

**THE ROLE OF FORT JESUS MUSEUM IN SOCIO-ECONOMIC DEVELOPMENT OF
THE PEOPLE OF MOMBASA, KENYA.**

By:

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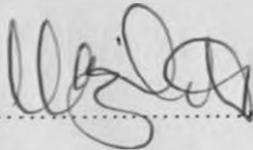
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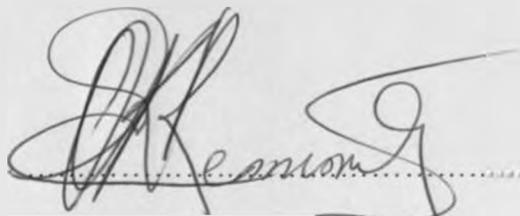
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DEDICATION

I dedicate this work to my wife, Patricia, and my two children, Vitu and Neesha, for staying without their father during the period I was away studying.

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LIST OF ACRONYMS / ABBREVIATIONS

| | | |
|---------------|----------|---|
| FJ | : | Fort Jesus |
| FJM | : | Fort Jesus Museum |
| ICOM | : | International Council of Museums |
| ILO | : | International Labour Organization |
| KSh | : | Kenyan Shillings |
| NMK | : | National Museums of Kenya |
| PMDA | : | Programme for Museum Development in Africa |
| UNDP | : | United Nations Development Programme |
| UNESCO | : | United Nations Educational, Scientific and Cultural Organization |

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ABSTRACT

The purpose of the study was to investigate the role played by the Fort Jesus Museum (FJM) in the socio-economic development of the local community. Specifically, the study aimed at identifying the financial spillovers of the museum as a centre of tourist attraction to the local communities and singled out six major business activities that the local communities are involved in to earn a living from tourism. It examined how economic activities around FJM have helped to create employment for the local community, hence contributing to their socio-economic development and those of their families. It also looked at the efforts being pursued by management of FJM that are aimed at helping the local businesses maximize the benefits they derive from the museum through tourism.

Data for the research were collected using questionnaires which were administered to the target population. Stratified random sampling was used to select respondents. Purposive sampling was used to select respondents from the museum professionals. Focus group discussions involving the local community and museum staff were also conducted. Data were analysed both qualitatively and quantitatively.

In order to capture the research objectives, the study was guided by the assumption that the problem of elite capture, where the richest and most skilled people are able to cash better than others, thus bringing imbalance in the distribution of benefits, does not exist.

The findings have revealed that the museum mostly contributes indirectly to the socio-economic development of the people. The major contribution from the museum is that it is a centre of tourists' attraction, which, in turn provide market for business activities run near Fort Jesus. In

certain cases, these businesses have also created employment for scores of the people from the community, hence contributing to their socio-economic development.

On recommendation, the author proposes that similar studies be conducted to find out to what extent other museums and heritage sites such as Jumba La Mtwana and Gede contribute to the people's livelihood in the surrounding areas. These studies, if well conducted and documented, may form a basis for requesting the Government of Kenya to consider increasing financial allocations to NMK in view of the institution's contribution to the socio-economic development of the people and poverty reduction in general

CHAPTER ONE:

BACKGROUND INFORMATION

1.1 Introduction

Culture is a wide field that is not easily defined. Most definitions of culture, however, define culture as the essence of a given people's way of life as represented by their creations, accomplishments and aspirations. Among other things, culture includes ideas, language, institutions, customs, beliefs and other habits acquired by people through the process of learning. It also includes material objects, which people have created and continue to create from the environment and techniques for creating them (Herreman, 1998). Museums are among those institutions that preserve and promote culture in any country. Besides just promoting national heritage, the cultural sector and, by extension museums have the potential to make significant contributions towards national development. This project is about the role of Fort Jesus Museum in socio-economic development of the local community. The project aimed at exploring whether Fort Jesus Museum plays any role in the socio-economic development of the local community either directly or indirectly. Using a case study of the Fort Jesus Museum (in socio-economic development of the local community), this study aimed at exploring the level and depth at which African Museums can contribute to the socio-economic development of the people in their respective countries.

1.2 Historical Development of Museums

The word museum comes from a Greek word "mouseion," which means the temple for the muses. The muses were the goddesses of the arts and sciences in Greek mythology. It is

therefore not surprising that the idea of museums is traced back to the period of the Greek Civilization. The spirit of the Renaissance, which began around 14 A.D., was essentially one of the quests for knowledge, the need to ask questions about natural, religious and political happenings. It was the rebirth of Greek Civilization.

According to the International Council of Museums (ICOM), a museum is defined as a non-profit making permanent institution, in the service of the society and of its development, open to the public, which acquires, conserves, researches, communicates and exhibits, for purpose of study, education and enjoyment, the tangible and intangible evidence of man and his environment (ICOM, 1996; Article 2). The museum we know today is largely as a result of developments in the 19th century. Before this period, a large portion of the community never visited the museum. Many people used to describe museums as dirty places where old and strange objects, spirits, dead people, skeletons, snakes, fossils and tortoises were kept. Thus, museums were under-estimated and their potential to contribute to human society was under-utilised. Arguments have been advanced that the traditional primary functions of museums are first and foremost in the service of all mankind and his society. This state of affairs started changing in Europe, then spread to other parts of the world. Governments, as principal sources of museum funding, began to realize that museums could contribute to the larger area of education and recreation. In the 1970s, museums undertook the challenges of making the cultural and natural heritage of man relevant to contemporary cultural and development creativity. That is to say, museums can no longer stand apart from the major national needs and problems. For example, museums are known to play a crucial role in promoting national unity, especially in developing countries, which consist mostly of a plurality of cultures, which

are sometimes antagonistic to each other. Thus, museums should no longer be regarded as institutions where the cultural and natural heritage is collected, conserved and exhibited but also as institutions for promoting the national development as aspirations. Henceforth, museums must accept that they have a duty to serve the whole community within which they operate.

1.3 History of National Museums of Kenya

The present day National Museums of Kenya (NMK) started as a private venture of the East Africa and Uganda Natural History Society (now the East Africa Natural History Society) in 1910s. With gradual developments over the years, by late the 1960s, historic sites and monuments came to be placed under its charge. Later on, other than the Nairobi Museum, other museums were established. Among these were Kisumu, Meru, Kitale, and Lamu. At about the same time, Olorgesailie, Kiriandusi and Fort Jesus museums, which were under the National Parks Department, were handed over to NMK. Over the years, NMK has witnessed growth and establishment of other museums like Kabarnet, Narok, Krapf Memorial Museum, and many more are being established such as Malindi Museum.

1.4 Fort Jesus Museum: Historical Perspective

Fort Jesus Museum is one of the most popular museums situated in the coastal town of Mombasa, Kenya (National Museums of Kenya, 1997). It is one of the museums under the umbrella of the NMK. Fort Jesus was built by the Portuguese in the years 1593-6 to secure their trade route to the East. It was designed by an Italian architect and engineer, Joao Batista Cairato, a leading architect of the Portuguese in India (Plate 1.1). During the period between 1837 and 1895, the Fort was used as barracks for the soldiers of Sultan, Al-Akida



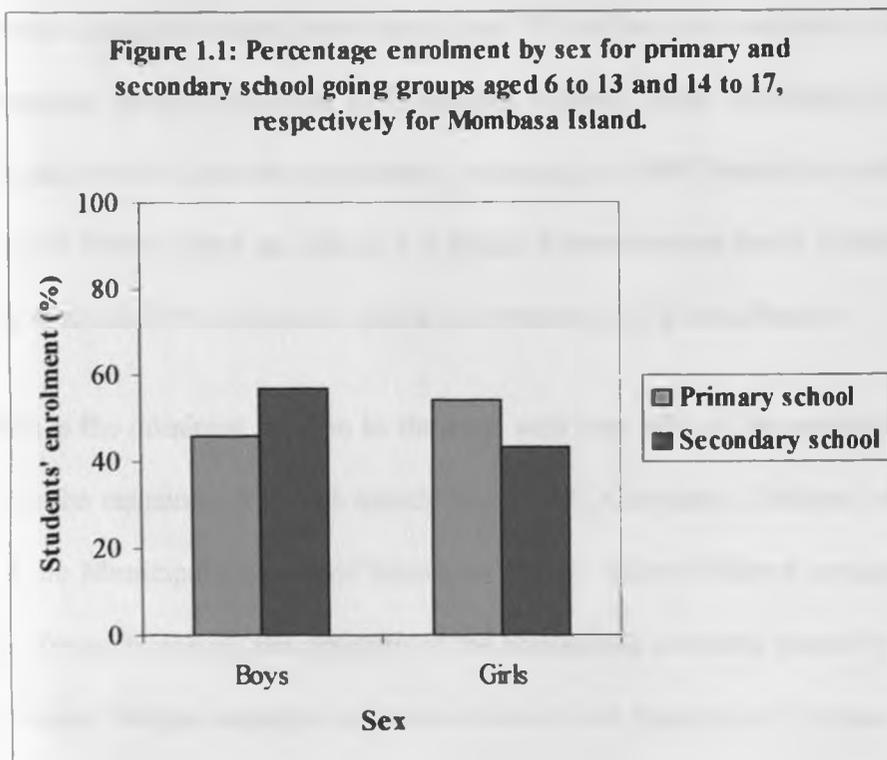
Plate 1.1: Part of Fort Jesus Museum as viewed from the main entrance

Muhammad bin Abdulla al Bakshuwein. But on 1st July 1895, the British Protectorate was proclaimed and the Fort was converted into a prison. The huts were removed and the cells were built over the stumps of the walls of the old barrack rooms and new prison buildings were constructed. In May 1958, the Calouste Gulbenkian Foundation made a generous donation of £30,000 for the restoration of Fort Jesus as an historical monument and the building of a museum. On the 24th October 1958, Fort Jesus was declared a National Monument and Site Museum. On 1st January 1969, it was transferred from the custody of the National Parks Trustees to the Museum Trustees of Kenya, now (NMK) (Kirkman, 1974, 1981). Besides the administration offices, the Fort now holds a conservation

laboratory, education department, a gift shop and cafeteria. The near by Old Law Court which form part of the Museum, housesw the Department of Coastal Archaeology, a Research Library, Regional Centre for Archaeology Study and offices of the Programme for Museum Development in Africa (PMDA).

1.5 Population and the People of Mombasa

According to the 1999 Population and Housing Census, the population of Mombasa Island was 146, 344. Out of these, 53% were males while 47% were females. The primary school going group (6-13 years) comprised about 16% while the secondary school going population (14-17 years) comprised about 7.5%. Out of the 16% of the primary school going group, 46% were boys while 54% were girls. Out of the 7.5% of the secondary school going population, 57% were boys while 43% were girls (Figure 1.1).



