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# Cultural Tourism in Mjini Ole, Pemba: A Case Study in Its Establishment and Marketing

Peter Rashid Clabby  
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# Cultural Tourism in Mjini Ole, Pemba:

## A case study in its establishment and marketing



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SIT: Zanzibar, Fall 2010  
Coastal Ecology and Natural Resource Management  
Independent Study Project  
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**Abstract**

The purpose of this study was to attempt to better outfit the Kidike Pemba Flying Fox Ecotourism Center of Pemba Island, Zanzibar, in order to increase its appeal to a wider audience of tourists and to benefit the surrounding community of Mjini Ole. This goal was specifically carried out by establishing and marketing cultural tourism under the Kidike brand. In Kidike's initial condition, guests were able to see the roost site of this endemic giant fruit bat – the Pemba Flying Fox – and continue on to see historical ruins and a mangrove forest, but the presentation and experience as a whole was very straightforward and somewhat lacking in originality. In order to diversify this initial attraction, cultural activities specific to Pemba were organized and prepared for a tourist audience and appropriately marketed as a means of maintaining a sustainable eco-tourism venture and simultaneously providing an alternative, non-consumptive source of income for the community members. A brief history of each activity was compiled to be read to future guests during each tour, as were suggested tour outlines so as to provide tour consistency and direction. On-site assessments, interviews and surveys of tourists, hoteliers, and village members, and the generation of a Kidike promotional brochure and its distribution to major Pemba hotels were all components of this study.

This study is significant as it attempts to offer a means for and provide an example of a non-consumptive livelihood in a precarious environment that faces almost certain degradation in the future as Pemba's population continues to rise. Its relevance to the study site and similar external locations is manifest in the inherent problems associated with the indisputable advent of growing tourism and growing population, albeit the small size and finite resources of the Island of Pemba.

## **Introduction**

### Tourism and Zanzibar

The Island of Zanzibar, off the Tanzanian coast in East Africa (see Appendix A), has been a popular tourist destination ever since the mid 1980's when Zanzibar had to restructure its economy after experiencing a decline in the global market demand for cloves, which had been its main export for over a century (Zanzinet, 2004). The decision to open up land for development by foreign investors, along with Zanzibar's rich endowment of natural and cultural wonders such as beautiful beaches, a fascinating and diverse history, preferable climate, and bustling town centers like Stone Town, have all resulted in an influx of over 115,000 visitors per year. Now it is said that while cloves make up 45% of the national GDP, tourism accounts for 20%, which is much more considerable than it has ever been in the past (McIntyre, 2006).

Tourism in coastal areas like Zanzibar can generate income for locals and provide opportunities for cultural diffusion and enrichment, but many conflicts arise out of improper operational and institutional frameworks (Howell, 2010). For instance, foreign, privately contracted hotels have been erected in which very little economic return is trickled down to the local community. These hotels section off large expanses of beach, blocking access for once-privileged locals to the shoreline and intertidal areas from which many people have historically drawn their sustenance and livelihood. In many cases, hotels like these do not adhere to proper ICZM, or Integrated Coastal Zone Management, in which all involved stakeholders (including local population) are considered in a fair compromise over use and regulation of coastal land and resources. What's more, to accommodate the comfort of their guests, the hotels import food internationally, which does not contribute to the local economy whatsoever. Even if local

seafood is purchased, the result is a higher price of certain valuable fish, which will no longer be within the budget of most locals.

As the number of tourists increases, so does the impact on the natural environment. This change necessitates further development such as more lodging, restaurants, facilities, goods, services, healthcare, and security measures. These additions can lead to overcrowding, mis/overuse of natural resources, and physical or socio-cultural degradation (Howell, 2010). For example, erecting additional buildings requires extensive sand mining for construction, which can lead to erosion and loss of coastal lands. Overfishing to accommodate the hotels' demand depletes pelagic and coral reef fisheries/ecosystems, and freshwater aquifers most likely do not have the capacity to supply the average 10 times more water per tourist than per local on Zanzibar (McIntyre, 2006).

Figures from the World Tourism Organization estimate that East Africa will experience a 5.3% increase in tourism in the years 2005-2020, compared to the world's anticipated average of 4.1% (Zanz Eco Study, 2006). Since further development and population increases are inevitable, Zanzibar's delicate environmental state must be taken into consideration as its resources will undoubtedly be faced with increased pressure in the foreseeable future. While encouraging proper ICZM and natural resource management policies would certainly best suit Zanzibar, one concrete solution to handle the influx of tourists and pending development is to work on improving and offering more beneficial alternatives, such as ecotourism operations.

The International Ecotourism Society defines ecotourism as "responsible travel to natural areas that conserves the environment and improves the wellbeing of local people" (Zanz Eco Study, 2006). It is a form of tourism that makes use of local resources, gives back to the local economy, and maintains a high level of environmental responsibility in its operation. Examples

of eco-activities include snorkeling, nature walks, visits to conservation centers, and camping. Already in Zanzibar, there are several running ecotourism operations. For instance, Chumbe Island Coral Park is a Marine Protected Area (MPA) off the southwest coast of Unguja Island whose coral reef boasts one of the richest species biodiversity in all of the western Indian Ocean. It offers educational programs for schoolchildren and runs its facilities at the lowest environmental impact as possible, making use of rain catchment/filtration systems, composting toilets, and solar water heaters.

On Pemba Island, ecotourists can visit the popular eco-friendly hotels like Fundu Lagoon or Manta Reef, which are known for their SCUBA and snorkeling operations (Zanz Eco Study, 2006). Albeit the high quality of these resorts, they do not host nearly the amount of guests that they could were they located on Unguja Island. In the year 2003, Unguja received around 80,000 visitors, while Pemba only received 5,500 (Action Plan, 2005). This expansive gap in visitation numbers is not due to lack of attractions on Pemba, but more so the lack of proper infrastructure and promotion (Fitzpatrick, 2007). That being the case, Pemba has almost endless possibilities to plan for sustainable tourism and to avoid the case of Unguja's environmentally detrimental tourism practices.

To properly guide the tourism industry, Pemba hosts an organization called PATI, or the Pemba Association of Tourism Investors. This organization aims to preserve culture and maintain environmental sustainability of Pemba's tourism. The members hold meetings in which tour operators, hotel managers, and local people are invited to attend in order to edify themselves in environmentally appropriate methods of running their businesses. For instance, coastal peoples are advised not to entirely sell away their land to investors, but to remain a shareholder as to perpetuate a source of income (Ali, 2010). In that sense, PATI serves a critical role for the



benefit of Pemba people in the long run. This sort of partnership between different institutions and stakeholders in the implementation and oversight of tourism projects is essential for sustainability (Reid, 1999). With PATI at the forefront of Pemba tourism, Pemba will not succumb to the same fate of uncontrolled development made manifest on Unguja. Instead, the doors are wide open for sustainable initiatives that offer preservation of the environment, culture, or both simultaneously.

Cultural tourism, a term to which this study will be referring, is a branch of tourism that gives priority and attention to the cultural aspects of the host location. It may include arts demonstrations, heritage presentations, tours of culturally significant sites, or practices of everyday cultural activities. Usually, local people would design and organize tours centered on the way they live their daily lives. It is not uncommon for these kinds of tours to include specific emphasis on development projects, such as irrigation and soil conservation activities (Tanzania, 2006). If practiced in a sustainable manner and does not negatively affect the local community, cultural tourism can also be considered ecotourism. Cultural tourism on Pemba, however, is few and far between. Apart from the historical ruins sites like those at Ras Mkumbuu or eating the local cuisine and observing daily city or village life, it is unlikely that the average Pemba tourist will witness cultural rituals, games, livelihoods, or music. Accordingly, there is plenty of room in the Pemba tourism sector to offer venues for cultural tourism, provided the venues and attractions invoke enough interest in tourists.

### Marketing of Tourism

Marketing in tourism is the management process of selecting tourist markets and providing them with the tourist product with the view of achieving optimal tourist satisfaction and maximizing organizational goals (Khalfan, 2007). There are two main types of advertising in

the tourism industry: consumer advertising, which is directed towards the consumer; and trade advertising, which is advertising meant for other tourism businesses. Trade advertising has the potential to reach more of the target audience since it usually operates over a longer time frame. Consumer advertising can be easily conducted at an individual level, using already available resources. While in this modern age internet has been used extensively and is identified as the most effective medium of promotion, other methods must not be overlooked, such as print materials and the use of media/publicity (Khalfan, 2007).

The marketing process in tourism includes a relationship between identifying customer needs, product and service promotion, developing products and service, then monitoring and evaluating its particular success (Kotler, 1999). The importance of marketing tourism must not be underestimated, especially in locally underdeveloped tourism industries. In a place like Pemba Island which lacks proper infrastructure, many locations and natural assets have not yet been exhausted, meaning there is ample opportunity to increase the volume of tourists through further marketing.

#### The Kidike Pemba Flying Fox Ecotourism Center

In the town of Mjini Ole, Pemba (see Fig. 1), a group of conservationists run a small-scale ecotourism project called The Kidike Pemba Flying Fox Ecotourism Center, which is dedicated to preserving an endemic species of large fruit bat called the Pemba Flying Fox. Thanks to the Kidike Environmental Conservation Club (KECC), whose ecotourism project started up in 1992, these bats have made a miraculous recovery from the brink of extinction in 1989 when only 10 individuals were seen (Animal Info, 2005). Their conservation status over the past 20 years has been *endangered* in 1994, *critically endangered* from 1996 to 2003, and *vulnerable* in 2004 (Animal Info, 2005). This decline in population by 1996 was largely due to

habitat loss by deforestation and hunting for subsistence purposes, and the recovery of the population is thanks to conservation efforts like Kidike (Animal Info, 2005).

