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The Usage of Indigenous Knowledge in Cultural Tourism Destinations

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Abstract: The study was conducted to assess how indigenous knowledge is an instrumental tool in running cultural tourism. The study anchored on the fact that, there have been efforts by the government to bring to an end the shortfalls which face Tanzanian tourism by putting more efforts on nature tourism while overlooking cultural tourism. Attempts were made to determine indigenous practices used in operating cultural tourism, examine how indigenous knowledge has been used in cultural tourism, and assess its contributions in the conduct of cultural tourism. The research involved 90 respondents and 10 key informants whom their information was gathered through questionnaire surveys, field site visits, archive information, and key informant interviews. Quantitative data were analyzed through SPSS while content analysis was used for qualitative data. Results have indicated that, handcrafts, hazard and weather predictions, and traditional healing were the indigenous practices carried out in the study area. The main ways in which indigenous knowledge were used in cultural tourism were found to include local rock paints visits, traditional ceremonies, and traditional healing. The research further found out that, indigenous knowledge has contributed to the operation of cultural tourism through preservation of culture, learning community history, income generation, and maintenance of the relationship between the community and visitors. The research concludes that, indigenous knowledge is a decisive tool for enhancing the operation of cultural tourism. To strengthen and maintain it, the study recommends that the young generation should be taught to practice and preserve local practices as well as local communities have to preserve local practices which market them in cultural tourism.

Key words: *Tourism, cultural tourism, indigenous knowledge.*

1.0 Introduction

Cultural tourism involves the movement of people away from their normal place of residence to cultural attractions, with the intention to gather new information and experiences to satisfy their cultural needs (Montana, 2013). It also involves engagement with a country or region's culture, specifically the lifestyle of the people in those geographical areas, the history of those people, their art, architecture, religion(s), and other elements which shape their way of life.

Most of the developing countries are recently putting efforts to enhance cultural tourism as a means to accrue benefits to the communities and attain development (Steve, 2008). Tourists' consciousness on cultural tourism similarly, has been increasing and they consider it as a rewarding and potential for a unique experience which they get at the destinations (Cheryl, 2014). In response to such growing consciousness, many cultural tourism programs have been developed to match the rising demand of cultural experiences (Branislav, 2010). Local communities furthermore, have been involving in establishing strategies and bases to offer the required cultural products and services to the consumers (Greg, 2011).

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With regards to Tanzania, cultural tourism has been practiced in different places of historical and cultural significance, including the historical towns (like Bagamoyo and Pangani), monuments and ruins (such as Kaole and Kilwa), archeological and historical sites (e.g. Oldupai Gorge, Kondoa Irangi, and Ismila), indigenous lifestyles (as of *Maasai* and *Hadzabe*), and traditions and customs (such as the Swahili culture along the coast of Indian Ocean). These attractions have been considered as the destination icons by the tourists that provide those places and communities with a sense of cultural patterns and identity (Steven, 2008).

As for Kondoa District (Dodoma Region in Tanzania) furthermore, there is the world heritage site of rock paintings covering Kolo and Pahi areas and the Sandawe; the indigenous hunter and gatherer society which are descendants of San (*Khoisan*) community. Their history and lifestyle reflect the continuation of the eco-relationship and living in rhythm with the natural environment. Ethnic groups around Kondoa (*Rangi, Sandawe, Bemba, Gogo, Iraq* and *Maasai)* have been practicing traditional knowledge towards environmental stewardship from generation to generation. More than two millennia passed, the hunter, gatherer, and agro-pastoralists societies existed over an area and used their artistic skills to develop various creations of art and paintings of which they have become of outstanding universal value (Bwasiri, 2008).

