

Chaga Archaeological Caves as an Untapped Treasure of Tourism Product Diversification

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Abstract

Tourism is one of the fastest-growing industries in the world today. In Tanzania, a large percentage of tourism development relies on wildlife resources, resulting in tremendous pressure on the biological hotspot. However, resources such as archaeological caves found at Kisho ward are relatively undeveloped to cater tourism purposes. This paper, therefore, explored ways in which Chaga archaeological caves can be used as a new opportunity for tourism product diversification. More specifically study examined reasons for the Chaga tribe to construct caves; assessed the current state of Chaga archaeological caves; and ascertained potential caves activities that could enhance tourism. The study found that caves were constructed by the Chaga tribe in the 18th century to provide shelter and protection during warfare. It was further found that caves were disused and dilapidated despite being an important asset to local people's culture and the tourism industry. Caves were also found to contain history which can be linked with other cultural activities such as village walks and coffee tours. The paper concluded that if caves tourism were established could not only enhance the visitor experience and extended stays but also reduce mammoth pressure exerting on wildlife hotspots.

Keywords: Tourism; caves; product diversification; Chaga

Introduction

Tourism is increasingly important in the global economy these days as it plays not only an important role in the provision of employment to the local people but also a catalyst for the growth of other economic sectors. It is therefore considered as a panacea to social-economic development due to the interaction with multiple services and industries. The growth of the tourism industry globally has been influenced by several factors such as the availability of tourist attractions (resources), accessibility, education, destination facilities, and amenities (Owina & Datche, 2015; Swarbrooke, 2012). The forms of tourism practiced and the competitiveness of a destination is usually determined by the tourism resources a country endowed and how much does a country utilizes the respective resources. European countries such as the United Kingdom, Germany, France, and Italy are famous for cultural heritage tourism because they are rich in these resources. The European Commission revealed that a large percentage of European tourists prefer cultural inventions (Cengiz et al., 2010:3). The Middle East is famous for its modern metropolis kind of tourism which offers deluxe facilities and services, world-class entertainment, and high-end shopping. The North Africa, including Egypt, the main attractions are the natural environment such as the River Nile, Sahara Desert, and historical and cultural heritage (UNWTO, 2014) while East Africa wildlife is the most practiced tourism activity contrary to the global level where cultures and beaches defined to be the main pulling factor (Okello & Yerian, 2009; Saarinen et al., 2014; URT, 2018). Due to the endowment of wildlife resources, most Africa countries concentrate on wildlife in their development agenda and excluded other forms of tourist activities (Saarinen et al., 2014:8).

In Tanzania, wildlife tourism accounted for 35 percent of total tourism activities (URT, 2018). The more tourism continues to grow and expand in biological hotspots increases tremendous pressure on the environment and wildlife resources, especially in the northern circuit of Tanzania (Tapper & Waedt, 2006; URT, 2014) and it is believed to reach limits of acceptable use (MNRT, 2002). Therefore, it was thought and indeed the Tourism Master Plan recommended broadening and moving away from reliance on park tourism to other forms of alternative tourism such as cultural heritage tourism (MNRT, 2002; Mussa, 2011). A kind of tourism that involves “travel to experience the places, artifacts and activities that authentically represent the stories and people of the past and present, including cultural history and natural resources (Hutchison, 2012; Kisusi, 2014). This segment of tourism is growing very fast as it accounts for about 37% of all tourist trips in the world (Lwoga, 2017; WTO, 2015). Even though it is estimated to have a high growth pace and share, still the benefit is critically controversial since there is no coherent statistical bases to evaluate the numbers as wildlife tourism do (Saarinen et al., 2014). Cultural heritage tourism has great potential to affect the lives of local people because it is people to people tourism and local people can experience the direct economic benefits through employments and entrepreneurial based activities. cultural heritage tourism therefore has been singled by WTO to be one of the most suitable forms of community development for developing countries (WTO, 2015).

