

Sustainable and Inclusive Community Heritage Tourism in the Makgabeng- Blouberg Region, Limpopo Province, South Africa

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DECLARATION

I declare that this is my own unaided work. It is submitted for the degree of Master of Science in the University of the Witwatersrand, Johannesburg. It has not been submitted before for any other degree or examination in any other University.



.....

Signature of the Candidate

This...6th ...day of November 2017

DEDICATION

I dedicate this work to the memory of my late Father and Brother... and to my Mother and Grandmother for all their prayers.

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ACRONYMS

BLM – Blouberg Local Municipality

CDM – Capricorn District Municipality

DAC – Department of Arts and Culture

DEA – Department of Environmental Affairs

DoT – Department of Tourism

ICOMOS – Internal Council on Monuments and Sites

ICOMOS – International Council on Monuments and Sites

IDP – Integrated Development Plan

KNP – Kakadu National Park

LED – Local Economic Development

MB – Makgabeng- Blouberg

MBCBHTP – Makgabeng Blouberg Community Based Heritage Tourism
Project

MTA – Makgabeng Tourism Association

MTA – Makgabeng Tourism Association

NEMA – National Environmental Management Act

NHRA – National Heritage Resources Act

NSWG – New South Wales Government

RARI – Rock Art Research Institute

UDP – Ukhahlamba Drakensburg Park

UNESCO – United Nations Educational and Scientific Cultural
Organization

UNWTO – United Nations World Tourism Organization

WBK – Wildebeest Kuil Rock Art Centre

ABSTRACT

Attaining socio- economic development is a priority that ranks high on the development plans of Governments in different parts of the world. In order to achieve this, the use of community based heritage resources as features in heritage tourism destinations has become common practice. Yet, the concept of development can be intimidating, particularly to communities in rural settings. Therefore, the introduction of development through the use of heritage resources that they are familiar with makes the process much more relatable. However, challenges come about when communities are unable to receive the anticipated benefits due to a lack of sustainability of some of these community based projects.

Rich in cultural heritage resources, the MBCBHTP Located in the BLM of the CDM in the Limpopo Province is a project that seeks to bring about community development through the use of the regions heritage resources. It seeks to initiate a heritage tourism market and contribute to the conservation of the heritage resources that are under threat. The project also combats a number of social ills including unemployment, poverty and illiteracy amongst the communities of the MB region. Since its initiation in 2012, the project is well into its implementation phase. In an effort to combat some of the factors that lead to non-beneficial projects, a long term plan for the sustainability for the project is needed.

Following a review of the project plans and objectives, engagement with project stakeholders and the local MB community; this study seeks to develop a unique sustainability model for the MBCBHTP. The model provides active strategies for working towards sustainability through an inclusive and collaborative effort that ensures that communities involved in the MBCBHTP receive continued benefits long after the project timeline lapses.

1. Chapter One: Sustainability of Community Based Heritage Tourism Projects

1.1 Introduction

The use of heritage resources for community development has become a fast-growing trend in different parts of the world (Wilson *et al.* 2001).

Communities and developers are becoming more conscious of the significance of heritage resources and the contributions they can make to their societies through heritage tourism. The effects of tourism on heritage resources are widely debatable (Deacon 2006b). When efficiently managed, this innovative form of development plays a huge role in the conservation of resources, bringing benefits to communities and bridging the gap between communities and development agencies.

Although researchers (Reed 2000; Neogi 2011) in heritage management and tourism planning advocate for community development through the use of their heritage resources, it can be challenging to implement effective and sustainable initiatives. Bramwell & Lane (2000:1) argue that despite an “increasing interest in tourism collaborations, there has been little systematic research on the internal processes and external impacts of these organizational forms”. While collaborative community based projects may be ideal for development, they may fail to deliver on community expectations when project sustainability is unattainable (Selin 2000:131). Despite the plethora of literature that articulates the challenges of community based tourism, there is a gap in the research that fails to address how sustainability can be effectively assimilated into these development projects (Liu 2003; Line & Runyan 2012; Faiberio *et al.* 2013; Wong 2014).

1.2 Research Aims and Objectives

The primary aim of this study is to understand the challenges of implementing sustainable heritage tourism projects in Southern African Countries. This understanding thereafter assists with devising approaches that can be undertaken for the implementation of sustainable heritage tourism projects with communities as key role players. Emphasis is placed on the use of rock art sites as tourism resources as they are the most dominant heritage resources in the M.B region. Rock art sites are also of broad public interest and tend to be an area of focus in initiating heritage tourism sites (Duval & Smith 2012). Using the MBCBHTP as a focal point, this study attempted to answer the following questions:

1. What strategies can be pursued to implement a sustainable community based heritage tourism project?
2. What is the role of communities and other stakeholders in the formation and sustainability of heritage tourism collaborative initiatives in South Africa and abroad?
3. What are community perceptions and levels of involvement regarding use, preservation and presentation of their heritage resources?

To do this, special interview questionnaires were developed for the study (see Appendix 1). The questionnaire included four key areas that sought to address the objectives of the study i) Socio - Demographics ii) Heritage management iii) Heritage tourism development and iv) Environmental management. The questionnaires were developed as per the guidelines set by the University of the Witwatersrand's Ethics Committee. The Committee is responsible for setting guidelines that ensure that research that involves human participation is done ethically and treats people with fairness and privacy. The guidelines ensure that accurate and sufficient information about the study is given to respondents upon consent to participate. The questionnaire developed for this study was accompanied

by consent and information forms. The participant information form (Appendix 2) is a signed consent form that the participant is willing to take part in the study. The participant consent form informed respondents of their privacy in the study and the conditions for withdrawal (see Appendix 3). Appendix 4 is a consent form for participants who gave permission to be recorded during the interview. Appendix 5 explains the procedure for interviews, the participants' role, and the benefits of the study, any risks and the nature of participation in the study.

1.3 Heritage Tourism Initiatives by the Rock Art Research Institute

In 2001, the South African government initiated community based heritage tourism collaborative projects funded through the National Department of Environmental Affairs and Tourism (Morris 2003, 2012; Ndlovu 2012). Two of these projects: the WBK Rock Art Centre and the Kamberg Rock Art Centre were established with the support of RARI from the University of the Witwatersrand. These initiatives aimed to develop South African rock art sites into world class rock art destinations and in turn foster poverty alleviation, community development and create employment opportunities for previously disadvantaged groups. These projects also aimed to show how good investment, appropriate development and use of heritage resources have the potential to bring about sustainability and financial returns on a long-term basis (Laue *et al* 2001:6). RARI's contribution to the project was volunteering time and resources to facilitate the development plans and ensure that both programs receive the necessary investments to attain sustainability.