The rock art sites in Kondoa have been arguably representing a unique artistic value worldwide and thus have recognized and declared by UNESCO as the world heritage site in 2006 (Bwasiri, 2008). The rock shelters have been used for rituals by the surrounding communities including Kolo and Ubembeni villagers. Regarding the intention of Tanzania to promote cultural tourism through tourism policy (URT, 1999), and Kondoa Irangi had resorted to respond such a call, it is however, not known how the operation of cultural tourism in Kolo and Ubembeni villages (surrounding Kolo rock art paintings) is associated with the usage of indigenous knowledge. Regarding so, there is a need at this juncture to explore the extent at which indigenous knowledge enhance the operation and performance of cultural tourism through the threefold specific objectives, namely: (i) Determination of indigenous knowledge practices in the study area (ii) examination of indigenous knowledge used to perform cultural tourism, and (iii) assessment of the contribution of indigenous knowledge on enhancing the operation of cultural tourism.

2.0 Methodology

2.1. The Study Area

The study was conducted at Ubembeni and Kolo villages which surround Kolo rock paintings in Kolo Division, Kondoa District, Dodoma Region (Tanzania). The area is located at 04° 23’ 28” S and 35º 50’ 02”E and covers 2336 km². The paintings are divided into three groups, i.e. hunter-gathers paintings, pastoral paintings, and the late white paintings (Campbel & Coulsion, 2006; Emmanuel, 2008). The paintings depict elongated people, animals, and hunting scenes. Ubembeni and Kolo villages were selected for this research in regard that, they were close to the branded Kolo rock paintings, have diverse socio-cultural practices including cultural tourism, and arguably easily accesible.

Kolo rock art paintings site is one of the World Heritage Site since 2006 under UNESCO criterion (iii): (*The rock art sites at Kondoa are an exceptional testimony to the lives of hunter-gatherers and agriculturalists who have lived in the area over several millennia, and reflect a*

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unique variation of hunter-gatherer art from southern and central Africa and a unique form of agro-pastoralist paintings) and criterion (vi): (*Some of the rock art sites are still used actively by local communities for a variety of ritual activities such as rainmaking, divining and healing. These strong intangible relationships between the paintings and living practices reinforce the links with those societies that created the paintings, and demonstrate a crucial cultural continuum)* (UNESCO, 2006).

2.2 Data Collection

Different methods of data collection (questionnaire surveys, key informant interviews, focus group discussions, archive information, and field site visits) were used to achieve both qualitative and quantitative data.

2.2.1 Household surveys

Researcher and field assistants conducted household surveys by administering printed questionnaires to the respondents. A total of 90 households were involved of which one respondent aged ≥ 18 years was involved from each household to respond questionnaires. In each of the two villages, forty five (45) households were selected from the village register using a systematic random sampling. The questionnaires were pre-tested to 20 respondents to check wording, clarity, and sequencing, layout, familiarizing the study area, and training field assistants. The questionnaires were set to capture respondent's socio-economic backgrounds, views pertinent to the relation between indigenous knowledge and cultural tourism, as well as their participation in cultural tourism.

2.2.2 Key informant interviews

Key informant interviews were conducted with key people who were the Kolo Rock Painting Antiquities Officer, District Natural Resource Officer, District Cultural Officer, 2 Village Executives Officers, 2 village Chairpersons, 2 traditional healers, and 2 Chairpersons of the Village Natural Resource Committees. Checklists were used to guide the interviews having various topics to capture the activities undertaken in cultural tourism, indigenous knowledge used in cultural tourism, community participation in cultural tourism, and rationale of indigenous knowledge in cultural tourism.

2.2.3 Focus Group Discussions

Focus Group Discussions (FGDs) were organized and headed by the researcher in collaboration with field assistants. The discussions involved 9 participants i.e. 3 youths (≥18-35 years old), 3 adults (36-59), and 3 elders (>60). The discussions were also set to ensure the involvement of men, women, and youths. The discussions were held with the guide of the checklist which had mixed topics (the operation of cultural tourism, indigenous knowledge used in cultural tourism, community participation in cultural tourism, and contributions of indigenous knowledge on enhancing the operation of cultural tourism).

2.2.4 Field Site Visits

Field site visits were conducted to observe visible objects/things which revealed how indigenous knowledge was carried and linked up with cultural tourism. The visits were similarly carried to observe activities done to operate cultural tourism, physical investments existed, and their

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connection with indigenous knowledge and cultural tourism. The visits were organized by Kolo Antiquities Officer in collaboration with the village leaders.