The development of cultural heritage tourism in Tanzania revolves around the famous area of archaeological and historical sites of Olduvai Gorge, Isimila Stone age, Kilwa Kisiwani, Songo Mnara, Zanzibar Stone Tow, Bagamoyo Historic Town (Lwoga, 2017:2) and the living of indigenous people. The 550 rocks, shelters, caves and over 370 sites Tanzania endowed (Kilonzo, 2017:71) are also among heritage resources attracting a substantial number of tourists.

There are several archaeological caves of tourist importance in Kibosho East in Kilimanjaro. These caves are said to have been there since the colonial period in the 18th century. Archaeological Caves inherent the history of the Chaga tribe which politically lived in a chieftdom system and provide evidence for our reconstruction of the past and humanity. The historical caves have been dug for several reasons in the past but today these features are not in use though still retain significance in local traditions.

Despite the inherent history and uniqueness, endowed little have been done on the development of these archaeological caves dotted across the lower slope of the Chaga land for tourism purposes. These caves can be useful resources to demonstrate some of the issues of experience and tradition (Clack, 2009) This study, therefore explored Chaga archaeological caves as an untapped treasure of tourism product diversification. More specifically examine reasons for the Chaga tribe to construct underground tunnel walkways (caves), assess the current state of Chaga archaeological caves, and ascertain potential caves activities that could enhance tourism at Kibosho Ward

As other cultural resources do, caves cannot only be an important asset in the tourism industry but also to the economical well-being of local people if well harnessed. Today, caves are becoming increasingly important tourist attractions in many countries as such tourists are motivated visiti and to learn historical attributes while enhancing their experience (Okonkwo et al., 2017:16). Thus caves tourism not cannot only aid caves preservation and conservation (ibid) but also diversify tourism activities that for a long time relies on wildlife (NBST, 2017; Okello & Yerian, 2009). Diversification in tourism is pivotal for promoting competitive advantage (Weidenfeld, 2018). Having abundant tourism products and well-managed activities will increase visitor experience, extended stay, and increased foreign exchange earnings (URT, 2018).

Literature review

Culture plays a significant role in tourism and it is seen as part of the mix of what makes a particular destination appealing to the prospective tourists. Even though cultural tourism is less considered to be the main form of tourism than wildlife does, cultural tourism has been there since ancient times. In the past, people traveled in search of spiritual experience. Burial sites of renowned leaders or places of mystical importance believed to have healing powers or miracle was seen as salient destinations for religious travelers (Timothy, 2021). The “Grand Tour” which was organized by was Thomas Cook in 1841 was the earliest known example of pre-packed and mass-produced cultural tours of Europe in which young men of high status were travelling from Europe to classical art cities and architectural wonders of France, Italy, Belgium, Switzerland, and Germany purposely to learn language, art, history, and architecture (Brodsky-Porges, 1982; Rotich, 2012; Timothy, 2021)

Cultural tourism was recognized as a district from recreational tourism only since the early 1980s (Rotich, 2012). It encompasses both heritage tourism (related to artifacts of the past) and art tourism (related to the contemporary cultural product (Timothy, 2021). However, one of the potential cultural tourism resources which less earmarked is a cave. The cave is one of the significant features of cultural heritage tourism. Caves have been natural attractions since prehistoric times. The evidence shows that most early men’s remains and histories have been discovered in caves all over the world. Fragment of the skeleton of some of the earliest manlike creatures such as Australopithecines has been discovered in a cave in South Africa and the Kondoa Irangi Rock paints were also discovered in the caves.

Caves are becoming an increasingly important tourist attractions in recent years in many countries as they attract tourists to visit experience and learn about historical attributes (Okonkwo et al., 2017; Rindam, 2014). Cultural tourists are considered o spend substantially more than standard tourists do (Rotich, 2012; Saarinen et al., 2014; Timoth, 2021). Countries such as Nigeria, Hungary, Brazil, and Italy have used archaeological caves for learning the culture of the past and tourist attractions (Béki et al., 2016; Lobo & Moretti, 2009; Okonkwo et al., 2017). Human exploitation of caves, caverns, and rock shelters is a global phenomenon of great antiquity (Healy, 2007).