On the other hand, female fertility group (15–49 years), which is also the reproductive age group, comprised 24.6%. This portion is responsible for determining the population growth rate of the district. The age group between 15 and 59 comprise the most economically active population providing a large proportion of the labour force of approximately 63% of the total population (Government of Kenya, 1999). This is mainly due to the district's commercial, industrial and urban status. In 1999, the labour force was growing at 3.4%. Although the growth rate was projected to remain the same in 2003 and 2004, it is still too high and this calls for increased employment opportunities to absorb the additional labour force.

Mombasa is the most multi-ethnic urban area in Kenya (National Museums of Kenya and the Municipal Council of Mombasa, 1990). Diversity is also apparent in the Old Town where there are 13 ethnic groups. Out of the 13 ethnic groups, Waswahili and the Arabs are the most dominant tribes, constituting over 50% of the total residents in the Old Town. The remaining groups comprises of Ithnasheri, Bohora, Jaina, Mijikenda, European, Baluchi and other tribes from the up-country. According to 1999 Population and Housing Census, the Old Town covers an area of 1.6 square kilometres and had a population of about 43,032 of which 52% were males while the remaining 48% were females.

Islam is the dominant religion in the area, with over 80% of the population being Muslims while the remaining 20% are mostly Hindus and Christians (National Museums of Kenya and the Municipal Council of Mombasa (1990). Many different languages are spoken in Old Town. However, the majority of the households converse primarily in Kiswahili. The two major foreign languages spoken exclusively are English and German.

1.6 Economic Activities of the People of Mombasa.

The economic activities of the inhabitants of Old Town Mombasa are extremely varied and dependent, in part, on their level of education and skills. Highly educated residents are employed in the formal sector in various trades while others work in other parts of Mombasa. Most of these jobs are performed in the commercial sector of Mombasa or in tourist resorts on the north and south coast. Men who have been to vocational schools earn their living as mechanics, electricians, boat builders, furniture makers, while the vocational training of women has led to most of them being employed as secretaries, tailoring work, etc. Overall, more women than men have received vocational training but far more men than women are reported as having a primary occupation. However, most people are involved in gainful employment in both formal and informal sectors. Others are involved in medium and small-scale businesses. The tourism industry contributes a sizeable share to the economy. It provides jobs to drivers, travel agents, boat operators and hotel employees.

Comparatively, the economic activities of many women in the Old Town tend to be on a small scale and more domestically based than those of men. This is due to their lower levels of education, the demands for childcare, and strong cultural concerns, which lead to their spending most of their time at home. In terms of general employment picture for the Old Town, the unemployment rate among men is 23% and among women, 82%. Unemployment is more serious for males in age group between 18 and 24 years, where unemployment rate is 40%. This figure can be borne out by observing that during the day, many young men are seen on or along the streets. As we move to higher age groups, however, the rate does sharply drop. The unemployment for males in other age groups between 25 to 30, 31 to 35 and 35 and above is 30%, 20% and 10% respectively. For

females, the situation is different. Young women are more likely to be employed than older women. This could be explained by changes in cultural values that have kept women at home in the past and by the fact that some women tend to work only until they marry. It is important to note that not having a primary occupation does not necessarily mean that a family member is not contributing to the household income. In many cases, family members are generating income on a more informal basis by casual labour or other means. Apart from working or doing business, 30% of the residents of Old Town have farms located in north and south coasts of Mombasa Island. Farming to them is significant source of both income and supplementary food (Government of Kenya, 2002).

1.7 Tourist Attraction Sites

Cultural heritage sites are desired destinations for many tourists. They offer a place of rest, solitude, adventure, recreation and scenic beauty. Mombasa District has several of such sites, which have been a major attraction to tourists. These famous sites include the FJM, slave caves along Mama Ngina Drive, old mosques and commercial buildings in the Old Town and the old port of Mombasa (Plate 1.2). The conspicuous elephant tasks on Moi Avenue are a major attraction to both local and foreign tourists. The beautiful sand beaches have attracted the development of high-class hotels, most of which are fully equipped with all the necessary attractions. Such attractions include water sports, scuba diving, sailing and deep-sea fishing. Other areas of attraction include the Mombasa Marine National Reserve and mangrove forests. This has generated substantial income to Mombasa District (Government of Kenya, 1997).



Plate 1.2: Some tourists taking time to visit curio shops in Old Town after visiting the museum

1.8 Problem Statement

For a long time now, the perception of the general public, particularly in developing countries, including Kenya, has been that museums are non-developmental institutions. Many people describe museums as dirty places where old and strange objects, spirits, dead people, skeletons, fossils, etc are kept. The people might not be aware of the role cultural institutions, such as FJM, play in the socio-economic development of the community, probably because they are not directly employed by the museum. Thus, museums are under-estimated and their potential to contribute to society is usually under-utilised. On the other hand, museums are known to play a crucial role in promoting national unity, especially in developing countries, which consist mostly of a plurality of cultures, which are sometimes antagonistic to each other. For example in 2000, NMK implemented a project on Indigenous Ways of Peace and Conflict Resolutions among Different Warring Ethnic Groups of Kenya (NMK Website 1). Thus, museums should no longer be regarded as institutions where the cultural and natural heritage is collected, conserved and exhibited but also as institutions for promoting national development as aspirations. Up to this day, there is little information regarding the role of museums in socio-economic development of society. This information gap is no exception to FJM in Mombasa. Therefore, the question remains whether FJM provides opportunities to empower the local community in the Old Town of Mombasa. This project sought to answer the following questions: -

1. Can a cultural institution such as FJM be considered as developmental?
2. What is the role of FJM in socio-economic development of the people of Mombasa Island?

3. To what extent does Fort Jesus Museum contribute to the economic development of the local community?

1.9 The Study Objectives

1.9.1 Overall Objective

The overall objective of this research was to examine the role FJM plays in the socio-economic development of the people of Mombasa, Kenya, with the view to formulating strategies that will help the local community maximise benefits derived from museum visitations.

1.9.2 Specific Objectives

The specific objectives are: -

1. To establish whether a cultural institution such as FJM can be considered as developmental.
2. To establish the role played by the FJM in socio-economic development of the people of Mombasa Island.
3. To find out the extent to which FJM contributes to the socio-economic development of the local community.

1.10 Rationale of the Study

The misconception on the part of economists and Governments in general is that museums are not economic institutions. For example, in Mombasa-Kenya, many local people do not realize the social and economic contribution of FJM probably because they are not directly employed by the institution. A range of consultations in 2001 identified tourism as having the most potential to drive economic activities and small businesses. At a time when global

attention is being given to tourism initiatives that combine aspects of community development, revenue investment, cultural heritage and conservation (Godde, 1999), the significance of this study cannot be overemphasized. This study hopes to generate information to help realize both direct and indirect benefits that the local people obtain from the museum through their involvement in museum related activities. This will hopefully make them change whatever negative attitudes they might be having against the institution. The research findings will also help the museum in its efforts towards empowerment of the local communities and how the people themselves can work together to maximise their involvement in deriving economic benefits from the museum, either directly or indirectly. It will also help the museum planners and policy makers to carry out proper implementation on appropriate role of museum in socio-economic development of the people.

1.11 Scope and Limitations

The welfare of a population is a good indicator of the level of development and quality of life enjoyed by the people. Major welfare indicators include employment levels, income levels, sources and distribution of income, infant mortality rates, nutritional status, and food availability. But this project will focus on assessing employment levels, income levels, sources and distribution of income and other social aspects of development to the local community of FJM. The project was based on a case study of the community around FJM who partake in the selling of different types of art works to visitors, photographers, taxi drivers and the tour guides. The bulk of the data collected was be restricted to this community.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This chapter is divided into four sections, namely: Challenges Facing Growing Cities of the 3rd World Countries, Community Involvement in Tourism Development, Conceptual Model and the Hypothesis. In framing priority areas for this study, a broader conceptual model was developed. The relevance of the study, assumptions and operational definition of concepts have also been presented.

2.2 Culture and Development.

Studies carried out by international organizations such as the World Bank do not consider the cultural sphere as an activity that need to be included in the Structural Adjustment Programme. It is not an activity that can be audited or whose productivity can be considered as an ingredient of poverty reduction programmes. Mudenda (2002) observed that although its objectives are located in a social universe and programme, cultural activity probably does not have the specific organization of the cultural apparatus except of course, as an industry; in which case there is a product to be sold to an audience using publicity as an incentive to consumption. Mayorga (1997) also gives an example of culture considered as a neutral development agent. In it he refers to the need to stimulate the role of science and technology for the development of the poorer countries, but at no time does he mention the cultural processes insomuch as they form part of these initiatives. In an effort to attenuate an approach based exclusively on economics, UNESCO prepared a key document for the Social Development Summit (Copenhagen, Denmark, March 6-12, 1995). This

position paper, elaborated by the Director General of the Organization himself, considers development to include variables such as “the culture and lifestyle of the people”. In this respect, it states: “Recognizing cultural factors are an integral part of well-balanced development strategies and lending attention to historical, social and cultural elements in each society, all of which is essential for sustainable development”. The UNESCO document strongly emphasizes an area of recent social scientific concern: the role of those who are excluded, and exclusion as a process. In this sense, the document warns that “efforts should be made to reduce exclusion and increase social cohesion”. This means that development as a concept has become much more complex and, in the same way, measuring it has to cover a greater number of variables. In fact, we should speak of quality of life rather than development.

Growing cities including Mombasa in Kenya, are regarded as areas of accelerated social transformations and they can be circumscribed as the niche in the urban landscape where numerous institutions are acting. According to the United Nations' estimates, the number of urban dwellers in such countries was expected to be doubled by the year 2000 (United Nations, 1992). A second doubling was expected to occur in the following twenty-five years. At the beginning of the 21st century, it was presumed that low-income earners in Third World cities, many of them crowded in mega-cities, would become the new majority among the world's population. In 1990, an estimated 1.4 billion people lived in urban centres in third world countries of which Kenya had 7.2 million (United Nations, 1992). Of these, at least 600 million people were estimated to live in 'life and health threatening' homes and neighbourhoods because of the inadequacies in the quality of housing and in the provision of infrastructure and other services including piped water, sanitation, garbage

collection and site drainage, paved roads and pavements, schools and health clinics (Arrossi, 1994). Given the unprecedented urban explosion in the growing cities of Third World countries today, the magnitude of the task ahead of museums cannot be underestimated.

A search through the literature revealed very limited information on the role of museums in socio-economic development of the local communities. However, one article titled "Employment matters" on Building Role Awareness deserve special mention. Building Role Awareness is a community development initiative that is aimed at using tourism to help revitalize communities along the Northland's Twin Coast Discovery Highway in New Zealand. The three year project focuses on four areas of development, namely: professional development, technology enhancement, product development and attracting investment so that small businesses can better grow and new ventures can be developed. The pilot phase that preceded the implementation of this project showed that business people need support to deliver their own skills through training, workshops and other similar forums. Thus, as a centre of tourism attraction, FJM may also have an important role to play in empowering the community by ensuring that their social, cultural and economic needs are met.