This Pemba Flying Fox, *Pteropus Voeltzkowi*, is the largest fruit bat in the world, with a wingspan of up to 70 cm and weighing 400 – 650 g. It roosts in expansive colonies in large exposed trees like *Antiaris toxicaria* in primary forests, secondary forests, and mangroves. Kidike's roost hosts over 4,000 individuals, making it the largest roost on Pemba and in the world. The bat eats the fruit and flowers of many species of plants, and as such, contributes to the pollination of a wide variety of species, such as baobab, mango, and cashew nut tree (Animal Info, 2005). That being the case, it is understandable why the bat's conservation is so important.

Moreover, the conservation of this bat instills a sense of pride and progress in the people of Mjini Ole, 95 (54 women) of whom actively participate in the KECC to help preserve their local environment. Together, they understand both the socio-economic and natural importance of the bat and the surrounding mangrove forest. The economic returns garnered through this small tourism project have already proven to be a great help in strengthening their community – profits in the past have gone towards providing lighting for a mosque. And seeing as they contribute to the preservation and proper use of their land and coastal resources, the people of KECC are thus considered to be actively contributing players in the grand scheme of Pemba's ICZM plan.

As noble as Kidike's ecotourism cause is, the operation runs at a very basic level, only hosting at most around 15 visitors a month, who each pay a \$5 entry donation. This low visitation is most likely the result of several factors: lack of Pemba's infrastructure, lack of promotion, and lack of further attraction. This absence of familiarity Pemba tourists have with Kidike, combined with a low level of motivation to organize trips there, is thus responsible for Kidike's current low numbers. For instance, the village of Mjini Ole is located a thirty minute

drive east of Pemba's main city, Chake Chake (see Fig 1), and it takes one's own initiative to charter transportation to and from the site. The closest paved road is not less than two miles away, and neither are there nearby places to use internet, seek proper medical attention, or buy a meal or cold drinks. Moreover, Kidike does not have a proper reception center with a place to sit or get information, and the lack of western flush toilets would be considered a turnoff for many visitors to Pemba.

Although Kidike boasts several other current attractions such as a mangrove forest, ancient ruins, an archaeological midden, and a haunted baobab tree, most guests are never aware of these options. And considering there are at least four other Flying Fox roosts around Pemba Island, there is not such a high demand to visit Kidike's specific site in Mjini Ole if guests believe nothing else can be offered. Therefore, what Kidike needs most in order to increase visitation and to be considered a competitive, respectable tourism destination on Pemba is the establishment of additional attractions and the proper marketing of them. This process would need to include preparing each attraction to appeal to an audience of foreigners so as to ensure consistency, worth, and satisfaction.

### **Study Area**

The majority of this study was conducted in Mjini Ole, Pemba. Pemba is the northern island in the Zanzibar archipelago, which is situated in the Western Indian Ocean, 25 miles off the coast of mainland Tanzania, Africa (see Appendix A). The island's rolling, green hills are dotted with secondary forests, banana and cassava farms, and mangroves. Pemba's most prominent assets are its plentiful fishing grounds, pristine coral reefs, beautiful scenery, rich culture, and unique history. Its biggest drawback, from a tourist's perspective, is the lack of

sufficient infrastructure. The island has a population of 300,000 people, almost all of whom are Muslim. (History of Pemba, 2010). The most important towns are the capital of Chake Chake, the largest city of Wete, and the southern port of Mkoani.

Due to its specific location in the Indian Ocean, Pemba is subject to a changing of seasons determined by the monsoon winds which blow from the Northeast from November to February and from the South West from April to September. The beginning of each new season brings rains, the heavier of which occurs around the month of April, which is not a popular month for tourism (Zanzibar General Info, 2010). The hottest months are late December to February, which is considered the high season of tourism in Zanzibar (Said, 2010).

The town of Mjini Ole is located 10 km northeast of Chake Chake, making for a 25 minute car ride (see Fig 1). It has a population of about 2,000 people (Fitzpatrick, 2007). The majority of villagers who were born there end up living there for most of their lives. Common occupations in the village include fisherman, farmers, teachers, and shopkeepers. Residents visit the nearby town of Kangagani for schooling and for leisure activities, and they are also able to enjoy the protected forest surrounding the Kidike Pemba Flying Fox roost.



Figure 1. Map of Pemba, showing study sites Mjini Ole, Chake Chake, Kaskazini, Wete, and Mkoani. Map courtesy of Zanzibar.net

## **Methodology**

### Establishment of Cultural Tourism

The first component of the study involved a resource evaluation and assessment of Kidike's potential. In the beginning of the project, possibilities for structural and conceptual improvements were explored after gaining an understanding of Kidike's and Mjini Ole's current condition and strongest assets. This stage involved meeting with Kidike leaders and learning details about Kidike's operation. A simulated tour of the bat roost and the ruins and the mangroves (all the current attractions) was run for evaluation purposes, and the rest of the Kidike grounds were surveyed by foot as well. It was through this initial evaluation that the necessity for increasing Kidike's attractiveness to tourists arose. The idea of cultural tourism quickly became the best option to both contribute economic return to the community and still maintain Kidike's identity as an ecotourism venture.

The next phase of the study involved data collection and attendances at demonstrations. After determining the viability of offering cultural activities through the Kidike brand, the preparations began for observing each proposed activity. The purpose of observing each practice was to take pictures and gather material for use in the advertisement and to advise the Mjini Ole hosts on how best to present their craft to future guests. For instance, a recommendation made for the traditional cooking lesson was to allow the guests to participate and try to do every stage of the cooking process. Meetings were arranged as to mediate times, locations, and any apparent costs required to run the activities. Additionally, interviews were conducted with experts in each craft, usually in Kiswahili, in order to glean brief histories to be read at the beginning of each tour for future guests. These histories were gathered for all activities now offered by Kidike, and suggested tour agendas were drawn up in order to insure tour structure and consistency. As many

demonstrations as time permitted were attended in order to encounter firsthand the experience that future guests will inevitably be subjected to. Furthermore, in order to find how receptive the people of Mjini Ole would be to an influx of additional tourists in the future, surveys were also administered to a representative group of villagers, which were conducted in Kiswahili.

### Marketing of Cultural Tourism

After preparing and gaining a sufficient understanding of Kidike's newly offered programs, the marketing process began. The brochure was able to be designed accordingly using Microsoft Office Publisher, using pictures and information gathered during the establishment phase. Upon their completion, the brochures were printed in Chake Chake along with photocopies to insure a sufficient amount of brochures for distribution. Distribution began past Ngezi forest in Kaskazini (north), then in Wete, Chake Chake, and finally Mkoani. Basic profile data for each hotel was gathered from managers, along with information relating to Kidike. Brochures were explained and distributed to the managers, and any relevant questions were fielded. Guests, if available, were approached and given surveys and brochures as well. Several of the interviews with managers were conducted either partially or entirely in Kiswahili. For this phase, accommodations included Verani Beach Bungalow, The Hill View Inn, and a homestay in Gombani (a district of Chake Chake). All travel was done by Dala Dala or bicycle.

## **Results**

### Establishment of Cultural Tourism

A formal meeting was first held with the leaders of the Kidike Environmental Conservation Club (KECC) in order to better understand the organization's general condition at present. As mentioned in the Introduction, Kidike receives around 10 to 15 guests per month.



Most of these guests come to look at the Flying Foxes; rarely do they continue on to see the mangroves and the ruins on premises, and if they do so there is no additional charge past the \$5 entry fee. Their money comes from these entrance fees, the member fees, and donations from organizations like Seacology, Fauna and Flora International, and World Bank. When asked about important upgrades they hope to accomplish within the next few years, the leaders' responses included better advertising, further education for staff and community, and outfitting the office with electricity, computers, chairs, and fans. If anonymously given \$5,000 to spend on the spot, they would complete these aforementioned upgrades and in addition, buy more land to increase the protected area of forest and start building eco-bungalows for guest occupancy. Kidike's advertising thus far has included brochures, TV and radio ads, and posters, but there was never any mass distribution of the print materials. Their ideal number of guests per month would be over 100, and they believe they have the capacity to host 10-15 per day. Their biggest problem is their lack of sufficient funding to achieve all their desired goals.

Therefore, Kidike's greatest inhibition is merely the lack of necessary funding to complete these projects. Better advertising is indeed one of their goals and they do have plenty of ideas for improvements, however, none of them could be completed without an initial investment. It was consequently decided then to offer practical help to Kidike in the marketing of their assets, in the form of a concrete donation to go towards production of print materials.

After discussing with the Kidike leaders which of Kidike's assets could be most successfully promoted, several cultural activities were decided upon, which would first need to be prepared for tourism. The final list included a tour of the Pemba Flying Fox Roost, a tour of the Mandani Ruins and surrounding mangrove forest, a Pemba Bullfight, the Uganga spiritual ritual, a hunting trip using dogs, a traditional cooking lesson and meal, a women's handicraft

lesson and demonstration, fishing with the men of the village, an overnight homestay with an English-speaking family and food included, brick making for house construction, and a dhow tour around the bay of Kisiwa Njiwa (see Appendix B for a map of Mjini Ole). For each of these activities, a short history (Appendix C) and a suggested tour outline (Appendix D) was prepared.

