Development of a tourism programme in the Uluguru Mountains and surrounding area

January – April 2001

Preface

This project was set up for several reasons. First of all it is set up as an internship for Willemijn Leenhouts and Gitty Schellens. Willemijn studies International Tourism Management Consultancy and Gitty studies Industrial Design Engineering, both in the Netherlands. Willemijn working for the Tanzanian Tourist Board and Gitty for the University of Dar es Salaam. The University intends to create an Industrial Design Engineering Programme at the Faculty of Engineering in short term. Part of this programme is Dutch Industrial Design students working on development projects together with teachers and students from this Faculty in order to create study-cases. The Cultural Tourism Project is such a project. The case can be used as an example of the difficulties, which can arise when several parties with different interests are working on the same project. Besides, it is an example of 'product' development.

Second, the project was set up in order to advice the Mountain Conservation Society of Tanzania. NGO in the process of being formed. Two of its main goals are to establish cultural/ecotourism in mountain areas of Tanzania and to educate mountain people on environmental issues. The NGO will therefore play an important part in organising the tourism project in the future.

The report is going to be used by the Uluguru Mountains Biodiversity Conservation Society in Morogoro (WCST). One of its projects is the marketing of eco-tourism in the Uluguru Mountains.

At last, but not least this project is set up for the village people in the Uluguru Mountains to create new opportunities and generating an income for the whole village.

The report gives advice and ideas on how to develop and establish a tourism project in the Uluguru Mountains and surrounding area.

Morogoro, Tanzania
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Summary

Tourism is currently the fastest growing economic sector in Tanzania and the largest source of foreign money. However, the existing tourism in Tanzania in general is currently aiming at national parks and beaches (Zanzibar). The remaining part of Tanzania does barely benefit from this. Members of the Mountains Conservation Society Tanzania decided to organise tourism in the Uluguru Mountains and surrounding area for the benefit of the local people and environment. This report is about the potential of tourism in the area and gives advice and ideas on how to develop and implement such a tourism project. The involved parties are: Mountains Conservation Society Tanzania (MCST, in the process of being formed), Wildlife Conservation Society Tanzania (WCST) and Nugutu village.

There is a lot of potential for tourism in the Uluguru Mountains and surrounding areas, for the following reasons:

- Morogoro is situated on the main routes to the south and west for overland trucks and tourists.
- The area is easily accessible and can be reached by buses and train. The road to Morogoro is good.
- The area is close to Dar es Salaam.
- The area offers wildlife, hikes in the mountains and culture within a small area.
- All facilities needed by tourists are present in Morogoro.
- The Uluguru Mountains have a unique biodiversity system.
- The village people are enthusiastic and are willing to put a lot of afford in the project.
- The co-operation between MCST, WCST and the villages will establish a good base for tourism.
- Tourism is a growing economic sector in Tanzania.
- A trend shows that western people go on holiday more frequently and also further away.
- Tourists are getting more interested in culture.

However, there still are a few problems and difficulties, which have to be solved and overcome before a good working tourism project can be established:

- The walking tracks are hard and not always possible during the rain season.
- Starting point at WCST is a temporary solution, MCST must build a tourist office in the future.
- Communication between starting point and guides and villages is a weak link in the organisational structure.
- The co-operation between three different parties can cause difficulties. A trustworthy relation has to be established, which will take a lot of time and afford of all parties.
- Members of MCST, who are involved in the project, should be trained in their organisational skills and ability to educate village people.

In the report a few ideas on organisational and money structures are given. At the moment the most feasible organisational structure is where the guides are contacted by phone when tourists come to the office. The guides then have to discuss with the tourists where to go. When going to Nugutu, they have to inform the reception committee in the village by phone. The organisation in the village itself is the responsibility of the reception committee.

The money structure is more complicated. As it is advised now, tourists have to pay a certain amount of money in the village. The finance committee will divide the money between the different groups in the village, the guides must be paid right away. Due to WCST being the current organizers of communication between the tourists and guides it is occurring a cost, and so part of this fee has to go to the office of WCST. To keep it under control two receipts with matching numbers can be used. The office in town writes down the amount of money that the tourists have to pay on each receipt. One is kept in the office, the other goes to the village were the money is paid. The money can be collected in the village by comparing the numbers on both receipts.

In a meeting with all parties involved it has to be discussed what the best options are. In the future when MCST is established it can take over the temporary role that WCST is currently providing for cultural tourism and it can then extend the cultural tourism program, so leaving WCST to carry with its mandate to market ecotourism in the Uluguru mountains.

The following recommendations are made on how to organise the project further and how to turn some weaknesses into strengths:

Extending

- Extending the project to make the area more attractive, by organising the following things
  - Mikumi Park
  - Visit to Maasai village
  - Cycle trips (esp. Mountain biking)

Marketing

- Create support in Morogoro by using local media.
- Involve hotels and restaurants.
- Contact organisations for support, for example SNV and TACTO.

Quality

- General meetings with all people involved to keep the quality and enthusiasm high on all fronts.
- Designing of an evaluation form for tourists.
- Identity cards for the guides.
- Structure for supervising the project.
- Training of guides to improve guiding and organisational skills.

Structures

- Improve communication with mobile phones. Part of the co-organisation fee can be used to finance this.
- Regular meetings were responsibilities are evaluated.
- Inform villages that are passed during the tour, is it free to pass their property or should a fee be paid?

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Introduction

The last few years about 15 Cultural Tourism Projects has been established in Tanzania. The local people of Morogoro area saw the benefits of these projects and became interested. The authors of this report have been asked by the NGO Mountain Conservation Society Tanzania, which is in the progress of being formed to set up a cultural tourism program in the Morogoro area. This whole process has been done under supervision of the Tanzania Tourist Board and the University of Dar es Salaam and in co-operation with the Uluguru Mountain Biodiversity Conservation Society of Tanzania, a project under the Wildlife Conservation Society of Tanzania and the Mountain Conservation Society Tanzania.

This whole process of developing a cultural tourism project consists of four stages:

Stage 1: Problem definition.

Stage 2: Survey of tourism potential of the Morogoro area.

Stage 3: Designing the Cultural Tourism program.

Stage 4: Implementation/Marketing and promotion

In this report stage 1 and 2 of the process of the implementation of a cultural tourism program in Morogoro are prescribed.

Stage 1 Problem definition and goals

Stage 1 is a short stage, meant for analysing the problem, which will result in a problem definition. This problem definition will set a framework for the project. It will give directions in what should be involved in the project and what should not.

To do this in a good manner we first have to look at Tanzania in general and at the economic sector tourism. Secondly we have to define what Cultural Tourism exactly is. This information and the information already gained by the local people define the problem definition. In this problem definition it is described what the current situation is, what the future situation should be and what goals have to be achieved in order to create this situation.

1 A short Introduction of Tanzania

To get to know the context in which the problem is situated one has to know about the history of tourism in Tanzania and the impact it has nowadays on the economic situation. Besides this information the authors of this report chose for a small part on general information of Tanzania. This is just meant to get familiar with Tanzania, since it is necessary to know some general information about the country one works in, in order to be able to work efficiently.

1.1 Tanzania and tourism

Tanzania is, due to her wildparks, beautiful coast, white beaches and impressive inlands, very attractive to tourists. Nevertheless tourism has been neglected for several years, partly intentional. In the seventies tourism was seen as an outgrowth of colonialism and imperialism. One thought of the lazy tourists as a harrowing contrast to the hard labouring Tanzanian people. Fear existed for the returning of submissiveness of the colonial past. Besides, Tanzanian policy makers doubted the economic advantages of tourism. Tourists would bring in foreign currency, but a great deal of this money would leave the country again through international tour operators, hotels and airlines. To furnish the luxury hotels expensive import was necessary. Another disadvantage was the disturbance of the market because of large hotels buying up all the food, resulting in increased prices.

Because of this discouraging policy and the position of the main attractions in Tanzania (northern circuit) tourists visited Tanzania via Nairobi. Kenya was cheaper and provided better service to tourists. As a result tourists crossed the border only for a few days to visit Ngorongnoro-crater and the Arusha National Park. This course of affairs was one of the reasons to close the border with Kenya in 1977.

This policy considering tourism changed the beginning of the eighties. Tanzania needed the foreign currency brought in by tourists and besides, one could see the advantages for employment in the tourism sector (Kussendrager,1996).

Tourism is nowadays the fastest growing economic sector in Tanzania and the largest source of foreign money. The tourist industry, however, is not yet well developed but is improving rapidly. In 1990 the foreign currency earning was US$ 65 million with 153,000 tourists arrivals. In 1999 627,000 tourists came to visit Tanzania, while the foreign currency increased to US$ 733 million. The average growth each year is 17.3% in tourists and 31,1% in foreign currency (see for more information appendix 1). As a result of this more and more people earn money from the tourist industry.

1.2 Destruction of forest and woodland

Destruction of forest and woodland is one of the major problems of Tanzania. Forest and woodland are being destroyed for energy, agriculture and other demands. Due to this the land in many

rural areas has lost its fertility, causing major problems productivity in the food supply of the people (a large part of the Tanzanians are farmers) and erosion. The reason why this is mentioned here is because Morogoro area is one of the most damaged areas of Tanzania. This due to the fact that a lot of people are living in the Uluguru Mountains which is one of the most important agriculture parts of Tanzania. Even more important is the fact that the Uluguru Mountains are the only source of water to Dar es Salaam, this will dry up if the forest gets destroyed. One has to keep this in mind when working in the Uluguru Mountains. To keep wood resources Tanzania has to shift to the plantation of forest and industrialise the harvesting, not to run out of resources.

2 Cultural Tourism

Tanzania has a few of the world's most beautiful attractions: Mt. Kilimanjaro, Serengeti National Park and Zanzibar. Tourists frequently visit these attractions. Unfortunately, the tourists leave the country too often without realising there is much more to discover in Tanzania. There are plenty ways of experiencing the culture interact with locals and enjoy the beautiful scenery. As a tourist one could easily spend more time in Tanzania complimenting the mountain climb or safari. Throughout Tanzania local people are organising a variety of cultural tours for all visitors through the Cultural Tourism Programme (CTP). This is a programme set up in 1995 by SNV (Netherlands Development Organisation) in collaboration with the Tanzania Tourism Board (TTB).

2.1 What is Cultural Tourism?

Cultural Tourism refers to a form of tourism in which the local people are closely involved. Local people develop and organise the tours, show tourists aspects of their way of life in the area and surroundings. During the tours, local people often show their development projects, like irrigation and soil conservation activities or income generating projects of women's groups. Tourism is seen as an activity that can generate economic benefits for the communities, providing alternative employment and extra income, which can be used for improving the living conditions of the local community and conserve the environment.

2.2 Cultural Tourism and Development

For the services local people provide to tourists, such as guiding, preparing meals or providing camping sites, a direct income is being received. In this way local people can see the direct benefits they get from tourism, which will be encouraging. Indirect benefits are the increased trading, the local people can sell handicrafts to the tourists.

In addition to the costs for the tourists, a development fee is charged. This development fee is being used for the development of the village. For instance a primary school, tree nurseries and the maintenance of irrigation systems have been erected with this money. In this way the villagers can see

the benefits of tourism, and it encourages them to participate in conservation efforts to maintain the beauty of the area.

2.3 Cultural Tourism versus Ecotourism

Cultural Tourism is a term used in Tanzania for cultural tours set up by SNV. When looking further Ecotourism seems to be another description of the tourism programme set up in Uluguru Mountains. This term is used internationally, and has been expanding rapidly over the past two decades world-wide, further growth is expected in the future. When speaking of an activity or attraction in town one can not speak of ecotourism since it is not nature-based.

2.3.1 What is ecotourism?

There is not a universal definition of ecotourism, but its general characteristics can be summarised as follows:

- All nature-based forms of tourism in which the main motivation of the tourists is the observation and appreciation of nature as well as the traditional cultures prevailing in natural areas.
- It contains educational and interpretation features.
- It is generally, but not exclusively organised for small groups by specialised and small, locally owned businesses.
- It minimises negative impacts upon the natural and socio-cultural environment.
- It supports the protection of natural areas by
  - generating economic benefits for host communities, organisations and authorities managing natural areas with conservation purposes,
  - providing alternative employment and income opportunities for local communities,
  - increasing awareness towards the conservation of natural and cultural assets, both among locals and tourists.

As can be seen there are a lot of similarities between cultural tourism and ecotourism. When speaking of the tours into the mountains, visiting some villages, the term ecotourism instead of cultural tourism can be used and read since this is the term used internationally.

3 Problem definition

To design a proper problem definition one should give answers to the following questions:

- Who is the owner of the problem?
- Where is the problem situated?
- What is the current situation?
- What should the future situation be (goals)?
- What should be done in order to create this future situation?

- Who are involved in the problem (interested parties)?

The answers to these questions are part of the problem definition in general. For this particular project the following problem definition has been designed:

Tourism is currently the fastest growing economic sector in Tanzania and the largest source of foreign money. The number of tourist arrivals in 1999 was four times the arrivals in 1990. Besides, tourists nowadays have a lot more to spend in comparison to 1990. As a result of this, more and more people in Tanzania earn money from the tourist industry.

However, the existing tourism in Tanzania in general is currently aiming at national parks and beaches (Zanzibar). The remaining part of Tanzania more or less only earns money from tourism by erecting hotels on the roads that lead to the national parks. This is also the case in Morogoro region. The tourism there has not been organised. The tourists only stay for a short period, not long enough for the local people to earn money from them. One of the reasons tourists do not stay for a longer time might be found in the fact that it is unknown what the cultural and natural attractions of the area are. Moreover, no specific activities are being offered to tourists.

Members of the Mountains Conservation Society Tanzania (still in the process of being formed) in Morogoro area have noticed that through cultural tourism programmes in the north of Tanzania, money is being earned for development of the community and surrounding area. They think that the Morogoro region has potential to set up such a project as well. In case this will succeed the local people will be able to earn money in a sustainable way in the future. By a development fee that tourists have to pay, the community as a whole can benefit from the tourist programme. The local people have to think of a development project where this fee can be used for. One of the ideas at this moment is a tree planting project, since deforestation and erosion due to cutting trees for fuel is a huge problem in Morogoro area.

3.1 Goals

The goals which have to be achieved during this project, can be divided in short-term and long-term goals.