2.3 Conceptual Model.

No particular and clear-cut theory was used in this research. This project, however, hypothesizes that FJM is a destination for many tourists who, in turn, provide market for the products and services offered by the local community. This is conceptualised as shown in Figure 2.1. This conceptualisation also assumes that there is a community orientation in identifying and designing a tourism base and complementary enterprises, which can work

to bring economic benefits to many community members. It further assumes that the problem of elite capture, where the richest and most skilled people are able to cash better than others, thus bringing an imbalance in the distribution of benefits, does not exist.

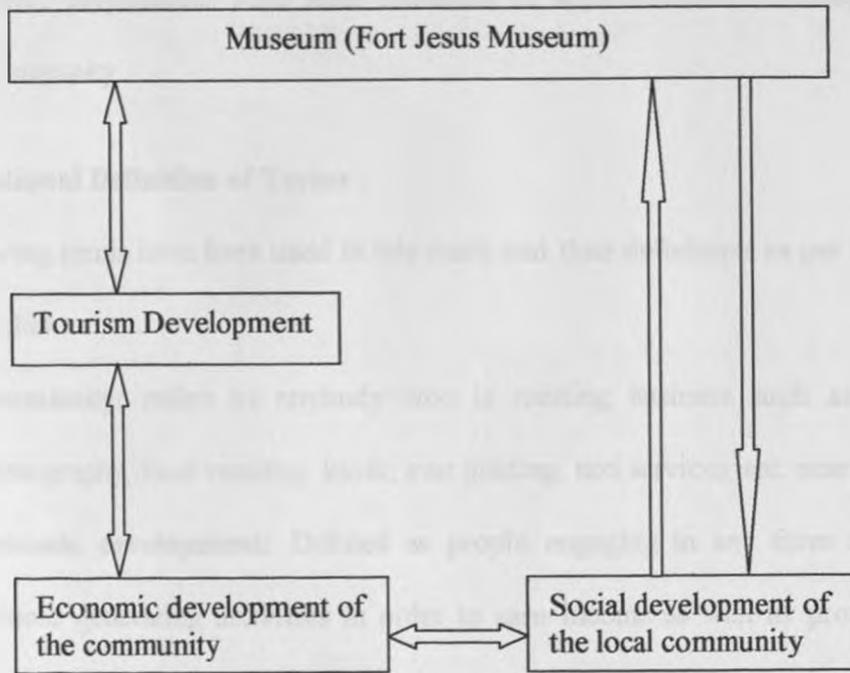


Figure 2.1: Linkage of Sustainability

The Central challenge is to maintain the linkage of sustainability (Fig. 2.1). Museum development, tourism development and socio-economic development of the local community must carefully be integrated into community-based initiatives to maintain the sustainability.

2.4 Hypotheses

The hypotheses that have been generated from this and which will be tested in this study are:

Null Hypothesis: FJM does not contribute to socio-economic development of the local community.

Alternative Hypothesis: FJM does contribute to socio-economic development of the local community.

2.5 Operational Definition of Terms

The following terms have been used in this study and their definitions as per this study are given as below:

Local community: refers to anybody who is running business such as curio shop, photography, food vending, kiosk, tour guiding, taxi services, etc. near FJM.

Socio-economic development: Defined as people engaging in any form of acceptable income generating activities in order to earn income as well as provision of any social aspects of development for the local community.

CHAPTER THREE:

METHODOLOGY

3.1 Introduction

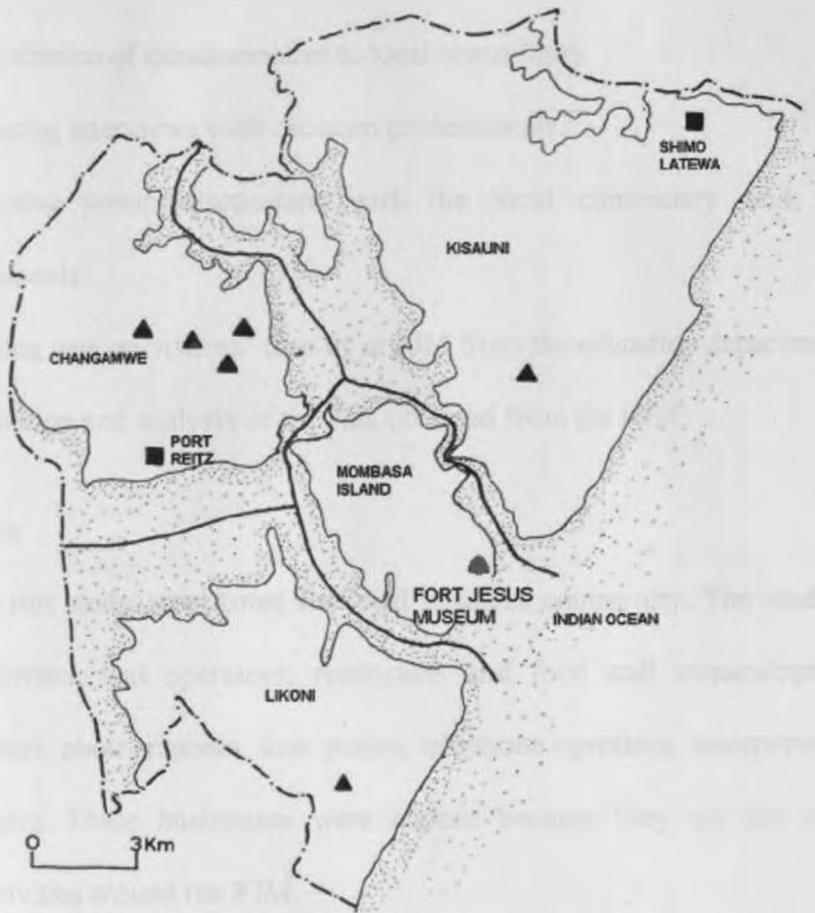
This chapter describes the research site, research design, population, sampling procedure and methods of data collection and analysis. It also outlines some of the problems that were encountered in the field, and the ethical considerations that were used as standards for interacting with the respondents.

3.2 Research Site

3.2.1 Position and Size

This research was conducted among the communities surrounding the FJM in the Old Town, on Mombasa Island. Mombasa Island is the smallest of the four divisions that constitute Mombasa District. The district has four divisions and lies between Latitudes 3° 80' and 4° 10' south of the Equator and between Longitudes 39° 60' and 39°80' east of the Greenwich Meridian. The district has an area of 282 square kilometres. It borders Kilifi District to the north, Kwale District to the South and the Indian Ocean to the east (Figure 3.1). Mombasa District consists of four townships, namely: Chagamwe, Kisauni, Likoni and Mombasa Island (Figure 3.2). The Island has an area of 21 square kilometres.

Figure 3.2: Map of Mombasa District showing position of Fort Jesus Museum



Source: Government of Kenya, 1997

3.3 Research Design

The following procedures were undertaken during the research study in Old Town Mombasa:

1. Administration of questionnaires to local community.
2. Conducting interviews with museum professionals.
3. Conducting group discussions with the local community and the museum professionals.
4. Gathering data on visitors' turn-up at FJM from the education department.
5. Compilation and analysis of the data obtained from the field.

3.4 Population

Population in this study constituted the local business community. The study focused on curio shop owners, taxi operators, restaurants and food stall owners/operators, kiosk owners/operators, photographers, tour guides, telephone operators, newspaper vendors and money mongers. These businesses were chosen because they are the major income generating activities around the FJM.

3.5 Sample and Unit of Analysis

The person who trades or works around FJM formed an individual unit of analysis. A total of 27 respondents were interviewed individually and 12 other participated in group discussions. Furthermore, a total of 9 museum professionals were interviewed.

3.6 Sampling Procedure

Data for the research were collected using questionnaires which were administered to the target population. Stratified sampling was used to select respondents from a target

population. In total, there were 27 registered tour guides, 23 curio shops, 10 photographers, 11 taxi operators, 6 kiosks, 5 food stalls/restaurants, and 5 other small businesses such as telephone bureau, newspaper vending, etc. This brought the total number of target population to 87. Out of this target population, 8 tour guides, 7 curio shops owners/attendants, 4 photographers, 3 taxi operators, 2 kiosk owners 2 food stalls/restaurants and 1 in the “others” category, representing approximately 31% of the target population.

Twelve museum professionals were also interviewed. Purposive sampling was used to select respondents in this category.

Two focus group discussions involving the local community and museum staff were also conducted.

3.7 Methods of Data Collection

This study used both qualitative and quantitative methods of data collection as described below:

3.7.1 Documentary Evidence

This method was used to collect data relating to the description of the study area and information on how the museum markets itself within and to the outside world.

3.7.2 Structured Questionnaire for the Business Community

A structured questionnaire (Appendix 1) was administered to 27 respondents running different kinds of businesses around FJM (Plate 3.1). The questionnaire contained both closed and open-ended questions.

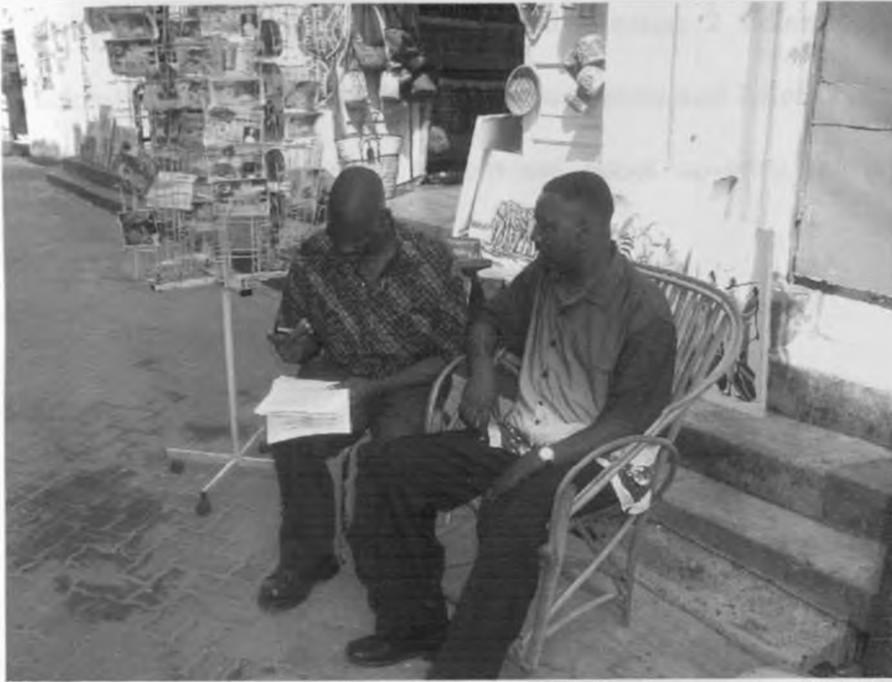


Plate 3.1: The author interviewing one of the curio shop owners in the Old Town

This method enabled the researcher to ask direct questions. It also allowed respondents to give their own opinions on a wide range of issues such as citing the forms of benefits that the community derive from the museum and the general perceptions about the role of FJM in the socio-economic development of the community. This method also enabled the respondents to come up with strategies that could be put in place in order to help the community maximise on benefits derived from the museum.