As Kikide is an NGO that hosts the Pemba Flying Fox Ecotourism Center, it is of the utmost importance to insure consistency and continuation of its current goals and ethics as it progresses into the future by offering new outlets for culture. Given the potential influx of many more tourists to the town of Mjini Ole, there is a good chance that the western and local cultures will cross and change. To assess how the local Mjini Ole culture could be affected, surveys of villagers of all ages and both genders were conducted (see Appendix F). The following is a summary of the results.

21 villagers ages 15-80 were surveyed, 8 of which were female. Of these 8 women, 7 thought that there was already a change in their culture due to previous Kidike tourists while only about half (6/13) of the men thought there was already a change. 76% of all respondents thought if more guests come to Mjini Ole (due to Kidike's new program) there would be more cultural change. Examples of cultural change included clothes/style, behavior, and learning English. There was no proper correlation to age in the responses given.

Several foreseeable environmental problems arose in the consideration of the cultural activities. The activities of hunting, fishing, and brick making, if exercised with enough intensity and frequency, could ultimately harm the surrounding environment by possibly upsetting ecosystems or, in the case of brick making, contributing to erosion. These are examples of consumptive livelihoods, and therefore Kidike will have to proceed with caution and use their

own discretion at the level of environmental impact each activity generates. Warnings were issued in the suggested tour outlines of each of these activities.

### Marketing of Cultural Tourism

The concrete product of the marketing aspect of this project was a promotional brochure advocating the newly established cultural activities available in Mjini Ole through Kidike (see Appendix E). All pictures, text, and the design were original work. Fifty color copies and 150 black and white photocopies on blue paper were printed in Chake Chake. The total cost was \$110. These brochures were then distributed to the following Pemba hotels in Kaskazini (north), Wete, Chake Chake, and Mkoani:

- Kaskazini: Verani Beach Bungalow, Kervan Saray, Manta Reef Resort
- Wete: Hill View Inn, Sharouk Guesthouse, Bomani Guesthouse, Pemba Crown Hotel
- Chake Chake: Coral Tours, Amtop Tours and Travel, Letavern Hotel, Pemba Evergreen Hotel, Pemba Island Hotel
- Mkoani: Jondeni Guest Lodge, Panorama Beach Lodges

Furthermore, a radio broadcast championing Kidike's new offerings was made on Swahili radio a few days after the brochure distribution phase. This broadcast was of an unknown initiative and was not an intentional component, but it greatly aligned with the goals and the timing of this study.

Information was gathered to try to best gauge the public's response to Kidike's new offerings. During brochure distribution, about half of the hotel managers interviewed expressed great enthusiasm and gratitude for receiving the advertisements. Several claimed the ads would greatly help their customer satisfaction. The tourists themselves even seemed impressed by Kidike's new programs. The following data was taken from the tourist surveys (see Appendix G).

Fifteen tourists were surveyed from the following hotels: Kervan Saray, Manta Resort, Verani Beach, and Le Tavern. Unfortunately, no guests were available for questioning in Wete or Mkoani. Most guests interviewed were staying in Pemba for one week. Reasons for coming to Pemba as opposed to Unguja included diving, having a new experience, and finding a quiet, more beautiful place to relax. About half of the guests admitted to only staying in their hotel during their stay, while the other half traveled around and saw several different parts of Pemba. See Figure 2 for guest survey responses to questions about Kidike and ecotourism.

	yes/total	%
Have you heard of ecotourism?	13/15	87%
Have you heard of the Pemba Flying Fox?	10/15	67%
Have you heard of Kidike?	4/15	27%
Are you interested in going to Kidike?	10/15	67%
Would you give up a day of you time on Pemba to witness more cultural activities firsthand?	9/15	60%

Figure 2. Tourist survey responses concerning Kidike.

No noticeable trends appeared across survey results, such as tendency for well traveled guests to want to visit Kidike.

Already, one of these guests interviewed made a visit to Kidike before this project concluded. This 24 year old medical student from Norway hired a private car to Mjini Ole to not only stay overnight, but also to see the Flying Fox roost, do the traditional cooking lesson, and buy coconut jewelry from the handicraft women. Her total expenses were about tsh 70,000. She admitted to enjoying her time in Mjini Ole, and she was luckily able to provide some feedback and criticisms on the program:

- More active participation in the cooking lesson
- Cook the traditional meal with your actual homestay family if staying overnight, as a bonding experience
- Provide better information on the bats
- Figure out safer/cheaper/easier transportation, as the recommended motorbike ride was deemed unprofessional

Moreover, she also wanted to see the mangroves and ruins and possibly go fishing, but she did not have enough time to complete those activities. Apart from her, two more guests visited Kidike two days after the brochure distribution. They saw the roost site and continued on to the mangroves and ruins, then did a dhow tour of the bay, yielding \$40 total for Kidike while beforehand the revenue would have only been \$10.

Additionally, Kidike's new offerings attracted a large party of SIT Mombasa students and directors (nine in total) for possibly an overnight stay, the bullfight, the spirit dance, the tour of the Flying Foxes, and the tour of the mangroves and ruins. If no price reductions take place and they do indeed witness all the aforementioned activities, Kidike's total income would be \$395 (before subtracting costs).

The hotels profiled revealed interesting information, especially pertaining to the Kidike operation (see Appendix H). Those located in Kaskazini, the north, unanimously denied any sort of affiliation with Kidike. If guests want to see the Flying Fox, they are able to see a roost in Wete, so there is no need for them to travel further to Kidike for the same thing. The Wete hotels responded similarly, saying that Kidike is not recommended to guests, and almost no guests are ever aware or curious about it. The hotels in Chake Chake said that very few guests like to visit Kidike. Some arrange spice tours with stops at Kidike along the way. Others do not mention or associate with Kidike. In Mkoani, one hotel arranges a similar spice trip/Kidike visit, while the other one does not advertise for it. Both hotels, however, were very receptive of the brochures and claimed it would greatly help their business to offer arrangements to a place like Kidike now. The tour operators in Chake Chake (Coral Tours and Amptop Tours and Travel) revealed similar information: they do arrange trips to Kidike, usually included in a spice tour, but very

few guests prefer this option as opposed to other trips like Misali (a pristine island) or Ngezi (a preserved primary forest) and Vumawimbi (a beautiful sandy beach).

Finally, a list was compiled of all ideas for potential future improvements to Kidike's operation. This list included the following points:

- Advertising: website, "adopt-a-bat" donation, internet marketing, submission for review in travel guidebooks, creation of a logo/brand, promotional items like t-shirts, stickers, pens. Promote Kidike on Misali island, where many tourists end up anyways.
- Accessibility: Improve roads, generate user-friendly maps, secure private Kidike transportation vehicle (this step is already in progress). Acquire bikes for guest rental to move from the office to the beach or to the main road (Dala Dala stop).
- Experience: Keep some bats in a cage at ground level. Build a display case of flora and preserved fauna that reside in Kidike's forests. Provide binoculars for use in the bat tour. Sell local juice and fruit and madafu and jewelry on the roadside. Offer to perform maulidi or another cultural dance and teach about Muslim religion. Build eco-bungalows on Kisiwa Njiwa, following Chumbe Island's sustainable lead. Build a boardwalk through the mangrove forest. Start manufacturing Kidike natural honey.
- Facilities: Improve the office – bathrooms, reception center with seating and a fan, walls covered in pictures and information about Kidike. Provide storage lockers for guests' belongings if they do activities like fishing or hunting. Provide first aid services.

## **Discussion**

### Establishment of Cultural Tourism: Cultural Interactions

As Mjini Ole is facing a potential increase in tourism over the next few years, proper attention must also be given to the inevitable consequences resulting from the locational juxtaposition of both local and foreign cultures. Although most of the cultural activities will take place in the Kidike grounds and away from the Mjini Ole residences, events like the traditional

cooking and the overnight homestay are directly set in the village (see Appendix B), which allows for direct interpersonal contact and communication between tourists and locals.

It is clear by looking at the Results that Mjini Ole residents do believe there are some changes already in place in their culture, specifically in behavior and style of clothes: 87% of women, but only 46% of men surveyed thought this. This leads to the assumption that the women of Mjini Ole are possibly more sensitive to change, or even more resistant. The source of this disparity could actually lie within the Muslim belief system. Changes may not be so apparent in males because many of them have already internalized the western influences and accepted them as part of their own culture. Women – for example, who are expected to cover most parts of their bodies with traditional clothes – may be more likely to notice diverting ethics or styles from their long-held cultural standards.

76% of all respondents thought if more guests come to Mjini Ole (due to Kidike's new program) there would be even more cultural change than there has been already. One cannot be certain, however, of all the implications of such an ambiguous term like "culture change." Cultures, as witnessed through the history of all parts of the world, are inherently not static. Media and trade and technology can all influence the ethics, paradigms, and social constructions that are most revered by different societies. Through the one on one interactions unavoidably built into the style of Kidike's programs, both tour guide and tourist will take away new ideas from their encounter with each other. Even from the experience of this specific study, the people of Mjini Ole could have learned very much about active creativity, the importance of marketing, and other western values like efficient use of time. But these cultural interactions must be executed responsibly. Kidike will offer appropriate traditional dress for tourists to wear if they do not adhere to the conservative style of dress practiced throughout all of Zanzibar.