The term cave is usually used interchangeably with rock shelter (Damm et al., 2013). According to Béki et al. (2016), defines caves as natural underground spaces formed in rocks which are big enough for a human to enter and which extend at least 2 m, underground. The science involving exploring f caves is called Speleology. Archaeologists began to study deposits in caves as early as the mid-nineteenth century in Europe (Damm et al., 2013). Caves are divided into two main categories, natural and man-made caves. Natural caves include those caves made naturally by the carbonation process, volcanic action, waves, wind, and glacial activities while man-made caves are caves dug by human beings purposely to serve their needs. Clack (2009) further added that there are many different types of caves or underground shelters such as natural, partially modified, and totally artificial features. Both natural and manmade have been used since pre-colonial rules by many societies as protection.

Caves and rock shelters have a significant value to both archaeologists and tourism operators. For archaeologists, they provide information on the habitation pattern of past humans including their dietary habits, religions, and belief system while tourism operators and tourists see caves and rock shelters as a means of experiencing nature-based tourism or ecotourism (Okonkwo et al., 2017). Caves tourism is part of active tourism and ecotourism. Caves are unique features valuable for tourism development and with special interest to adventure tourists (Knezevic & Zikovic, 2011). Cave tourism is a multifaceted form of tourism ranging from the natural area, historical attributes of a place, archaeological sites, scenic landscapes, local cuisine, music, traditional architecture, art, and dance (Okonkwo et al.,

2017:19). In the past caves were associated with some beliefs in many societies. For example, Spain and the Caribbean believed the sun and moon were born in a cave (Antonio de Herrera in Healy, 2007). Diego Duran in Healy (2007) further contends that caves were the place where humanity said to originate.

During pre-colonial times warfare and raiding between rival chiefdoms and patrilineages were very common. In Africa, caves have been used to shelter people and their belonging during wartime and conflict between rivals' chiefdoms and patrilineages. There were raiding exercises for cattle, women for breeding, and men to be sold into slavery (Clack, 2009; Okonkwo et al., 2017). Barber and Hubbard (1997) claim that cave is a place where information and evidence of the past can be found. Archaeologists in Virginia, for example, have found charcoal pits, refuse pits, hearths, ash pits, and the remains of human bones which show that caves were used to dispose of the dead during the prehistoric time. Cave archaeologist found prehistoric human remains in Mammoth Cave (Pond in Damm et al., 2013). In the Southwest, cave explorer of North America discovered an extensive deposit of cultural materials in Feather cave (Damm et al., 2013)

Caves were also used for rituals and sacrifices and celebrations purposes in Africa. Chiefs and elders were using caves for sacrifices believing that deities prefer caves for purification, consultation, appeasing, and sacrifices. For instance, in Agu owuru in Nigeria several items were found in the cave such as a pair of shoes and stainless with 35cl CocaCola can drink believed to be a sacrificial item (Okonkwo et al., 2017). Caves can be great potential for tourism development which would increase the growth of the economy of host residents as well conservation of cultural resources (Rindam, 2014). Most tourists visit caves for recreation, education, and sometimes adventure (Okonkwo et al., 2017).

Thus, social, economic and environmental benefits of local community will increase if caves are properly developed and harnessed to meet tourism purpose (Okonkwo et al., 2017:16). There are many caves in Africa of historical importance but experience low visitation which may be attributed to inadequate knowledge of the value of caves. In Brazil, for example, nearly 200 caves have been highly visited by tourists (Lobo & Moretti, 2009). In Hungary, caves have also been opened for tourism activities (Béki et al., 2016).