3.7.3 Structured Interview for Museum Personnel

Interviews for this category were done using a Structured Interview for Museum Personnel (Appendix 2). This method was used to find out whether FJM has any deliberate policy in place to economically empower the local community. Nine respondents in this category

were interviewed, including the Principal Curator, 2 Education Officers, the Public Relations Officer, an Administrator, 2 Conservators and 2 Researchers. Emphasis was on tackling the broader museum system and issues covering the policy on community involvement in managing museum visitors.

3.7.4 Focus Group Discussion

This method was employed to collect qualitative data that would enable the researcher to describe and explain the causal process in relation to the problem under study. The researcher started by introducing the topic for discussion to two separate groups, each having six respondents. Each group comprised of three local people and three museum staffs with equal representation between males and females (Appendix 3). Age was not a limiting factor in selecting the respondents for this category, as long as they are able to contribute to the discussion on the chosen topics. The researcher, however, acted as a facilitator and moderator intervening only when it was necessary but ideally providing direction of interest to the research. The researcher recorded important points that were agreed upon through consensus. This method enabled the researcher to collect specific information on the relationship that exists between museum professionals and the community and see whether the museum was doing enough in helping the community in empowering them socially and economically. These interviews were done using a Group Discussion Schedule (Appendix 4).

3.7.5 Direct Observation

The researcher is aware of the difficulties that arise from the use of the questionnaire in failing to capture some of the needed information for the study due to inability or reluctance by some respondents to provide the correct information, which may be sensitive. In view of this, the researcher also used direct observation to collect data. With the use of interviews, it was expected that it would be hard to study some of the behavioural patterns of the local community, such as the tour guides, as they relate or interact with the visitors. Direct observation, therefore, enabled the researcher to gather data on interactions between museum visitors, on the one hand, and the tour guides, photographers, taxi operators and curio shop-owners, etc. on the other hand. The method provided the best means for the researcher to obtain a valid picture on the relationship and level of interaction amongst the local community, museum visitors and the museum personnel.

3.8 Methods of Data Analysis

Data were analysed both qualitatively and quantitatively. The data collected using structured questionnaires were processed, analysed, and the findings were presented in tables of frequencies and figures showing relationships between different variables. Qualitative data from structured interview for museum personnel and group discussion were analysed systematically and presented using verbatim quotations where necessary. The researcher analysed the data collected by relating it to the assumptions developed for the study, and thereafter, see whether the data supported or did not support the research questions and objectives.

3.9 Problems Faced in the Field and their Solutions.

During the survey, the researcher encountered a number of problems and deliberate efforts were put in place to overcome these problems. The first problem encountered was fear of the unknown by most respondents. Some respondents, especially those from the museum, did not feel comfortable to provide information directed towards management. Other respondents thought that the researcher was on a spying mission, and therefore, they resorted to withholding the information. But the researcher assured all respondents that the information they were providing was purely for research and would be treated with utmost confidentiality. This helped quite a lot to relax most respondents such that at the end of the day, they were able to give out information freely.

Ulterior motive was another problem that the researcher encountered in the field. Some respondents expected to get some favours in form of cash for their participation in the research. But the researcher explained to those respondents, the objectives and significance of undertaking this research and why it was important that they should participate in the study. After this explanation, most respondents became cooperative and participated.

3.10 Ethical Issues

The following were some of the ethical considerations that were used as standards for interacting with the respondents in this study: All prospective respondents were informed of the purpose of the research and their consent was sought. Only those who gave consent participated in the study. The researcher ensured that confidentiality of respondents was not violated by not disclosing names to anyone either verbally or in writing. The researcher adhered to ethics of social science research.

CHAPTER FOUR: STUDY FINDINGS.

4.0 Introduction

This chapter is designed to present research findings on the role of FJM in the socio-economic development of the local community. Its main focus is to find out whether a cultural institution such as FJM should be considered as developmental and if so, to what extent does FJM contribute to the socio-economic development of the local community? Ultimately, the primary goal of this research is to help the community maximize benefits derived from the museum for the welfare of mankind.

4.1 Role of FJM

Results of the survey have revealed that FJM contributes both directly and indirectly to the socio-economic development of the local community. At best, the contribution of FJM in the development of the community is a micro-economic one that has an impact at the level of the micro-units in its surroundings, such as the home and the community.

4.1.1 Direct contribution of the museum

From the focus group discussion and the structured interview for museum personnel, it was evident that FJM's direct contributions to the development of the local community include:

4.1.1.1 Allowing the public to use part of its land for business.

FJM has allowed the local community to use part of its land outside the Fort to do their business such as running of kiosks, curio shops, and cafeteria hence earning a living through use of museum facilities.

4.1.1.2 Landscaping of pavements around Old Town.

NMK undertook a project to improve pavements around Old Town. The project, which was implemented with funding from the European Union, started in 2002 and ended in 2005. The landscaping of pavements has given a new look to the Old Town, thus improving both business and movements of people and also attracting more tourists. Previously, the pavements in Old Town were muddy and this created a very unpleasant environment, especially during the rainy season.

4.1.1.3 Annual events organised by FJM.

FJM also contributes to the socio-economic development of the community by organising annual events such as International Museum Day, during which the local community sell their foodstuffs and curios.

4.1.1.4 Employment for the local community.

The museum has also contributed to socio-economic development of the local community by providing employment to some local residents as full time museum staff.

4.1.1.5 Promoting Swahili culture and alleviating unemployment among youths

NMK through FJM, in collaboration with the Old Town community established the Swahili Cultural Centre in 1993 with financial support from the United Nations Development Programme (UNDP) and International Labour Organization (ILO). The aim was to provide training to young men and women in such areas as Swahili wood carving, carpentry and joinery, building restoration, Kofia making and embroidery as one way of promoting use of Swahili material culture and empowering the youth to be self reliant. The centre also offers training in business education and design subjects. Opening its doors to the public in 1995,

the centre has trained over 500 youths, mostly from Old Town and Lamu (NMK Website 1). This is a unique joint venture of what museums can do to contribute to the socio-economic development of the community.

4.1.2 Indirect contribution of the museum

Besides the direct contributions, the museum also contributes indirectly to the socio-economic development of the local community by attracting tourists who provide market to the businesses around Fort Jesus. More than 86% of the respondents consider the museum as developmental, in view of the role it plays in attracting tourists while about 14% oppose to this idea (Figure 4.1).

Figure 4.1: Respondents' perception on the role of Fort Jesus Museum in the socio-economic development of the local community.



As a result of the market provided by the tourists, a lot of business activities such as curio shops, tour guides, photography, kiosks, taxis and restaurants/foodstalls have been opened near the museum to provide services to the visitors (Plates 4.1, 4.2, 4.3, 4.4 and 4.5). Some of the businesses such as curio shops, taxis and restaurants have also grown large to the point of creating employment to the indigenous people working as shop attendants, waiters and taxi drivers, thereby providing them with some means of earning a living.

Figure 4.1: Respondents' perception on the role of Fort Jesus Museum in the socio-economic development of the local community.



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Plate 4.1: Taxi rank near Fort Jesus. (Note: The signpost specifies that only Fort Jesus Taxis should use the taxi rank).



Plate 4.2: A kiosk near the entrance into Fort Jesus Museum



Plate 4.3: A curio shop displaying some souvenirs to potential customers.



Plate 4.4: A tour guide taking tourists around the Old Town of Mombasa

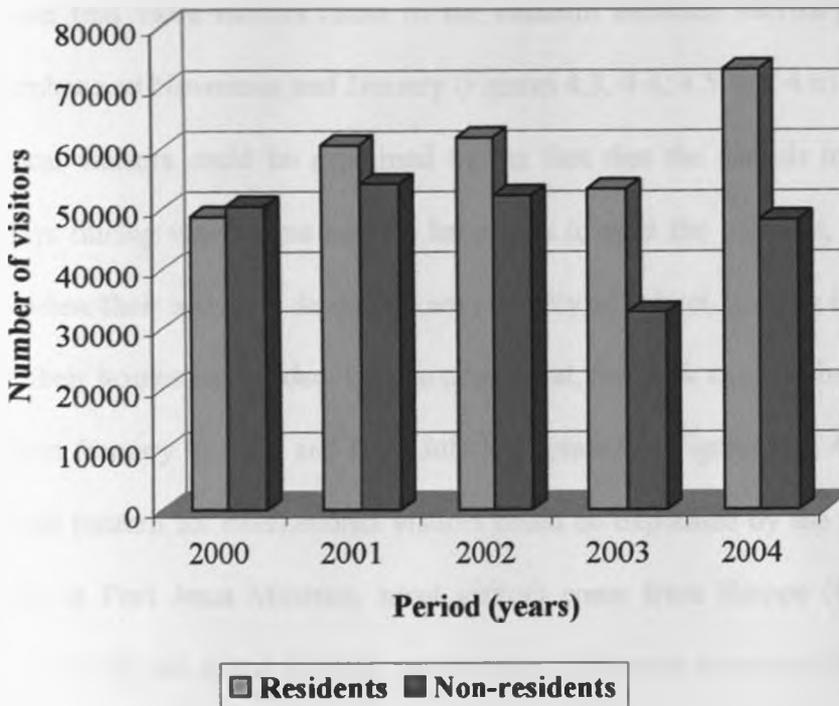


Plate 4.5: Some economic activities near Fort Jesus Museum entrance (Banda Paradise Restaurant)

4.1.3 Level of visitation at FJM.

Visitors' statistics of FJM for the past four years was obtained from the Education Department of the museum. Only figures for the residents and non-residents were obtained. Those for school groups were not included because the available figures were for school groups, and not the actual number of students. It was felt that it would be pointless to use this information because the sizes of the school groups were not known. Figure 4.2 shows the visitors' turn-up at the museum for both locals and internationals.

Figure 4.2: Visitors' statistics at Fort Jesus Museum from 2000 to 2004



The findings show that for the past four years, there have been more local visitors to the museum than the international visitors. In 2003 the museum registered a drop in the number of visitors, for both local and international. Coincidentally, this is the same year when bomb blast took place at Paradise Motel at Kikambala in Mombasa. Therefore, the drop in visitors' turn-up could be attributed to the insecurity in Mombasa following the bomb blasts which led to many governments in Europe and in America to declare Kenya as not being a safe destination for tourists. Also connected to the issue of insecurity are the tribal clashes that took place at Likoni on the south coast of Mombasa Island. These clashes also made tourists feel insecure.