### Establishment of Cultural Tourism: The Environment

If Kidike does experience a significant rise in visitation over the next several years, there are bound to be some consequences for the town of Mjini Ole, both environmental and cultural. And since Kidike prides itself on being an ecotourism venture, it is of the utmost importance that all possible detrimental effects are mitigated. First, some of the offered cultural activities may not, at a first glance, be recognizable as environmentally healthy activities. The notable ones are hunting with dogs, fishing with the men of the village, and brick making for housing construction. These crafts, in contrast to the others, require some form of resource consumption that could be avoided if the activity is not practiced: fishing depletes the wild fish stock, hunting reduces the number of prey species, and the process of brick making removes topsoil and induces erosion. It is already known that the impact each activity has on the environment is dependent on the frequency and intensity of each practice, and so if the addition of guests does not increase either of these variables, then there will be no further adverse effects for the environment. Tourists that come to do fishing would only join an existing fishing party, and the fish caught would be used in the same manner as if the tourists had not come along. Hunting normally takes place twice a week (without tourists in the equation), which is already much more frequent than the expected tourist attendance in hunting. Finally, the brick making demonstration is merely a demonstration and so would not have any sort of intensity or noticeable affect on the environment, given the small scale of its operation. Thus, while these three activities are not promoting environmental health and therefore cannot be considered ecotourism, the addition of tourists will not have a further negative impact on the environment, since their frequency and intensity is negligible. This notion is given attention in the tour guidelines to remind the guides to always keep Kidike's mission in mind.



Just by altering the scale of Kidike's operation, its status as a true ecotourism center is certainly at risk. An increase in visitation could jeopardize the low impact environment that has been characteristic of Kidike's business since its founding in 1992. To accommodate the higher volumes of guests, infrastructure will eventually improve, resulting possibly in imported asphalt for roads, which comes at a high environmental cost. Western flush toilets, electricity, hospitals, restaurants, and air conditioning are all imminent, which all require very much energy to run. In addition, more guests naturally lead to more consumption and more waste overall.

These consequences, however, could be inevitable thanks to globalization and the rising population. But with an environmentally-conscious leader like Kidike directing the local development, the final products could yield much less environmental degradation than the alternative, as long as the qualifications of a good ecotourism venture outlined in the Introduction still hold true. For example, to give back to the local community, Kidike's potential to provide non-consumptive livelihoods is endless. Future jobs that may be created include shop/stand keepers, drivers, English or Italian or German guides, receptionists, and maintenance workers. These new jobs would reduce the number of consumptive livelihoods; for example a past fisherman who is now able to make a living by taking guests on dhow tours of the bay. This notion of non-consumptive livelihoods is increasingly important as Pemba Island's population continues to grow but its resources remain static. Kidike also will use local resources for its operation, which is manifest in not only the current programs like traditional cooking, but also in future goals like construction of eco-bungalows on Kisiwa Njiwa, of which all would use locally harvested, environmentally friendly building materials. Furthermore, the next generation of Kidike leaders – having grown up understanding the importance of environmental responsibility

– will be sure to continue Kidike’s mission into the future, polishing the program into a fine example for any other ecotourism centers to follow on Pemba.

### Marketing of Cultural Tourism

The importance of proper marketing must not be overlooked. The results show that after just a few days of the brochure distribution, guests have already found it worth their while to visit Kidike. The brochures cost \$110 to print, but already Kidike has seen a return of \$90 (before costs are subtracted). Without a doubt, marketing has already and will continue to prove its worth.

Tourists who make the choice to pass through Unguja to arrive on Pemba Island clearly are looking for something unique. Although many prefer to stay in their luxurious hotels, it is this sense of adventure and originality found in the cultural events that will be able to attract many tourists to Kidike. The establishment and marketing of cultural tourism in Mjini Ole was purposely targeted towards this specific group of adventurous, interested travelers. Nowhere else in the Zanzibar archipelago offers such a comprehensive, tourist-ready arsenal of cultural activities that can be tailored to fit the preferences of each and every guest. The supply for this kind of tourism on Pemba is otherwise nonexistent, so those interested guests will be certain to arrive at Kidike, as it is the only provider.

Even if the advertising fails and Kidike receives the same number of guests as before this project, profits will still increase because chances are good the guests will want to do other activities upon their arrival when prompted with the myriad of options. Given the projected figures for Zanzibar tourism, Kidike would have even experienced a very slight rise in visitation regardless of whether or not this project established and marketed cultural opportunities through Kidike. With fifteen guests per month now and about a 5% increase in the tourism sector, Kidike

would have around sixteen guests per month by the year 2020. This number, however, is not enough to make a difference in the lives of the people of Mjini Ole. Therefore, the growth of the Kidike Ecotourism Center to a lucrative level is thus primarily dependant on the success of this initiative.

Fifteen guests per month is the result of only 27% of tourists knowing about Kidike's existence, according to results from the basic survey that was administered to tourists. And not all these 27% will end up visiting Kidike, so the percent of tourists on Pemba that actually visits Kidike is even smaller. It is this dearth of awareness that gave necessity to the marketing aspect of this project. Assuming that most guests will want suggestions from their hotels on what to do with their time here, the hotels will now be able to recommend the cultural activities now offered by Kidike. This enhanced consciousness is the most important step in attaining increased visitation, for if the guests don't know of its existence, they will never come to Mjini Ole.

60% of guests surveyed revealed that they would give up a day of their time here to witness more cultural activities firsthand. This is good news, since Kidike is most likely the only comprehensive provider of tourist-ready cultural activities on Pemba. But by applying the 27% familiarity with Kidike to this 60% willingness to see culture, without advertising their new cultural programs, Kidike would only see less than one third of its interested audience, coming out to only about 16% of the total Pemba tourist population. Using these simplified assumptions based on the surveys allows for crude estimates and quantitative understandings of Kidike's potential for success.

Unfortunately, this study does not include any quantitative data that could be used for post-marketing anticipated increase in Kidike awareness and thus visitation. All that can be said

is that some of the most popular hotels in the biggest cities in Pemba were visited and now they are all able to recommend Kidike as a destination.

In order to understand the degree to which establishing and marketing cultural tourism could help Kidike, highly hypothetical, very simple estimate of Kidike's finances was compiled for both current figures and future figures.

Current estimate: Guests come to see the roost alone, and maybe continue on to see the ruins at no additional charge. This kind of guest will be referred to as type A. See Figure 3 for this current estimate.

Current estimate of Kidike's monthly earnings

Guest type:	Type A
Payment/guest:	\$5
Cost/guest:	-\$3
Profit/guest:	\$2
Guests/month:	x15
Profit/month:	\$30

Figure 3. Total profit per month is \$30.

After marketing the cultural tourism opportunities and thus expecting an increase in guests who are now likely to pay for these cultural activities, Kidike's profits could look a little different in the future.

Low estimate: Guests come to do one or two small-scale activities, maybe fishing or cooking or the dhow tour, plus tour of roost. This kind of guest will be referred to as guest type B. The numbers for the low estimate are displayed in Figure 4.

## Low estimate of Kidike's future monthly earnings

Guest type:	Type B
Payment/guest:	\$25
Cost/guest:	-\$20
Profit/guest:	\$5
Guests/month:	x20
Profit/month:	\$100

Figure 4. Total profit per month is \$100.

High estimate: Guests do large scale activities like the Bullfight or a lot of smaller ones, and maybe spend the night in Mjini Ole. This kind of guest will be referred to as type C. Type B guests are still arriving to do small scale activities. See Figure 5 for the high estimate.

## High estimate of Kidike's future monthly earnings

Guest type:	Type B	Type C
Payment/guest:	\$25	\$75
Cost/guest:	-\$20	-\$65
Profit/guest:	\$5	\$10
Guests/month:	x25	x10
Profit/month:	\$125	\$100

Figure 5. Total profit per month is \$225.

All numbers are best estimates, except for "Payment/guest" in Figure 3. Costs for each tour/demonstration include payment of hosts/guides and other variable costs required to run each activity. For example, the ingredients are a variable cost in the cooking lesson. These finances exclude outside donations to Kidike, which would only increase Kidike's monthly profit. Additionally, the payment of the hosts/guides should not be seen as a "loss" for Kidike, seeing as all the hosts and guides are members of the community and improving their community's livelihoods is one of Kidike's main goals.

Based on these crude assumptions, Kidike has a high chance of increasing its income by a great deal on merely a monthly basis. Per year, the difference in revenues would be astonishing. Just by following the low, modest estimate, Kidike should increase its normal profits by more than three times over. It is this sort of return that makes innovation and marketing so worthwhile.

It goes without saying that these cultural events are more than financially viable, especially since there are no real large imminent fixed costs required to start them up. With their pending superfluous income, Kidike will be able to build onto their program even more to facilitate guest comfort and profit maximization. For instance, several initiatives Kidike could take on with their newly earned capital could be the finishing of a smooth road all the way to the Mandani Ruins, the construction of eco-bungalows on Kisiwa Njiwa (see Appendix B), constructing a boardwalk through the mangroves, and funding of further marketing projects.