1.4 Makgabeng-Blouberg Community Based Heritage Tourism Project

In 2012 RARI became involved in a community-based heritage tourism project in the MB region located in the BLM of the CDM, Limpopo Province, South Africa. The BLM commissioned RARI to undertake a project focusing on the collection of ethnographic heritage, traditional folklore; the physical conservation of heritage resources; and strengthen the heritage tourism market in the region.

The rich cultural background and heritage resources in the region called for the development of a Heritage management and conservation report (RARI & van Schalkwyk 2009b). The purpose of the plan was to devise strategies for the conservation of both the physical and intangible aspects of the heritage resources. The conservation plan was followed by a Tourism Management Plan that looked for ways to utilize the heritage resources for sustainable tourism purposes. (RARI & van Schalkwyk 2009a). Through an extensive survey RARI and Van Schalkwyk (2009a; 2009b) identified that the heritage resources in the MB region were under threat due to a number of factors including natural deterioration, neglect and unplanned development. It was therefore determined that the ideal remedy to these challenges would be the integration of economic value to the cultural resources on a sustainable basis.

The MB region is under tribal authority, this means that all activities that happen within and involve the community within have to be done under approval and knowledge of Chief Maleboho. To proceed with the project, it was required that concessions be entered into between RARI, Ditsong Museum of Cultural History, the BLM, the Traditional Council and local communities from the MB region. It was deemed important that all developments comprise of direct partnerships with the communities in which they are embedded in (RARI and van Schalkwyk 2009a: 2). This collaboration would ensure that all stakeholders are granted the platform

to communicate their expectations as well as see to it that benefits of the project are received by all collaborating stakeholders.

The key challenge identified by RARI & van Schalkwyk (2009a: 2) and also forming a crucial factor for this study was that:

“As interest in tourism wanes, so too does sustainability and the object of the tourism quickly becomes damaged, in this case the cultural heritage”.

It is for this reason that this study sought to find a means through which the sustainability of the MBCBHTP would not rely solely on tourism but have diverse and active strategies that ensured the continuous flow of socio – economic benefits to the community and stakeholders. Through collaborative effort, the community and stakeholders of the MBCBHTP have played a vital role in overseeing its initiation and implementation; what remains to be explored is the fundamental issue of ensuring its sustainability.

1.5 The Makgabeng-Blouberg Environment

1.5.1 Geographic Location

The MB region is located in the CDM of the Limpopo Province, South Africa. The district is demarcated into five municipalities namely Afanang, Blouberg, Lepele- Nkompi, Molemole and Polokwane. The MB region falls within the jurisdiction of the BLM (see Fig. 1 below).



Figure 1. A map showing the MB region within in the BLM (After www.municipalities.co.za).

The BLM, formerly known as Blauwberg, came into existence in the year 2000 subsequent to the merger of the Northern District Council and Bochum which is the Central Business District now known as Senwabarwana. The municipality lies 95km North of Polokwane (the Capital City of the Limpopo Province) and covers approximately 5054 km² and accommodates 21 wards. The name Blouberg pays homage to the *Blouberg* (Blue Mountain), a mountain range that lies West of the Western end of the Soutpansberg that lies further east.

1.5.2 Geology

The MB region lies on the Pietersburg Plateau and falls into the Blouberg Formation. The Blouberg formation forms part of the larger Waterberg Group characterized by red colored, coarse clastic strata, and outcrops comprising a sandstone- volcanic combination (RARI & van Schalkwyk 2009b: 15). The color suggests that the sediments were deposited within an oxidizing environment, within 30° of the equator (Bumby 2000:78).

The Waterberg Group outcrops West of the Northern Province, and in eastern Botswana, with smaller outcrops in Gauteng and Mpumalanga Provinces, South Africa. The age of the Group is estimated at 1900-1700 million years ago. Ages are largely based on relationships with surrounding dated lithologies (Bumby 2000:78).

1.5.3 Climate

The MB region has a unique climate owing to the different seasons that set in at different times of the year. During the summer season temperatures in the MB region can reach a scorching maximum of 40°C. Winter season is considerably mild and dry with average temperatures reaching 13°C. On the other hand, average temperatures on the Blouberg mountain measure 5°C cooler than the surrounding plains (Eriksson *et al.* 2000).

1.5.4 Vegetation

The vegetation of MB region forms part of the Savannah Biome, which is the largest biome in South Africa. The biome is largely differentiated by a grassy ground layer and woody plants in the upper layer and Bushveld in some parts (www.plantzafrica.com/vegetation/sav7anna.htm, accessed 20 November 2016).

The MB environs are also unique in that different zones of vegetation can be identified, revealing a great variety in plant communities (Mostert *et al.* 2008). RARI and van Schalkwyk (2009b) identify and classify various vegetation zones. Dominant zones include the dry woodlands ecological

zone comprised largely of sourish Mixed Bushveld. The sour Bushveld is distinguished by short trees including *Acacia* and fruiting trees such as marula, corms, legumes as well as cucurbitus (RARI and van Schalkwyk 2009b).

1.5.5 Agriculture

Savannahs have periodic water availability, with the bulk of the rainfall narrowed to the Summer season. Rainfall is a problematic factor in the MB region; which means that the supply of food can be very high at some times of the year and very low at others.

It is for this reason that agricultural activities in the MB region are limited to dry land farming and cattle rearing. Dry land farming is a method of farming in semi-arid areas using drought-resistant crops and conserving moisture. Dry land farming is possible with as little as 230 mm of precipitation a year. According to the BLM (IDP 2011-2016), approximately 85% of households in the MB region cultivate fields which largely measure 0.5 hectares and produce small scale vegetation for own consumption (IDP 2011-2016). Crops that are farmed in this region largely include corn, beans and winter wheat (Creswell & Martin 1998).