In a year, the level of visitation at FJM for both local and international visitors is not constant. For local visitors (mostly comprising of parents and school leavers), the pattern suggests that more visitors come to the museum between February and May, July and September and November and January (Figures 4.3, 4.4, 4.5, and 4.6). The seasonal pattern for local visitors could be explained by the fact that the periods in question are school holidays during which time parents have time to visit the museum, unlike during school days when their sons and daughters are probably at school, making it difficult for them to leave their homes unattended. On the other hand, the peak months for international visitors are from January to April and from July to September (Figures 4.3, 4.4, 4.5, and 4.6). The seasonal pattern for international visitors could be explained by the fact that according to records at Fort Jesus Museum, most visitors come from Europe (Germany, France and Italy). During the stated periods, the weather in Europe is very cold. Besides that, most people in the countries mentioned are on holiday. As a result, most people have time to make trips to other continents, notably Africa, where the weather during the stated periods is warm and friendly.

Figure 4.3: Visitors turn up at Fort Jesus Museum for 2001

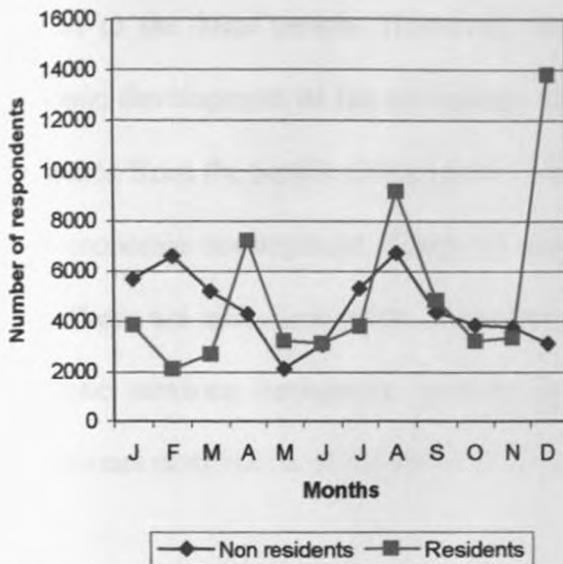


Figure 4.4: Visitors statistics at Fort Jesus Museum for 2002

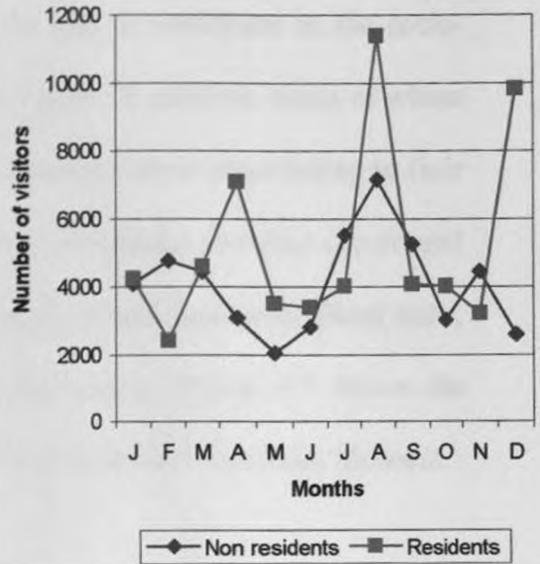


Figure 4.5: Visitors turn up at Fort Jesus Museum for 2003

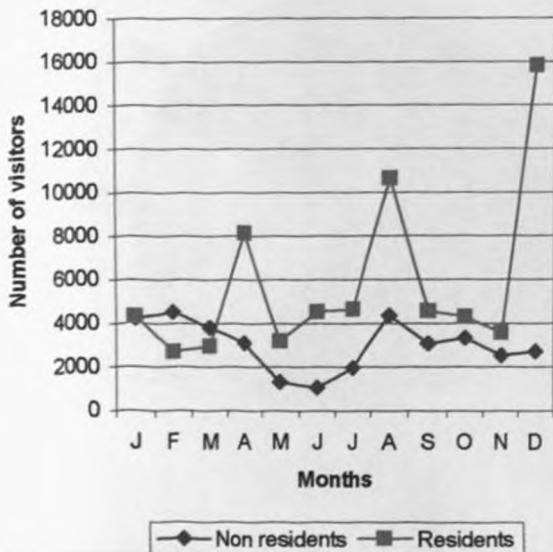
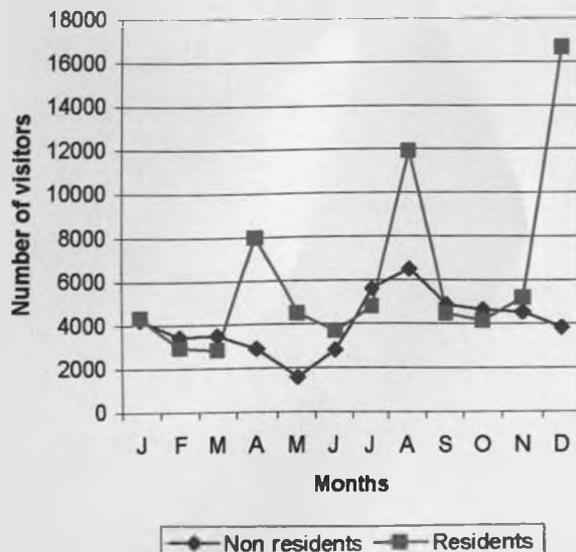


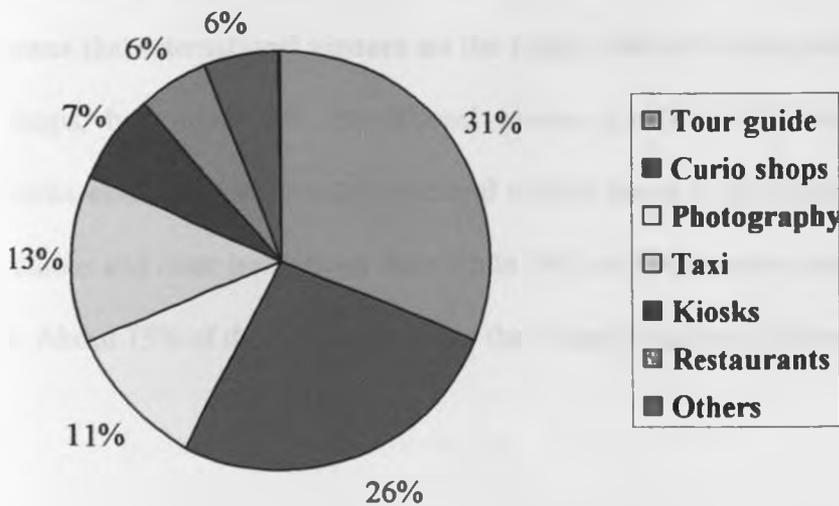
Figure 4.6: Visitors turn up at Fort Jesus museum for 2004



4.1.4 Business activities around FJM

The research findings revealed that the museum does not necessarily offer immediate benefits to the local people. However, the museum is able to contribute to the socio-economic development of the community through the visitors it receives, some of whom buy goods from the people doing business around the museum, hence contributing to their socio-economic development. There are seven categories of business activities run around FJM. These are taxis, tour guide, curio shops, photography, kiosks, restaurants/food stalls, telephone services, newspaper vending and money mongering. Figure 4.7 shows the proportional distribution of the seven major business activities around Fort Jesus Museum.

Figure 4.7: Distribution of different categories of business activities around Fort Jesus Museum



According to the statistics obtained from physical counts of all the businesses run around FJM, whose results are presented in the graph above, 31% of them were on tour guide, 26% were on curio shops. 11% were photographers, 13% were involved in taxi business, 7% were kiosks, 6% restaurants and 6% comprised of other businesses which include telephone operators, newspaper vendors and money mongers. Tour guide and curio shops alone constituted more than 57% of all the businesses run around the museum while the remaining categories constituted the other 43%. The high number of people opting to venture in tour guide and curio shops can be attributed to the fact that these business activities are mainly supported by international visitors unlike the other businesses which do not get as much support (Figures 4.8 and 4.9).

4.1.5 Clients for different business activities around FJM.

It was evident through the research findings that different business categories have different clients who patronize their businesses. For example, in tour guide, 75% of the clients constitute internationals while only 25% represent both locals and internationals. This means that international visitors are the major clients for tour guides (Figure 4.8). In curio shops, both local and international tourists patronise the business. 55% of the respondents said both local and international tourists come in approximately equal number to buy curios and other items from them while 30% said their main clients are international tourists. About 15% of the respondents said they mostly deal with locals (Figure 4.9).

Figure 4.8: Percentage distribution of tour guide clients by category of tourists.

