignorant concerning the significance of cultural heritage resources in their area, therefore causing the management and developing of sites in terms of infrastructure like houses for researchers, walk trails, workers, information centers and other social amenities to require much needed money.
- The majority of the local communities lack awareness and are ignorant towards the significance of cultural heritage resources in their area therefore causing problems to the management of most of the sites Ngorongoro, like overgrazing around the site, as well refusing some facilities to be put in place like the construction of a needed dam (Interview with Joseph Bifa of Olduvai Gorge).



- Proper and active participation of local people and education on the importance of these sites can reduce long standing conflicts (Hashem, 2013).
- The benefit of sharing between and among stakeholders is one of the techniques of assigning values to these sites. It is imperative that a reasonable share of the accrued benefit is given to the local people as well since they are important stakeholders.

## Summary

This study aimed at assessing the contribution of cultural sites for the development of Tourism in Ngorongoro Conservation Area, and gave a summation of the findings, conclusions and recommendations from the study. The study was undertaken to assess the contribution of cultural sites in developing tourism and improving the welfare of communities and resulted in the following main findings:

Firstly, the study discovered a range of sites with universal importance. These are Oldupai Gorge, and Nasera rock shelters with archeological significance, lake Ndutu, Alaitole footprints as paleontological sites, and a traditional movable cultural site namely the Maasai cultural *boma*. It was found that there are many other likely cultural sites which are not fully exploited for tourism development. Reasons attributed to these omissions include, their remoteness, inadequately trained and qualified personnel such as conservationists, and cultural heritage managers, curators, including lack of space for archaeological materials and inaccessibility especially during rainy seasons to the sites such as Mang'ola, Laetoli and Nasera rock shelter.

The findings have further exposed that cultural sites lack very important tourism infrastructures such as accommodation like lodges, restaurants, visitors' information centers, electricity, water supply, and even basic houses for staff.

The study also briefly touched on the notion of the socio-economic development and environmental sustainability from the cultural heritage site. The contributions were positive and included income generation, employment opportunities, school and health centre's construction and environmental awareness; negative impacts included cultural erosion and degradation of the environment. The findings show that most tourists visiting the cultural sites appreciate our cultural products and activities taking place. Respondents remarked that cultural products are unique in relation with their home countries and therefore they are driven to purchase handcrafts from the Maasai and other curio shops at the sites. Not only that, tourists enjoy visiting the local people within conservation area. It was also discovered that local communities have been involved in conservation of the sites through representation. At the NCAA Board, the members of the community are seconded as an important part of it. The establishment of a pastoral council is seen as the icon of the local people representatives and also as a means to earn and benefit in sharing in tourism encounters.

## Conclusion

- The result of the study shows that cultural heritage sites are multipurpose in that they offer a wide range of tourism attractions as pointed out at Olduvai Gorge. That tends to receive roughly 150 Visitors per day during the peak season. Visitors typically come from the closest city (Arusha) by means of safari vehicles in NCA. Because of the area uniqueness and exceptional features, the site attracts visitors from different parts of the world



- Lack of a steady policy to administer the heritage sites has been found to be the major influence on the quality of management which in turn affects the cultural tourism development to run cultural sites successfully, there must be quality facilities and service offered by motivated skilled personnel. However, the findings show that the staff are not adequately rewarded and trained which at the end has caused poor quality and often ineffective service provision.
- The big number of Tanzanian local communities living within in and around the cultural heritage sites is not informed of the value and importance of cultural heritage sites in attracting tourists and this is why they destroy them. For example, the Laetoli footprints where used by the locals to graze their livestock. This shows there is lack of acquaintance with the sites value.
- Cultural heritage sites are increasingly demanded by visitors/tourists but there is no corresponding management capacity and concern to provide the necessary services and facilities to satisfy the needs of visitors as well as those of the heritage resources.
- The research findings have proved that most of cultural sites depend on international tourism as sources of funding. Lack of sufficient funds to improve on the existing cultural heritage sites as a well as expanding on tourism facilities and establishing new ones appears to be an overriding factor in developing these sites by the Ministry of Tourism. Evidence from the area demonstrated that although a lot of money is accrued from tourism little has been given to site development.

### **Recommendations**

From this study, some practical suggestions were noted which may help cultural heritage sites stakeholders to formulate better strategies to manage these sites successfully for sustainable tourism development and conservation. Basing on major findings revealed from the study the following main fundamental recommendations is proposed:

- The Ministry of Tourism through the department of antiquities should develop and maintain the importance of cultural heritage sites in order to attract more tourists and the local community within/outside.
- As the way of speeding up marketing and promotion of the site as a tourism attraction should be enhanced. Given the fact that the number of foreign and domestic visitors coming to these sites is increasing, by printing promotional material such as post-cards, audio-visual materials and brochures and also the addition of sign boards along the road to direct visitors to sites, more will surely come. This however, can thus add to its budgetary value and further protect the cultural sites.
- If serious efforts are put place to respect the interests of the people who have made Ngorongoro a worldwide safari destination, things may improve. There is also a need for periodic monitoring and maintenance including removal of tree seedlings before they became established especially in Laetoli footprint.
- Furthermore, the government should recruit and sponsor more personnel in the field of archaeology and paleontology to cater for these sites. It is now time for this. Excavation and conservation needs highly qualified personnel in management and conservation of the site as it happened to Laetoli footprint where the Antiquities Department sought to call upon the Getty Conservation Institute in 1993 for gazetting and preserving the site due to the long degradation from the trees and Maasai cattle movements.
- Government and non-government organizations should grant more investment incentives to developers of cultural site attractions. These include the provision of basic infrastructure, such as roads, and electricity; water supply and accommodation facilities. Tourists were not pleased with the state of the infrastructure found at cultural sites.



## Conclusions

The Government through the Ministry of Tourism, should strive to improve activities done by local people, by the setting standards for tour guides, handcraft sellers, dancers, drivers and other services offered to tourists. This is particularly important now given the fact that Tanzania is fighting against poverty. Since tourism is a leading economic sector and has a lot to offer through cultural tourism as such. Sensitization on the importance and values of these archeological and paleontological sites, to local residents, should be carried out so as to avoid destruction of the cultural sites and encourage their conservation production, organizing seminars can do this. This makes the population aware of the role the cultural sites play towards development, for example the laetoli footprint. The public need to be well informed about the existence of cultural heritage sites in the area, but despite this need, not much has been developed yet. It is recommended that people should regularly visit the nearby available sites and get to know, appreciate and build culture while presenting and promoting cultural heritage sites. Cultural heritage sites in NCA and elsewhere can be sustained and preserved through effective promotion, marketing and advertisements on where these sites are found.

The contribution of cultural heritage sites to tourism development in Oldupai Gorge and the Alaitote footprint area of Tanzania is potentially huge and should be exploited to the full.

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