1.5.6 Fauna

The savannah biome is typically home to large herbivorous animals. However, human presence in the MB region has seen a decline in the type and number of species that can be found in the region today. A representation of the animals that once roamed the area and were able to adapt in the bushveld environment can be seen in rock art paintings in the area today. Examples of these include sable antelope, eland, blue wildebeest, elephant, mountain reedbuck, rhinoceros and giraffe. To date, fauna that can still be found in the MB region includes the samango monkey, duiker, baboon, porcupine, genet cat, African wild cat, hyrax, hyena, bush pig, velvet monkey, leopard, brown hyena, ant bear, kudu, springbok, gemsbok, royal- crested guineafowl and various other reptiles and small mammals (RARI & van Schalkwyk 2009b:14; Setumu 2009: 83).

However, these animals are largely in areas with dense bushes where human activity is very minimal.

1.6 Past Inhabitants of the Makgabeng-Blouberg region

The history of the MB region reveals a chronologic order of occupation (see Fig. 2) by diverse groups of past inhabitants who traversed in and out of the region over time. Researchers (Eastwood *et al.* 2002; van Schalkwyk & Smith 2004; RARI & van Schalkwyk 2009b; Setumu 2009) explain how the formation of settlements in the MB region came about and expanded through various circumstances that today form part of the rich history of the area.

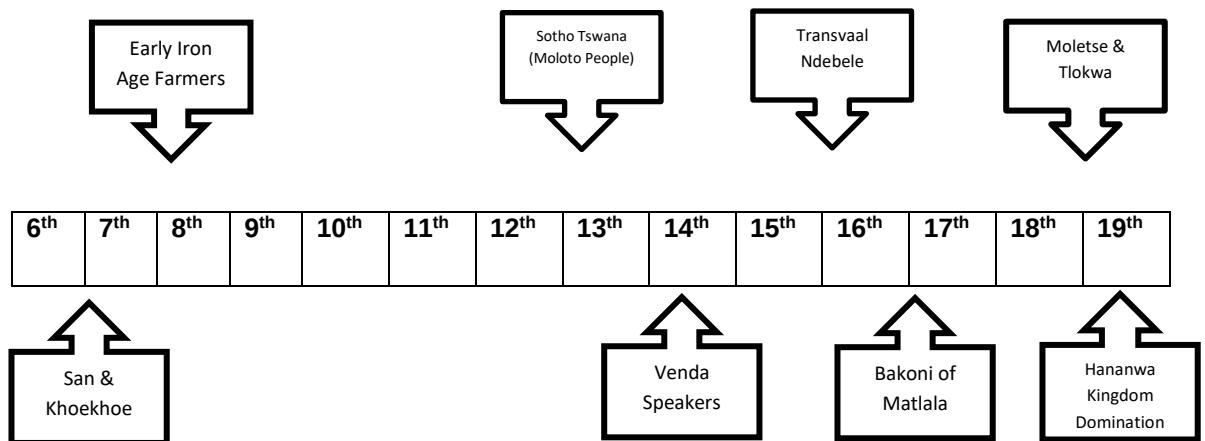


Figure 2. A Timeline showing the chronological occupation of space in the MB region from the 6th to the 19th Century.

Evidence of the Early Stone Age (San and Khoekhoe) people occupying the area from about the 6th Century is marked by the presence of stone tools found in some old water courses that used to run in the area (RARI & van Schalkwyk 2009b). These communities lived off the MB environment through foraging for edible roots and hunting for game.

This was followed by Early Iron Age farmers who went into the area during the 8th Century (RARI & van Schalkwyk 2009b). These groups of people were farmers and occupied areas on the southern side of Blouberg. Early Iron Age Sites have been identified on some farms such as Milbank and Lomonside, the sites are believed to date between AD 750 and AD 950.

Later, in the 13th century the area was occupied by Sotho- Tswana groups known as the Moloko people followed by Venda groups and the Transvaal Ndebele (RARI & van Schalkwyk 2009b). The Hananwa arrived in the region in the early 1800s finding other groups of people who had been living in the area.

The rock art in MB region can be categorized into three main painting traditions i) farmer , ii) herder and iii) hunter gatherer.

- i) Northern Sotho Finger Paintings characterised by anthropomorphic, zoomorphic and geometric designs
- ii) Khoekhoe Herder Finger Paintings (distinct geometric form)
- iii) San Hunter- gatherer Fine- line paintings which are produced using fine brushes, quills or sticks.

Some of the paintings include protest art depicting the history behind the ambush of Chief Maleboho's region and his people the Hananwa by the Zuid- Afrikaansche Republiek in 1894 (RARI & van Schalkwyk 2009b). The war lasted a few months until Chief Maleboho was captured and taken to Pretoria. Some of the Hananwa people were also captured and enslaved for 5 years by the Boers while the ones who managed to escape occupied some caves in the hills and gorges south of Blouberg. Chief Maleboho was later released in 1900 when British forces took Pretoria. Such events of the Maleboho war are represented through paintings of the 'Battle of the Blouberg site' showing images of white people, guns, trains, railroads, wagons and horses (RARI & van Schalkwyk 2009b). The art is situated at Thabananthlana and overlays some older Khoisan rock arts paintings. Unfortunately, these rich heritage resources in the area are

under threat. Rather than witness their destruction, degradation and ultimate loss, the most effective intervention is to make these resources relevant and useful to present day communities.