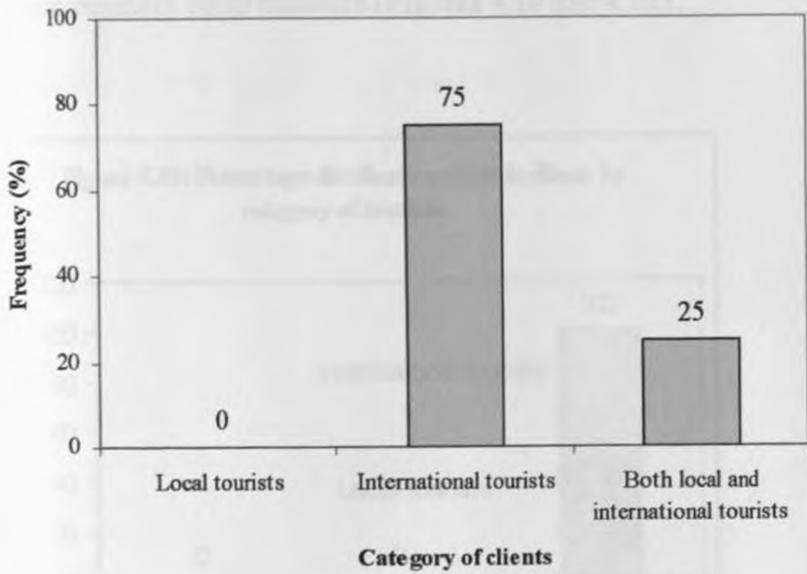
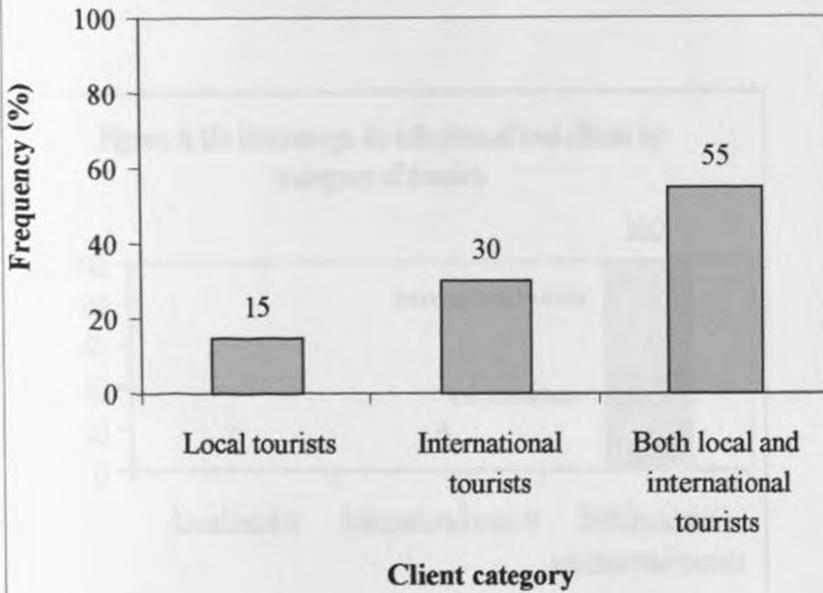
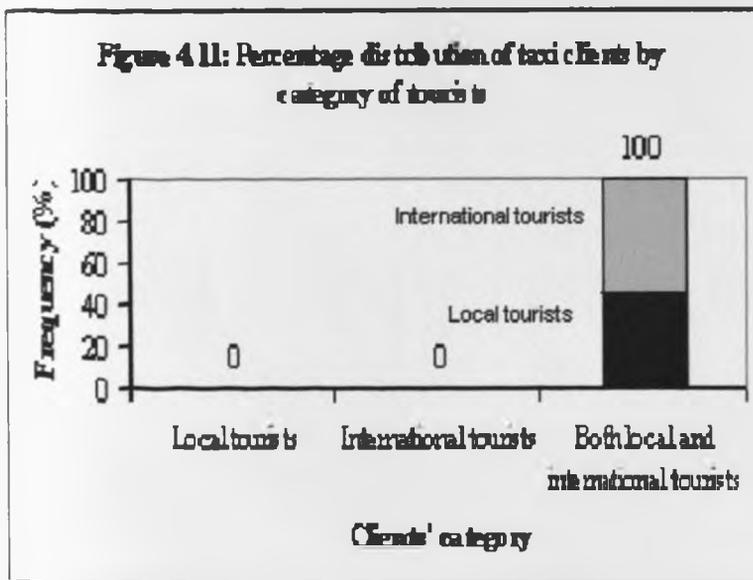
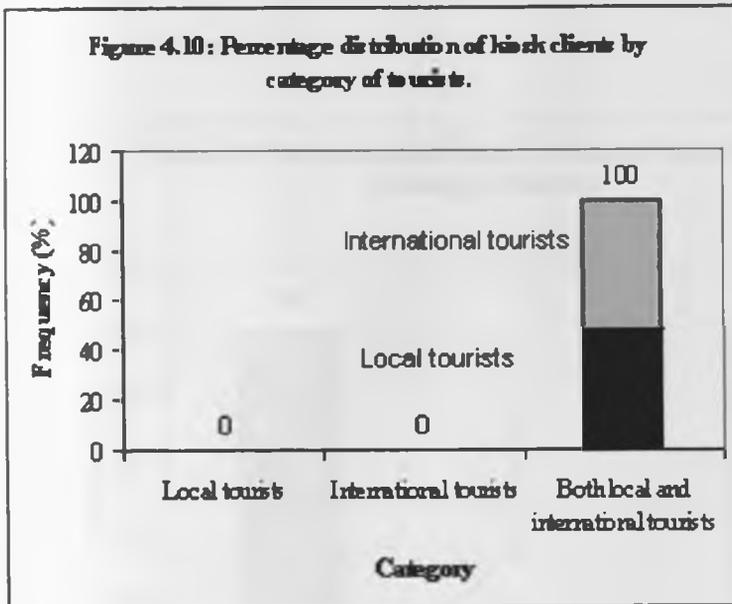


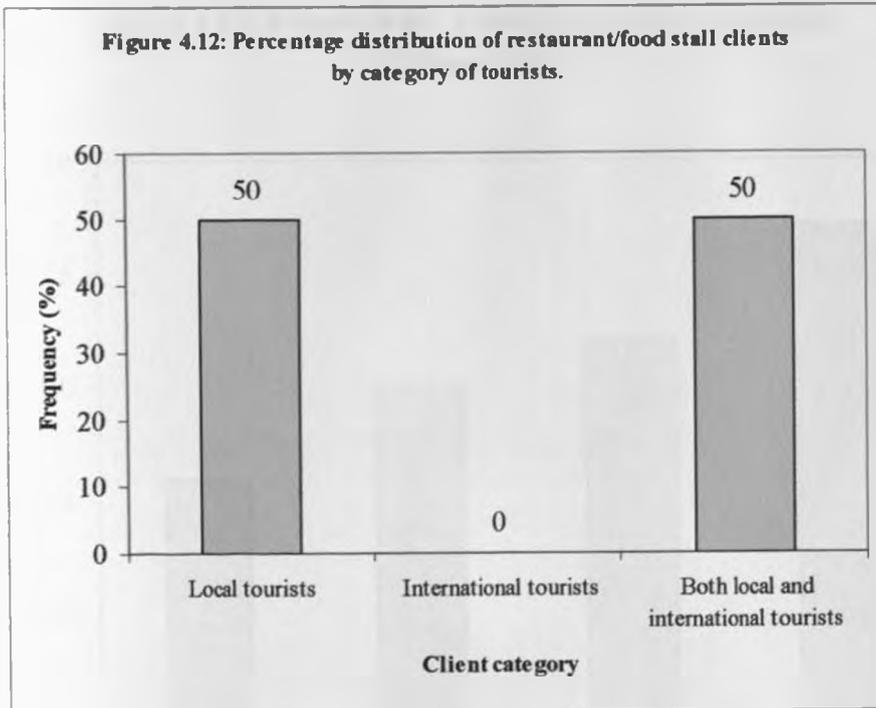
Figure 4.9: Percentage distribution of curio shop clients by category of tourists



For kiosks and taxi operators, their clients constitute both local and international tourists. In both cases, all the respondents (100%) said they served both local and international tourists in approximately equal numbers (Figures 4.10 and 4.11).



Results on the photographers were, however, different. All the respondents interviewed said their major customers are the locals from within the Mombasa Town and the surrounding areas. As for restaurants, their clients are mostly the locals but international tourists also give them some business (Figure 4. 12).



The findings of the survey also revealed that the employment levels from the seven business activities under study have increased from 16 in 2002 to 27 in 2005, representing an increase of approximately 69% (Figure 4.13).

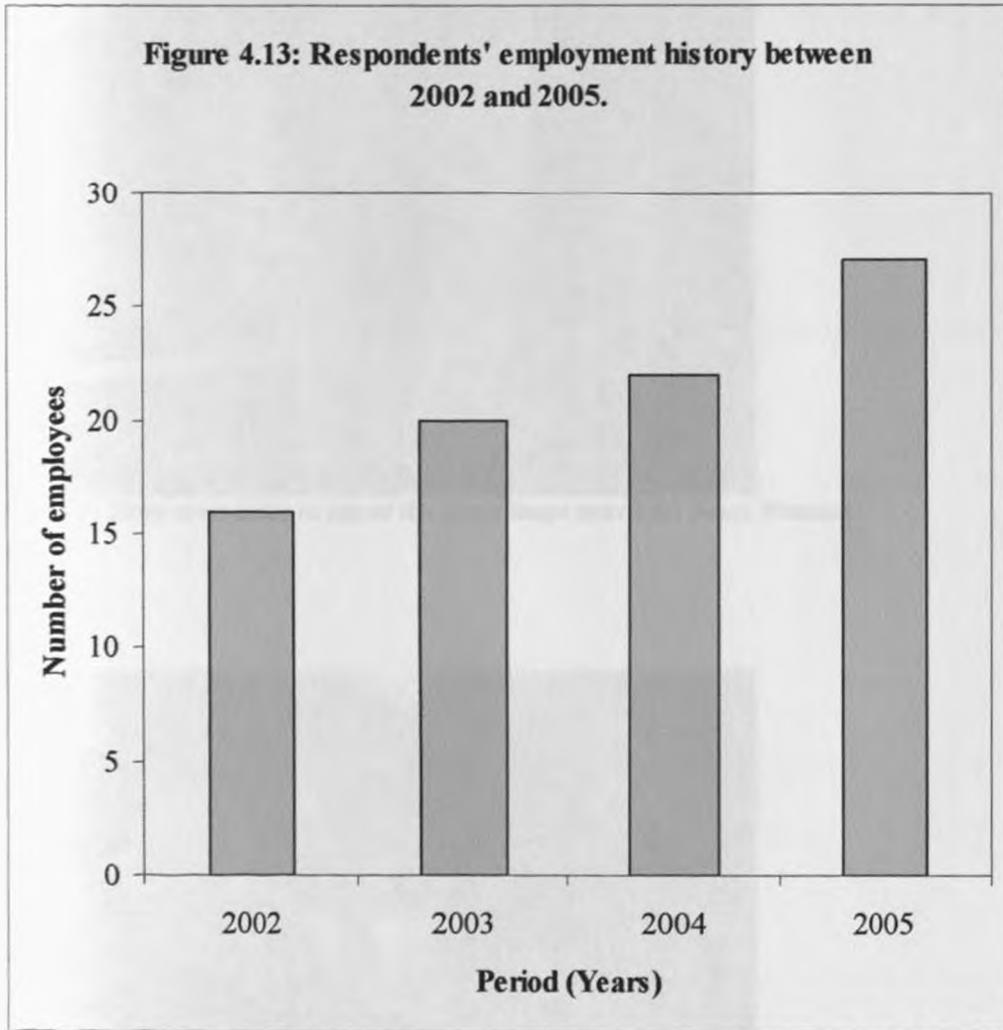


Plate 4.6 shows two shop attendants working for one of the leading curio shops near FJM while Plate 4.7 shows two young men displaying their curios outside Fort Jesus Forex Bureau. The two are self-employed in curio vending business.



Plate 4.6: Shop attendants in one of the curio shops near Fort Jesus Museum.



Plate 4.7: Two young men displaying their curios in open air outside Fort Jesus.

It was evident from the research findings that in 2002 and 2003, about half of the workers in the seven business categories had their annual income ranging within the wage bracket of KSh24, 000 to KSh36, 000. However, in 2004 and 2005, the number of workers, with annual income ranging within the same wage bracket (KSh24, 000 - KSh36, 000) dropped to 27% and 25%, respectively. Most employees had their wages increased to wage bracket (KSh60, 000 - KSh72, 000) and above. The distribution of income for respondents in the seven business categories is given in Table 4.1.