### Possible Sources of Error

As with all undertakings, certain considerations were near-sightedly unaccounted for in the active stages of the project. For instance, the guest survey was only prepared for English-speaking tourists. Luckily, there were no encounters with non-english speakers throughout the course of the study, but many spoke English as their second language. Additionally, it was not possible to visit all important Pemba hotels such as Fundu Lagoon and Pemba Misali Sunset Beach in Weshu due to time constraints. These are very popular hotels and would have added considerably to the data. Another shortcoming was that not enough tourists and villagers were surveyed to yield somewhat accurate statistical results. The small number of respondents attained provided for merely a brief sampling of the available larger population.

A more complete economic study would have considered all the fixed and variable costs of each activity. In order to be helpful to Kidike, it also would have included estimates of certain desired upgrades, such as the cost of purchasing more land for preservation or the cost to construct a boardwalk through the mangroves.

Internet marketing was initially a goal of this project but due to constraints, it was not properly executed in time. The creation of an online identity for Kidike through blogs, websites, and social networks would augment its public awareness beyond belief.

## **Conclusion**

This case study on the establishment and marketing of cultural tourism through Kidike attempted to help the people of Mjini Ole find a practical and sustainable means of improving their community, both at the individual and societal level. It was found that by providing a product in low supply (Pemba cultural tourism) and then appropriately promoting it (distribution of print brochures), the target audience will most likely commit to the offered product, provided it is of acceptable quality. In the case of Kidike, this means they will experience an increase in visitation as a direct result of their new product and its marketing.

Attaining a greater number of tourists for Kidike was one of the main objectives of this project since it will most likely provide socio-economic benefits at both the individual and communal levels for the people of Mjini Ole. With their additional income, the KECC should further develop their program in order to supplement their current offerings with other sustainable attractions such as eco-bungalows or a mangrove boardwalk; the construction and maintenance of which could provide even more jobs for the community. Kidike should ultimately stand as a model for other Pemba ecotourism projects, whose establishment is a vital consideration in the future of Pemba tourism. As long as Kidike is able to mitigate the possible detrimental effects of increased visitation on both the environment and the culture, it will truly remain an ecotourism venture and this project will have been a success.

## Recommendations for Further Study

Since there should be no end to teaching and learning and helping people, there is ample opportunity for follow up studies and other similar projects. Recommendations are given below.

- Aside from Kidike, there are similar ecotourism projects across Pemba and Unguja that also have limited access to resources like money, training, and guidance and thus would greatly benefit from any sort of study project conducted on their grounds. One option is to run a similar marketing project to this one but use a different location. Zala Park, a reptile zoo located near Pete, Unguja is one example.
- If Kidike's cultural tourism is a success, it could generate a substantial portion of certain community members' income. An interesting study could compare the socio-economic standings of Kidike members vs other Mjini Ole villagers.
- A research project could be done on Kidike's progress since the advent of its cultural tourism. It could assess how professional the tours are and whether or not any further improvements need to be made. Additionally, Kidike still needs upgrades like a comfortable reception area and better roads, whose implementation could be carried out by a student. Also an EIA of tourist consumption and waste would be beneficial.
- Kidike wants to turn the small peninsula of Kisiwa Njiwa into an ecotourism center by constructing a few eco-bungalows and developing means to supply them with food and clean water. An Environmental Impact Assessment and suggestions for sustainable building practices would be a good study.



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## Appendices

### Appendix A: Map of Zanzibar and Pemba

#### Zanzibar and Pemba



Map courtesy of [thebesttraveldestinations.com](http://thebesttraveldestinations.com)



## Appendix C: Short Histories of Cultural Activities

### Short history of Ponde

Naturally on the Island of Pemba, plants like banana, cassava, rice, beans, and papaya grow exceptionally well in our tropical climate. Therefore, as you may have noticed, these foods – along with our abundant source of fresh fish from the Indian Ocean – constitute the main parts of our diet here in Pemba and Zanzibar. And when combined with Pemba's rich arsenal of spices, it's no wonder how the people have been able to come up with so many different delicious dishes to be proud of.

Ponde is one of these dishes. Ponde is a traditional Pemba food made from cooked cassava and beans, flavored with sugar and coconut, and usually served with honey. There are several types of Ponde, depending on the variety of bean used in the recipe. You will be using konde to make Ponde ya konde.

Many years back when Pemba wasn't as populated, there was a great surplus of these foods like cassava and beans, and not nearly enough people to eat it all. As it so happened, people grew tired of eating the same things day in and day out. Hence, out of necessity for a new taste, the foods were continually experimentally combined together and one of the dishes that stuck was Ponde. Ponde is not a food for the poor, nor is it a food for the rich: everyone can enjoy it if they so wish. Its hearty, heavy nature offers enough energy and strength for those hard physical laborers who have been out in the fields all day long. In fact, Ponde was the preferred food by those who played mgware, a form of wrestling that usually took place after dark. It certainly gave them the required strength needed to wrestle.

Additionally, Ponde served another purpose, which was manifested in its texture. The thick, soft paste of Ponde often became one of the only foods the village elders could eat, after their teeth fell out and they could no longer chew harder food. If not given a food like Ponde to eat, many of them would try warming up cassava underneath their armpits to soften it up! Clearly, Ponde was an important addition to the diet of Pemba people, as it still remains today.

The process is simple enough: it involves boiling the beans and cassava and then using a mortar and pestle to mash them up. We will show you the whole procedure, from the farm to the kitchen. We are very happy to have this chance to share our culture with you! Karibu Mjini Ole.

### History of Ugali

Ugali is a food made from the flour of dried cassava, and it is usually eaten with either sauce or beans. Today you will be eating ugali na mchuzi ya pweza, or ugali with octopus sauce. On the Island of Pemba, as you may already know, foods like cassava, bananas, rice, fish, and beans comprise a large portion of our diet since they are so abundant here. A long time ago, when there was still a very small number of people on the island, the amount of food was great enough that there was a significant excess after the time of harvest. This excess led to the necessity for preservation, in order to store the food during the dry seasons when the land would not yield as many crops. Different preservation techniques were experimented with, but the most feasible became the process of drying the cassava using the sun's energy for three or four days, then crushing the root into a very useful flour. After properly sifting this flour, it can be used just like any other wheat or corn flour can.

This new method of preparing cassava greatly enhanced cassava's appeal as a foodstuff, since it provided a much needed new flavor to the heavily eaten root. It is from this flour that we make ugali. As you will see, the flour is mixed into boiling water and stirred until the right texture is reached. When eaten with a flavorful sauce, ugali makes for a delicious and filling meal.

Foods similar to ugali are seen all over Africa. Other varieties use flour of maize or wheat or rice to obtain their characteristic thick sticky texture and may be referred to as sembe. Ugali, however, is made from the cassava flour and is said to have more flavor than other varieties.

The octopus sauce is added to spice the dish and to make it more palatable. Octopus has always been a traditional food for the people of Pemba and Zanzibar due to its availability along the coast, but as evidenced in Zanzibar, the onset of tourism has driven up the price of octopus in the markets, making it less available for those poor families that once enjoyed it readily. Either way, the octopus sauce is a special addition and is often saved for special occasions. It consists of tomatoes, peppers, hot peppers, mango, spices, and other vegetables. This sauce is not exclusively for ugali either: it can be eaten with breads and other foods as well. We hope you'll enjoy your cooking lesson and the meal that follows. Karibu tena Mjini Ole!

### **Mchezo wa N'gombe, Bullfighting: A short history**

Bull fighting is thought to be Portuguese in origin, but the Portuguese may have actually taken the idea from East Africa when they commanded a great presence in the eastern coast of Africa starting in the fifteenth century. Now, bullfights are traditionally performed only once or twice a year, in celebration of the end of each harvest. But many years ago, people used bullfights as a means of calling the rains to fall during a particularly bad drought.

Of course, this game is quite dangerous, especially for those inexperienced bullfighters who have not yet understood how to properly avoid the bull. In fact, there have been bulls that have killed two or three people in different pitches: these bulls were greatly revered by their masters, who took great care of them. A particularly adept bull like this is called *mkali*, meaning it is too hot! We say that the game teaches you to be brave, and it is especially applicable for those dealing with livestock in their daily lives.

The bull chosen to play usually meets a few requirements. It is most often an older bull that does not interact with people as often as others do. Those with horns facing forward are naturally more dangerous than those with horns pointed upwards. In the past, masters would boil plantains and place them on the horns like skewers; this process removed an outer coating of the bull's horns, making them sharper and more formidable.

Understandably, a certain culture and mythology has arisen out of such a fascinating game. A good cow with experience playing the game can charge a person seven or eight times before it gets tired or disinterested, while a cow unfamiliar with bullfighting may stop after one charge, then run away. If a certain cow shows a lack of fight, quite often the master has been said to invoke the devil in the body of the bull. If this bull is set to play against a friend of the owner, it is not unheard of for the owner to secretly warn the player, saying "Don't play today!", which would give the player a chance to either back out, or invoke the devil in himself, therefore pitting the devil against the devil. Many who have not heeded these warnings have been seriously injured in their stubborn decision to continue to play. When the bewitched cow twitches its ears wildly back and forth, it is a sign that the devil truly resides in the cow.

What you are about to see is a special celebration in our culture. Men and women and children of all ages come together to watch this sport. We are very happy to be able to share this with you. Karibuni Kidike!