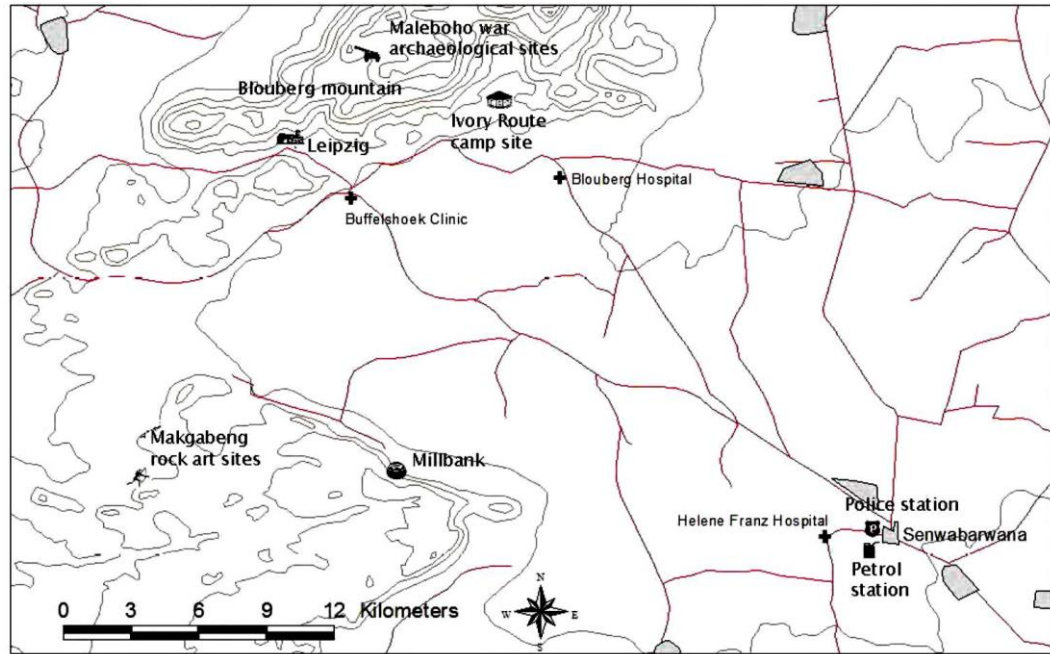


Figure 3. A map showing the different heritage routes in the MB region. Taken from RARI & Van Schalkwyk 2009b.

Today, a combination of these rock art and archeological sites are arranged into heritage routes (see Fig. 3). The routes are recommended for sightseeing and are a grouping of rock art sites, hiking trails and heritage structures as follows:

1.6.1 The Thabananthlana Route

- i) Village shelter
- ii) Therianthrope shelter
- iii) Dikgaatwane tsā basadi shelter
- iv) The corner shelter
- v) Balcony shelter
- vi) The Great Train site

1.6.2 The Gorge Route

1.6.2.1 Canyon trail

- i) Kudu Shelter
- ii) Phiri Shelter
- iii) Platform shelter
- iv) Camel site
- v) Koma shelter

1.6.2.1 Adventure hiking trail

- i) Battle of Blouberg site
- ii) Tree shelter
- iii) Apron shelter

1.6.3 The Milbank Route

- i) Milbank Iron Age
- ii) Venda site
- iii) Vultures' colony
- iv) Makgabeng Mission

1.6.4. The Leipzig Route

- i) Leipzig Mission
- ii) Maleboho war forts and The Capital
- iii) Spring Water

For instance, the Gorge Route includes two different trails within it. The canyon trail takes the visitor through a series of rock art sites that depict painting styles from different time periods. For example, the Kudu shelter in the route depicts Northern Soto paintings showing animals such as Kudu, Impala and Zebra. The Adventure Hiking trail takes the visitor to routes that speak of the battle of the Blouberg site showing weapons, wagons and men on horseback. The routes give the visitor a unique experience and a wide perspective of the history of the region that they have chosen to visit.

1.7 Present Day Makgabeng

Today, the BLM has 118 settlements and is home to a population of over 160 000 people (Census: 2001). The inhabitants of the area are made up largely of Bahanwanwa and Batlokwa people who fall within the 93% of Sepedi speakers which is the most spoken language in the region. Other languages include Tshivenda (0.7%), English (0.9%) and Afrikaans (0.8%) and Northern Sotho (Eastwood *et al.* 2002; Bradfield *et al.* 2009; Census 2011)

Despite its richness in heritage, most people in the MB region live in a state of poverty with 56.3% households being headed by females and the average household size being 3.9 (RARI & Van Schalkwyk 2009b; Census 2011). The BLM has a generally high poverty level with a majority of inhabitants earning below R1 800.00 per month while many receive no income at all (IDP 2011-2016: 64).

Post 1994, focus in the reformation of the MB region was largely focused on infrastructural development. Featuring quite strongly in the IDP's for the BLM is the Housing Charter that focuses on strategies for the building and allocation of houses to communities. Targets for houses are given according to areas of priority and allocated according to financial years. In the meantime, while some communities still await houses promised to them, they are able to access electricity and piped water that has been brought closer to people's homesteads.

Poverty alleviation programs by the BLM are centered on key areas of focus that the communities can partake in and these include:

- i) Agriculture
- ii) Tourism
- iii) Retail and SMME Development

These strategies look closely into introducing economic advantages to the BLM by using available resources and involving the communities (IDP 2011- 2016: 83).

1.8 Makgabeng – Blouberg Tourism Industry

A tourism SWOT analysis for the MB region done by Lorton Consulting (2009) revealed that there are various factors that have the potential to influence the tourism in the area. The following features are listed as tourism strengths and opportunities that the MB region has to offer:

- Rich cultural heritage and surrounding biodiversity;
- Growing development of tourism support amenities such as hotels, resorts, lodges and B&B'S;
- Interest and commitment from communities to develop a tourism market;
- MB region lies en-route to existing major tourism destinations such as the Mapungubwe World Heritage site and the Soutpansberg;

The richness of heritage in the MB region makes the prospect of heritage tourism in the region fairly high as interest in development has been shown by a number of organizations including the local and provincial governments (Eastwood *et al.* 2002). Although there is an existing tourism market, the heritage tourism market is almost non-existent. With this gap identified, the heritage tourism market has to be developed and tailor made to suit the context of the MBCBHTP and its people.

2. Chapter Two: The Use of Heritage Resources in Sustainable Heritage Tourism Development

2.1 Introduction

The heritage discipline is laden with journals that focus on issues of understanding and working with heritage in various spheres and contexts (Balcar & Pearce 1996). Journals such as the *Journal of Cultural Heritage*, *International Journal of Intangible Heritage* and the *International Journal of Cultural Property* for example deal with different aspects of heritage studies. Palmer (1999:5) views these Journals as “an organ of communication amongst people throughout the world who are interested in questions of cultural property policy, ethics, economics and law”. Such Journals provide an interdisciplinary and interactive platform to closely and vigorously engage with the diverse issues of heritage, allowing heritage practitioners, the state, and interest and stakeholder groups to debate their policies, parallel their philosophies and share their apprehensions (Palmer 1999). Definitions are critical for undertaking studies that are mainly of a theoretical character (Murzyn-Kupisz & Dzialek 2013). They are however deceptively intertwined and not always easy to fully understand or even articulate (Pike *et al.* 2007: 1254). The concepts I introduce here are used interchangeably throughout this chapter and other sections of this thesis. These definitions also represent what these concepts mean within the context of this study.