In Tanzania, there are over 370 sites and over 550 rocks, shelters, and caves. However, the caves have been neglected even though they contain unique information. The Konda Irangi rock art painting is a good example of the site that preserves the most famous painting called The Abduction Scene of the HGL believed to have been done over 40,000 years ago (Kilonzo, 2017:69). The site experiences low visitation. Amboni Cave on other hand has been opened for tourism activities but still, experiences low visitation. It has been declared a protected monument since 1937 under Monument Preservation Ordinance (Chami, 2018). Lack of awareness and inadequate involvement were among of the reasons for low visitation. The Cave is very unique as it is characterized by deep gorges with rock walls and extensive limestone pavement that is cut by deep fissures (Chami, 2018). Despite the low visitation, it has a significant contribution to tourism development. Tourists from different corner of the world visit this cave to get historical and geographical information about the cave. Today, it is very common for whoever wishes to travel to Tanga city to include Amboni Cave in their itinerary.

The caves bolt-holes and caches dotted across the inhabited lower slope of the Chaga land since pre-colonial times can be used to demonstrate the history of our forefathers (Clack, 2009: 322). They can have a significant contribution to the development of tourism and product diversification in the northern circuit. Caves however will be more interesting for people if they are preserved, developed, and become known and more accessible tourist products (Béki et al., 2016).

Methodology

The study was conducted through ethnographic research method. Ethnography was thought to be appropriate in this study because the method can predict patterns of human experiences through observing and participating in the lives of those under study (Angrosino, 2007). Furthermore, the ethnographic research method was appropriate simply because it was not only easy to be done by an individual but also I took it as adventurous

All three modes of data collection in ethnography were applied such as observation, interviewing, and archival research (Angrosino, 2007): Under observation, a researcher participated in the lives of the people under study for several months while also maintaining a professional distance. Information was recorded on the note book and pictures were taken for reference. Key informant interview was also used with five elders above 65 years old who were born and familiar with that place. The interview was also used in which conversations were held face to face with the interview. Thus respondents were free to provide ideas and information, and lastly, archival research enabled a researcher to analyze existing materials both officially and unofficially. The data interviews and archival materials were analyzed by using a thematic analysis approach.

An overview of Chaga

Chaga is one of the largest tribes in Tanganyika lives on the slope of Mountain Kilimanjaro a free-standing mountain with the height of 19,000 feet (5985 m) (Clack, 2009). The place is endowed with a good climatic condition on characterized by low temperature, cloud cover, and moist and fertile volcanic soil which support the growth of plants species. The place is harbored by a famous tribe called Chaga or Wachaga. They are Bantu-speaking people, migrated from west Africa in series about 500 years ago (Clack, 2009; Kideghesho, 2008). They are the mixture of immigrants from neighboring tribes who have absorbed the original people they found on the mountain on their arrivals who were hunters and gatherers, Negro Caucasoid type, and then Nilotes. The land was entirely resided by hunters and gatherers who were probably the Bushmanoid stock, being related both racially and linguistically to the Bushmen and Hottentots of southern Africa. These hunters and gatherers were probably, Sandawe (and Hadza, perhaps), the remnants of a Bushman-type population who continued to live by hunting and gathering till very recently. They use the languages of the Khoisan (or “click”) family. About 1,000 B.C Negroid-Caucasoid types who looks similar in appearance to the present-day Ethiopians, migrated to Tanganyika and mixed with hunters and gatherers. These people were speaking languages of the Cushitic group, thereafter followed by Bantu who was said to come from Cameroon and South Nigeria, and Nilotes group who migrated from North and North West. Nilotes mixed with Cushite and Bantu who have already dominated those areas. As a result, this unusual combination of tribes from different parparts Africa and indeed a series of immigrants at different times makes Chagas have the greatest cultural diversity in Tanzania. Contact with neighbors, trade with the region near and far, expansion and migration in search of new lands- all have led to intermingles, war, and assimilation of peoples andtribese.