3.1.1 Short-term goal

The short-term goal of the project is the development of a plan, which describes the potential of cultural tourism in the Morogoro municipality and the surrounding Uluguru Mountains and gives recommendations on how to implement tourism (designing the cultural tourism program). Besides this implementation plan a proposal will be given on how to make it all work. This means an organisational structure on how fees are going to be distributed among the people who are involved in the project, and who is going to control it. The target area for implementing a tourism programme is the Uluguru Mountains. The programme will be set up in co-operation with the local people, who will have the leadership role in the end.

3.1.2 Long-term goal

The long-term goal of the project is a running tourism project, which will generate income for the local people in order to develop and conserve their villages and surrounding Uluguru Mountains. To establish a running program, one has to make sure the guides are well trained, the money-system is developed, a well working organisational structure has to be created, and the marketing of the project has been taken care of.

To realise this, it is important that Community Based Organisations (CBO's) will be established among the local communities of the targeted areas, in order to continue the tourism programme. Existing traditional groups, like a women-group or dance-group, can act as CBO's. These CBO's will be responsible for certain parts of the programme. The proposed non-governmental organisation (NGO), MCST (see paragraph 3.3.1) could link the CBO activities to each other, forming an integrated network.

3.2 Criteria

While developing the project, the initiators have to meet some criteria in order to make the project a cultural tourism program. The following criteria have been designed by SNV in two workshops on cultural tourism (1996): one workshop with local people and one workshop with NGO's, government authorities and tour operators.

Involvement community

The idea of cultural tourism development has to be approved of by the local government and they have to be asked to give advice. The community as a whole must be involved in the project and they should be able to give their opinion and ideas during all stages of the development.

Poverty alleviation

People, who participate in the cultural tourism module, will get a (financial) reward directly. A development fee should be included in de total price of the module. This fee will be used for development purposes in the village. The villagers will think of the goal of this fee themselves. A structure has to be given on who controls the distribution of the fees among the people.

Gender

Women are fully responsible for the activities they undertake in the cultural tourism module. The role of women in the society should be given its due respect and recognition. Women must be able to give part of an explanation, especially about their daily life.

Sometimes during a meeting with the local people of the village, it is necessary to divide the group into men and women, in order to give the women the opportunity to give their opinions and ideas without hesitation.

Environmental impact

The natural resources in and around the village should be protected in order to preserve the natural attractions. The tourism activities may not have a negative impact on the environment. On the contrary: whenever feasible, possibilities have to be thought of to improve the situation of the natural surroundings.

Tourist satisfaction

Tourists should have the opportunity for giving feedback. In case of criticism, a follow up has to be made. Local people should have received advice and training on how to develop tourism modules that meet the needs and wants of tourists. There should be enough villagers who can participate in activities, so that in case someone is not available, the same quality can be offered.

Security

A village security committee should be informed when tourists come. In an orientation talk the tourists should get information on security issues in a way that does not scare them. In case of staying overnight, at night a watchman should be around. The infrastructure should be sufficient for providing medical care within a few hours if necessary.

Marketability

Cultural tourism modules should have an outline and include attractions that can be easily marketed.

3.3 Working Structure

Because of the involvement of a lot of people, groups and organisations in the development and designing of the cultural tourism project, a working structure is given. Responsibility lies with the local village people, but there are a lot of actors who will provide in information.

3.3.1 Parties of interest

For establishing this tourism project a lot of parties are involved. The parties are described and their relation to each other and the project:

- Student International Tourism Management Consultancy, Breda, Netherlands. She will be in Tanzania for half a year advising the local people and the people who intend to form a NGO, to be called Mountain Conservation Society of Tanzania, on implementing a cultural tourism program. She is working for the Tourist Board of Tanzania (TTB).
- Student Industrial Design Engineering, Delft, Netherlands. She will be in Tanzania for three and a half months advising on implementing a cultural tourism program. The project will at the same time function as a study case for the University of Dar es Salaam, faculty of Engineering.

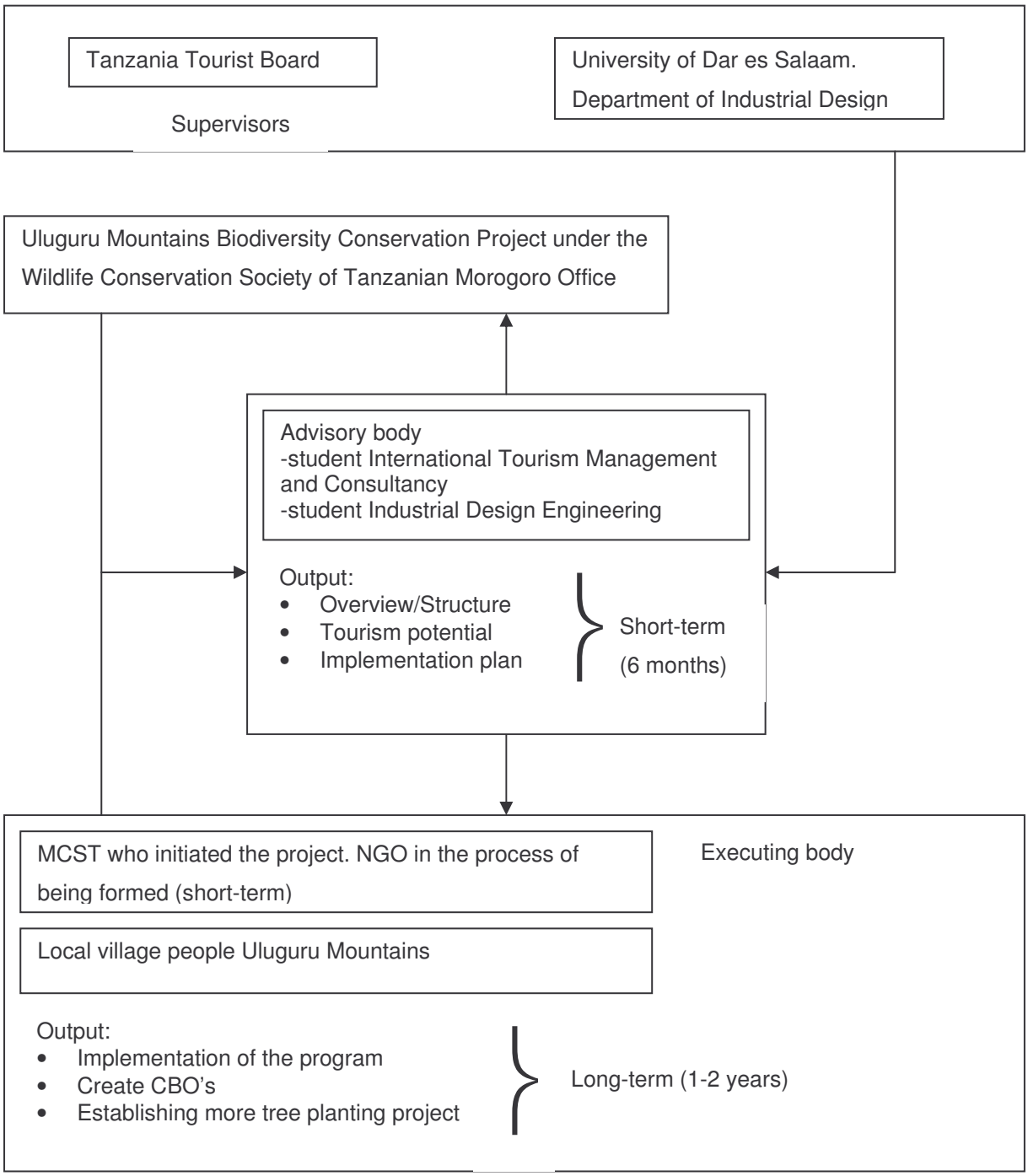
- Mountain Conservation Society of Tanzania. NGO in the process of being formed. The initiator of this NGO had also the idea for this project. Two of its main goals are to establish cultural/ecotourism in mountain areas of Tanzania and to educate mountain people on environmental issues. The NGO will therefore play an important part in organising the tourism project in the future. Members of this NGO are part of implementing the project.
- Uluguru Mountains Biodiversity Conservation Society in Morogoro. The main goals of this project is to preserve the biodiversity of the Uluguru mountains. One of its projects is eco-tourism in the Uluguru Mountains. By combining the two projects of both NGO's a good base can be formed for tourism in the Uluguru Mountains.
- Village people. Their interest in the project is generating income for the people and the village itself. The village people play the most important part in organising and are responsible for maintaining the tourism project.
- University of Dar es Salaam. The University intends to create an Industrial Design Engineering Programme at the Faculty of Engineering in short term. Part of this programme is Dutch Industrial Design students working on development projects together with teachers and students from this Faculty in order to create study-cases. The Cultural Tourism Project is such a project, the University of Dar es Salaam intends to learn about developing a 'product'.

The figure below describes the structure of the people and organisations involved in designing the project . The arrows indicate the input of information. Students International Tourism Management and Consultancy (working for the Tanzania Tourist Board) and Industrial Design Engineering (working for the university of Dar es Salaam) will act as consultants and will give advice on implementing the programme. Besides these two students there are three main parties involved in the project, Mountains Conservation Society Tanzania (MCST), Wildlife Conservation Society Tanzania (WCST) and the village people themselves. MCST initiated the tourism project, but since this NGO is still in its infant stage, possibilities had to be sought for co-operation with other organisations. Since WCST has an ecotourism project going on in the Uluguru Mountains (Uluguru Mountains Biodiversity Conservation Project) it seemed a logical step to co-operate with this NGO. Working together the two NGO's can form a strong base for ecotourism in the mountains.

The WCST can provide in information on the area and has the facilities to develop a tourism project. The village people will provide information on the possibilities of attractions and activities for tourists in the area. The output exists of the previously described short-term goals, the tourism potential of the area and an implementation plan. This output is used as input for the executing body, which is responsible for implementing the plan. Information will flow from one actor to the other constantly. One should not think of this information flow and structure as strictly chronological. When the advice organ is designing an implementation plan, village people are closely involved and it might as well be possible for the village people to use the advice instantly by making the proper arrangements for implementation. Village people could organise themselves in CBO's and design the

certain part of the tour, which will be their own responsibility. If the advice is, for example, to include a lunch in the tour, women might form a CBO and organise this part of the tour while the rest of the plan still has to be designed.

Therefore, it is difficult to see the strict separation between designing and implementing a cultural tourism program. Most of it will be worked on in a parallel way, while it is done by different people.



Figuur 1: Structure of the people and organisations involved in designing the project

After this explanation one can see the importance of a good co-operation between the village people and this executing body. Establishing such a co-operation and creating a reliable foundation for the project is necessary in order to make the project succeed. An important part of this is having regular meetings with the village people. During this meetings the village people can contribute their thoughts and ideas about the project and the ones who try to implement the project have the opportunity to involve the village people more closely in the project. To make these meetings a success it is important to create a relation between the initiators and the people of the village, which is based on confidence. To create a situation, in which both parties have enough faith in each other, it is vital that in the beginning enough time is being spent on communication and getting to know each other. For the initiators of the project this period can also be used to get to know the culture within the village. This is important in order to be able to approach the villagers in a right way and to make the co-operation effective.

When approaching a village it is important to contact the chairman first. Since the chairman is the most important person in the village, it is important to have his approval and co-operation. If the chairman feels passed it might as well happen that the project will not be able to take place at all. Whatever the chairman decides will happen, he and the old men of the village will have the last word.

Stage 2 Survey of the tourism potential of the Morogoro area.

Stage 2 consists of a situation analysis. Taking in account the 'internal' and 'external' surroundings. A part of the analysis is a subjective interpretation of trends or developments, either by the authors themselves or by people involved in other cultural tourism projects, visited institutes or companies. The analysis only discusses parts that are considered relevant to the project, but it is just a part of the analysis that could be done. The results of the analysis will be used to generate a SWOT-matrix. This consists out of strengths, weaknesses, opportunities and threats in the tourism market for Morogoro region. This SWOT-matrix will eventually lead to recommendations.

Stage 2 consists of the following subjects[1]:

Internal Analysis

- Description of the Morogoro area and the Uluguru mountains.
- Descriptions of the attractions in the area.
- Descriptions of the activities in the area.
- Description of the location towards tourist centre/route. If the area is located nearby a tourist route it is more likely to be visited by tourists. It is an advantage if the area can be included in a roundtrip.
- Description of the facilities for tourists in the area. When there are no existing places where tourists can eat and stay, it has to be explored whether local people can develop these activities.
- Communication. Description of the possibilities to communicate with the area, so that bookings can be passed.
- Availability qualified local people. This refers to basic skills people need in order to provide services to tourists. Important skills are the ability to speak English, knowledge about the environment, local culture and history, experience in cooking meals for guests. Which skills have to be trained?
- Indicate starting point. It is important to have a clear starting point where tourists can receive the necessary information. This starting point should be easy to find, and there should always be people around who can assist the tourists when they arrive.

External analysis

- Description of the market. Who are the people of the target group and what do they want?
- Indicate how unique the area is. Are there any competitors? If the attractions or activities in area are unique it will be easier to promote the module than when the same attractions can be found in other parts of Tanzania. A description of similar attractions is given.

[1] Cultural Tourism in Tanzania, Experiences of a tourism development project. SNV service, September 1999

- Indicate how well known the area is. It is an advantage if the area is already well known in the tourist sector. For example descriptions of the area in travel guides. Tourists are more likely to visit the area when they have heard a lot about it.
- Accessibility of the area. In what way can tourists reach the area. Is this of good quality and reliable?

These subjects indicate how the situation is at this moment. In order to see the potential each subject has to meet some standards, which are described in the following chapters. If not, in stage 3 (designing the program) it has to be described what can be done to resolve these problems.

4 Internal analysis

The internal analysis is an analysis of the environment of the project, which can be influenced; such as the availability of qualified people, attractions and activities that can be carried out. The conclusion of this analysis will be shown in the SWOT matrix; the strengths and weaknesses. Besides an internal analysis, in this chapter a general overview is given on the area as well.

4.1 The Morogoro Area

Before getting deeper into the environment of the project the Morogoro area and the Uluguru Mountains and their inhabitants are described. The survey of the area consists out of visiting villages and their surroundings and talking to the villagers as well as a literature study on the Morogoro area.

4.1.1 Uluguru Mountains

The Uluguru Mountains around Morogoro town are rainforest-capped mountains of which the highest peak measures 2,647 metres. The mountains include some very steep slopes. The mountains are divided into two portions, termed Uluguru North and Uluguru South, separated by a lower area of land around the region called Bunduki.