2.2.5 Archive Information

Literature search and review were done to get secondary data. The review covered both published and unpublished materials which were accessed from the libraries, internet, and government offices. Issues which were reviewed were those which were relevant to the subject matter.

2.3 Data Analysis and Presentations

The collected data were cleaned, summarized and coded. Regarding quantitative data, these were analysed using the Statistical Package for Social Sciences (SPSS) version 20.0 for windows, and descriptive statistics (such as means and percentages) were determined. As for qualitative data, these were analysed through the use of factual and logical interpretation of the study findings. Tables, figures and quotes were principally used to present the findings for discussions.

3.0 Results and Discussion

3.1 Socio-Economic Characteristics of the Respondents

3.1.1 Sex

Results have revealed that, 63% of the respondents were females and 37% males (Table 1). This has happened because most of the males were not at homes during the day times because they went to work places while women remained at homes taking care of the children and perform family chores. This supports the situation of most of the African families.

Table 1: Socio-economic characteristics of the respondents

	Sex %		Age %			Level of education %			Economic activities %			
Villages	**M**	**F**	**18-45**	**46-60**	**>61**	**IE**	**PE**	**SE**	**AS**	**LI**	**EM**	**AG**
Ubembeni	36	64	71	29	1	16	42	40	2	36	11	53
Kolo	38	62	80	18	1	20	42	27	11	38	9	53
Total	74	126	151	47	2	36	84	67	13	74	20	106
Average	37	63	75.5	23.5	1	18	42	33.5	6.5	37	10	53

M=Males, F=Females, IE=Informal Education, PE=Primary Education, SE= Secondary Education, AS=Above Secondary, AG=Agriculture, LI=Livestock, EM=Employed.

3.1.2 Age

As for the ages, 75.5% of the respondents were aged between 18 and 45 years old. This age category consist active people who are energetic to promote development, particularly through tourism. Not only that, but also, people at this age category were essential in providing information in view of the fact that, most of them were matured and have knowledge about indigenous practices and cultural tourism through festivals, exhibitions, theatrical, and dance performances among others.

3.1.3 Education

Regarding education, the present study shows that, 42% of the respondents had attained primary and 33.5% secondary education (Table 1). This implied that, most of the residents in the study

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area had moderate level of education which was somewhat essential not only to give information needed but also, could enable them to engage in cultural tourism in their localities.

3.1.4 Occupations

In terms of economic activities, respondents features defines 53% of the livelihood depended on agriculture. Others, (37%) involved in livestock keeping, and a few of them (10%) were employed in formal jobs. Having agriculture and livestock activities an overriding occupations of the local people, it entail that indigenous knowledge could be more practiced in those arena when compared to formal jobs.

3.2 Indigenous Knowledge Practices in the Study Area

3.2.1 Ancestors worshiping

Results have revealed that, 99% of the respondents were aware of the indigenous knowledge which was practiced in their localities. Again, 36.5% had said that ancestors worshiping were among of the practices (Table 2) which were held to regulate intense and erratic rains or temperature, awarding local leadership, and curing diseases. An interview with the Kolo Rock Paintings Antiquities Officer added that, the worships were mainly held into the rock paints or under the big baobabs (*Andasonia digitata*) and were headed by the key focal elders and accompanied by the traditional dances. Findings from elsewhere similarly found out that ancestors are in the spirit world and are believed to be part of the human community. Believers hold further that ancestors sometimes act as emissaries between living beings and the divine, helping to maintain social order and withdrawing their support if the living behave wrongly (Under the Same Sun, 2010).