### **Uganga wa mashetani, Healing of spirits: A short history**

Almost all religions have some form of duality, in that they believe in good spiritual being and an evil one, or a devil. In Kiswahili, we call this devil the shetani, and it takes many forms. Uganga in Kiswahili means "the curing." It is performed by the mganga doctor, or "the curer."

If your family is consistently visited by a shetani, it is considered wise to have a solid understanding of the spirit by continually communicating with it through the mganga doctor. In that way, problems in the future will be most easily solved. It is possible, however, to please the devil in your own home without the witch doctor by setting offerings like rupees and rose oil on a special three legged chair, which is more attractive to spirits than a four legged one.

People have been known to use the devil to make money. Seeing that the spirit knows things humans do not, men have communicated with them and used their newfound knowledge to their advantage. Also, some people are able to ask their shetani to do things for them, which could come in handy in a time of crisis, or could even be used to hurt an enemy.

If you or someone in your family is afflicted with a bad shetani, it is wisest to pay a visit to the witchdoctor, or the mganga. The mganga is one who has extensively studied the art of healing souls; this task often involves memorizing whole books about medicine and mythology and religion, which are all written in Arabic. The mganga most likely learned to recite these books by heart, possibly following the example of his father. The devils on Pemba communicate exclusively through the Arabic language, and it is most often through the Holy Qu'ran that these spirits are able to be reached. People who do not speak Arabic have been witnessed talking Arabic fluently while under the influence of the shetani.

In order to perform the uganga ritual, the mganga must first communicate with the shetani in his head to ask permission and to agree on the best time to do it. He is also able to use the stars, or nyota, to know things about the near future.

The chano is the offering made to appease the spirits. It consist of many varying things, including items like halua (sweet meat), milk, egg, banana, honey, incense, rose water, black white and red turbans, needle and thread, perfume, and rupee coins. These items change based on what kind of spirit you are dealing with, according to its needs and wants. If summoned properly, using the right chano and offering an animal like a goat or a cow as a sacrifice, the spirit can actually be seen around midnight.

### **Kazi ya mikono, Women's Handicraft**

One of our defining cultural activities here on Pemba is handicraft. Many women of Pemba spend their time crafting things like household objects and jewelry from scratch, using either objects they've bought at the market or natural resources which are plentiful and available right outside their homes. Although similar activities are practiced all over East Africa, some of the styles and methods of crafting certain objects are unique to Pemba. These objects are made for personal household use and some are intended for sale at local stands and shops, or right from their homes.

**Mkoba, or bag:** Materials needed to make this kind of handbag include the date palm leaf, a pale grassy fiber, and string. The idea is to start with small, individual grasses and weave them together to make thicker pieces. To get different patterns, weave these thicker pieces together – you can buy different colored weaves from the market – in different directions until you are satisfied. To form the actual structure of a handbag, you must use a kibao, or a block of wood, as a frame to wrap the grasses around. Finally, the handles are constructed and sewn on and the bag is complete. From start to finish, this process usually takes about one week for a woman to complete. These bags are very popular and widely used in Pemba and Zanzibar. They make wonderful gifts for friends back home since it is considered an honor to receive one as a gift.

**Jewelry:** instead of purchasing expensive gemstones from big diamond companies, the women of Pemba choose to make their own jewelry, which can be just as pretty. One method of jewelry making is by using the shell of a coconut. After eating the coconut, the shell is removed of its husk and scrubbed clean of any remaining meat and left out to dry for a day or two. Then, the women start to work using a rough handsaw to cut the shape of the desired jewelry out of the shell. The shape is refined and softened using sandpaper, and any carvings or hole punchings for affixing clasps and hooks are done at this point. Finally the piece is stained to give it an attractive sheen. The women can make earrings, bracelets, and necklace pieces from the coconut. This craft takes about one day to complete.

The other medium for jewelry is beads. They are bought from the market and then they are meticulously fed through a line in different patterns. Like with the coconut, the women can make earrings, necklaces, and bracelets. Also, some women make the beads to go around their waist, as a decorative belt. While it may be common in other cultures for men to wear certain sorts of bracelets or necklaces, in our Muslim culture men are almost never seen wearing jewelry like this.

The last form of handicraft you will see here at Kidike is the molding of pots and lids using earthen clay material, called udongo. The pots are called chungu, and the dish and lids are called mkungu. This udongo earthen clay is gathered from specific sites away from living areas; for instance, our supply of clay comes from a site near Amani road where it is gathered and transported to our homes, then mixed with some water to achieve the moldable texture you see in front of you. Pots and dishes like these are actually seen in many countries in Africa, so this is more of a pan-African art than solely a craft of Pemba. Nonetheless, the pots and lids are just as much a part of our culture, as they contribute to the style of our cooking meal preparation. It takes one week to make these pots and lids, because you need to spend time molding and remolding the form every day. On the last day of the week, it is placed over a fire to harden.

### **Fishing: A short history**

Along with clove production, farming, and tourism, fishing is one of Zanzibar and Pemba's biggest industries. On Pemba, the most productive fishing grounds are in Wete, Mtumbwe, Weshu, Kojani, and Moambe. Here in Mjini Ole, all of the fishermen are artisanal, and all the methods used are small in scale and meant for personal consumption and sale in local markets or at Bandarini, which is a junction near the local fishing grounds of Kisiwa Njiwa. The methods include fishing by hand line, by dema trap, by speargun, by speared wooden pole, and by net, which is most widely used. Often times n'galawa – which is a canoe with outriggers – or dhow are used to reach otherwise inaccessible fishing grounds. The bigger boats can take up to 15 people, while the smaller ones host only 3-5 passengers. In addition to their use in fishing, n'galawa and dhow are often used for travel, sometimes even across the Zanzibar channel!

Only the men of Mjini Ole go fishing, but in other villages, women are known to take up roles collecting shellfish or farming seaweed in the intertidal areas. Of all the men in Mjini Ole, an estimated 45% of them are fishermen as their primary source of income. These fishermen often take up supplementary livelihoods like farming or keeping cattle, which they tend to in the afternoon after they've returned and from their morning fishing outing. In addition, it is very common on Pemba for fishermen to rest on Fridays, as it is the holy day for Muslims. People of all occupations are seen resting on Fridays, especially in the mornings.

Common fish caught around the waters of Kisiwa Njiwa are: pono (parrotfish), nduaro (marlin), papa (shark), and taa (manta ray), but these fish vary throughout the year due to the changes with the monsoons. As you

will see, a catch is separated into two equal piles: one for food, and one to sell. Some fish, like nduaro, can sell for tsh 100,000, while others go for less than tsh 1,000.

### **Hunting with dogs**

Hunting using dogs has been a custom on Pemba since people first arrived on the Island. In the early days, this kind of hunting was sometimes meant for procuring meat for human consumption, but now the activity is performed for pure enjoyment, and the prey is always designated as food for the dogs. There are two common types of prey: tumbili, or vervet monkey, and ngawa, or civet cat. A long time ago, wild pigs were the object of the hunter's intention but they have since disappeared from the island due to over-hunting. With sustainable hunting practices in place now, this should not be the same fate for the vervet monkey and civet cat.

Since both forms of prey are highly adapted to their environment, it is surprisingly hard to catch either one without a large enough hunting party. A large party can include fifteen people and twenty five dogs! The reason the hunting is so difficult is that the vervet monkeys are so fast and they can escape up into trees, while the civet cats are smart and can escape underground.

Hunting clubs are established on both Pemba and Zanzibar islands. People from the Zanzibar hunting club often come to Pemba to do their hunting, and vice versa. This promotes a sense of community between the neighboring islands. Hunting like this takes place around twice a week; maybe every Sunday and every Wednesday. It is done by men only, and no weapons are used – only the dogs. The hunters use the dogs to track down the prey and eventually the prey becomes surrounded by both the dogs and the men in pursuit. Hunting on Pemba is done in Mjini Ole, Finya, Tibirinzi, Wawi, Vitongoji, Kilmahodi, and Mtambwe. We hope you enjoy your hunting excursion, and Karibu Kidike!

### **Brick Making, background information**

On Pemba, many of the newer houses being built are using brick construction. The style you will see today is called matofali ya jiwe, or stone bricks. Some houses use multiple brick styles for their construction, but many use matofali ya jiwe as the primary building material. These brick houses are inherently more hardy and sturdy than those built using logs and mud bricks. And since the mud brick homes can deteriorate quickly when exposed to a lot of rain, resulting in constant repairs, the stone bricks can sometimes be more cost efficient in the long run. Another style of brick uses a sand-based cement, which is costly and often results in environmental deterioration, as the sand must be mined and leaves the surrounding area in a state of high susceptibility to erosion.

This style of construction is seen only on the island of Pemba. Each stone brick costs tsh 250, and it takes around 2,000 of these to construct a standard house. The roofs are either finished with date palm leaves, or corrugated metal. On Zanzibar, many houses import fancy doors from Mombasa or elsewhere outside the country, but most of Pemba's houses use locally manufactured doors. The standard sizes of these rock bricks are 6x6x6 inches for the larger ones and 4.5x4.5x4.5 for the smaller ones, weights ranging from 5 to 15 kilograms.