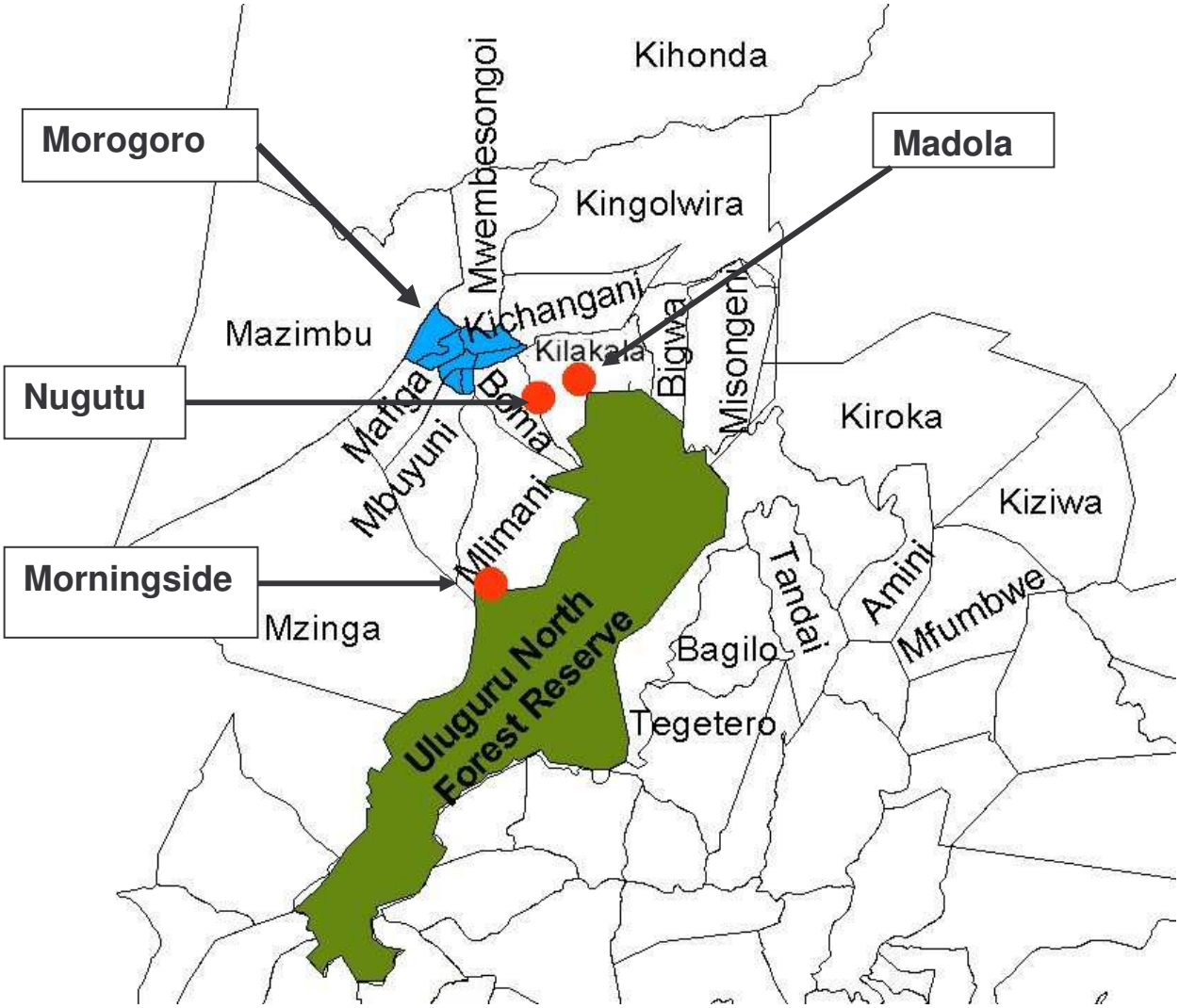
The Mountains have an ancient history, with their deformed rocks being hundreds of millions years old. The mountains were lifted out of the African plain some tends of millions of years and the extreme hardness of the rocks has meant that they are rocky and precipitous even today.

The mountains contain some of the oldest original forest in Africa; parts are estimated to be about 25 million years old. These forests are recognised as being among the 10 forests in Africa with the highest level of endemic bird, plant and insect species. In the Ulugurus, for example, more than 100 plants, 2 birds, 2 mamals, 4 reptiles and 6 amphibians are known from no-where else in the world. In addition to these there are a large number of additional species, which are only shared with one or two other Eastern Arc mountains, and hence are globally rare. The endemic species include African Violets, Busy Lizzies and Begonias which are popular pot-plants in Europe, America and elsewhere.

Also, the Ulugurus are the source of the Ruvu river which supplies Dar es Salaam with drinking water and with much of its hydro-electric supply. This water flows mainly from the forest-capped peaks of the Ulugurus, and it is the continued presence of the forest which guarantees that Dar gets its water throughout the year (especially in the long dry season). Loose the forests and the water may cease to flow between July and October. Unfortunately deforestation is one of the major problems of the Uluguru Mountains. Mainly due to the relatively high population density. People need more land to cultivate in order to be able to grow enough crops to feed the whole community. Since fields are limited, they cut pieces of rainforest and use these parts to grow their crops.

The mountains are divided into two parts; namely Uluguru North and Uluguru South, separated by a lower area of land around the region called Bunduki. In both parts streams and

waterfalls are frequent. Opportunities exist for walks in both parts of the mountains. The map shows Morogoro and the northern part of the Uluguru Mountains where the involved villages are situated.



Figuur 2: Morogoro and the northern part of the Uluguru Mountains, including Nugutu village, Madola village and Morningside

The Uluguru Mountains are located 3 hours drive west from Dar es Salaam. Morogoro offers a good base from which to make trips to the mountains. The area is conveniently reached while travelling to Mikumi and other Parks on the southern circuit, or makes a weekend break away from Dar es Salaam.

4.1.2 Local people

The local tribe of the Uluguru Mountains is the Waluguru, also called Luguru. These are Bantu-speaking people. Guru means hill or mountain, Luguru basically means 'the people of the big mountain.'

It is assumed that the Uluguru Mountains were initially settled 300 years ago by elements of several tribes, individuals and their families. The Uluguru people are for that matter a product of the migration and assimilation of people from several different tribes.

Mgeta is considered to be the first area were groups settled and from where the Uluguru departed to other areas.

The Uluguru people are reluctant to leave the mountain homeland that they have occupied, despite the relatively serious population pressure in their area and the employment opportunities in the city and on estate. At the end 20th century, the Lugurus numbered about 1.2 million.

Their traditional culture has rainmakers, traditional healers, many rites and ceremonies associated with passing from girlhood to womanhood and stories about giant snakes, which live deep in the forests. The land ownership is through the female line and women are powerful in village life, in contrast to most other tribes in Tanzania where men own the land and make most of the decisions about its use and management.

The mountains receive a lot of rain. By intensive agriculture (rice, sorghum, corn and cassava), Luguru lands can support 300 people per square kilometer. Besides growing crops for their own subsistence, the Ulugurus export products to local towns and to Dar es Salaam. Coffee is grown with some successes in the mountains; no cattle are kept because of tsetse fly infestation. Some of the largest sisal estates in Tanzania are in lowlands surrounding Uluguru Mountains.

4.1.3 Climate

There are generally two rainy seasons punctuated by a dry season, although in some parts of the Ulugurus (like in Morogoro) there may be some rains in every month of the year. The long rains (Masika) usually fall from February to June, with the dry season (Kiangazi) extending between July and September and the short rains fall from October to January. The area is also characterised by cold weather with a mean maximum and mean minimum temperature of 22 ^{0}C and 17 ^{0}C respectively, and much colder than this at high altitudes where frosts may occur in July and August.

4.2 Description of the attractions

In this part an overview of the potential attractions of Morogoro area is presented. A distinction is being made between natural and cultural attractions. The analysis is based on visiting the area many times in combination with a literature study of the area.

Natural attractions:

4.2.1 Mountains

The highlands of the Uluguru Mountains dominate the area around Morogoro town. These mountains offer great opportunities for hikes, varying from rather simple till quite steep and difficult. All of which offer beautiful views.

4.2.2 Rainforest

Some parts of the Uluguru Mountains are still covered by some unique parts of rainforest, as described in paragraph 4.1.1. These forests offer interesting walks to watch the wild life that lives inside of it.

4.2.3 Waterfalls

There are several waterfalls in the area of Morogoro town, which can be reached by foot. At a distance of a half an hour walk from Madola (see 4.2.7) and a 2,5-hour walk from Morogoro town a waterfall is situated where it is possible to have a swim. It might be difficult to reach this spot during rain season because of the steepness of the area.

On the way to Morningside (see 4.2.6) another waterfall can be found. Although it is not possible to have a swim, the view from this place is superb. This could be a nice spot to have a rest while walking to Morningside.

At about 2 hours drive from Morogoro, the village Bunduki can be found. In this area one of the largest waterfalls of the Ulugurus is situated; the Hululu fall. This waterfall is about 30 meters high and is surrounded by rainforest, which makes it an impressive spot. The waterfall is being used by local medicine man/woman and witch doctors for special ceremonies and is therefore considered to be a secret place.

4.2.4 Wildlife

Uluguru Mountains are famous for their endemic bird species. As said in the description of the Uluguru Mountains, the forests of the area are recognised as being among the 10 forests in Africa with the highest level of endemic bird, plant and insect species. This makes the area, for example, a suitable place for activities like bird watching.

4.2.5 Mikumi National Park

Mikumi is Tanzania's third largest national park. The area covers 3230 square km and is set between the Uluguru Mountains to the north and the Lumango Mountains to the south-east. The park hosts a large variety of wildlife, like buffalo, giraffe, elephant, lion, zebra, leopard and crocodile. Because of this large variety Mikumi National Park is a good place for a short visit, because one is very likely to see, at least, some of these animals shortly after entering the park.

Cultural attractions:

4.2.6 Old German buildings (Morningside)

Morningside is the location of an old German weekend retreat, which is situated close to a church on the slopes below the forest and above Morogoro. The altitude is around 1000 m, and the climate is cool. The original house still exists, and although it has become rather neglected, it is still

used by students from Sokoine University of Agriculture as a base to conduct field studies. Part of Morningside is flat grassland, from this place the whole area of Morogoro can be overviewed.

4.2.7 Views into the daily life of local people

The people in the Uluguru Mountains have very different daily lives compared to people from western countries, which can be interesting for western people to see. Kibwe is an area in the Uluguru Mountains, which consists out of four villages. Two of these villages (Madola and Nugutu) seem to have good potential for showing tourists the daily life of the villagers. Towero is the area in the Uluguru Mountains where Morningside is situated. When going to Morningside one passes Ruvuma village. This village might also be good for a view into the daily life of the local people. (see figure 2)

Madola village

Madola is a small village with only a few houses, which is situated in the mountains at about 2,5 hours walk from Morogoro centre. This village offers a real Tanzanian atmosphere, with a lady witch doctor and a small wood carving industry as the main attractions.

Nugutu village

When coming from Morogoro centre, on the way to Madola one passes another village called Nugutu. This is a typical African village with 200 inhabitants. Certain groups, organised as CBO's, within the village are specialised in making mats, pots and other utilities. The village people are willing to perform traditional drums and dances (see 4.2.10).

Ruvuma village

On the route to Morningside Ruvuma village is situated. Morningside and Ruvuma are both part of Towero area. Ruvuma is a socialistic village. Everybody is working on the fields, which belong to the whole village. Their main income is the selling of green vegetables in Morogoro and Dar es Salaam. The distribution of these crops is done by a group of twenty men (local CBO). The money they earn by selling the crops is put into a bank account. Money from this account is used to buy new seeds and for future planning of the village.

At the moment the village people are saving money to buy a car. This money can also be used to build a resting-place for the tourists, eventually for staying overnight.

4.2.8 Maasai villages

Near Mikumi Park on the plains a few Maasai villages are situated. The Maasai are one of the most colourful tribes in Tanzania. The Maasai are nomads still following the lifestyle that they have had for centuries. Their culture centres around their cattle, which provide in milk and meat for their diet. There are Maasai markets on fridays and saturdays where the cattle is sold. This market is a social happening, all Maasai of the area meet each other.

4.2.9 Indigenous knowledge: lady witch doctor

High in the mountains, about a 2,5-hour walk from Morogoro town, Madola is situated. A small village of about six houses. A lady-witchdoctor is living in this village. This woman is using some very old rites and healing ceremonies, which are still part of the culture. She is said to have natural powers and uses her spirits to find out about suffering. She has had this natural power since she was born. In dreams she sees trees which can be used for curing people and where she can find these trees. When having these dreams she knows something is going to happen. She has had these dreams since she was six years old, before she was mature she was already curing people.

She knows which medicine to use by a voice in her head. As medicines she uses herbs from the forest, which she collects herself. Besides this she can give prescriptions that involve performance of certain rituals pertinent to the community concerned. It can treat a number of diseases such as those caused by witchcraft (spirits and in some cases mental illness) which cannot be treated in the hospitals.

Divination is regarded as the only way in which a healer can diagnose the disease of a patient and is the equivalent of laboratory investigations in modern medicine.

Madola village can be reached passing Nugutu village. For a tour these two villages can be combined.

4.2.10 Ngoma: traditional drums and dances

A *Ngoma* is a traditional ceremony associated with passing from girlhood to womanhood. When a girl gets her period for the first time it is celebrated at first with a small ceremony only for the women of the village. The men of the village do not know anything about this ceremony. After this small ceremony the girl has to stay inside the house of her parents for a certain time. This time depends on how much money her family has to celebrate this event with a *ngoma*. It can take one month till up to even six months, to collect all the money needed and for the girl to stay in the house. When staying in the house women are teaching her about marriage and mature woman behaviour. The girl will learn about how to please her future husband and what her responsibilities are. At the end of this time her womanhood is celebrated with a '*ngoma'* which in Kiswahili means: traditional drums and dances. The ceremony itself takes two days starting on Saturday and ending Sunday afternoon. The whole village is involved in celebrating this event. The girl is allowed out of the house on Sunday at the end of the ceremony. Men will carry her on their shoulders dancing around the '*ngoma'-band*. The ngoma-band consists of men playing the drums and performing the traditional dances. Since most village people are not used to drumming anymore a special ngoma-band has to be hired for this event, which the family of the girl has to pay for. The family also has to pay for all the (home-made) beer (pombe) and soft drinks people are drinking for the whole weekend. When there are more girls having their first period, it can be celebrated together. At the end of this ceremony the girls are considered to be women now and ready for marriage and raising children.

A group of twelve women in Nugutu (the same group who can take care of a traditional lunch) is willing to show some ngoma rituals. They can perform some singing and dancing. They also can tell

about this special women-ngoma at the beginning of the girl's staying in the house, only to other women of course, since men are not supposed or allowed to know about this.