Table 4.1: Income distribution for respondents by employment in six-business activities run around Fort Jesus Museum.

| Income (KSh.) | 2002 | 2003 | 2004 | 2005 |
|----------------------|-------------|-------------|-------------|-------------|
| 24, 000 – 36, 000 | 8 | 9 | 6 | 6 |
| 36, 001 – 48, 000 | 1 | 4 | 3 | 2 |
| 48, 001 – 60, 000 | 1 | 2 | 2 | 5 |
| 60, 001 – 72, 000 | 4 | 1 | 4 | 5 |
| 72, 001 – 84, 000 | 0 | 2 | 4 | 4 |
| 84, 001 and above | 2 | 2 | 3 | 5 |
| Total | 16 | 20 | 22 | 27 |

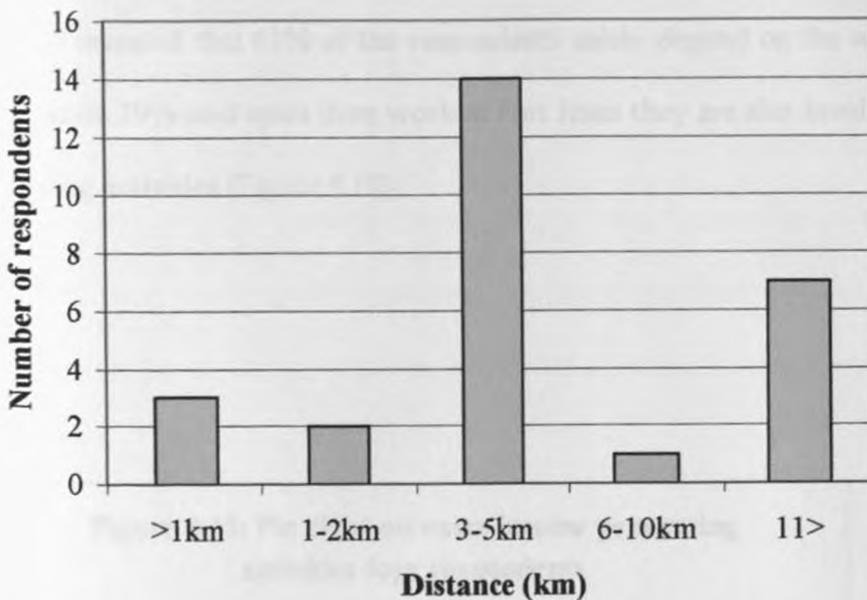
The results also showed that some business activities around FJM are run on an individual basis. This is particularly true of the tour guides and photographers who, due to the nature of their work, do not need to employ people to assist or work for them. However, curio shops, restaurants, kiosks, taxis and even businesses in the “other” category have created employment for other members of the local community (Table 4.2). Overall 16 workers were employed in 5 restaurants/food stalls, 32 workers were employed in 11 curio shops, 11 workers in 11 taxis, 2 each in 6 kiosks and 5 in the category of “other”. Tour guides and photographers did not employ any persons.

Table 4.2: Distribution of employed people by business category

| Business category | Number of business activities | Number of people employed |
|--------------------------|--------------------------------------|----------------------------------|
| Restaurants/food stalls | 5 | 16 |
| Curio shops | 23 | 32 |
| Taxis | 11 | 11 |
| Kiosks | 6 | 2 |
| “Others” | 5 | 2 |
| Tour guides | 27 | 0 |
| Photographers | 10 | 0 |
| Total | 87 | 63 |

Although prior to the research, expectations were that most people running businesses come from near-by areas, the results of the survey were to the contrary (Figure 4.14). The finding revealed that only about 19% of the respondents running business around FJM stay within Old Town location and the surrounding areas (less than 3km from the museum) while the majority (81%) come from as far as Likoni, Bombolulu, Kisauni, Bamburi and other locations (more than 3 km away from the museum). The fact that majority of the people running businesses at FJM come from far underlines the importance of the museum in socio-economic development of the people. The explanation of this disparity could be attributed to the fact that there is tourism phobia in most people coming from a distance as opposed to those from within Old Town who, probably are used to tourists and are not excited.

Figure 4.14: Distance for respondents between their homes and the work place (Fort Jesus)

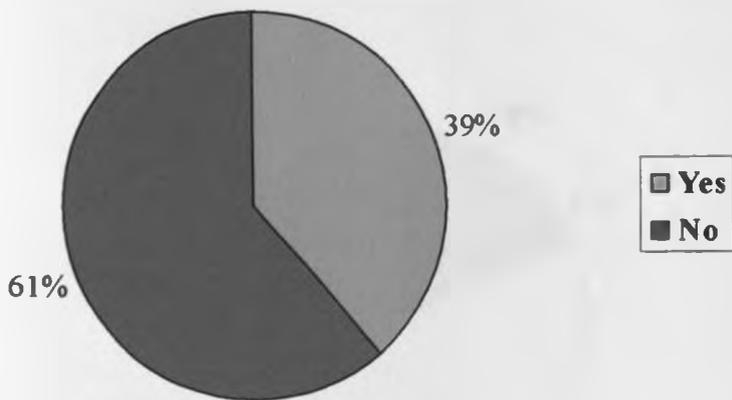


It was also evident from results of the study that the majority of people running businesses around FJM have not been trained in business management. 80% of the respondents testified to this while only 20% said they have attended some training. However, those who have received training had not been trained by/at Fort Jesus Museum.

From the results, it is also evident that only 20% of the people have had access to soft loans from lending institutions while the majority (80%) have not. This is attributed to lack of coordination among the people themselves, as they do not have a committee through which they could access loans from lending institutions. It was reported during the interviews that most organizations prefer to deal with business people in groups rather than individually. This element was lacking among the business people around FJM.

Respondents were also asked whether apart from running business near Fort Jesus, they are also engaged in other income generating activities to supplement their requirements. The findings revealed that 61% of the respondents solely depend on the work they do at Fort Jesus while 39% said apart from work at Fort Jesus they are also involved in extra income generating activities (Figure 4.15)

Figure 4.15: Pie chart on extra income generating activities for respondents



The study also attempted to find out people's perception on what they perceive as being the side effects of tourism in the Old Town of Mombasa. Study findings revealed that the majority of the respondents feel tourism does not have any side effects to the people of Old Town of Mombasa. 81% of the respondents testified to this. However, 15% of the respondents associate tourism with inflated prices of commodities while 4% feels it has led to cultural degradation in some sections of the community (Figure 4.16). On pricing of commodities, respondents felt that most businesses tend to peg commodity prices higher because they target tourists. Apparently, this also works to the disadvantage of the local people who choose to buy from them.

Figure 4.16: People's perception on the side effects of tourism in the Old Town of Mombasa.



To shed more light on this issue, two respondents observed that a soda at a kiosk just near the entrance into FJM costs Ksh20 while elsewhere in Old Town, the same soda costs only Ksh15.

On cultural degradation, one respondent observed that tourism has led to some youths abandoning their culture in support of the western style of life. The respondent observed that the youths often show great willingness to surrender their cultural heritage in exchange for what they consider to be a better and modern lifestyle. This was manifested in the way the youths dress themselves these days. However, this problem is not widespread in the Old Town, as the area is predominantly inhabited by the Waswahili, most of whom are very strict in terms of promoting their culture.

CHAPTER FIVE:

DISCUSSION, CONCLUSIONS AND RECOMENDATIONS

5.1 Introduction

The general objective of this study was to investigate the role of FJM in the socio-economic development of the local community. The objective was guided by assumptions including that there is a community orientation in identifying and designing a tourism base and complementary enterprises, which can work to bring both social and economic benefits to many community members. It further assumed that the problem of elite capture, where the richest and most skilled people are able to cash better than others, thus bringing an imbalance in the distribution of benefits does not exist.

5.2 Discussion

Results of the survey revealed that FJM contributes both directly and indirectly to the socio-economic development of the local community. Direct contributions of FJM to the development of the local community include allowing the community access to use part of its land outside the Fort to run business activities, improving pavements around Old Town in 2002, providing employment to local residents and organising annual events such as International Museum Day, during which the local community sell their foodstuffs and curios. The museum is also involved in training the youth in various vocational skills as one way of empowering them economically. Such kind of a relationship is vital as it gives the local people a sense of belonging to the museum, hence creating a good working environment between the museum and the community. In New Zealand, there is also a success story of community development programme that was initiated to accelerate

tourism growth and build the capacity of small to medium sized enterprises and communities along the Northland's Twin Coast Discovery Highway (Godde, 1999). Albornoz (2002) also makes a summary of the role of museums towards its community. According to him, museums or heritage institutions can play a role in lobbying for effective, ecologically sound, community-oriented tourism models, while at the technical end ensuring the evaluation, development and management of heritage.

On indirect benefits, Fort Jesus is a major source of tourists' attraction in the Kenyan Coast Province, which provides market to the local business people. Tourism is about learning culture and the history of the people. FJM provides visitors with the opportunity to know the history of the Portuguese in East Africa. The museum also has some displays on the culture of the indigenous people of the Coast. As Herreman (1998) observed, tourism would not exist without culture. Culture is one of the principal motivations for the movement of people and any form of tourism will provoke a cultural effect. As a result, a lot of business activities such as curio shops, tour guides, photography, kiosks, taxis and restaurants/foodstalls have been established near Fort Jesus, hence creating employment to the local community. Albornoz (2002) in his paper, "Museums, Tourism and Sustainability" prepared for the Museums Association of the Caribbean, agrees that museums can assist in strengthening the capacity of communities to manage and develop nature-based economic and tourism projects. He adds on to say that the challenge is to change external perceptions of museums by showing that we are exciting, dynamic and have a valuable contribution to make to improve the lives of the people. FJM therefore has a crucial role to playing in the socio-economic development of the community. By contributing to the socio-economic development of the country, the museum is making

itself relevant to the community and is bound to win public support and that of the government. As Weil (2002) noted, “If museums are not operated with the ultimate goal of improving the quality of people’s lives, on what other basis might we possibly ask for public support?”

While the majority feel museum brings economic benefits to the local community through tourists’ attraction, others feel tourism also has its side effects. The side effects associated with tourism as reported earlier on include inflated prices of commodities and cultural degradation particularly among the youth. Bezruchka (1998) also reported that if tourism is allowed to spread in a community without proper anticipation of community needs, it could cause economic gaps and social disharmony. In this regard, he proposes that a community orientation in identifying tourism base and complementary enterprises could be implemented to bring economic benefits to many community members and balance the distribution of benefits.

5.3 Mitigation Measures

Despite the successes of FJM in contributing to the socio-economic development of the community, the museum still has a long way to go to realize its full potential. In recognition of this inadequacy, NMK through FJM has put in place a number of strategies that are aimed at attracting more tourists (both local and international) to museum (National Museums of Kenya, 2002). The following are some of the proposed strategies:

- FJM is currently working on developing new products targeting key marketing segments. These include mounting temporary exhibitions, special events on various aspects of the Fort Jesus, cultural tours, all of which will help to attract more

visitors to the museum. This will be accompanied by improved interpretation and presentation of assets such as Fort Jesus, military and other programmes. The museum also strives to improve the products and programmes to maintain its good image to the public.