The nature of this study makes it particularly important to understand what constitutes cultural heritage and how it integrates into the broader spheres of heritage management and heritage development.

2.1.1 Understanding Cultural Heritage and its Management

The term “cultural heritage” was proposed by Henri- Baptiste Grégoire, Bishop of Blois, in the 18th Century. Its emergence was followed by a widespread use of the concept and an extensive rise in literature by the 19th Century (Poria *et al.* 2003). The literature attempted to define the concept as best as possible, however many struggled to cover the same semantic field (Vecco 2010). In an attempt to articulate the concept of heritage, Harrison (2010) comes to the realization that the understanding of heritage is inconsistent. Definitions are motivated by various factors, resulting in the formation of ‘official and unofficial’ definitions of heritage. In the case where a place or object are recognised as belonging to an official heritage list they are then considered to be official heritage (Harrison 2006: 8)

While some definitions may comply with and be recognised by some form of legislation or written character, in some cases, they may come about as a result of a form of attachment or recognition that may become known from a community or a certain group of people (Harrison 2013:14). It takes on different forms, meanings and attachments from one community to the next and altered in accordance to time, space and other socially and politically charged influences (Crooke 2010; Watson & Waterton 2011). Meaning can therefore be concrete, widely understood and accepted while at times meaning can be ambiguous and contested (Pye 2001). The problem therefore lies in the way heritage is perceived and institutionalized in contemporary culture which is often dominated by visual representations (Crouch 2010:57).

On the more formal front, UNESCO classifies heritage into two categories: natural and cultural heritage. Cultural heritage is an expression of culture that tells a story of the past and about peoples’ identity (Eversole 2006: 304). It encompasses the tangible and intangible creations of human

societies (Lowenthal 2005: 81). On the other hand, Natural heritage comprises all elements of surrounding biodiversity which have not been created by man and can be directly used as valuable resources (Blake 2000:66).

These definitions provide a good starting point for understanding heritage as a broad phenomenon encompassing buildings, monuments and memorials, songs, festivals languages and a range of aspects from natural to constructed (Harrison 2013: 5). While dealing with heritage resources Harrison (2010) reminds us that the intangible values are as important as the tangible aspects of objects and places. Definitions fall short when they focus too much on the physical fabric of the resources and do not recognize their 'immaterial aspects' that together give the heritage its significance (Kammeier 2008: 2; Harrison 2010).

Definitions that are much more comprehensive are found in the heritage management sphere. The NHRA No. 25 of 1999 defines heritage resources as "any place or object of cultural significance". Within heritage management, significance, meaning and value of heritage objects and places are identified and safeguarded through policy and legislation (Inskeep 1988; Smith *et al.* 2003: 67; Cunliffe 2006: 194). This is because the heritage management practice must adhere to the efficient management and conservation of i) the people ii) place and iii) story (spiritual and cultural significance) (Pye 2001; Ndoro 2006). Without consideration of these factors some management practices bring the risk of misinterpreting heritage resources and losing local values attributed to the sites (Cleere 1989). Definitions of heritage in this context would therefore be articulated to include things that contribute to a formation of identity, includes objects and practices/customs that are passed down. This therefore means that "for every object of heritage there are also heritage practices (Harrison 2006: 9-10).

Cleere (1989: 15) believes that the development pressure of the 1960s coupled with the environmental uprising of the 1970s had a reflective effect on archaeological heritage management and gave rise to the need to establish a methodological and ethical framework within which heritage practitioners should work. To date, heritage management has become standard in archaeological work and is now a practice regulated by heritage authority bodies that focus on the conservation and protection of heritage resources. This is done in a manner that ensures that resources are made accessible, both physically and intellectually, to a whole range of needs that communities may have. In the particular instance of community based heritage tourism development, heritage management plays a key role as it assumes one of two highly important roles, it is either i) devising and implementing new strategies or ii) reinforcing and sustaining existing plans (Murzyn-Kupisz 2012).

Heritage management in the context of this study is a combination of devising new strategies with the crucial aspect of reinforcing existing plans. This is because heritage management as a practice has moved towards being a much more open and flexible practice that seeks to amalgamate indigenous and scientific methods. Acknowledgement and integration on indigenous knowledge reminds one that without the ingenuity of indigenous communities, heritage resources would cease to exist. Indigenous knowledge touches on social, economic and political systems of a particular society. It provides a direct response to physical conditions such as landscapes, climate and other specific needs of indigenous communities (Berkes 1993, Carr *et al.* 2016). The intimate knowledge of the land and environment is an aspect that academia and other institutions can learn from indigenous communities. Sustainable tourism therefore enhances the culture and ingenuity of places (Carr *et al.* 2016). Indigenous methods have been credited greatly for the conservation of heritage sites (Jopela 2010). It is demonstrated later in this chapter how crucial it is to ensure that communities stay active and vocal in the preservation and management of their heritage through their

indigenous practices. Which is also in part what this study aimed to do: show how joint collaborative approach in all levels of community based heritage development projects leads to better and beneficial outcomes for all. With the need to make communities visible participants, it is crucial to understand who the community is.

2.1.2 The Constitution of Communities

While it may be easy to comprehend, the term *community* is often not easy to define. In his book titled '*Cosmopolitanism*', Anthony Appiah (2006), introduces us to the various constitutions of the term community and points out how groups of people living together in different contexts are said to belong to a community but can at the same time be very autonomous and hold diverse characteristics.

Prominent debates on the definition of the concept of community emerged in the 1950s when scholars such as George Hillery (1955) picked up an element of variability when it came to the definitions that were put out by scholars and writers at the time. Hillery (1955) developed an inventory of definitions over a half century ago and collated close to 100 variations; indicating how extensive the literature on the definition of community has expanded. This inventory is used today as an introduction when dealing with research and studies that require a clear understanding of the various conceptualizations of community. The most common and widely adopted definition at the time was that by Bell and Newby (1976). They defined communities according to characteristics that they found best articulated their various formations. These characteristics included rurality, homogeneity, density, local economic basis, hierarchal power system as well as local and personalized modes of control. These characteristics speak of strength based measures and an analysis of the institutional and interpersonal dynamics of a community in trying to function and advance as a whole.