There is another traditional ngoma-group, existing of only men, who can be hired for these ngomas. There is a possibility for tourists to hire this band as well, in a hotel for example.

4.2.11 Local handicrafts

In Ruvuma village the oldest man of the village is still working as a blacksmith. He is making knifes and nice little instruments made out of wood and decorated with bells, as well as bracelets and anklets with small bells.

In Madola village people are making wooden handicrafts, for example dolls out of wood, using monkey's fur for the hair of the doll, other figures, haircombs etc.

4.2.12 Stories about tribal culture and history

As in many areas there are a lot of old stories about the history of the tribes and culture in the Uluguru Mountains. Unfortunately a lot of young people of the Waluguru people do not know the stories or simple do not believe in them anymore. To get to know the stories, about the big snake for example, one should ask the old people. They are usually willing to tell the stories.

4.2.13 Beer factory

In Ruvuma village, Towero area, a beer-factory is situated. A women-group of about 20 members is responsible for making and selling traditional beer (Komoni) in the area and Morogoro town. The beer is made of maize and millet. The women collect the maize and millet and keep them for a few days till it will be decayed. After this the maize and millet are put in the sun for three days, so they can dry. When the maize and millet are dried they will be cooked for three days in order to produce alcohol in it. After this the *pombe* is finished, however it takes another two or three days for the beer to cool down before it is ready for consumption.

4.2.14 Conclusion

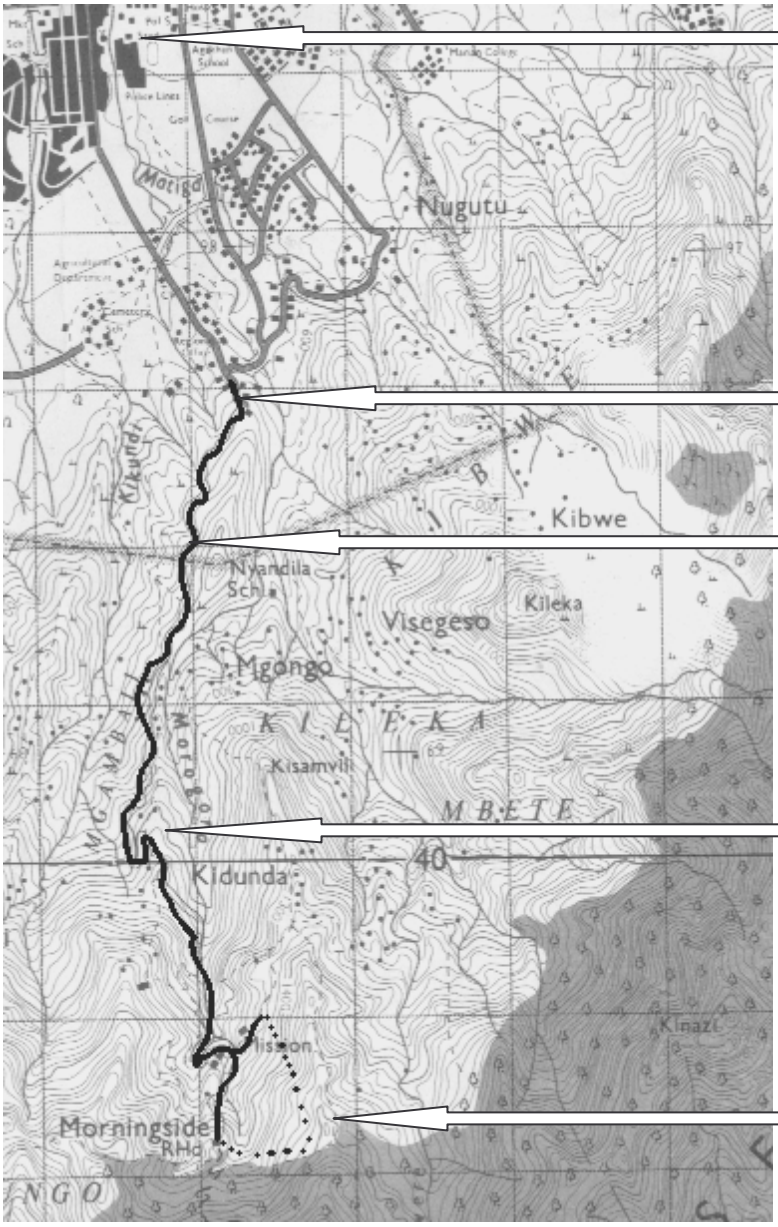
As can be seen there are a lot of interesting attractions in Morogoro and surrounding area. Actually, the area has it all: wildpark, forest, mountains, handicrafts, interesting villages, witches, colourful tribes and so on. Since this is only an observation it is not clear yet if all attractions can be visited. But the potential of the area will not depend on the number of attractions.

4.3 List of the various activities that can be carried out

An overview is given of the various activities that the tourists can carry out. When designing a tourism tour some of these activities can be included, others require a lot of organisational effort and can not be executed in a simple way.

4.3.1 Hike in the mountains and forest: Hike to Morningside

A hike to Morningside is an attraction itself. One will find beautiful views along the way to Morningside. Although with a good map and description it should be possible to find the way up to Morningside, it is recommendable to engage a local guide who knows the path to Morningside and can tell about the area. In figure below the route to Morningside is described.



Morogoro Town where a number of good hotels can be found.

Regional Buildings at the end of the Boma Road from the central roundabout in Morogoro

Towero village and school

Furthest point which can be driven, with a four-wheel drive vehicle and a good driver. There is also a small shop here.

Morningside house and former mission. Path which can be walked to the edge of the forest is dotted. Due to security reasons, the forest must not be entered here, nor the road followed into the forest!

Figure 3: Route to Morningside

The hike all the way to Morningside will take about 2 or 3 hours from Morogoro town, depending on fitness and temperature. The lower slopes can be very hot and hence taking plenty of water and starting early is recommended. There is a small shop in a village half way to Morningside, which often sells soda drinks. The path used to be a road in old days, when Morningside was still used

by the German as a hotel. Now the road can be used by a 4-wheel drive as far as Ruvuma village. After Ruvuma village the road becomes impassable by car and it gets steep. It is recommendable to use a car to get to Ruvuma village and walk from there to Morningside, because of the long way up to Morningside. The way back is the same as up, but going back by feet is easier and one can enjoy the beautiful views. Morningside itself is on a small side branch of the old road, and this can be missed if the area is in cloud (which it often is between November and June). Once at Morningside you can site on the old terrace garden and look back down at Morogoro and the plains stretching into the distance.

From Morningside to the forest is another 1 hour at most along the winding road, or through steep farmland trails if you go with a local guide.

4.3.2 Hike in the mountains and forest: Walk in the area of Kibwe

Although at some places a bit steep it is a nice hike to Madola village. It will take about 2,5 hours from Morogoro centre to get there. Along the way one will find a lot of fruits and vegetables, and pieces of forest are passed as well. For this hike a guide is needed, because the path can be difficult to find. If you start from Morogoro town it is possible to make use of a car till the foot of the mountain (till Nugutu village). From here the hike starts, because there is no road going further up. On the way one can enjoy beautiful views.

From village of Madola one has a beautiful view overlooking the area and Morogoro town. The village is specialised in wooden handicraft and is making wooden dolls decorated with hair of a monkey. However, the main attraction of the village is the lady witch doctor. She says she is willing to show some of her profession to tourists.

4.3.3 Trip trough Nugutu village

Nugutu village is a good place to get an impression of the local culture and daily activities of the local people of the area of Morogoro.

Mats

A women-group of twelve women in Nugutu is specialised in making mats and baskets of leaves, which are cut in twines. The leaves are collected in the forest and belong to a plant called ‘mikindu’ in Swahili. The leaves are cut into pieces, before they can be used for plaiting the mats. If it is not possible to find these leaves in the forest, the women will buy them in town, using the money they earn from selling the mats. Making one mat will take about two months. The women use the evenings, when there is nothing left to do than plaiting the mats. During the day they cultivate the lands. The mats are being sold in Morogoro town. The proceeds are used to buy materials, such as pigments to dye the different twines of the mat. The rest of the money is divided between the women of the group. The group has a chairwoman who organises everything. She gets help from a secretary and a treasurer.

The process of dyeing the twines takes quite some hours. First they put a piece of mat in a pot together with the pigment and water. This has to cook for at least two hours. After the cooking the

pieces of mat are put into the sun to dry. Any colour is possible, it just depends on the taste of the woman who is making the mat.

Besides these mats the women also make baskets from the twines, which works more or less the same as plaiting the mats.

Brick factory

A group of six men has a small brick-factory. Land is dug away and mingled with water. Bricks are shaped and left to dry in the sun for a few hours. The bricks are hardened by putting them in a fire for a while. Digging the soil results in a flat piece of land, which is used for cultivating (sugarcane, maize) or to build a house on. The bricks are sold in the villages in the area and Morogoro town. The men of this factory can be hired as constructor to build houses as well. When not working with the bricks, the men cultivate the lands.

Coconut chair factory

This small factory is run by a group of 10 men from the village. During harvest seasons these men work on the fields and during the other parts of the year they work in the factory. The factory produces about 100 chairs per week, which are being sold to the markets in Morogoro and Dar es Salaam. The money earned by this is being put in a bank account. This money is used for buying devices needed in the process and paying the employees. In case of diseases within the group of 10, the money can be used for buying medicines and treatment as well.

The wood needed for making the coconut chairs is taken from the forests in the neighbourhood. These people say that they have permission for doing so and that they replant trees, which they get from the tree-nursery. However, according to the Uluguru Mountain Biodiversity Society, this is probably not true. Which means that the coconut factory may be illegal.

Local food

A group of 12 women is gathered in a team, which is responsible for the lunch, which will be served to tourists. These women demonstrate how they make local food, like ugali. The whole process is being showed; from the pounding of cassava till the cooking of the ingredients. Besides ugali other types of traditional local food are being offered for lunch, like a mix of cassava and 'kunde', vegetables, 'pombe' (local beer), 'togua' (a local soft drink) and crab from the river.

This group has a chairwoman, as well as a secretary and a treasurer.

Traditional dances

The same group of women as who is working on the lunch is willing to perform some local dances as well. They will perform a traditional 'ngoma' to show the rites involved in the process of a girl who is becoming a woman. Besides this dance they will explain something about this tradition.

4.3.4 Taking drum/dance lessons

In Morogoro town a school for disabled children can provide in drum and dance lessons. The lessons are for the children to learn about traditional customs. The lessons are two times a week in the weekends. If not taking a lesson it is still nice to see the children performing and for them it is nice to see you. It is a nice walk to the school, passing several small markets and lanes. It is good for seeing the daily life of the people in town. It is like passing several villages.

4.3.5 Taking cooking lessons

Although the food in Tanzania has not much variation yet it might still be nice to learn how to make ugali, the traditional food, or chapati. Especially if it is possible to see how it is prepared in the houses of local people.

4.3.6 A trip to Mikumi National Park

The park can be visited year-round, although some roads are not accessible during rain season. During the whole year you need a 4-wheeldrive in the park. Via public transport (buses running along the Iringa-Morogoro highway) one can get to the gate of Mikumi park, but there's no vehicle rental at the gate. Visitors will need their own car to get into the park. Vehicle rental and tours to Mikumi can be arranged at several rental agencies or tour operators in Dar es Salaam. A one-night, two-day safari costs around Tsh 200,000 excluding accommodation, food and park fees. The entry fee to Mikumi is US$15 per person per day, plus a US$30 per day vehicle fee. Outside the park are few places to stay.

There are two places to stay in the park. Mikumi Wildlife Camp, US$100 per person sharing with full board. This place also has dormitory accommodation for US$50/37/30/25 per person in groups of two/three/four/five people not including meals. The other accommodation in the park is Mikumi Wildlife Lodge, with rooms from about US$45. There are several campsites in the park. One need to bring a tent and all provisions.

From Morogoro town it is not possible yet to rent a car or arrange a tour to Mikumi Park.

4.3.7 Cycle through the area

In Morogoro town it is possible to rent bikes. The area is suitable for cycling, for example one could cycle to the lake north of Morogoro, or to neighbouring villages.

4.3.8 Conclusion

Also concerning the activities it can be concluded there are a lot of activities that can be done. It is self-evident that a lot of activities follow from the attractions. A hike to a waterfall, for example is an activity. The most important thing for the potential is if these activities can be organised.

4.4 Description of the facilities for tourists in the area

In this paragraph an overview will be presented of the existent facilities in the area. When there are no existing places where tourists can stay and eat, it has to be explored whether local people can develop these facilities.

Morogoro town

There are many suitable Hotels and guesthouses for tourists in Morogoro town, ranging in price from around 2000 TSH per night, to over 30,000 TSH per night. More than 100 beds are available and usually there is spare capacity in each Hotel.

There are many good places in Morogoro were you can eat, ranging in price from around 600 TSH per meal, to over 5000 TSH per meal. Local dishes are being offered as well as Indian, Chinese and Italian food.

Communication facilities are also available in town. There is one internet café and many telephone boots.

Morningside

At the present time there are no facilities to eat or sleep at Morningside. Maybe a camping-side can be created close to the Morningside building in order to create the possibility to stay for the night. The area seems suitable for this, however it has to be examined thoroughly and the owner of the building, SUA, has to be asked permission for this.

It is not possible to spend the night in the building presently. The Morningside used to be a hotel in the '70's, so it should be possible to renovate the building in order that it can be used as a hotel again. It has to be analysed whether this is possible and allowed and if there are people willing to invest in this project. In case it will succeed, it will be a unique place to spend the night and a perfect spot from where to make hikes in the mountains.

When going to Morningside one passes Ruvuma village. This village cannot offer any facilities at this moment.

Nugutu village

At Nugutu village there is no possibility to spend the night, however this is not a problem. Nugutu village is a small place and one does not need more time to spend there than just the day to get a good impression. The village does not have a bar to have lunch or a drink, but the local women are willing to prepare food for the tourists. The village people are making plans for building a toilet.

Madola village

Madola village is the villages were the lady witch doctor is living. At the present there are no possibilities to spend the night in Madola nor are there options for having a meal. This should not be a problem for one can make a day-trip to Madola easily and carry some food for lunch with them themselves.

Conclusion

Morogoro town has all facilities tourists need, this is most important. The villages don't, but this is not a problem, since starting point and returning point will always be Morogoro. Tourists will stay overnight in Morogoro and do day trips into the mountains. Tourists have to bring their own lunch and drinks, there are no drinking facilities in the mountains. As far as sanitary fittings are concerned, adjust to the culture and environment and use the bushes.