The primary economic activity of these people is farming and business. Chagas continue to retain strong ties to their ancestral lands even though they have scattered all over the world due to social-economic activities. They live in small shambas, one to two-acre plots where they grow bananas, coffee, and maize famous known as the botanical garden. In their home gardens, the Chaga use four vegetation layers consisting of tree layer, which provides shadow, fodder, medicines, firewood and construction wood followed by bananas, coffee trees, and vegetables (Hemp & Hemp, 2008:12).

Findings

Reasons for Chaga tribe to construct underground tunnel walkway (caves)

Interviews with village elders and support from archival documents reveal that Chagas dug out caves probably in the 18th century before the invasion of colonies with the main reason of providing shelter and protection during warfare from their rivals. It was enlightened that before colonial conquest Chaga land was traditionally divided into a number of chiefdoms which were frequently in a state of mutual hostility (Clack, 2009; Perras, 2004). When Germans arrived, there were about forty chiefdoms, the most known ones were Rindi of Moshi, Marrealle of Marangu, Sina of Kibosho, Rongoma of Kilema, Meli of old Moshi, and Ngameni of Machame. In this period Warfare and looting between rival chiefdoms and patrilineages were very common (Clack, 2009). They were fighting purposely for local dominance and expanding their territories. The war between Sina and Rindi in the 1880s which competed for paramount on the mountain was a good example (Perras, 2004). Cattle were taken for wealth; women for breeding and men for slavery to work in masters' land.

The ethnographic sources revealed that Sina had many enemies who wanted to take revenge. Thus, Sina and his people developed subterranean (caves) to shelter and protect themselves when invaded. Geographically most villages on the slope of Kilimanjaro were bordered by streams or rivers flowing down from Mount Kilimanjaro. Therefore the tunnel were dug channeled toward the rivers so that the constructed soil could be taken by the river and not have any piles of soil near the hole that could be seen by enemies. The river was also useful in disguising noises (Clack, 2009). Livestock, elders, women, and children were sheltered in these caves but strong men were just staying outside guarding and fighting. Families were involved in digging up of the caves and channeled them near dwellings usually within ancestral bounds (Clack, 2009).

Apart from intertribal war (war among clans), the underground tunnel served as a defensive mechanism against the Maasai tribe who claimed that all livestock belongs to them. The Maasai tendency was to raid and loot Chaggas cattle, so digging up holes was the best technique to win against their rivals. Besides Intra and intertribal war, the underground tunnel served as protection during the invasion of German in 1891. Chief Sina and his people used caves to hide and smashed Eltz a German agent who ordered him to comply with German rule (Maanga, 2014; Perras, 2004) The same technique Sina used to fight with Herman Von Wissmanna German explorer who allied with Chief Rindi Mandara of Moshi to fight against him, the biggest rival of Rindi and Ngameni (Maanga, 2014; Matallo, 2013 Perras, 2004;). With the Supported Mandara's troops, Wissmann destroyed Sina's massive stone fort eventually Sina had to capitulate in the face of the Germans' superior weaponry. Even though Wissman won the battle but he declared that the war was tough, as he asserted that 'in my twelve years' experience in Africa never have I met negroes so brave as Sina's men' (Perras, 2004: 190)

The current state of Chaga archaeological caves

Four caves have been identified at Kibosho Mashariki Ward during the study. Out of four caves, only one cave was found active. The rest of the caves were found unused and dilapidated. Some of these Caves were found converted into trash pits and sewage chambers. For example, the Caveat Sunga Primary School was transformed into a trash pit littering whatever was cleared around the school compound; a caveat Mango village was also found converted as a sewage chamber. The ethnographic sources further pointed out some places that used to have caves but recently the caves have completely been covered by soil. Two caves at Mango were found open but no one takes care of them, and the researcher found the path blocked, bats and other living creatures harbored everywhere. The cave at the College of African Wildlife