- FJM is also working on improving its marketing strategies that include better packaging and positioning of the museum to reach the residents and visitors to Kenya. This is done through local papers, tourism industry through brochures on monuments and services as well as the Internet,
- The institution is also trying its best to improve customer care. FJM believes that to better target its audience, there is need to have customer research, customer survey and other information systems.
- The institution also proposes to provide training to local tour guides so that they can provide quality services to the visitors

5.4 Conclusions

In conclusion, it has been demonstrated that FJM contributes both directly and indirectly to the socio-economic development of the community. Despite the benefits the business community derive from FJM, the local community is faced with so many challenges. These include lack of training in business management and lack of coordination amongst the business community themselves which, makes it difficult for the financial lending institutions to provide loans to them since most institutions prefer dealing with groups rather than individuals.

Despite museum's positive contributions to the socio-economic development of the local community, many people still have low opinion about museums. Museums therefore need to demonstrate clearly and forcefully the positive impact they make to the lives of people because what is unknown is unlikely to be supported, funded and developed.

5.5 Recommendations

A number of recommendations were made by the local community that, if implemented, would help increase visitors turn-up at FJM. Bringing more tourists to the museum will mean increasing financial spillovers to the local people who sell goods and offer specialized services such as tour guides and transport to the tourists. The following were some of the suggested recommendations:

- Most respondents felt that the museum should do a lot of marketing and advertising both within and outside the country in order to attract more visitors. In this regard, development of both public and private partnerships can help in marketing efforts such as trade shows, putting information on the Internet and producing brochures that highlight FJM as well as communities attractions.
- Many people do not have capital to develop their own businesses. There is also need for FJM to facilitate the formation of Fort Jesus Business Community so that the business people can access loans from financial lending institutions as a group. This will make it easier for the group to access loans since most lending institutions prefer dealing with people in groups rather than as individuals.
- Many people mentioned insecurity as one of the areas that need to be looked into so that tourists feel secure when coming to the museum. Already, the Government of Kenya introduced tourist police who mostly patrol areas of tourists' attraction,

including Fort Jesus. However, sometimes these patrols are not conducted probably because of lack of adequate personnel. There is need to deploy more security personnel at Fort Jesus if the security system is to be beefed up.

- Finally, the author recommends that similar studies be conducted to find out to what extent other museums and heritage sites such as Jumba La Mtwana and Gede contribute to the people's livelihood in the surrounding areas. These studies if well conducted and documented may form a basis for requesting the Government of Kenya to consider increasing financial allocations to NMK in view of the role the institution plays in socio-economic development of the people and poverty reduction.

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Appendix 1:
Structured Questionnaire for the Business Community

Dear Respondent,

The aim of this questionnaire is to solicit opinions from the local business community on the role of Fort Jesus Museum in the socio-economic development of the community. The ultimate aim is to suggest ways on how best the museum and the community can work together to ensure that the local community is empowered to meet their social, cultural and economic needs.

Please take note that all information supplied will be treated with utmost confidentiality.

Your participation in this exercise is greatly appreciated.

Instructions: Answer all questions by circling the correct answer or writing in the space provided.

A. Personal Information

1. Name of respondent.....
2. Sex: (1) Male
 (2) Female
3. Age: (1) Less than 13
 (2) 13 – 20
 (3) 21 – 30
 (4) 31 – 39
 (5) 40 – 49
 (6) 50 and above
4. Marital status
 (1) Single
 (2) Married
 (3) Separated
 (4) Divorced
 (5) Widowed
5. What is your highest level of formal education completed?
 (1) No education
 (2) Primary education
 (3) Secondary education
 (4) Tertiary
 (5) University

B. General Information

6. What kind of business do you run?

- (1) Taxi
- (2) Tour guide
- (3) Curio shop
- (4) Photography
- (5) Restaurant /Food stall
- (6) Kiosk
- (7) Other. (Specify).....

7. Is this business of your own or you are on employment?

- (1) I am an employee
- (2) It is my own business
- (3) It is a family business
- (4) I am a shareholder
- (5) Other (Specify)

8. How far is your home from your place of work?

- (1) Less than 1km
- (2) 1 to 2km
- (3) 3 to 5km
- (4) 6 to 10km
- (5) 11km and above

9. What influenced you to run your business from this place?

.....

10. For how long have you been involved in this work?

- (1) Less than 1 year
- (2) 1 to 2 years
- (3) 2 to 5 years
- (4) 6 to 10 years
- (5) 11 to 20 years
- (6) 21 years and above

11. How many other people have been working with you here for the past 4 years.

| 2002 | 2003 | 2004 | 2005 |
|-----------------|-----------------|-----------------|-----------------|
| (1) 0 | (1) 0 | (1) 0 | (1) 0 |
| (2) 1 | (2) 1 | (2) 1 | (2) 1 |
| (3) 2 | (3) 2 | (3) 2 | (3) 2 |
| (4) 3 | (4) 3 | (4) 3 | (4) 3 |
| (5) 4 | (5) 4 | (5) 4 | (5) 4 |
| (6) 5 and above |

12. What has been your approximate annual income for the past 4 years?

| | 2002 | 2003 | 2004 | 2005 |
|-----------------------------|-------|-------|-------|-------|
| (1) KSh12, 000 – KSh36, 000 | | | | |
| (2) KSh36, 001 – KSh48, 000 | | | | |
| (3) KSh48, 001 – KSh60, 000 | | | | |
| (4) KSh60, 001 – KSh72, 000 | | | | |
| (5) KSh72, 001 – KSh84, 000 | | | | |
| (6) KSh84, 001 and above | | | | |

13. How many dependants do you have?

- (1) 0
- (2) 1-2
- (3) 3-4
- (4) 5-7
- (5) 8 and above

14. (a) Apart from doing this work, do you engage in extra activities in order to earn a living?

- (1) Yes
- (2) No

(b) Approximately, how much money do you generate from these other sources?

| | 2002 | 2003 | 2004 | 2005 |
|-----------------------------|-------|-------|-------|-------|
| (1) KSh0 – KSh12, 000 | | | | |
| (2) KSh12, 000 – KSh36, 000 | | | | |
| (3) KSh36, 001 – KSh48, 000 | | | | |
| (4) KSh48, 001 – KSh60, 000 | | | | |
| (5) KSh60, 001 – KSh72, 000 | | | | |
| (6) KSh72, 001 – KSh84, 000 | | | | |
| (7) KSh84, 001 and above | | | | |

15. Who are your major clients?

- (1) Local tourists
- (2) International tourists
- (3) Both local and international tourists
- (4) Others. (Specify).....

16. (a) Do you have a local committee which was put in place to look into the welfare of the business people around Fort Jesus Museum?

- (1) Yes
- (2) No

(b) If Yes, what are the specific functions of this committee?

.....

17. (a) Have you ever received any formal training on how to manage your business?

- (1) Yes
- (2) No

(b) If Yes, where and what did the training focus on?

.....

18. (a) Are there any organizations that support your business?

(1) Yes

(2) No

(b) If Yes, which are they and what form of assistance do they provide?

.....

19. In your opinion,

(a) Can a cultural institution such as Fort Jesus Museum be considered to be of any help to the welfare of its community?

.....

(b) What role should the following institutions play in order to help boost people's businesses around Fort Jesus Museum?

Museum.....

.....

Community.....

.....

Government.....

.....

20. What are the effects of having too many tourists visiting the Museum and Old Town?

.....

.....

Thank you very much for your time and the information supplied.

Appendix 2:
Structured Interview for Museum Personnel

Dear Respondent,

The aim of this interview is to solicit opinions from staff members of Fort Jesus Museum on the role the museum should play in the socio-economic development of the community. The ultimate aim is to suggest ways on how best the museum and the community can work together to ensure that the local community is empowered to meet their social, cultural and economic needs.

Please take note that all information supplied will be treated with utmost confidentiality.

Your participation in this exercise is appreciated in advance.

A. Background Information to the Respondent

1. Name of respondent.....
2. Sex.....
3. Position held.....
4. Highest level of education completed

B. General Topics

5. What is Fort Jesus about and what type of exhibits are on display in the museum?
.....
.....
.....
.....
.....
.....
6. Provide the visitors' figures at Fort Jesus Museum, for both locals and internationals, for the past four years.
.....
.....
.....
.....
.....
.....
.....
.....

7. How would you describe the working relationship between the museum and the local community?

.....
.....
.....
.....
.....

8. In your own opinion, what role does Fort Jesus Museum play in meeting the socio-economic needs of the community?

.....
.....
.....
.....
.....

9. (a) Are you satisfied with the number of visitors you receive at the movement?

- (1) Yes
- (2) No

(b) If No, what future plans do you have that are aimed at increasing the number of visitors to your museum?

.....
.....
.....
.....
.....
.....

Thank you very much for your time and the information supplied.

**Appendix 3:
Members of Focus Group Discussion**

Group 1

- | | | |
|--------------------------|---|--------------------|
| 1. Sharon Paul (F) | - | Business Community |
| 2. Eshiya Ramadhan (F) | - | Museum Staff |
| 3. Aishah Fadhil Ali (F) | - | Museum Staff |
| 4. Brian Nyambu (M) | - | Museum Staff |
| 5. Josphat Ombati (M) | - | Business Community |
| 6. Charo Kahindi (M) | - | Business Community |

Group 2

- | | | |
|--------------------------|---|--------------------|
| 1. Francis Kiama (M) | - | Business Community |
| 2. Mrs. Restuta Mtui (F) | - | Business Community |
| 3. Samila Njambi (F) | - | Business Community |
| 4. Saadu Rashid (F) | - | Museum Staff |
| 5. Mudathir Admed (M) | - | Museum Staff |
| 6. George Ghandi (M) | - | Museum Staff |

Appendix 4:
A Guide to Group Discussion

Dear Respondent,

You are cordially invited to participate at Group Discussion that is scheduled to take place as follows:

Place.....
Date.....
Time.....

The aim of this discussion is to solicit opinions from the local community and staff members of the Fort Jesus Museum on the role the museum should play in the socio-economic development of the community. The ultimate aim is to suggest ways on how best the museum and the community can work together to ensure that the local community is empowered to meet their social, cultural and economic needs.

Please take note that all information supplied will be treated with utmost confidentiality.

Your participation at this forum is appreciated in advance.

TOPICS FOR DISCUSSION

Community perceptions on the role of Fort Jesus Museum in meeting socio-economic needs.

Challenges facing the community and the Museum in meeting the expectations of museum visitors.

What the local people see as their role in development of tourism

The perceived side effects that the local community associate with the museum and how these could be minimized

Thanking you in advance for deciding to participate