John Urry (1995) defines community through the inclusion of 3 factors: '*topographical location*' which speaks of the geographic boundaries of a particular place; '*communitas*' or togetherness implying personal ties (Urry 1995:10) and '*ideology*' which highlights the relation and sharing of a set of opinions and ideas of a particular belief (Urry 1995: 10). However, evolving research on the topic demands that we understand communities as networks not restricted to particular geographic places but more on social relations that emerge (MacQueen *et al.* 2001). Following MacQueen *et al.* (2001: 1929) I find the most suitable articulation of community for this study can be understood as:

"A group of people with diverse characteristics who are linked by social ties, share common perspectives, and engage in joint action in common or diverse geographical locations or settings"

There are reasons that this definition is found suitable for this study, the first is that this definition does not restrict community formation to any geographic setting controlled by boundaries, thus allowing for fluidity. The most crucial is the reference to *interdependence* which speaks of the relationships amongst people. Interdependence is crucial in the formation of a community because it simply means that there is formation of network systems that initiate and sustain communities. Inclusive participation and joint decision making in community structures is key in any context of heritage tourism development because this development approach affects the broader community.

2.1.3 The Emergence of the Heritage Tourism Sphere

Tourism has never been a homogenous concept (Saarinen 2006); its façade has been subjected to many changes over the years (Getz 1986). Due to this, various forms of the concept of tourism have materialized; the most eminent of these being heritage tourism (Balcar & Pearce 1996:203; Poria *et al.* 2003:248). Garrod & Fyall (2000b: 683) see heritage tourism as an initiative that focuses on the sustainable use of physical or intangible heritage as resources to create a unique tourism experience

that represents stories and people of the past. Through heritage tourism, representations of people can be seen through a number of elements including living culture, natural and cultural artefacts, craftsmanship, rituals, cuisines, hand crafts and architecture (Macleod 2005; Deisser & Njunga 2016:9).

Heritage tourism is one of the leading categories in international trade and continues to gain momentum due to its association with sustainable approaches Garrod and Fyall (2000b). Upcoming research classifies heritage within the 'new tourism' phenomenon (Hampton 2005; Dernoï 1981). The concept of 'new tourism' termed by Mowforth & Munt (2003) shows a shift from the conventional tourism trend to a more sustainable one. Ideas of this alternative type of tourism, which is more community orientated and inclusive, were first discussed in great detail by Dernoï (1981). This approach distinguishes 'conventional' and 'new' tourism plans as follows:

Conventional tourism plans are dominated by the growth requirements of the tourism industry and exploit natural and community resources.

New tourism plans are based on a wider more holistic, regional analysis. Their hallmarks are: 1) an analysis of an area's social, economic, ecological and cultural needs and 2) an analysis of an area's tourism assets and the possible constraints on future tourism development.

The connection between heritage and tourism has resulted in the formation of a unique area of interest (Poria *et al.* 2003). Under the new tourism movement, heritage tourism may be defined as a form of sustainable tourism that is responsible and sensitive to the local environment and culture (Wendrich 2006: 186). A more comprehensive definition of heritage tourism by Butler (1993: 29) explains it as "tourism which is developed and maintained in an area (community, environment)

in such a manner and at such a scale that it remains viable over an indefinite period and does not degrade or alter the environment (human and physical) in which it exists to such a degree that it prohibits the successful development and well-being of other activities and processes". This definition, adopted for this study articulates some of the factors that should be present in all forms of tourism establishments. Prolonged and continuous benefits that go to the communities mean that the community oriented development is a sustainable one.

The emergence of heritage tourism has meant that heritage resources become a common occurrence in global tourism trends, featuring quite strongly as attractions in tourism destinations (Prideaux & Kininmont 1999). When combined, heritage and tourism offer a unique sphere within which heritage resources can be put to sustainable use (Ograjenšek 2013). The potential for heritage to be used in multiple ways provides a means for a wide variety of aspirations to be satisfied (Grefe 2004: 301; Spenceley & Nelson 2013: 253; Murzyn-Kupisz & Dzialek 2013).

As such, Governments in different parts of the world are taking active initiative towards making culture and cultural heritage an integral part in enhancing socio- economic development through diverse strategic documents and legal administrative frameworks (Prideaux & Kininmont 1999; Hashimoto 2002; Mohan & Mohan 2002; Abungu 2006:332; Murzyn-Kupisz & Dzialek 2013:36). These emerging policies and plans delineate on step by step planning for heritage and tourism development (Inskeep 1988). While these plans differ with context, they all have common fundamental objectives that seek to (Inskeep 1988: 362; Wendrich 2006:186; Dowling & Fennel 2003:5):

- Develop greater awareness and understanding of the significant contributions that tourism can make to the cultural and natural environment and the economy;
- Promote equity in development;
- Improve the quality of life of the host community;

- Provide a high-quality experience to the visitor;
- Maintain the quality of the cultural and natural environment on which the foregoing objectives depend;

These objectives also highlight the fact that heritage goes beyond tourism and monetary value (Eversole 2006). Its potential is not always economic in nature (Bowitz & Ibenholt 2009) but should rather be considered through its ability to inspire a sense of culture and locality. In South Africa for example social integration is presently one of the main aims of initiating heritage tourism projects (Newman & McLean 1998; Laue *et al.* 2001; Smith 2006; Murzyn-Kupisz & Dzialek 2013). This is discussed in more detail in chapter 5 of this thesis.

Investing time and resources into heritage sites and generating revenue from them through tourism can be a positive driver for preservation, especially with the integration of plans that adhere to the principles of sustainable development (Drost 1996 Nuryanti 1996; Aas *et al.* 2005; Kammeier 2008). This heeds the call for every embryonic research project to take a holistic approach to the site or sites under investigation and preservation and presentation matters should be given high precedence and consideration (Fernandes & Pinto 2006: 136). Comer (2006) believes that sites that generally have strong infrastructure and a strong support and interest base from communities have a higher probability of withstanding many challenges and setbacks. This is because the responsibility to conserve heritage resources is then shared and lies with the various parties who are attached to the heritage either through cultural or spiritual affiliation or those who have a vested interest (Pye 2001). However, conservation should not only be based on the object's intrinsic quality but rather founded on its aesthetic, historic, scientific and social values (Vecco 2010:323). In heritage tourism, conservation of a site is critical. Not only does it guard its pristine nature but it is also influential for the long-term viability of the destination (Cunliffe 2006:197). Such a holistically viable and sustainable heritage tourism market holds the

promise of an improved quality of life for host communities in their various constructs.