Table 2: Indigenous knowledge practices

	Presence of Indigenous Knowledge (%)		Indigenous Practices				
Villages	**Yes**	**No**	**AW**	**HC**	**HP&S**	**WP**	**H**
Ubembeni	98	2	33	24	16	0	18
Kolo	100	0	40	18	18	11	20
Total	**198**	**2**	**73**	**42**	**34**	**11**	**38**
Average	99	1	36.5	21	17	5.5	19

AW= ancestor worship, HC= handcrafting, HP&S= hazard prediction and solving,
WP= weather prediction, H= healing.
Source: Field study, 2017

3.2.2 Handcrafting

Handcrafting was the other local practice done in the area (21%, Table 2). Handcrafts were practiced at the local small scale industries and it was one of the most common alternative source of income to the local people. Through them, local people made beehives, pots, soil cookers etc. The local communities collaboratively formed groups for those who used local ways to make handcrafts staffs. Also, local ways were used such as ropes to climb the trees holding beehives, tree logs to make beehives, and kerosene to treat bee bites. The Village Chairperson of Kolo added that, local people used heat from charcoal and wind to melt and cool old used irons to stainless steels, made cookers and pots by using soil, and heat to dry the wet soils.

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3.2.3 Hazard prediction and interpretations

Hazard prediction was also mentioned by 17% (Table 2) of the respondents as an indigenous practice in the community. Respondents asserted that, local people in the area have been using structures of moon (crescent), different animal and bird species like an owl to predict deaths of the people. Traditional healers similarly upheld that, the predicted hazards were solved through prayers held in the rock paints and under the big baobabs to request mercy and forgiveness from ancestors so as to escape the menaces. Interviews with the Village Executives Officers (VEOs) added that, such local skills helped people to cope with food and water shortage.

3.2.4 Weather prediction and interpretations

Weather prediction was also raised by 5.5% of the respondents to be done in place (Table 2). Their views lines interviews with traditional healers and members of the Village Natural Resource Committees who disclosed that cloud shapes were used to determine the onset and intensity of rains. As for clouds for instance, during the course of Focus Group Discussion (FGD), it was raised by one elder that, the presence of black low clouds (2000m from the earth's surface) form in the east direction indicates onset of rainfall. Also, specific sounds of frogs/toads were used to determine the intensity of rain and drought seasons. Additionally, the structure of the moon (crescent) and stars assemblage were also used to determine the severity of summer or winter seasons. A study by Mwiturubani, (2014) indicated that flora, fauna and components of astronomy science such as stars and the moon have the language, which if one understands it clearly, will be able to explain and predict the hydrological conditions in the next days, months or even years. It is argued therefore that, biodiversity and astronomy science are the key components to the development of indigenous knowledge in the study area.

3.2.5 Traditional healing

The research results also indicated that, 19% of the respondents revealed the practice of traditional healing (Table 2) of wounds, diseases and mental disorders. When asking the sources of herbs, traditional healers ascertained that, several tree species like *Aloe vera* (Cactus plant species) were used to heal skin problems, Malaria, diabetes, Pneumonia, body pains, and bees' bites. In terms of mental disorders, they presented out that they heal through prayers and scarifies of goats or sheep.

3.3 Indigenous Knowledge used in Cultural Tourism

The study participants were further requested to state out indigenous knowledge which were practiced in operating cultural tourism. In terms of respondents, overall, 98% of them acknowledged the usage of indigenous knowledge in cultural tourism through various means as presented hereunder (Table 3).

Table 3: Indigenous knowledge used in cultural tourism

	Uses of IK in CT (%)		IK used in CT (%)					
Villages	**Yes**	**No**	**RPV**	**NPV**	**HE**	**TC**	**HA**	**WP**
Ubembeni	96	4	40	7	7	24	16	2
Kolo	100	0	29	13	7	16	18	18
Total	196	4	69	20	14	40	34	20
Average	98	2	34.5	11	7	20	17.5	10

IK=indigenous knowledge, CT= cultural tourism, RPV= rock painting visits, NPV= natural pillars visits, HE= healing, TC= traditional ceremonies, HA= handcraft, WP= weather prediction.
Source: Field study, 2017.