4.5 Availability qualified local people

Qualified people are needed to make a module become successful. When speaking of qualified people it does not mean that these people should have a degree from secondary school or university, but it refers to basic skills people need in order to provide services to tourists. Important skills include the ability to speak English, knowledge about the environment, culture and history, experience in cooking meals for guests. Some skills can be trained easily, others cannot.

Three members of the MCST are willing to be a guide in the Uluguru Mountains. They have been involved in the project since the beginning. They speak English and know the area. Since they don't live in the mountains themselves they need to be taught a bit more about the history and culture of the Waluguru and the biodiversity of the area and the specific wildlife in the Mountains. They will collect this information by talking to the mountain people and reading books on the history of the Uluguru Mountains. WCST can help them on the biodiversity.

To improve the guiding and organisational skills, it is an idea to give them some training in guiding. There are a few possibilities. First, send the guides to a guides-school in Arusha. The training will take a few months and they will learn about guiding and organising. Second, send the guides to a cultural tourism programme in the north so they can be teached by the guides of this programme. They can for example accompany the guides on their trips with the tourists. In this manner they can see guiding in practice and learn the basic skills. The third option is to invite a guide of another programme to come to Morogoro and show the guides the basic skills in their own area.

Conclusion

The guides are qualified enough to do the tours. However it might be a good idea if they could get some more training on guiding skills and how to organise good tours. Of the three options given above, it is probably best to send them to another programme and see the tour itself and the guiding in practice. Seeing another programme in practice can benefit to the whole project. For the time being the guides are provided with a list of things guides have to do and know (see appendix 2).

Even other members of MCST, who are involved in the project, should be trained in their organisational skills and ability to educate village people.

4.6 Communication

Villages like Ruvuma and Madola do not have a phone, however this should not be a problem, if there is no speed needed. Many people from these villages work in Morogoro town, so they come down there every day. It has proved to be a quite reliable means of communication to give them a message and ask them to give it to the person whom it concerns, in the village. However this way of communication is quite reliable, it is not very fast. It takes at least two days in total to send a message and to get a confirmation. It would be faster if you go to the village yourself or to send someone else, in order to find the right person, give the message and get a confirmation at the same time.

Nugutu village has one phone that can be used for tourism purposes. It is not a direct line to the responsible person for the programme, but it is the fastest possibility.

Not all guides have a phone available. Communication with the guides till now has been trial and error, hoping they can be found. It is also possible to contact them via other persons. There is one phone witch can be used for contacting them. It might not be reliable, since the phone is not theirs.

Conclusion

The communication with the villages and guides might cause problems and will be a weak link in the organisational structure. Contacting these persons is long-winded and not reliable. To make sure the programme can run smoothly direct communication lines are needed, especially for contacting the guides and Nugutu village.

4.7 Indication starting point

There should be a clear place in the area that could function as a starting point for the program, and where the tourists could receive the necessary information. The starting point should be easy to find and there should always be people around who can assist the tourists when they arrive.

One of the aims for the Mountains Conservation Society Tanzania is to establish a tourist office in Morogoro town. This would be the perfect starting point, however since this NGO has not been registered yet, it will probably take quite some time before this tourist office will be realised. Until that time the Morogoro office of the Wildlife Conservation Society Tanzania can be used as a starting point. This office is situated in the centre of town opposite the post office, so it should be easy to find. In some tourism guides WCST is even already mentioned as an ‘information’ office.

On working days there are always people around and since this NGO is specialised in the preservation of the Uluguru Mountains, they will know whether the tourist needs a permit for entering the forest, for example, or not. The only problem is that on Sundays and sometimes even on Saturdays no one is around to provide potential tourists with information.

4.8 Conservation of natural resources

Since the natural resources will be one of the most important tourist attractions, it is important that efforts are being undertaken to conserve these. Often tourists are concerned about the environment as well. When they know efforts are being made to preserve the national surroundings, they might be sooner willing to do a certain tourism programme.

The Uluguru Mountains are special mountains, as mentioned before. The mountains contain some of the oldest original forest in Africa; parts are estimated to be about 25 million years old. These forests are recognised as being among the 10 forests in Africa with the highest level of endemic bird, plant and insect species. In the Ulugurus, for example, more than 100 plants, 2 birds, 2 mamals, 4 reptiles and 6 amphibians are known from no-where else in the world. Probably some tourists will only come for that fact. The people in the villages should be educated in order to make them understand that when the environment gets destroyed, so shall the tourist industry. Both NGO's can provide in educating. Educating in general and on organisational facts by MCST, educating specifically on planting trees by WCST. By educating the villages can be stimulated to invest the development fee in things like tree nurseries and replanting trees.

To conserve the area and roads, which are used by tourists, the local people must be involved in maintaining them. It has to become clear to them this is important for the existence of the tourism tour.

Conclusion

At this moment it is not yet possible to give facts on the conservation of the area tourists will be using and the Uluguru Mountains as a whole. It has to be thought of by both NGO's. A lot of afford has to be put in this.

4.9 Security

It is important to make sure that the tourism tour is safe for tourists in all aspects. For example, if a route is to steep, muddy or slippery, the guide should try to find another route or to help the tourists in order to make sure that there is no chance of falling.

In case an area is unsafe due to bandits or thieves, it might be an idea to establish a security committee, or, if the situation is really bad, to find a complete different spot for the programme.

Nugutu village has established a Security Committee. This committee is responsible for the wellbeing of the tourists and their belongings during their stay in the village. The route to Morningside is used by a lot of local people as well and muggings have not yet been reported. This route and Morningside seem to be absolutely safe. However, one has to be careful always, because the situation can change and one cannot be 100% sure.

4.10 Conclusion Internal Analysis

After this internal analysis it can be concluded the Uluguru Mountains and the surrounding Morogoro area has a lot of potential of itself for tourism. The attractions tourists can see and the activities they can do are a lot, and are certainly not inferior to the offerings in the popular tourism areas in Tanzania (north and Zanzibar). At this moment the focus is on the Uluguru Mountains and the villages on it: Nugutu, Madola and Morningside. However, this doesn't mean the other attractions need not to be exploited. It can be a big advantage to offer the tourists more possibilities in the area, it will attract more people.

Besides the interesting attractions and activities other things are needed to make it all work well. And although most requisites to organise a good working tour are available, some need to be improved. In the SWOT-analysis (chapter 6) these requisites can be found back as the weaknesses in the potential of the area. The weak points, according to these analyses, are the availability of qualified people and the communication between the starting point and the villages and the guides. Strong points following these analyses are the availability of facilities for tourists in Morogoro and the security. Attached to this last point is the willingness of the village people (Nugutu) to put a lot of afford and enthusiasm in this project. Besides a security committee they have established other committees within the village to make it all work (see chapter 7). The other requisites, starting point and conservation of natural resources, are probably not the best option but that will do for the moment being. They need some more attention in the future.

5 External analysis

When drawing the external analysis, one focuses on the greater environment of the product; its competitors and general trends and issues within the country and within the tourism market world-wide. In other words: the environment, which cannot be influenced. The conclusion of this external analysis will be shown in the SWOT matrix; the opportunities and threats.

5.1 Political situation Tanzania

In 1961 Tanzania became independent and entered a socialist period till the first multiparty elections in October 1995. One of the effects, which the introduction of multiparty politics has had on Tanzanian life, has been the unmasking of underlying political, economic and religious frictions, both on the mainland and between the mainland and the Zanzibar archipelago.

On 29 October 2000, the second elections took place. President Mkapa of the CCM (Chama Cha Mapinduzi, Party of Revelution) won these elections. However, disagreements arose about the honesty of the elections, especially at the Zanzibar archipelago. This situation leaded to some riots and bomb attacks. Since the riots at Zanzibar, Pemba and in some of the bigger towns at the mainland in January 2001, the reputation of Tanzania's stable political situation has decreased. As a result of this, many tour-operators cancelled their trips to Tanzania, especially to Zanzibar and Pemba at the beginning of 2001.

5.2 Trends in the tourism market

A trend in the tourism market shows that more and more people go on holiday to far away destinations. The economical situation in western countries has been increasing for quite some years now. Due to this, people, in general, have more money to spend and do have more spare time as well.

According to the "Newsletter of the Cultural Tourism Programme" of January 2001, the fifteen existing cultural tourism programs in Tanzania show an increase of 20 % in visitors in 2000 compared to the amount of visitors in 1999. This development indicates that tourists are becoming more and more interested in meeting village people as well as getting to know the local cultures.

5.3 The market

To get an idea about the potential market for a cultural tourism program in Morogoro, in this paragraph the customers of other cultural tourism projects in Tanzania are analysed.

The cultural tourism market has got three main customers:

- The backpackers

- The organised tourists
- The ex-patriates

Besides these foreign tourists there are the local people who make trips in their own country. This group can be divided in Tanzanians and Indian people. However, the main target group for cultural tourism programmes is foreign people.

These different markets have to be analysed in order to be able to adapt the program and the marketing and promotion of the program to the needs and wants of these people.

5.3.1 Backpackers

Backpackers are people from all kinds of nationalities, but it can be said that they are from western countries, like the USA, Canada, Australia and Europe (source: Ministry of Natural Resources and Tourism). In general the group consists out of young people; students and young adults who just finished their education.

Time can be an advantage while dealing with one part of the backpackers and it can be a disadvantage while dealing with the other part. Since some backpackers try to see the whole country in a limited amount of time, it can be a problem if they have to wait for a few days, or even one day, while things are being arranged for the tour. The other group of the backpackers stays for a longer time in one place, and are usually not in a hurry at all. Their travel or holiday is not set in a program and can lengthen for months. Though, this is a small group.

Backpackers, in the main, have little money. They will often try to haggle over the price, because generally they know what people in the country earn. There is a lot of haggling going on, because there is this idea that fixed prices do not exist in Africa. Because they do not have much money, backpackers tend to eat local food at local bars, use local public transport and spend the nights at cheap guesthouses or youth hostels in order to reduce costs.

Backpackers, in general, are very interested in the culture and the daily life of local people. They will be glad if they can join in searching for wood, cultivating the land and cooking the food. They want to be involved in the 'African way of life'.

It is hard to prepare for this kind of tourist, since they hardly make use of organised tours. They show up whenever they like. At the other hand backpackers are easy to deal with. They do not ask for much and do not expect the tour to be luxurious, they want it to be as 'local' as possible. Quality is important, but not overruling. Mistakes are aloud. Nevertheless, there are some criteria the tour has to meet in order to correspond to the 'standard' backpackers are used to. This standard will not be as high as organised travellers are expecting. That is one of the reasons a cultural tourism program can benefit from the backpackers, especially in the beginning when the program is more a case of trial and error. For backpackers things do not have to be perfect. It is easy to spread the news about the program through the backpackers and most of the time they are willing to function as subjects for the project.

Backpackers use travel guides like the "Lonely Planet", "Bradt" or the "Rough Guide" to find their way around. These books give information about places to stay, local public transport, places to

eat and things to see and do. Usually they trust the opinion of the authors; for instance if the books says a specific restaurant is good, the backpackers are very likely to try it.

5.3.2 Organised travellers

This group is a very diverse group, ranging from rich people to low budget travellers who get around in a truck. The group includes poor young adults, but also rich retired people and people of all kinds of nationalities. However, the biggest percentage of the group is, once again, people from western countries, like Canada, the USA, Australia and Europe (source: Ministry of Natural Resources and Tourism).

The organised travellers tend to book their holidays through tour operators in the country of origin. They usually do this well in advance; about half a year before they leave on holiday. They spend quite some time comparing different destinations and different organisations to book their holiday with, before they really book. In case they have been on holiday with a certain organisation before and it was success, they are very likely to engage the same organisation again next time.

The organised tours vary in amount of time from one week to more than five weeks. Also the places to spend the night vary per group. The people who go around in trucks are likely to use camping-sites as well as other cheap accommodation. The more expensive tours will probably always use comfortable hotels with facilities like air conditioning and western food.

The advantage of organised travellers is that one knows when they come; in principle the tour operator will report a booking that has been made. Therefore one will be able to be better prepared when they arrive.

When it comes to rich American tourists, money is immaterial. As far as they are concerned something else is important: the programme must have quality and moreover it should be brief. Half a day is preference, because Americans do not have long holidays. In these short holidays they want to see as much as possible. In general, they do not ask for luxury; they are realistic and know what to expect.

5.3.3 Ex-patriates

These are foreigners who live and work in Tanzania. Most of the time they stay in the country for a few years (three or four), however this depends per person and the organisation he or she is working for. The age and nationality of this group varies a lot, however it can be said that the biggest part of this group are people who originate from western countries, like Europe, Canada, the USA and Australia. These people, usually, have quite some money to spend and they like to spend it on relatively luxurious things; things they used to do or buy in their country of origin as well.

Because this group has stayed, or will stay in the country for quite some time, they are more familiar with the language and the culture than normal tourists are.

These people have often already seen most famous attractions in the country and are willing to explore some new areas and programmes. Especially during the weekends they would like to see another environment and to do something to relax.

This group makes a good target group for the cultural tourism program, because in general they have quite some money to spend and are willing to do so in case something interesting is being offered. Moreover, a great percentage of all ex-patriates in Tanzania, live in Dar es Salaam. Knowing that Morogoro is only a two-hour drive from Dar es Salaam makes Morogoro a good option for a weekend break.

Friends and relatives frequently visit ex-patriates from their country of origin and those people have an above average interest in Tanzania. Simply because they have got relatives there. In the cultural tourism programmes of SNV, about ten per cent of the guests are ex-patriates. These people have proved to be good advertisers for the programmes.

5.3.4 Expectations of the tourists

General

- Safety. Tourists should be advised never to go walking around without a guide or camp in the wild, because of the risk of being robbed. When something like this happens to your guests a couple times per year, the programme will only get negative publicity. Tourists have to feel save when attending the tour. During night a watchman should be around.
- Punctuality. Right from the beginning it have to be made clear that for someone in the West, 12 o'clock means just that. This should be stated very clearly to all people involved in the project.
- Tourists expect honesty. It does not matter if something is not possible, but they want to know. One will not make a tourist feeling comfortable just by telling them things you assume they want to hear. Not telling the truth will make a tourist feel irritated. People from the West are very straightforward, they expect others to be the same.