### **Mandani Ruins**

Mjini Ole was one among the various Shirazi (Persian in origin) towns in Pemba from the 11<sup>th</sup> to 15<sup>th</sup> century. We know the roots of the town were certainly Persian by looking at the style of architecture manifest in the ruins still standing today. Ole was one of the more populous towns, and it was always a strong center for Islam among the other villages of Pemba. The village remains include a mosque, residential houses, a well, and a lighthouse that was also used for security purposes as a lookout tower. At the north side of the mosque and residential houses, there are many homes built of varying size and functionality, meaning that the poorer and richer members of society may have lived in close proximity with each other.

Additionally, the Mandani ruins include an archaeological midden site, which is basically an ancient dump site. Here, you will find shards of pottery everywhere along the ground, plus both human and animal bones and remains. The fact that both human and animal bones lie in the same vicinity could be an indication of cannibalism, since this is a dump site, but more extensive research is needed to confirm this assumption.

Although these ruins are incredibly old, they are not the oldest on Pemba: that title belongs to those in Mkumbuu. According to scholars, the buildings with a rounded top are older than those with a point, and the ruins of Mjini Ole all have a point.

### **The Pemba Flying Fox – Pemba's endemic giant fruit bat**

The Pemba Flying fox is the largest species of fruit bat in the world. It only exists on Pemba Island and it has been critically endangered in the past, until the Kidike Environmental Conservation Club began its conservation efforts in 1992 and rescued the number from 100 to its present figure of 4,000 in this roost alone. The recovery of



the species was largely due to a ban on hunting the bats and prohibiting deforestation in the land surrounding the roost site.

These bats prefer to roost in the migulegule (*antiaris toxicaria*) and the misufi (*ceiba pentandra*). They are nocturnal animals, so they are most active at night and they sleep hanging upside down during the day. Since they eat fruit they do not have the sonar capabilities that insect eating-bats use for hunting their prey. Their wingspan can grow to 70 cm and they can weigh up to 610 grams.

The bats are an important part of Pemba's culture and its ecosystem. Their droppings, or guano, are a very useful fertilizer for both wild and agricultural crops. As they consume many kinds of fruits, they are greatly recognized as one of the islands best pollinators. Without their particular eating habits, many plants such as the baobab, mango, and cashew nut tree would have trouble dispersing their seeds.

Kidike is a natural forest about 2.5 hectares, surrounded by villages on three sides and the shore of the Indian Ocean on the fourth. KECC is an NGO designed to benefit the environment and the local community through education and awareness. All of the revenue accrued by Kidike is put towards projects like improving local mosques and buying more protected land for the roost site. Some of its main objectives are to preserve the environment against unnecessary degradation, to protect the Pemba Flying Fox species and to educate the local population on conservation ethics.

While you are on the tour, be on the lookout for our other wildlife as well, such as the vervet monkey, civet cat, Mozambique spitting cobra, striped skink, giant millipede, mangrove kingfisher, and Pemba sunbird. Feel free to ask any questions along the nature trail. We hope you enjoy your time at Kidike! Karibu Kidike.

### **Mangroves**

Mangrove swamps are tropical evergreen, salt tolerant forests found in the area between dry land and the sea. They thrive with high temperature and rainfall in sheltered areas along estuaries and lagoons. Of 75 species worldwide, 8 are found in Zanzibar. Some of the more popular varieties around here are *Avicenia marina*, *Rhizophora mucronata*, *Ceriops tagal*, and *bruguiera gymnorrhiza*. Each grows best in slightly different conditions including amount of water, salinity, and shade, meaning various species occur in distinct zones.

Mangrove swamps greatly contribute to ecosystem biodiversity. They play a vital role in supplying nutrients to neighboring ecosystems and providing breeding and nursery grounds for a myriad of species. They prevent beach erosion by trapping sediment, and thus act as a filter for upland runoff, sediment, and pollution before the water reaches the coral reefs, whose survival depends on the presence of very few sediments and nutrients.

Mangroves are also extremely important for humans. People use the mangrove forests to gather food like shrimps, crabs, and oysters. Timber is harvested to build boats and houses, since the wood is dense and termite resistant. The wood is also used as fuel, and for charcoal since it has a high caloric energy content. The wood can be used for lime production for buildings. Also, the bark can be a good source of tannin for tanning leather. Traditional medicines, like the sap of *avicenia marina*, are also gathered from mangroves. For example, the shoots of one species can help cure gangrene. A poultice of unripe fruits can be applied directly to wounds, and an infusion of *rhizophora* can aid with diarrhea.

However, with increasing population, mangroves are facing destruction and deforestation. Unregulated mangrove forests can be cleared for agriculture, shrimp ponds, or salt farms. Some are turned into dump sites, and others face inundation by rising sea level due to global warming. Therefore, we at Kidike have been able to preserve this mangrove forest for the benefit of the environment and our future generations. Karibu Kidike.

## Appendix D: Suggested Tour Outlines

All tours should include an English guide. Guests should be warned before arrival if their program requires physical activity so they wear the right clothes.

### Tour of Pemba Flying Fox Roost

- Welcome guests, make introductions, read history, answer any initial questions
- Do the nature trail walk. Point out interesting flora and fauna.
- Halfway through tour, pass by cassava farm and pull out a plant. Give a piece to each guest for free. Explain a little about the uses for cassava.
- Continue on to the observation tower.
- Unless continuing to the mangroves and ruins, end at the office. Sit down, offer refreshments for purchase, possibly madafu. Sell handicrafts. Show guests pictures and explain other opportunities offered through Kidike.

### Tour of Mandani Ruins and Mangroves

- After welcoming guests, first visit Mandani. Because the walk is far, read the history on the way over
- Show the ruins and explain what each one is.
- Visit the baobab shetani cave, inform guests of uganga.
- Continue to the dump site to see bones and pottery shards
- Then go to the mangroves, and read mangrove information. Explain about the protected forest and how in the future you may want to construct a boardwalk here.
- End at the office, with refreshments and handicrafts. Explain to guests other Kidike activities.

### Pemba Bullfight

- Welcome the guests. If you need to wait while the game is set up, offer a tour of the Flying Foxes.
- When the game is ready, read the history and walk over to the pitch.
- Tell them it's dangerous
- Offer guests the safest seats for viewing.
- Watch the game
- End at the Kidike office with refreshments, handicrafts, etc.

### Uganga, spiritual ritual

- Make sure you know what kind of animal (if any) the guests want to see sacrificed, because many will not like to see a cow die.
- Welcome guests
- Walk over to baobab tree and explain history on the way over.
- Visit the mangroves and ruins if you need to wait a little for preparations
- Do the ritual. Make sure guest participates.
- End at the office with refreshments and handicrafts for sale.

### Hunting trip with dogs

- Guests should know to wear appropriate shoes
- Welcome the guests
- Explain history on the way over to the hunting grounds
- Go hunting. Guide can explain strategy and tactics during the hunting.
- Return, end at the office with refreshments and handicraft for sale.
- Warning to Kidike! This activity could be especially dangerous to the environment if practiced frequently since there is no research being done on the populations of ngawa and monkeys. Please do not take guests out to hunt more frequently than what already is done by the villagers alone.

### Brick Making

- Welcome the guests
- Explain the history on the walk over to the site
- Have a guide walk through the process and do each step from start to finish.
- Let the guest try to do some of the activities, if it is safe enough.
- If this does not satisfy the guests, also bring them to see how a house is constructed. Go to a house that is in progress being built and explain the structure and building materials and costs, if that knowledge is available. Ask the guests if there is anything else they'd like to see and try to accommodate them
- End at the office with refreshments and handicrafts for sale
- Warning to Kidike! This activity, if practiced very much, may have negative environmental consequences such as erosion of fertile topsoil. Please be careful always to consider the environment and do not overdo this activity.

### Traditional Cooking

- For Ponde, start out in the shamba and show the guests what plant is cassava. Pull out the plant and take it back to the kitchen
- Read the history for either food.
- Start cooking together. Let the guests try to do each step of the process.
- If there is waiting time, maybe visit the Flying Foxes
- After cooking, eat together on the floor with hands, Swahili style
- End with handicrafts for sale

### Fishing

- Guests need to know to bring bathing suit/change of clothes if they want
- Explain the history on the walk over to the beach
- Go fishing. Have guide tell guest what each of the fish are that they catch
- Divide the catch up at the end. Ask the guest if he wants to take home a share.
- Return to the office and end with refreshments and handicrafts for sale.
- Warning to Kidike! This activity, if practiced too much for the benefit of tourism alone, could hurt the environment by deplete the local fishery resources. Please do not take guests out to fish more than the amount of fishing that would normally be done for the benefit of the villagers.

### Dhow tour

- Bring guests to beach
- Let them go out on the boat for however long they want.
- When they return, bring them back to the office for refreshments and handicrafts for sale.





## Appendix F: Mjini Ole Villager Survey

Maswali ya Ecotourism kwa watu wa Mjini Ole  
November 2010

Wewe ni mwanamume au mwanamke? \_\_\_\_\_

Unamiaka mingapi? \_\_\_\_\_

1. Umeishi Mjini Ole miaka mingapi?
  2. Unafanyakazi gani?
  3. Unawasaidiaje watu wa Kidike? Vipi?
  4. Wamekuja watalii Mjini Ole kuona vitu vya kijiji, kama kupika chakula cha Pemba au kucheza muziki ya Pemba? Ilikuaje?
  5. Umeona mabadiliko au tofauti ya utamaduni wenu tangu walipoanza kuja watalii kijijini?
  6. Baadye unafikiri wakija wageni wengi, watabadilisha utamaduni wa hapa? Na vipi?
- Asante sana kwa kunisaidia! Nimefurahi sana!