however was found working and in good condition. The Cave has two routes with one main entrance heading to River Kichau and Rombaga respectively. It is however found that the route that goes to the Rombaga River has been blocked. This route was among the longest route at 350 meters. The other route which goes to River Kichau is still alive and passable. This route has 85 meters long. It has chambers that were used to keep people, food, a kitchen and other stuff, and ventilation holes. The ventilation holes however are blocked but still one can experience fresh air coming from the river. The hoe marks can still be seen on the walls of the cave though no hoe-like instrument has been found (Clack, 2009). The cave is roofed by volcanic soil which is impermeable to allow water to percolate even if it rains. The roof also is very hard in such a way that it can support heavy objects passing on it such as vehicles.



Figure 1: Structure of Chagga archaeological Caves found at Kibosho (Source: Author)

It was revealed that most of the caves have been seen poorly preserved because of the low value it has been given by local people. Most of the local people living around are not much familiar with these caves, for example, one participant responded ‘I have been here for many years but I have never visited any cave... of course, I didn’t see any reason to do so. This signifies that many local people even if they are born in that place do not know much about the resources available in their village. Thus, it is hard to value the caves that have been constructed by their forefathers and how they can be used for sustainable development. It was further articulated that no one from the Antiquity department non-professional person ever tried to educate the local community on the values of Chagga caves and how they can be preserved or developed. This findings accord with (Chami, 2018) who found the local community to be overlooked and marginalized in the management of resources.

Regarding the aspect of caves activities, the ethnographic source revealed that no caves activities have been found in this area except at Mweka. Caves are no longer used as shelters or protection because there is no ethnic conflict anymore. Technologies have completely changed the lifestyle of people. War techniques have been advanced and sophisticated weapons have been developed at the expense of old techniques. Ritual activities are minimally practiced in recent years because of globalization. This dignifies that Chaga caves are an important cultural asset left by our forefathers that one could realize the skills and innovation of the past. As Clack (2009:322) claims that even if these caves are in the state of disuse does

not imply insignificance, they have a genuine contribution to the local people living around and the country at large if well harnessed (Okonkwo et al., 2017 & Saarinen et al., 2014). Caves serve as a prime source of evidence for our reconstruction of the past. It is a learning point on the types of tools used to dig up the cave, the digging techniques, the subterranean experiences, difficulties of access, safeness when staying underground, and lighting conditions.

Even if the world has changed, all indigenous people must retain strong ties to their ancestral lands. As the local Chaga proverb explains *manya ulamine upanga ulemuowa*, ‘do not neglect the cave that shelters you’ (Clack, 2009:322). We should not regret what our forefathers left us; it is worth to comprehend and passing to the coming generation. Today young generation is born and developed in a Eurocentric mindset and not an African mindset. This is where most African countries lost their dignity at the expense of European culture (new modern life). Current generations living at Kibosho don’t see the value of these subterranean (caves) perhaps because of social, economic, political, and technological change. The conservation and development of these caves are determined by the awareness, passion, and value they get from the Caves.

Potential caves activities that could enhance tourism at Kibosho Ward

Caves provide potential tourism opportunities if well designed as a product to attract tourists around the area. It was revealed by ethnographic sources that so far, no organized tourism activities done in this ward except at Mweka village where there are minimal cultural tourism activities undertaken. The caveat Mweka has been used as a part of tourist attractions and interpretative practicals for students. The College and Tour companies subsequently use Chagga underground tunnel walkway to enhance visitors' experience and indeed have developed a special package for it, in which visitors get the sheltered experience of underground, cultural memories and myths of our forefathers used in the 18th century. Students on other hand have been using this cave like an indoor learning and practical point for tour guiding and resources interpretation. This is a good sample and learning point for other villages.