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3.3.1 Local rock paints visits

Local rock paints visits were indigenous practices which were furtherly used in running cultural tourism in place. In statistics, 34.5% of the respondents affirmed it (Table 3). People visited the scenically attractive rock paints for ancestor's prayers and healing. Discussions with Kolo Rock Paintings Antiquities Officer unveiled that, sick people were visiting the rock paints to be healed through local medicines and prayers. Meanwhile, hazard predictions and solving were done by the focal elders and traditional healers who were visiting the rock paints and praying for the tragedies to escape by offering sacrifices to the ancestors.



Figure 1: Rock paints at Kolo village.

3.3.2 Traditional ceremonies

Traditional ceremonies were additionally stated by 20% of the respondents that were used in cultural tourism (Table 3). The present study revealed that the ceremonies comprised traditional marriages and dances (*ngoma*). In cementing them, the District Cultural Officer further argued that the dances were attractive to the visitors and refreshed them. Several groups were involved in the dances including the Kondoa Irangi Cultural Tourism Enterprises, *Subira Group,* and *Okoa Mazingira* which played the *Rangi* tribe common dance namely *Mdundiko*. Interviews with members of the Village Natural Resources Committees similarly avowed that, these groups were used for entertainments and were also educating visitors on the aspects of a community's culture and environmental conservation.

3.3.3 Natural pillars visits

Other respondents, (11%) have presented that natural pillar visitations were used in cultural tourism (Table 3). The pillars were distinctive scenically attractive and amazing and unique features in the area. They have different shapes like the moon-like rock and the floor-like rock which were widely spread (approximately length of 17 km) as portrayed in figure 2. In contrast to rock paints, the pillars were used for shooting photographs and geomorphological studies.

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Figure 2: A moon-like rock.

3.3.4 Traditional healing

According to Table 3, about 7% of the respondents have furthermore argued that traditional healing was used in cultural tourism. In practice, this was a part of medical tourism whereby people from different societies were visited the place for traditional medical purposes. It was noted that, healing was headed by traditional doctors who used rock paints and traditional medicines like *Aloe vera*, (cactus) to cure diseases and reproductive disorders. The relation between indigenous knowledge and tourism has been also described by Montana 2003, Timothy, 2007, Mwiturubaini, 2014 and Nkwanyana, 2018.

3.3.5 Local handcrafts

The results have similarly indicated that traditional handcrafts were assets for operating cultural tourism in the study area (17.5%). The local tools involved encompass tree beehives, pots and soil cookers. Details on handcrafts have already been made in section 3.2.



Figure 3: Traditional healing instruments at Kolo village.

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3.3.6 Weather prediction

Local weather prediction and interpretations were also applied in cultural tourism. This has involved the usage of cloud shapes and forms, specific sounds of birds and structure of moon and stars just to mention a few. The local weather prediction and interpretations covered sad and joyous events which were noticed likely to occur. The details of weather prediction and interpretations have also presented in section 3.2.

3. 4 Contribution of Indigenous Knowledge on Enhancing Cultural Tourism

The study has established that the operation of cultural tourism has intertwined with the practice of indigenous knowledge in the study area. This was confirmed by 91% of the respondents (Figure 4) who viewed that indigenous knowledge has substantial diverse and impressive contributions to the operation of cultural tourism as succinctly elaborated below.