Sanitary fittings

- Availability of a toilet in the village. During the hike it is no problem to use the bushes, but when in a village people will feel uncomfortable having to do this. The toilet has to be provided in a private place.
- The toilet has to be decent and clean. It does not matter if it is just a hole in the ground, as long as it is clean, you cannot have a look in the hole, and the space is free of offensive smells (and flies and other insects).
- Most foreign people would not know how to use the basket filled with water provided in most African toilets. Therefore, it is important to make sure toilet paper is within reach of every person using the toilet.
- Tourists must have the possibility to wash their hands with soap after using the toilet and before having food in the village.

Accommodation

- The room tourists are using has to be clean and tidy. Beds must have clean sheets.
- When staying in the village during the night beds must be provided with mosquito nets.
- Whenever possible provide the room with light during night-time. If there is no electricity available, oil-lamps will do perfectly.

Hygiene

- Tourists expect a certain standard of hygiene, especially when preparing food. Make sure the cooking place and instruments are clean and tidy. People will not eat and feel uncomfortable when they do not trust the food.
- Tourists will not drink water they do not trust. To avoid any problems provide tourists with bottled drinking water.

5.3.5 Cultural differences

One has to reckon the cultural differences between the African and European people. To many European tourists visiting other countries it never occurs that the cultural differences can be that big. Therefore it is important to recognise some important cultural considerations.

Many local Tanzanians have traditions and customs, which distinguish them from tourist's cultures. In an effort not to offend anyone in the community, it is strongly suggested to learn appropriate codes of conduct before entering in a village. Such codes include clothing, picture taking, gift giving, and greetings. Both men and women should avoid wearing shorts along with shirts, which expose the midsection. It is always best to dress conservatively or adapt to local attire such as *kangas*. For taking a picture, one should always ask for permission. Gift giving is a common concern with tourists. It is advised that tourists decline requests from beggars and keep any gifts for schools or organisations, which can be identified by local guides. Finally, local people are always appreciative when visitors greet them in their own language. Although some villagers may understand English, even a few words of the local language can go a long way. Local guides can teach the tourists a few words and explain the traditions and customs of the local people.

5.3.6 Conclusion

At the start of a cultural tourism project one should be able to benefit from the backpackers, because they travel through the area. It is an easy thing to invite them once a route has been finalised. This can be done for just a fee that the backpackers are willing to pay for a tryout. One will see immediate results and the backpackers will not mind very much if something goes wrong. In this way walking with backpackers can be a good learning process for the guides.

A great advantage of the Morogoro area is that it is relatively near by Dar es Salaam. You might expect the most customers (tourists) to be ex-patriates. Living in Dar es Salaam, looking for a way to have a short trip in the weekend. However, few do come to Morogoro, except for visiting Morningside. A reason for this can be because the Morogoro area is not known as a place where one can see or do a lot. Therefore a marketing plan has to be made in order to target this group of people.

Other possibilities are the tourists who fly from Dar es Salaam. They might have a few more days to spend in the neighbourhood. Maybe they would like to visit Mikumi National park or the Selous Game Reserve, or want to experience some local culture through the cultural tourism program.

5.4 Competitors analysis

If the attraction or the activities in a module are unique, it may be easier to promote the module than when the same (or better) attractions can be found in other parts of Tanzania as well. To get to know the competition is important in order to try to differentiate oneself from them.

Throughout Tanzania there are seventeen Cultural Tourism Modules (see appendix 3), most of them situated in the north. Fifteen of these modules are executed with advice from SNV, Tanzanian Tourist Board and TACTO, which is the Tanzania Association of Cultural Tourism Organisers.

A lot of the attractions in these modules have the same keywords: walking, hiking and beautiful view. These are also the main attractions in Uluguru Mountains, besides experiencing the daily life of the local people in Nugutu village. On this level it might be hard to compete with these tours. However, since most modules are situated in different parts of Tanzania, it is not a direct competition. Besides looking at these programs as competitors one could also say that since these projects are becoming more popular, the chances that the program in Morogoro would succeed are bigger.

A bigger problem is that the Uluguru Mountains need to compete with the north and Zanzibar, which is the tourism area, rather than with all the modules separately.

5.4.1 Risk of competition in the area

At this moment there are no tours organised in the Uluguru Mountains, it is even impossible to arrange a tour to Mikumi National Park in Morogoro. However, the WCST has designed some maps, which can be used by tourists at this moment if they want to walk in the mountains by themselves and visit the forest. This can be competitive in the future when tourists come to the office and have the choice to go into the mountains by themselves, which is for free, or attend an organised tour. By working together with WCST this risk can be minimised. Tours can be combined (visiting the forest and a village) and tourist can always be advised to take a guide with them. At the other hand, tourist must always have the possibility to go into the mountains by themselves. Maps are then provided.

There is one organisation in Morogoro area, Friends of Uluguru, which is said to be organising some cultural tourism tours in a different part of the Uluguru Mountains. At this moment not much is known about this organisation, it has to be contacted to see what they are exactly doing and what the possibilities are for co-operation.

Touroperators who are passing Morogoro on their way to Mikumi national Park cannot be count as competitors. Moreover, they form a new possibility for the project. In the future the project could be included in one of those tours.

Conclusion

It is not possible to compete with the wildparks in the north, the Kilimanjaro, Kenya and Zanzibar. It should not be tried either. What this module should try to do is complement the holidays tourists have in these popular areas. This is possible by giving them the opportunity to see other parts of Tanzania in a different, cultural or eco, way. For example the tourists who are going to the beach on Zanzibar could complement this with a visit to the Uluguru Mountains. Even tourists who are in Arusha and climbed a mountain, could say they want to do a cultural tourism programme, but in another part

of Tanzania in order to see more of the country. Morogoro is a good choice since there is a lot to offer besides the two Uluguru Mountains tours, such as Mikumi Wildpark, Masaai villages (it only needs to be exploited more). Provided that the tourists in the north and on Zanzibar are supplied with the proper information on Morogoro easily.

In Morogoro area are no competitors on the moment, since there are no tour operators active. The tours that are developed at this moment should work in co-operation between the MCST and the WCST and form therefore no threat to each other. In the future, when both tours are running and working well, it is expected to have some rivals in the field, 'fake' guides who are offering the same tours, but cheaper to the tourists. A solution to this problem has still to be found. One of the ideas is to have identity cards for the guides, but still, these can be faked as well.

5.5 Indication of how well known the area is

It is an advantage if the area is already well known in the tourist sector, since it will be more likely for tourists to visit the area.

Travel guides

The most used travel guide by tourists is the 'Lonely planet'. There is a short description of Morogoro in this guide, but it only tells there is not much to do except for hiking in the mountains. Morningside is mentioned as a popular hike and easy to get to without a guide. According to this book Mgeta is a good starting point for good hiking in the mountains, although the infrastructure is essentially non-existent. Hiking is only feasible during dry season (January, February, May till August and December). The book also describes places to stay in Morogoro town, to eat and how to get there & away.

Apart from Morogoro, Mikumi National Park and the Uluguru Mountains are mentioned. The Uluguru Mountains are described as containing some of the oldest forest in Africa, only comparable with the Usambara Mountains in the north-east. There is a rich variety of bird, plant and insect life with a high degree of endemism. The Ulugurus are also the source of the Ruvu river which supplies Dar es Salaam with drinking water. There is something about the Luguru people living in the mountains.
Mikumi National Park is described as an ideal place to see a large variety of wildlife. According to the 'Lonely Planet' Mikumi is not accessible from Morogoro, unless you have your own car. In tourist's brochures of Tanzania, Mikumi National Park is always mentioned. A lot of tour operators can provide in tours to Mikumi.

Tourist office

The tourist office in Dar es Salaam can not provide in information about Morogoro and the surrounding area. Even on Mikumi National Park there is little information available. It is unfortunate that this ignorance exists, since most tourists who are staying in Dar es Salaam will visit the tourist office to gather information about trips to do from Dar es Salaam.

Even in Arusha, the main tourism capital of Tanzania, little is known about Morogoro region at the tourist office. There are tourists who are making inquiries about Morogoro and eventually are

planning to go to Morogoro, but since there is no information about the possibilities for tourists they might decide not to go.

Conclusion

One can conclude Morogoro area is not well known in the tourist sector. Only in guidebooks Morogoro area receives attention, merely on facilities. This means, Morogoro is known, but as an area where is not much to do. This idea has to be changed if one wants to reach the people who are showing interest in the area, but till now could not get the proper information. This means it is not possible to relay on other flows of information on the area, simply because they do not exist. In stage 4, implementation and marketing of the program, it has to be recognised as a starting point for the marketing.

5.6 Description of the location towards tourist centre/route

As stated before, the Morogoro region is only three hours drive west from Dar es Salaam. This can be seen as an advantage compared with areas that are situated further away. Moreover, the Mikumi National Park (at this moment a tourist attraction) is situated only a one-hour drive from Morogoro. These things make the area attractive to those tourists with little time. If they arrive in Dar es Salaam, visit the beach and want to see some nature, wild-life and culture in the little time they have as well, the Morogoro region is the destination that offers all of this close by. It also makes the place attractive to the many ex-patriots who live in Dar es Salaam, who could see Morogoro as a nice weekend break.

An advantage is that Morogoro is situated on the main roads to the south and the west. All people travelling from southern Tanzania, or Malawi, to Dar es Salaam for example have to pass Morogoro, for example the overland trucks. Also people travelling from and to Dodoma have to pass Mororgoro.

However, many tourists arrive at Arusha when they arrive in Tanzania. These tourists tend to stay only in the north, where they have many possibilities for undertaking different activities. Morogoro is not situated on a passing road from Arusha, this can make it difficult to attract people who are coming from Arusha. It will take about ten hours by bus to get to Morogoro from Arusha.

Conclusion

The location of Morogoro towards other tourism centres and routes can be seen as an advantage. Morogoro is situated centrally on two passing roads to the west and south, and is near by Dar es Salaam where a lot of tourists arrive and leave the country.

On the other hand, the percentage of tourists who arrive at Arusha will probably not see the use of going to Morogoro area, since for all things offered in Morogoro, similar products are being offered around Arusha as well. Since Arusha is the biggest tourist centre in Tanzania, it is possible to miss a lot of tourists this way. Good marketing and informing the tourists in Arusha about the possibilities in

Morogoro must make this up. This might put things right and motive people to put a little extra afford in visiting Morogoro.

5.7 Accessibility of the area

Morogoro town can easily be reached from various places. There are good roads from and to Dar es Salaam and Dodoma and busses go throughout the day. There is at least one bus daily to and from Moshi and Arusha via Chalinze. The buses are reliable, but the quality leaves much to be desired.

Morogoro lies on the Central Line connecting Dar es Salaam with Mwanza and Kigoma. Although a nice alternative, it is several hours faster to travel by bus.

Several villages in Morogoro area can be reached by daladala from town. However, most roads are not accessible during rain season.

Mikumi National Park can be easily reached via public transport, the buses running along Morogoro-Iringa road. Unfortunately it is not possible to hire a car at the gate of the park. To reach within the park one needs his own car (four wheel drive is compulsory during rainy season). Mikumi can also be reached from Dar es Salaam by charter flight.

Conclusion

Morogoro is easily accessible from the major towns in Tanzania via public transport. To reach other villages in the area is sometimes difficult, due to rain seasons. However, for this particular project it is not necessary to have transport to these villages. For tourism in the area in general it might be important.

The big problem lies in the accessibility of Mikumi National Park from Morogoro. If the Park is going to be included in the tour, one needs to think of a solution.

5.8 Conclusion External Analysis

It can be concluded from this external analyses that also the non-influential environment suits the project well. With one of its stronger points the location of Morogoro opposite other tourism centres. Situated near by Dar es Salaam and on the passing routes to the south and west in combination with the accessibility of the area, Morogoro is a good opportunity from where to develop tourism. The risks of competitors in the area are low, since organisations are working together. It is not expected other organisations offering the same tours on the short time. The trends in the market foresee a growing interest in cultural tourism and a growing number of tourists visiting Tanzania. The prospects look good.

6 SWOT Analysis

This SWOT analysis is more or less a combination of the conclusions of the internal and external analyses. The internal analyses provide in the strengths and weaknesses, which give insight in the competence of the project and in what the project differs from its main competitors on the market. The project's strengths should be used to create an advantage over competitors in the project's business strategies. The project should also be aware of its weaknesses and try to improve if necessary.

Opportunities and threats followed from the external analyses give an overview of the main developments in the context the project is operating in. The opportunities show interesting developments in the current or future markets potentially interesting for the cultural tourism program. One should make advantage of this. Threats can be dangerous to the project's current business, so one should be aware and keep track of these developments.

Strengths:

- The area is easily accessible. Morogoro can be reached from the directions of Mbeya, Dodoma and Dar es Salaam by bus and from Dar es Salaam even by train. The roads are good.
- Morogoro is on the passing routes to the south and west. This module in the Uluguru Mountains can take advantage of the fact that it is providing tours in a different part of Tanzania, close to Dar es Salaam and on the passing routes to the south and west, without having other cultural tourism modules in the neighbourhood.
- The area is close to Dar es Salaam. This is a big advantage, People visiting from Dar es Salaam will be in the majority.
- The area offers wildlife, hikes in the mountains and culture within a small area. There are a lot of things tourists can do in the area. However not organised yet, it promises a lot of possibilities on extending the project in the future. See for more ideas on this chapter 8.
- All facilities needed by tourists are present in Morogoro. It is not directly needed to invest in some facilities for the tourists. In the Uluguru Mountains there are no facilities, but the tours won't last longer than one day at this moment.
- The Uluguru Mountains have a unique biodiversity system, not found elsewhere in Tanzania, except for the Usambara Mountains in the north. A lot of people will visit Morogoro only for this reason
- The village people are enthusiastic and are willing to put a lot of afford in this. This is a very important strength, if the local people are not enthusiastic themselves, the project is not going to work. The people of Nugutu village have organised themselves in order to offer a good tour to the tourists.

Weaknesses:

- The walking tracks are hard and not always possible during the rain season. The consequence is that the project at some moments will be idle.

- The people of MCST, the initiators of this project are not in a position and don't have the tools, including people (except for the guides), yet to take part in the organisational structure and the educating of the village people. In the future this to be changed. Ideas on this are given in chapter 8.
- Starting point at WCST is a temporary solution. The people at this office don't want to get involved too much in the organisational part, since the starting point will be moved to the tourist office, build by MCST, anyway in the future. When changing the starting point it has to be communicated very well to the tourists in order to prevent inconveniences both for the tourist as for the persons involved.
- Communication between starting point and guides and villages is weak. If the guides cannot be contacted when tourists arrive at the office, there can not be a tour. All people involved will be infected. A few ideas on this are given in chapter 7.
- Organisational skills of the people involved can be more improved. If the responsible persons have the needed organisational skills the tour will pass of well and the project can be extended in the future. This has to be made sure before the advisory organ leaves in sake of the continued existence of the project. A few ideas are given in chapter 8.