Where heritage resources are used for tourism, community participation manifests as a unique form of public archaeology (Grefe: 2004: 301). The identification of a heritage resource as being part of a community and culture is the fundamental basis from which the phenomenon of heritage tourism stems and strives from (Poria *et al.* 2003:247). However some efforts become ineffective when development plans are non-inclusive of communities. Chapter 5 of this thesis shows how the extent to which development plans include or limit the participation of communities has a bearing on the durability and success of the initiative. A crucial observation by Altman (1995: 528) is that there is one of six roles that researchers can assume during community based initiatives and projects, these include (1) program developer and implementer, (2) consultant or advisor to program developers and implementers, (3) program evaluator, (4) program administrator, (5) program funder, and (6) collaborator. The first five roles are explained as being more inclined to “*doing to or doing for the* community, whereas the sixth role involves an orientation of doing *with* the community”. A more collaborative *doing with* orientation is more desirable and much more appropriate as responsibilities and resources are equally shared and the outcomes are more responsive to project goals and community needs (Altman 1995: 528; Mansuri & Rao 2004:2). Within them, communities have the ability to empower themselves. The realization of this depends on their ability to assert their own objectives and effectively channel resources according to their own priorities and to have at least a shared perception of what they want to achieve (Watson & Waterton 2011:17). The sustainability of community-based initiatives depends on a number of different factors, but what is most crucial to advancing into sustainability is an “enabling institutional environment” that requires commitment and efforts from all participating parties (Mansuri & Rao 2004:1). The future of a project is therefore reliant on the ability of stakeholders and interest groups to share benefits and costs, rights and

responsibilities more equitably amongst them (Spenceley & Nelson 2013:270). This articulates itself as the core and fundamental principles of sustainability: equity and balance.

2.1.4 Integrating Sustainability into the Development Sphere

The concept of sustainability is based on the premise that human survival and the natural environment are interconnected. The theory of humans and the environment was introduced by Geroge Perkins Marsh in his book titled '*Man and Nature*' as early as 1864. In his argument, Marsh maintains that the survival of humans depends on the availability of both renewable and non-renewable resources that we get from the environment, and it is only through the conservation of the environment that civilizations can persist.

Traditionally and as laid out by the Brundtland Commission Report of 1987, the concept of sustainability is understood as containing environmental, economic and social aspects (Lele 1991; Hodge & Hardi 1997) and places a lot of emphasis on the ideas of living and developing within the capacity of the resources at hand (Haughton 1999). The report emphasised the importance of efficiently integrating the three spheres together and ensuring that decisions taken reflect well upon each other without compromising any of the other spheres and attain equal sustainability considering the entire life cycle of each (Rota *et al* 2012: 575). If not so, exploitation occurs (Comer 2006). To best achieve equilibrium and balance, these concepts are often expressed through the use of models (Moir & Carter 2012). Representations of existing sustainability models differ depending on the angle from which the concept is analysed (Moir & Carter 2012). Representation of concepts through a model also privileges a closer focus on principles that would apply to all issues, and this is fundamentally what models strive to do (Giddings *et al.* 2002: 194). Pike *et al.* (2007: 1255) explain how “reducing social inequality, promoting environmental sustainability, encouraging inclusive

government and governance and recognizing cultural diversity” are some of the broader intensions for using models.

The concentric model of sustainability (Fig. 4) is one of three recognised models used to represent sustainability; others being the three overlapping spheres and three-legged stool model (see Lozano 2008). The concentric circle model (also referred to as the nested model) is argued to be the best of all three because it shows a more realistic representation of the actual integration of the environment, society and the economy. This nested model is hierarchal with three circles in rotational symmetry (Moir & Carter 2012) that aims to bring the three dimensions together in a balanced way with minimal conflict as possible (Giddings *et al.* 2002).

The model shows the economy existing within the bounds of society while the economy and society combined exist within the limits of the all-encompassing environment which can exist on its own outside of any boundaries (Lousier 2010). Society is nested within the environment because all human actions take place within it and have an impact on it (Giddings *et al.* 2002). The economy is nested in the centre not because all other dimensions rotate around it but because it is a subset of the environment and society (Giddings 2002). The environment is represented as a large system with subsystems within it because all other systems depend on and cannot exist outside of the environment (Moir & Carter 2012). The nested model allows communities to be involved in defining and planning for sustainability because it situates the community within the environment and the economy, allowing society to actively have an influence on both dimensions (Lousier 2010).