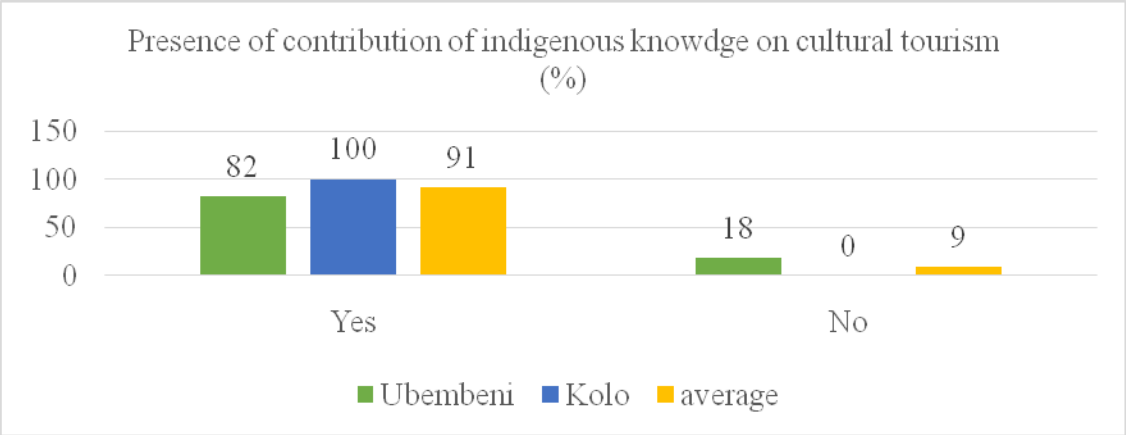


Figure 4: Responses on contribution of indigenous knowledge on cultural tourism (%).

3.4.1 Culture preservation

Respondents were requested to explain how indigenous knowledge has enhanced the operation of cultural tourism. Results have indicated that, 9% of them posited that, the usage of indigenous practices has enhanced the preservation of culture hence helped the operation of cultural tourism (Figure 6). They further explained that, tourists visited the area to gain knowledge and experiences about their unique culture. Their views were also relative to the ones presented by youth participants in the discussions that the inclusion of indigenous knowledge in packaging cultural tourism products and the involvement in cultural activities were crucial ways of passing cultural heritage from generation to generation. Also, during the course of interviews, Kondoa District Cultural Officer disclosed that, Kondoa Irangi Cultural Tourism Enterprises and Trust for African Rock Art were the organizations in place ventured in educating people about preservation of indigenous practices. Timothy (2007) emphasized that cultural heritages need to be preserved because they are non-renewable.

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Figure 5: Local music instruments used in traditional dances.

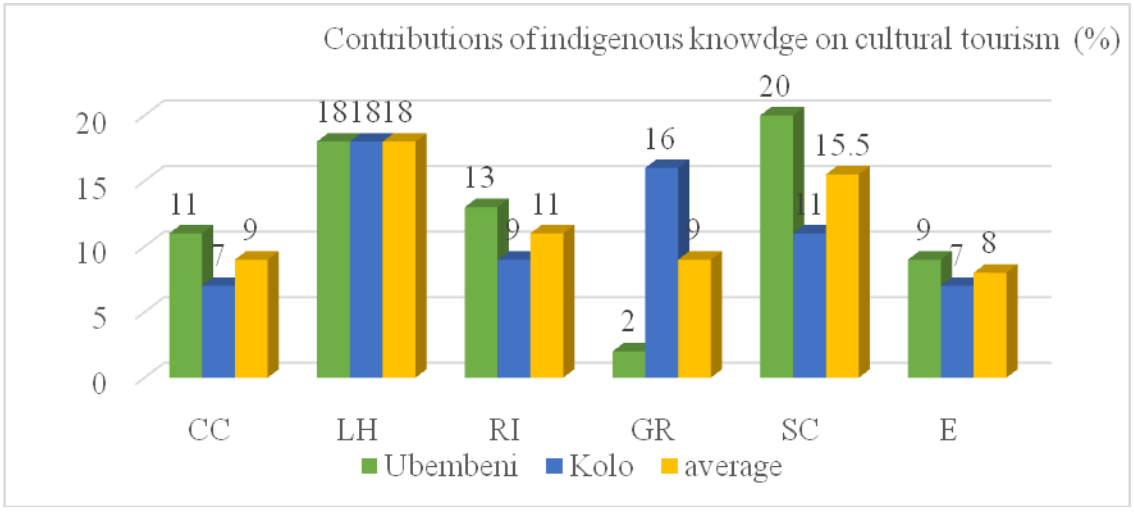


Figure 6: Contributions of indigenous knowledge on cultural tourism (%).
CC= Conserve Culture, LH= Learning History of the Community, RI= Rise Income, GR= Good relationship, SC= Spread Culture, E= Employment.
Source: Field study, 2017.