Opportunities:

- Tourism is a growing economic sector in Tanzania.
- A trend shows that western people go on holiday more frequently and also further away.
- Tourists are getting more interested in culture.

Threats:

- Arusha area is much more known to tourists and has more tourist facilities than Dar es Salaam and Morogoro.
- The same activities are being offered in other cultural tourism programmes like Usambara Mountains and Pare Mountains.
- Politics image seems to be decreasing (Zanzibar, January)

When comparing the strengths and the weaknesses it can be concluded that there is a good potential in the area. The opportunities can confirm this. Putting the strengths and the opportunities together forms a strong reason to develop a cultural tourism project in the Uluguru Mountains. The weaknesses at the other hand need some educating and other solutions, but these are not insuperable. However they need to be turned into strengths, or at least to such a level it is good enough to work in the project. In chapter 8 more ideas on this are given. The threats named above can be turned into opportunities when the projects is thought of as an addition to existing tourism sites in Tanzania.

7 Different scenarios for structure of the organisation

A structure has to be thought of, of how the tour is going to be organised, which organisation is responsible for this, where the money from the tourists is going to be collected and how this is going to be divided among the right people.

Not every Cultural Program has the same organisational structure, although the bases are the same. At all places there is a meeting point were tourists can find the guides or at least people who can tell about the project and can make sure the guides are contacted. When the guide arrives he takes the responsibility and starts to organise the tour like the tourists want it to be. The possibilities are given and the tourist can choose the modules. At some cases the village which is going to be visited is not informed before and the guide takes, for example, care of the things needed for lunch. When arriving in the village he gives the food to the group who will prepare the food.

There are two average structures to be seen. One is a Tourism Committee with members coming from different sectors. For example: a guide, a women leader, somebody from the village, somebody from the local government, and other people who are involved in the project. This committee should open a bank account, print receipts, and have a 'cash book'.

Another possibility is to have project co-ordinator, who is in charge of the organisation and money involved. One should be careful when dealing with one co-ordinator, because it is very important to make sure that the people of the village trust this person.

No matter which kind of structure one is going to use, it has to be made sure all decisions are being made in co-operation with all people involved in the project. The people of the villages need to have a say in all parts of the decision making process of the organisational structure, in order to prevent problems in the future.

In order to decide which structure best can be used in this program a few scenarios on structure have been designed. The Cultural program at this moment exists of a tour to Nugutu village for a view into daily life and a walking tour to Morningside. Both structures should, if possible, be combined. First is described which actors play a roll in the structure. In the tour to Nugutu there are village people involved while at the tour to Morningside this is not the case (at this moment). Nugutu village thought of an organisational village structure, one has to make use of this structure in the tourism program.

Office of Uluguru Mountains Biodiversity Conservation Project	= Meeting place
Guides (3)	
Nugutu Reception Committee	= This committee of the village of Nugutu exists of three people (chosen in a village meeting). The committee

is responsible for the welcome of the tourists and has to take care of the happenings in the village. They have to inform the different groups when tourists are coming.

Nugutu Financial Committee

= This committee (three people chosen in a village meeting) is responsible for the finances of the project. The bank account, printing receipts, and taking care of a 'cash book'. This committee will also take care of the distribution of the money. The village people of Nugutu insist on having the tourists to pay the fees in their village.

Nugutu Programs Committee

= This committee exists of all the chairmen and –women of the different groups, such as the mat making, the cooking and the coconut-chair factory group. They are responsible for distributing money between their members of the group.

Nugutu Security Committee

= This committee is responsible for the security of the tourists and their belongings.

In Nugutu village a co-ordinating Tourism Committee is established which is responsible for the project as a whole, including the goal for the development fee. This committee can think of a plan for the development fee or the tourism project in general and discuss it later in a village meeting. The committee exists of 5 women and 5 men chosen in a village meeting. Four of these people are also a member of respectively the Reception-, Financial-, Security-, and Programs Committees.

Madola village: lady witch doctor

= The lady witch doctor in Madola village. It is not directly necessary that she be informed in advance. Either she is willing to talk (in that case she

will be paid), or she will keep silent to the tourists.

Ruvuma village

= Ruvuma village at the way to Morningside. At this moment Ruvuma is not a part of the program. Nevertheless tourists have to pass their property. It is possible a fee has to be paid.

A few scenarios are now described. One has to keep in mind that Nugutu village has it's own organisational structure. To design a structure for the program, it has to be built around the existing structure. This means the only things that can be changed is how the guides are going to be contacted and who has responsibility till the tourists arrive in the village. Also the distributing point for the money can be changed. In the following scenarios we look at the different options. Sometimes changes that are minimal can make sure the organisation is a lot easier and clear.

7.1 Scenario 1

In this scenario the people of the Biodiversity Project (meeting point) have the responsibility to inform the guides when tourists come to the office. This can be done by phone. When the guides arrive at the meeting point, they take over the responsibility and inform the reception committee of Nugutu village. This reception committee is then responsible of informing the different groups in the village. The women-group has to take care of the lunch when people want this to be included. The reception committee receives the people and make sure the fees are paid at the finance-office to the responsible member of the finance committee. Here a receipt is issued. When tourists want to visit to the Lady-witch doctor they have to pay an extra amount of money. This takes place at the moment the lady is willing to show some tools.

A big disadvantage of this scenario is the amount of communication lines. Too many people have to inform each other having each a small part of the responsibility. Something easily can go wrong and who is to blame at that moment?

7.2 Scenario 2

In this scenario there is a slight change in the responsibility for starting the program. When tourists arrive at the office, the people of the Biodiversity Project take care of informing the guides and the village. It involves a lot more work, because these people have to discuss with the tourists whether they want to go to Morningside or Nugutu village before they can inform the village. When arriving in the village things will be arranged the same as described in scenario 1.

One of the biggest disadvantages of this scenario is that the people of the Biodiversity Project have to discuss with the tourists about where to go, while the guides are familiar with the situation in the Mountains are better able to explain what the possibilities are at that moment. In that case it is easier for the guides to contact the villages themselves. It is even possible to make clear appointments, about for example, when to have lunch. Maybe they even have to bring something from town for preparing the lunch.

Another disadvantage is that the Biodiversity Project then has to many responsibilities since they only act as a meeting point in the program.

An advantage of this scenario is that things are arranged right away. When the guide arrives at the meeting place the party is ready to leave.

7.3 Scenario 3

In this scenario the guides are always at the meeting place. Since there are three guides they have to think of a schedule themselves. In the brochures, which are going to be distributed, it can be mentioned that guides will be available at the meeting place in the mornings. The guides can be around for a few hours and then when tourists arrive can take care of organising the tour as the tourists want it to be. In the afternoon when the guides might not be around scenario 1 can be used. When arriving in the village things will be arranged the same as described in scenario 1.

The advantages of this scenario are that the Biodiversity Project acts completely as a meeting place, the guides have full responsibility in organising the tour in general and the reception committee in Nugutu has the responsibility of what happens in the village.

The disadvantage is that especially in the beginning not many tourists will visit the place, and the guides will be around without having customers. This might make them not to be motivated anymore.

7.4 Scenario for money structure

In scenario 1 it was described that the tourists have to pay their fees in Nugutu village. This is understandable; the village wants to be in full control since all happenings take place in the village itself. However, the guides are not from this village and their salary has to be paid. Another thing is that there is Morningside as well, which has nothing to do with Nugutu village. If the structure of paying in Nugutu is going to be used one has to think of a complementing structure for the tour to Morningside. The following scenarios describe the possibilities of collecting and dividing the money.

7.4.1 Scenario 4

In this scenario the existing structure in Nugutu village is used. It has been described in scenario 1. The fees are paid in Nugutu village to the Financial Committee. A part of these fees are

mend for the guides. In this case the guides can collect their money right away. When visiting the lady witch doctor, tourists have to pay extra directly to the lady. The Finance committee in the village is responsible for dividing the money between the groups. When this scenario is used the money which tourists have to pay for visiting Morningside has to be paid right away to the guides. The structure won't be that complex since Ruvuma village is not involved in the project. The fees will exist out of money for the guides and a development fee for Ruvuma. This can be paid when passing the village. The village has to select a reliable person who is responsible for the money and a committee who can take care of the execution of the development goal. Thus, in this scenario there are two responsible figures: the Financial Committee for the tour to Nugutu/lady witch doctor and the guides themselves for the tour to Morningside. In this last case the guides have to take care of printing receipts and the cashbook for the Morningside tour. There is no umbrella organisation involved.

Advantage of this structure is that the people involved in the project are responsible themselves and are in full control of what is happening.

Disadvantage in this structure is the absent of an umbrella organisation which can take care of the receipts and the cashbooks. The overall responsibility for the money involved. An umbrella organisation would make it easier to extend the program.

7.4.2 Scenario 5

In this scenario the Office of Uluguru Mountains Biodiversity Conservation Project is responsible for collecting and distributing the money. Tourists have to pay the fees at the office in town. The office will put all the money on a banking account and will pay the guides and villages by giro, once every month. The Financial Committee in Nugutu has to distribute the money in the village as described in scenario 4.

The advantage of this scenario is that there is one central place were the money has to be paid. Nevertheless, this is not equal to the disadvantages of this scenario.

The biggest disadvantage is the indirect lines of the money to the people. Besides, in this case the Financial Committee has to collect the money from the bank and then distribute it to the people, since most groups in the village do not have a banking account. This will take more paperwork and it will get confused. Another disadvantage is that the people in the village are not in control, and less involved, of the money they are earning. This might effect their dedication to the project. Also, the disadvantage is that the Biodiversity Project then has to many responsibilities since they only act as a meeting point in the program.

7.4.3 Scenario 6

In the scenario the NGO (MCST), which is in the process of being formed, is responsible for collecting and distributing the money. It seems logical that this NGO is going to be the umbrella

organisation since this NGO initiated the project. When being so, the NGO must open a banking account on behalf of the tourism project. Like in scenario 5 the guides and the villages will be paid by giro.

This scenario has the same disadvantages as the scenario described in 7.4.2. Besides, the biggest problem at this moment is that this NGO is still in the stage of being formed. At this moment there are no people of MCST who are able to take over the organisational part. MCST first has to get knowledge and expertise. Besides, there is not an office yet that can function as a meeting point, where information is always available for the tourists.

7.5 Conclusions scenarios

The most feasible organisational structure for this project at this moment is where the guides are around the office in the mornings. In this way you always can be sure of the availability of the guides to show the tourists around. The guides can be contacted by phone, but still you are not sure of connecting with the guides since the telephone is not theirs, this is still a weak link. Nevertheless, in the beginning it might be the best option, since not many tourists will know about the programme and visit the place. To avoid too many responsibilities for the Office of Uluguru Mountains Biodiversity Conservation Project the guides have to discuss with the tourists where to go (another reason for the guides to stay around the office during mornings). When decided, the guides have to inform the reception committee in the village by phone. At the moment tourists know already they want to visit Nugutu village and the lady witch doctor, there is no reason why the office shouldn't contact the village of course. It will only take things faster. The organisation in the village itself is the responsibility of the reception committee. They also have to make sure the lady witch doctor is informed.

Twice a year there will be a village general assembly in Nugutu were all things concerning the tourism programme are discussed with the villagers. Besides this there is a village executive committee existing of five men and women (groupleaders of the groups involved in the programme), which is responsible to uphold the basis rules and for the implementation of the decisions made by the village general meeting.

Once in a while there should also be a meeting with the executive committee, guides and the Uluguru Mountains Biodiversity Conservation Project to discuss things concerning the program. In the future the Mountain Conservation Society Tanzania can join the meetings and take over the responsibilities of WCST and other parts of the organization in Morogoro town. For example informing tourists and establishing a tourist office.

As said before this seems the best option for this project at this moment. It is possible that when a lot of tourists start to arrive, this structure doesn't work out. Shorter communication lines are then needed, probably investments in phones can be made by that time.

The money structure is more complicated. A lot of people are involved, not staying at the same place. This means money has to be transferred to different places. One of the criteria is that the

tourists have to pay the whole amount at once, at one place. It is therefore not possible to let the tourists pay each group separately.

Paying the whole amount of money at the Office of Uluguru Mountains Biodiversity Conservation Project is not recommendable. The people at this office are not involved in the organizing part of the tourism project and have therefore no idea what is going on in the villages involved. Since the Mountains Conservation Society Tanzania is not yet formed it is at this moment not possible to play a part in the money structure. Even for the future it is hard to change an existing structure. Besides, the Nugutu village has its own organizational structure and wants to be in full control of the money. Conclusion: money has to be paid in the village. The Financial Committee is responsible for this. This committee will divide the money between the different groups in the village, as described in scenario 4. The guides must be paid right away. The lady witch doctor can be paid instantly by the guides. In the amount of money the tourists have to pay is a coordination fee included. This fee is used for administration costs and is meant to cover all expenses that have to be done for the organization of the project (see 7.6). Since the Office of Uluguru Mountains Biodiversity Conservation Project is making expenses as well, part of this fee has to go to the office. It is best to keep up to date two cashbooks, one at the office and one in the village, then both parties know what has been paid and how much the office in town gets. Another option is to have two receipts with matching numbers. The office in town writes down the amount of money that the tourists have to pay on each receipt. One is kept in the office, the other goes to the village were the money is paid. The money can be collected in the village by comparing the numbers on both receipts.

This money can be paid by giro or for example once a month by cash. If paid by giro, the office in town has to open a banking account used for tourism purposes. The Biodiversity Conservation Project can go to the village once in a while to compare the cashbooks, collect the money and see if everything is going well. In this way it can be made sure there is no fiddling with the books and advice can be given.

In case of the Morningside tour the money structure is different. There are no groups involved that have to be paid. At this moment it is not sure yet if Ruvuma village has to be paid a fee to pass their property. This still need to be organized. If so, the guides can give them a development fee when passing. A responsible person in the village has to collect this money and make sure it is properly used for a development purpose.

The money can directly be paid to the guides and the Biodiversity Conservation Project office. This money is controlled by a cashbook in the office. The office also has to issue receipts to the tourists.

To unify both tours it is recommendable to use general receipts, used by the Finance Committee in Nugutu village and the office in town. It has to be sorted out who is going to be responsible for this in the beginning, in the future it will be MCST.