## Appendix G: Tourist Survey

Ecotourism and Cultural Tourism on Pemba  
Tourist Survey, Fall 2010

Circle: Male/Female

Age:

Country of Origin:

Your current hotel:

Reason for coming to Tanzania/Zanzibar:

Why have you chosen to spend time in Pemba, instead of staying on the more visited Zanzibar island of Unguja?

How long will you stay on Pemba?

Where in Pemba have you been and where else do you plan on going?

Are you familiar with ecotourism (yes/no) and Kidike (yes/no) and the Pemba Flying Fox (yes/no)? If no, Kidike is a sustainable, environmentally friendly tourist venture in the town of Ole, a 30 minute drive outside of Chake Chake. There, you can see a roost site of the once endangered, endemic giant fruit bat, the Pemba Flying Fox. There are also archaeological ruins on the site. With this information, are you interested in going (yes/no)?

What aspects of Pemba culture (food, music, traditions, etc) have you been exposed to already?

Would you give up a day of your time here to witness more cultural activities firsthand?

Kidike plans on offering cultural demonstrations/activities for tourists to experience. Which activities would most entice you to come to Kidike? In the scale, circle number 1 for "I wouldn't come" and circle number 5 for "I would definitely come to see this."

- |   | ←-----→   |
|---|-----------|
| • Traditional cooking (lesson and meal) | 1 2 3 4 5 |
| • Traditional spirit dance performance  | 1 2 3 4 5 |
| • Overnight homestay in Mjini Ole       | 1 2 3 4 5 |
| • Women's handicraft demonstration      | 1 2 3 4 5 |
| • Fishing with the men of the village   | 1 2 3 4 5 |
| • Pemba Bull Fighting                   | 1 2 3 4 5 |
| • Hunting with dogs                     | 1 2 3 4 5 |
| • Brick making for house construction   | 1 2 3 4 5 |

Asante Sana! Thank you for helping Kidike! Enjoy the rest of your stay.

## Appendix H: Hotel Profiles

### *Kervan Saray, Swahili Divers (Kaskazini)*

- Description: Comfortable and attractive resort on the waterfront with an outdoor bar and restaurant, located northwest of Ngezi forest. Full board included.
- Price per night: Dormitory, \$55. Bungalow, \$150. \$275 for 2 people. Diving package, 6 nights and 5 days diving twice a day, \$1,350.
- Guests: During popular months, usual capacity = 30 guests.
- Advertising: Internet
- Pemba tour opportunities: 90-95% of guests do diving. The hotel company arranges safaris on the mainland. Day tours of spices and ruins. Guests would need to hire a private car for the day to do these trips.
- Do guests visit Kidike? Rarely, since there is another venture for seeing the Flying Fox in Wete.

### *Manta Reef Resort (Kaskazini)*

- Description: High-end luxury resort with a pool and large white walls enclosing the entire grounds, located northwest of Ngezi Forest and 10 km north of Kervan Saray. Full board included.
- Price per night: Garden, 295 euros. Superior Garden, 345 euros. Seafront Villa, 495 euros.
- Guests: During popular months, usual capacity = 35 guests.
- Advertising: Internet
- Pemba tour opportunities: 50% of guests do diving. Guests can see a lighthouse, do a forest walk, go on a village/school tour, do a spice tour, or see the Flying Foxes in Wete.
- Do guests visit Kidike? No guests go to Kidike since there are Flying Foxes in Wete.

### *Verani Beach Bungalow (Kaskazini)*

- Description: Small scale family owned lodgings set next to the beach, located northwest of Ngezi Forest, three kilometers south of Kervan Saray. Tented lodging is available. Breakfast included.
- Price per night: Low season, \$30 single, \$35 double. High season, \$40 single, \$60 double.
- Guests: During high season, usual capacity = 16. Low season usually 3 or 4 at a time.
- Advertising: Leaflets, business cards, website, trip advisors.
- Pemba tour opportunities: Dhow trips to Misali, snorkeling, Chwaka bay ruins, Tumbe Fish Market, Kiuyu beach day picnic, Lighthouse, spice tour with flying fox and Ngezi forest.
- Do guests visit Kidike? No, unless they do it outside of their stay at Verani.

### *The Hill View Inn (Wete)*

- Description: A comfortable guesthouse with basic accommodations, breakfast included located on the main road in Wete town.
- Price per night: \$20
- Guests: No good estimate of numbers. Max capacity is around 20.
- Advertising: Registered in guide book. Brochures pending. No internet.
- Pemba tour opportunities: Diving, snorkeling, Ngezi, Vumawimbi, spice farms
- Do guests visit Kidike? Only if they already know about it; ie it is not recommended when hotel staff are prompted for day tour advice

### *Sharouk Guest House (Wete)*

- Description: Another guesthouse with basic accommodations, breakfast included. Located off the main road in Wete town, closer to the water than the Hill View Inn is.
- Price per night: \$15
- Guests: High season = 22-30 guests, while low season = 10-17 guests.
- Advertising: Lonely Planet
- Pemba tour opportunities: Ngezi, Vumawimbi, lighthouse, Misali
- Do guests visit Kidike? They never ask and thus do not know about it, but the brochure will now help solve that problem.

*Bomani Guest House (Wete)*

- Description: A small guesthouse with basic accommodations, located across the street from Sharouk Guesthouse in Wete town.
- Price per night: unreleased information
- Guests: 8 is max capacity
- Advertising: None
- Pemba tour opportunities: Misali, Fundu, Ngezi
- Do guests visit Kidike? No

*Pemba Crown Hotel (Wete)*

- Description: A mid range Pemba hotel on the main road in Wete town, breakfast included.
- Price per night: Single, \$25. Double, \$35
- Guests: Range from 50-120 guests per month.
- Advertising: internet
- Pemba tour opportunities: Misali, Fundu, Ngezi, Vumawimbi, Mtambwe. The hotel owns a car to take guests to these locations.
- Do guests visit Kidike? No

*Letavern Hotel (Chake Chake)*

- Description: A moderate hotel with a restaurant on the top floor, located in the center of Chake Chake.
- Price per night: Single, \$20. Double, \$30.
- Guests: No major fluctuation between seasons.
- Advertising: Guide books
- Pemba tour opportunities: Misali, Ngezi, diving. Letavern does not arrange these trips.
- Do guests visit Kidike? Very few know of Kidike

*Pemba Evergreen (Chake Chake)*

- Description: A good hotel with basic accommodations, located almost next door to Letavern Hotel in Chake Chake. There is a tour/travel company associated with the hotel on the bottom level.
- Price per night: Single, \$25. Double, \$45.
- Guests: anywhere from 2-12 guests at one time
- Advertising: Guide books
- Pemba tour opportunities: Misali, Ngezi.
- Do guests visit Kidike? Few know Kidike, maybe 2/10 guests want to go as opposed to diving or other day trips. Trips arranged to the north can include Kidike. Full day Kidike, Ngezi, and Vumawimbi trip plus lunch is \$120. Half day spice tour with stop at Kidike is \$70 for two people.

*Pemba Island Hotel (Chake Chake)*

- Description: A nice hotel with a restaurant on the top floor, located 50 meters from Letavern Hotel in Chake Chake.
- Price per night: Single, \$40. Double, \$50. Twin, \$60.
- Guests: ?
- Advertising: ?
- Pemba tour opportunities: Misali, Ngezi, Manta Reef. Hotel works with a travel agent to arrange trips for guests.
- Do guests visit Kidike? The hotel does yet not recommend Kidike as a possible destination

*Jondeni Guest Lodge (Mkoani)*

- Description: A small lodge with basic accommodations. There is a nice restaurant and bar out back and it is located on top of a hill overlooking the Mkoani port. Breakfast is included.
- Price per night: Single, \$35. Double, \$50. Dormitory, \$20.
- Guests: High season, running at full capacity, 28 guests. Low season, 10 or 15 guests at a time.
- Advertising: Internet, TV



- Pemba tour opportunities: Recommendations are made. Trips can be arranged through the hotel. Guests go to Misali, snorkeling/diving, Ngezi, spice tour, Makongwe (flying fox), Ruins.
- Do guests visit Kidike? They have, and it often is combined with a spice tour. 10 or 15% go to Kidike. The manager was very receptive of the brochures, and said it would help him do a lot of business. He thinks the guests will love Kidike's new offerings.

*Panorama Guest House (Mkoani)*

- Description: A nice, tropically themed guest house with a back porch overlooking a beautiful view of the Mkoani port, since the hotel sits atop a hill next to Jondeni. Breakfast is included.
- Price per night: Single, \$35. Double, \$50. Dorm, \$20.
- Guests: High season, running at max capacity, which is 10 guests. Low season, 2 or 4 guests at a time.
- Advertising: Internet only.
- Pemba tour opportunities: Misali, north (Ngezi and Vumawimbi), sand bank. 60% like swimming and diving, 20% stay around Mkoani, and 20% go north.
- Do guests visit Kidike? No Kidike advertising thus far here. Guests visit Kidike on their own accord if they already know about it, as it is not suggested. Manager says now they would definitely go after seeing the brochures.