3.4.2 Learning history of the community

Results have also revealed that, 18% (Figure 6) of the respondents have acknowledged that indigenous knowledge has facilitated the learning of local people history among different people inside and outside the area who comes for cultural tourism. This has been also done through direct practicing of indigenous activities by the local people and visitors and by the stories narrated by the elders in the community. During FGD, one youth stated that "*I used to narrate the visitors my tribe's (Rangi) culture since German, British and post-independence life."* He added that, he got those stories from his grandfather. This implies that visitors were attracted with aspects of local culture in place through festivals, exhibitions, theatrical, dances, museums visits, etc.

3.4.3 Income generation

In terms of income, 11% of the respondents have commented that indigenous knowledge has facilitated the generation of income which sustained local peoples' livelihood. They furthermore argued that, their income has raised due earnings from different activities which they were

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conducting in cultural tourism such as selling of traditional handicrafts and guiding tourists. The District Natural Resource Officer similarly added that, among the community members who were earning income from cultural tourism were the tour guides who were generally young people (18-35 years old).

3.4.4 Good relationships

Results have revealed that, 9% of the respondents avowed that indigenous knowledge had contributed to the development of cultural tourism through creation of good relationship between the local communities and tourists. The good relationship has enhanced the interactions and assistance flow between visitors and the local community. During the course of FGD, one female participants hold that visitors likes their local ways of living in that even once leaving, they offer they prizes. She further maintain that, if there would be a bad relationship in place, they would not been offering them prizes. Regarding youth views, one of them during FGD stated that, he has been getting money for school assistance from one of the tourist from Germany who visited his village (Ubembeni) in 2014. This acknowledges that cultural tourism has been a decisive tool in bridging relationships at both local and international levels.

3.4.5 Spreading of culture

Moreover, 15.5% of the respondents aired out that indigenous knowledge has enhanced the spread of culture to different places hence boosted the performance of cultural tourism. The spreading has been done by the tourists who landed from different areas who when going back to their areas, they proliferate cultural aspects which they gained from those destinations. In practice, this achievement is among of the milestones to implement the National Tourism Policy which gears to promote the country's cultural and national identity through local and cross-cultural tourism which does not destroy local culture (URT, 1999). Again, findings by Nkwanyana, (2018) in Kwazulu Natal, South Africa, had showed that indigenous knowledge were not only the hub, but also the reservoir of cultural heritage which attracted both domestic and international tourists landed for cultural tourism.

3.4.6 Employment opportunities

The results have further revealed that, 8% of the respondents had the views that indigenous knowledge has bolstered cultural tourism through formal and informal employment opportunities accrued from the usage of indigenous practices. Employment opportunities were obtained from production of local hand instruments and through the employment opportunities in the conservation area of Kolo Rock Painting Site Museum. This has raised local people's income as one of the member of FGD argues that;

''Kondoa Irangi Cultural Tourism Enterprises has been one of the institution which organized interested members of the community to venture into small businesses and handicraft industries which raise income.''

In practice, this stance of raising and promoting employment opportunities has been also the goal of the Tanzania government as it stated clearly in the tourism policy that the country gears to increase revenues and the contribution of tourism to foreign currency earnings by creation of employment, promoting human resources development and investment opportunities through entrepreneurship in tourism (URT, 1999).

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4.0 Conclusion

The study enlightens and provides that Kondoa District is a place with immense and impressive indigenous knowledge practices due to its geographic structure and the local beliefs developed in the area from ancestors. The area consisted scenically attractive rocks which have painted structures, different forms of vegetation, and natural pillars with different shapes of the features found on the earth. Indigenous knowledge similarly, are viable option in improving local community livelihoods through cultural tourism. It is apparent that, cultural tourism is inextricably interwoven with the usage of indigenous knowledge in place. For this then, indigenous knowledge should be given consideration and should be preserved for the improvement of cultural tourism and the development of the whole society and the nation. Also, in the context of making sustainable livelihood and uplift the community through cultural tourism, it is vital to respect the lifestyle, traditions, rituals, knowledge and skills of local and indigenous peoples.

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