7.6 Indication prices

The idea of a cultural tourism project is that the local community must benefit from it. Therefore one should pay enough attention to the financial part of the project. In this paragraph some

recommendations are included concerning the amount of money the local people, who participate in the project, should get. The prices are not set strictly, because the price is depending on several issues. For example how much time is being spend somewhere and what the costs are the villagers have to make in order to receive tourists. To give an idea of common prices to following list is generated. This list includes the prices that are used in other cultural tourism programmes in Tanzania.

Guide: between 2,000 and 5,000 Tsh per day per group
Development fee: between 2,000 and 2,500 Tsh per day per person
People being visited (for example; handicraft people): about 2,000 Tsh per group
Administration fee*: between 1,000 and 3,000 Tsh per person
Lunch: between 1,500 and 2,500 Tsh per person
Dinner: between 1,500 and 2,500 Tsh per person
Breakfast: between 1,000 and 1,500 per person
Camping / spending the night: between 1,500 and 2,000 per person per night

*An administration fee is meant to cover the expenses for the organisation of the project. One can think of telephone costs and personnel.

There are three ways of establishing the price tourists have to pay. First is a certain total price each person has to pay. For example, if you have two tourists the price is doubled. Secondly there is the possibility of certain prices, no matter the size of the groups, excluding lunch- and development fees (which will be paid per person). Third option is a combination of the other two. In the following tables the three options are worked out.

The prices are in terms with the affords people have to take. The price for lunch per person is what the women-group said it would cost them to prepare. Besides this a certain amount is given to the group. In average the prices are in between the prices described in the list above. This is because the project is only starting. You want to reach the backpackers in the beginning, they won't do it if it is to much. Besides, Morogoro is not a popular place for tourists at the moment, you have to attract people. If prices are too high it is possible to miss a lot of tourists. But then again, if prices were too low, people wouldn't recognise the project as being interesting. How can something so cheap be that good? Another reason is you have to keep up with prices that are common in the area. It is not like Arusha where people are more used to higher prices.

7.6.1 Price table 1

With this option all tourists pay the same amount of money. One of the problems is that some amounts of the money paid to the people involved for example the guides and cooking group, gets out of proportion with the size of the group. Even the different groups are paid a lot of money when there is a bigger group. At the other hand, if there is only one person, the programme won't earn much money. The starting price (for one person) much be kept low to prevent absurd prices in the end when

you have a bigger group. Some groups of tourists, namely the backpackers, will hassle over the price when they see it is not getting cheaper when more tourists join the group.

	1 person	2 persons	3 persons	4 persons	5 persons	6 persons
Guides	2000	4000	6000	8000	10000	12000
Co-ordination fee	1000	2000	3000	4000	5000	6000
Lunch	500	1000	1500	2000	2500	3000
Lunch group	1000	2000	3000	4000	5000	6000
Mats making	500	1000	1500	2000	2500	3000
Dancing	500	1000	1500	2000	2500	3000
Pots making	500	1000	1500	2000	2500	3000
Coconut-chair factory	500	1000	1500	2000	2500	3000
Development fee	2000	4000	6000	8000	10000	12000
Total price	8500	17000	25500	34000	42500	51000
Total per person	8500	8500	8500	8500	8500	8500

7.6.2 Price table 2

In this table certain prices are used. This means that prices stay the same no matter, which size the group. Only the prices for the lunch and the development fee changes with the amount of people in the group. The problem with this table is that the amount of money one person has to pay too much is. You will loose a lot of tourists who are just by themselves. Even the differences in price between the sizes of groups are too big. Advantage of this system is that the groups get the same amount of money every time they are visited.

	1 person	2 persons	3 persons	4 persons	5 persons	6 persons
Guides	3000	3000	3000	3000	3000	3000
Co-ordination fee	3000	3000	3000	3000	3000	3000
Lunch*	500	1000	1500	2000	2500	3000
Lunch group	2000	2000	2000	2000	2000	2000
Mats making	1000	1000	1000	1000	1000	1000
Dancing	1000	1000	1000	1000	1000	1000
Pots making	1000	1000	1000	1000	1000	1000
Coconut-chair factory	1000	1000	1000	1000	1000	1000
Development fee*	2000	4000	6000	8000	10000	12000
Total price	14500	17000	19500	22000	24500	27000
Total per person	14500	8500	6500	5500	4900	4500

7.6.3 Price table 3

This price table shows the prices that are a combination of the previously described tables. In the beginning (with less than four persons in the group), prices get higher with every person joining the group. When the group of tourists is four people or more the prices for the village groups stay fixed this to prevent prices getting out of proportion. The same happens to the guide's fee and co-ordination fee after the group gets bigger than five persons.

	1 person	2 persons	3 persons	4 persons	5 persons	6 persons
Guides	3000	3500	4000	4500	5000	5000
Co-ordination fee	1000	2000	3000	4000	5000	5000
Lunch	500	1000	1500	2000	2500	3000
Lunch group	1000	1500	2000	2500	3000	3000
Mats making	500	1000	1500	1500	1500	1500
Dancing	500	1000	1500	1500	1500	1500
Pots making	500	1000	1500	1500	1500	1500
Coconut-chair factory	500	1000	1500	1500	1500	1500
Development fee	2000	4000	6000	8000	10000	12000
Total price	9500	16000	22500	27000	31500	34000
Total per person	9500	8000	7500	6750	6300	5670

7.6.4 Conclusion

This last table is probably the best solution to start the programme with. The prices are reasonable for the tourists as well as for the involved groups. There are tourists who are willing to pay more, for example the organised tourists and the ex-patriates. But as far as the organised tourists are concerned, touroperators are not yet involved in the project. The aims at this moment are the backpackers and the ex-patriates. The prices described above are the average used in other programmes. When the project gets more publicity it will also attract the organised tourists. If the project is running well it is possible to raise the fees. At the other hand, if it is found that the prices are too high for starting, it should be possible to lower a bit.

For the lady witch doctor a fee of Ths 1500 per group can be paid, if she is willing to speak and show some tools. This is a fixed amount to keep it simple.

For the Morningside tour the following prices can be used.

	1 person	2 persons	3 persons	4 persons	5 persons	6 persons
Guides	3000	3500	4000	4500	5000	5000
Co-ordination fee	500	1000	1500	2000	2500	2500
Fee for village	2000	2000	2000	2000	2000	2000
Total price	5500	6500	7500	8500	9500	9500
Price per person	5500	3250	2500	2125	1900	1580

If the groups get bigger than six persons, one can think of a fixed price for each member of the group. For the Nugutu tour is means a price of Ths 5000 and for the Morogoro tour Ths 1500. The extra money can for example be used as back up for unexpected expenses. In other projects this extra money is used in case someone of the tour gets sick and needs treatment, or to finance a course for one of the members, for example the guideschool. Of course this happens in consultation with all the members of the project.

8 Recommendations

In this chapter recommendations will be given on how to organise the project further and how to turn some weaknesses into strengths. With this chapter also phase 2 ends, leaving the reader with a lot of ideas on how to make the Uluguru Mountains and surrounding area as attractive to tourists as possible. However, lots of these ideas are not ideas anymore, but are put into reality. A tour to Nugutu village and the lady witch doctor in Madola and a walking tour to Morningside are in the process of being established, which will be described in phase 3. By developing these tours more problems than described in the analyses came forward. Some of these problems need further investigation in order to come up with a solution. These problems are also described in this chapter. Other possibilities for extending or improve the tours have to be explored. All recommendations are addressed to MCST, since this will be the responsible organisation in the future.

8.1 Cultural Tourism or Ecotourism?

This project started of as the 'development of a cultural tourism programme'. It seemed the other cultural programmes in Tanzania were working out well. Receiving more tourists every year, people getting more and more interested in the culture of the country they are visiting. It seemed also logical to follow this trend, it still is, but during the project it was found out 'ecotourism' would also be a good description for the tours establishing in the mountains. Cultural tourism is a term, which is locally used, and ecotourism is a trend worldwide. It looks like it is only the name, why bother changing it? Because there is more behind the name: funding, support it will get from organisations focusing on this kind of tourism. By using cultural tourism it is more likely to get funding and support within Tanzania (SNV, doing the marketing, Tanzanian Tourist Board, TACTO). When using ecotourism it will receive more appreciation from outside the country. It has to be found out which description will provide in the most advantages, what the trends for the future are. It is already known that SNV is going to stop with giving advice to the cultural tourism programme, TACTO (Tanzania Association of Cultural Tourism Organizers) is likely to take over. More has to be found about this.

The tour as it is now is set up as a cultural tourism programme, if MCST is thinking of changing it a few things have to be kept in mind. While most criteria are more are less the same, there is a big difference in purposes of both projects. Ecotourism is more focussing on nature and generating economic benefits for host communities (villages), organisations and authorities managing natural areas with conservation purposes, while cultural tourism generates economic benefits for the

village people and other people involved, like the guides. Besides this, tourists have to pay a development fee, which is used for development purposes in the village. This purpose has to be chosen by the village people themselves. In Nugutu village the people choose to build a dispensary with this money. When changing in ecotourism, strictly speaking this fee should be used for nature conservation purposes, which was proposed to them in the beginning. The village people didn't want this, and it might be hard to change, since these people are running the project themselves and deciding themselves what to do with the money (which is logical). MCST started this project off as a cultural tourism program and has sold the idea to the villages, if MCST is to focus more on ecotourism it has to discuss the changes and its implications with the villagers.

Also when changing to ecotourism it overlaps with one of the aims that WCST has, this means that MCST and WCST have to co-operate together, or become competitors. In which case MCST is not likely to survive, see next paragraph. A point to confer on in the near future.

8.2 MCST and WCST

Since both NGO's apply themselves to tourism in the Uluguru Mountains, it is mentioned earlier that MCST should work on this in co-operation with WCST. WCST is an established NGO, has the funding, has co-operative organisations and contacts, but moreover has the expertise and facilities to develop tourism in the area. In some tourism guides WCST is already mentioned as an 'information' office. WCST has a strong position on tourism in the area, with organisations and institutes contacting them for information on the Ulugurus. It is not likely that MCST, as a starting NGO, is able to compete with this.

In the organisation of the tours most organisational affords will be put in by Nugutu village, leaving WCST the job of contacting the guides and 'supervising' the project, namely the money structure. It is clear that WCST does not want to get too many responsibilities, since cultural tourism is not what they are aiming at. In the future the responsibilities will be passed onto MCST, but for the time being the WCST office functions as a meeting place though it dose not have the facilities to receive a lot of tourists. MCST can take over the temporary role that WCST is currently providing for cultural tourism and it can then extend the cultural tourism program, so leaving WCST to carry with its mandate to market ecotourism in the Uluguru mountains.

The idea of MCST to establish a tourism office in town seems a good option to extend the programme further. This can be done in collaboration with hotels. It is recommended to make this office the starting point of all tours in the area so it is always clear, to the tourists, where to go. If more information is needed on the forest the tourist can be referred to the WCST office.

Before all of this it is recommended that WCST and MCST start having meetings on the subject 'Tourism in the Uluguru Mountains and surrounding area'. For this to occur each party should be clear on their own aims and that of the other organisation, for it seems that there are many areas in which the aims overlap yet each organisation will give different priorities to these aims. For WCST hands on conservation takes a higher priority than ecotourism, which may not be the case for MCST. With this done the areas in which in each organisation has the least ability to accomplish will be

highlighted giving a chance for the parities to collaborate in strengthening these areas (discussion with Olly, 2001).

8.3 Extending the project

As said before at this moment there are two tours to be organised. A tour to Nugutu village to see the daily life, and a walking tour to Morningside. But it would make the area even more attractive if other tours would be offered as well. Although not cultural- or ecotourism, the following list has a lot of potential and can complement the existing tours:

- Mikumi Park, visitors in Tanzania are always eager to visit a National Park or a Wildlife Park, offering this possibility will attract more tourists. To organise this rental car services can be approached.
- Visit to a Masaai village. One of the most colourful tribes of Tanzania, with their traditional life very interesting for tourists. Masaai people from a village near Mikumi Park came up with the idea themselves to make a tour for tourists.
- Small things like cooking lessons or a cycle trip. This won't take a lot of afford and it gives the tourists the possibility to do different 'small' things as well. For a cycle trip a map with nice routes is needed.

8.4 Marketing

However not started yet (in phase 4), a few ideas are given on the marketing of the project.

Support from other people in Morogoro town for the project can create a broad basis for tourism in the area. Residents of Morogoro can be informed about the project in the local newspaper. Also the local television station (Abood tv) can be used to inform the people, for example in an interview. Via this media the people can be asked for more ideas on the subject and maybe a contribution. Maybe a small bar is willing to prepare lunches to take to Morningside, for example. To get the appreciation of the hotels is also very helpful. They can make sure tourists get the leaflet with the possibilities in the area. For them it is interesting since more tourists will come, staying for a longer time. The same applies to the restaurants in Morogoro.

Outside Morogoro the project needs support as well. SNV (the Dutch Development Organisation) supports most cultural tourism programmes with advice and in marketing. TACTO is the Tanzania Association of Cultural Tourism Organisers, this organisation looks after cultural tourism programme's interests and tries to keep the quality of the modules high. TACTO has to be contacted in order to see what the possibilities are in becoming a member of the Association. Also the contact with SNV has to be frequented.

- Create support in Morogoro by using local media.
- Involve hotels and restaurants.

- Contact SNV and TACTO.

8.5 Quality

To make sure to offer a good tour at all times it is important to keep the quality high. One of the possibilities to do this is to have a meeting once in a while with all people involved were all problems are discussed and solutions are sought. After a while the solutions can be evaluated. General meetings have to take place anyhow. Another possibility is to ask the tourists, especially in the beginning, what they liked and disliked about the tour. Maybe an evaluation form can be designed.

To proclaim quality towards the tourists it is recommended to have identity cards, at least for the guides. It not only shows the guides are working for an organisation, it also creates a distinction between the real guides and 'fake' guides that certainly will show up when the project is running well.

Quality is also the working of the organisational and money structure. The translation and communication of the information between the several people. Although hard to control it can be worked out by having a supervising person, or NGO. At this moment the handiest option is the WCST. It should be worked out how this can function well.

- General meetings with all people involved to keep the quality high on all fronts.
- Designing of an evaluation form for tourists.
- Identity cards.
- Structure for supervising the project.

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Appendixes

1. **International Tourism Trend in Tanzania, 1960-1998**
2. **List provided to guides**
3. **Existing Cultural programmes in Tanzania.**
    - Problems tourists have with current projects