Based on this fact it shows that Chaga caves are potentials tourists’ product that is yet developed and indeed can diversify tourism product. The five caves that were identified from different villages are potential tourist products that can be developed and sustain the environment, cultural heritage, and local people's live hood. These villages are rich in natural and cultural heritage resources which are also potential touristic pull factors that influence travel decisions (Saarinen et al., 2014). For longer stay and experience, caves activities can be linked with other cultural activities such as village walk in order to experience the Chaga traditional way of life; Traditional food and beverage activities to learn unique Chaga cuisines made of bananas and other traditional stuff such as Mtori, Machalali, Kiburuetc; and Coffee tour and processing activities to learn how to grow world’s finest Arabica coffee and banana, how they are harvested, processed and packaged. It can also be linked with bird watching and waterfall tours to experience a panoramic view of physical resources.

Seeing these unveiling opportunities revolving around communities, Tanzania Tourist Board (TTB) designed a strategy for developing cultural tourism programs. It is where the local communities have been empowered to design and run cultural tourism programs using available resources (Mgonja et al., 2015). Today there are more than fifty registered cultural tourism enterprises in Tanzania which gives an insight into how local community resources can be utilized. For example, Longido village developed cultural tourism based on available resources and was able to capture nearly 600 tourists in 2000 and generated \$10,000 from fees paid (Matungwa, 2001 & Nelson, 2003). The same vein can also be done at Kibosho Mashariki Ward.

There are several ways in which cultural tourism can be organized and managed. Van Veuren (2001:12) and Saarinen et al., (2014:12) have been categorized into three based on ownership. The first way is private non-locally managed- this is a kind of operation by non-local entrepreneurs who are outsiders to local communities. This is profit-oriented ownership in which a product is sold to satisfy the needs of non-local visitors (Saarinen, 2007). The second type is private locally managed in which the local entrepreneurs represent a clear minority among the private cultural villages in general (Van Veuren, 2001:12). It is a profit-oriented business but also demonstrate a strong commitment to cultural conservation, education, and job creation in the local communities (Van Veuren, 2004). The third type is the public sector in which the ownership is vested in the preservation of local indigenous culture and heritage. Being an element of cultural tourism, cave tourism can be an alternative strategy for tourism product diversification. The existing pressure on the biological hot spots especially in the northern tourism circuit of Tanzania can be minimized through cave tourism (Nelson, 2003; Akunaay et al, 2003). Caves tourism is an important way of increasing visitors' stay in Tanzania and thus influences the creation of year-round tourism packages. As such per capita will be improved, the jobs will be created, infrastructure will be improved and the standard of living will be enhanced (Nelson, 2003; Okonkwo et al., 2017). The development of this unique form of tourism can never happen without special promotion

Conclusion

Tanzania is known as a wilderness and safari tourism destination in Africa (Melubo & Kisasembe, 2020). Most tourists visit Tanzania for wildlife activities which partly results in enormous pressure on some biological hotspots. The country, therefore, embarked aggressively on product diversification through escalating cultural tourism. One of the potential resources for product diversification is the Chagga Archaeological caves of Kibosho. These caves were constructed by the Chagga tribe in the 18th century to provide shelter and protection during warfare from their rivals. Before colonial conquest, Chagga land was traditionally divided into several chiefdoms which were frequently in a state of mutual hostility purposely for local dominance and to expand their territories. Some of the caves however were found disused and dilapidated except the cave that was found at the CAWM which is used as a tourist attraction and interpretive object for students. The history, underground sheltered experience, and maneuvering through small holes if linked with other cultural activities such as village walks; traditional food and beverage experience and coffee tour, and processing activities could attract a substantial number of tourists and indeed reduce mammoth pressure exerting on wildlife hotspot ((NBST, 2017; Okello and Yeria, 2009. Through this also local people life standard will be improved, a job created, environment and other cultural resources conserved. Caves serve as a prime source of evidence for our reconstruction of the past and it is evidently show that the indigenous people of the past were very clever and most probably the European army copied this war technique from the Chaga people.

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