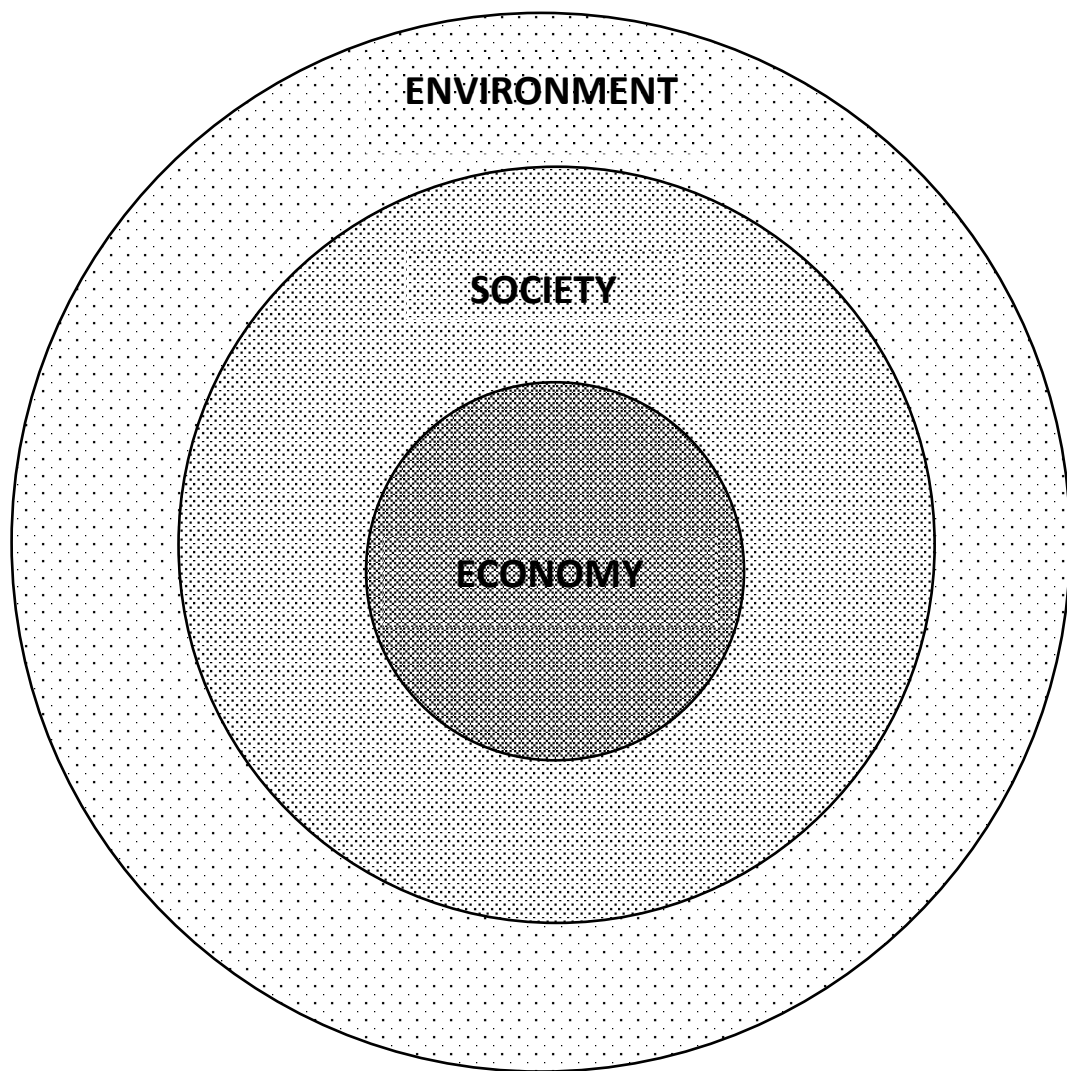


Figure 4. The Nested model of sustainability (Lousier 2010).

- **Environmental Sustainability** - represents the capacity to preserve over time the three basic functions of the environment: the resource supply function, the waste receiver function and that of direct usefulness. In other words, within a territory environmental sustainability is the capacity to increase and bring up the value of the environment and its uniqueness, while ensuring the protection and the renewal of natural resources and the environmental patrimony (Lousier 2010).
- **Economic Sustainability** – is the capacity of an economic system to generate a constant and improving growth of its economic indicators. In particular, the ability to generate incomes and employment in order to sustain the populations within a territorial system (Lousier 2010).
- **Social Sustainability** – is the ability to guarantee welfare (security, health, education), equitably distributed among social classes and gender. Within a particular place, social sustainability means the capacity of the different social actors (stakeholders), to interact efficiently, to aim towards the same goals, encouraged by the close interaction of the Institutions at all levels (Lousier 2010).

Defining the dimensions of sustainability individually assists in organizing the required action to accomplish a holistic and sustainable system.

Individually, the three separate dimensions aim to achieve sustainability but together a more holistic picture of sustainability is achieved. Attaining equilibrium in all 3 spheres is what leads to sustainable development.

The fundamental principle of achieving consistent and continued use of resources made headway in the development sphere that resulted in the emergence and adoption of sustainable forms of development. The concept of sustainable development was incorporated into policies and academia after the publication of the Brundtland Commission Report in

1987 (Redclift 2006). The report delved into issues of the global environment and the rate of development. Out of this report came the most widely used and accepted definition of sustainable development:

“Development that meets the needs of the present without compromising the ability of future definitions to meet their own needs” (Brundtland Commission 1987).

The Brundtland commission’s definition of sustainability is considered the touchstone definition to understanding sustainability and sustainable development. The concept advocates for notions of development that can be “continued- either indefinitely or for the implicit time period of concern” (Lele 1991: 609). As a result, sustainable development is a broad concept that is “embraced by big business, governments, social reformers and environmental activists”, all of which put their own variations in its implementation (Giddings 2002 *et al.*:187; Moir & Carter 2012).

More specific to this study, sustainability is looked at as a development program that is able to deliver an appropriate level of benefits for an extended period of time after major financial, managerial and technical assistance from external donors is terminated (Shediac-Rizkallah & Bone 1998: 91). This ensures that by the time the project is handed over, the community is fully equipped with organizational, political and financial capacity in order for them to be able to manage, control and sustain the project (Altman 1995:528).

2.2 Sustainable Community Development

Theoretically, the need to develop rural areas through the use of heritage resources is an effort to shift the focus and balance of sustainable development to bring new opportunities especially in areas where employment and economic opportunities rank very low (Richards & Hall 2000). Emerging rural and urban regeneration strategies have begun to

place heritage resources at the centre of development plans (Murzyn-Kupisz 2012:119).

The South African Government has devised and launched several strategies, treating heritage development as an area of high priority in state planning and development. Various plans have been launched through the DoT and DAC that aim to “utilise heritage and cultural tourism products, through strategic partnerships and the participation of local communities, to stimulate sustainable livelihoods at community grass-roots levels” (DoT 2012:11). This community oriented development seeks to establish conditions and institutions that foster the realization of the potential of communities and their heritage resources (Choi & Sirakaya (2005:1275; Pike *et al.* 2007:1263). This form of development offers a reorientation in the way that development has been perceived, going from a uniform commodity-centered model and advancing towards a pluralistic human-centered approach. This means that development need not only pertain to economic development, it may also refer to an improvement in social infrastructure which may amongst other things include educational, recreational and cultural possibilities (Murzyn- Kupisz 2012: 115).

However, possibilities and limitations of regional and local development are a context specific phenomenon (Lane, 2004; Ford 2006; Pike *et al.* 2007:1258; Bowitz & Ibenholt 2009). While heritage tourism might be the preferred path for community development, its implementation is not always as easy as it is thought to be (Murzyn-Kupisz 2012:114; Bryson *et al.* 2006: 44). Not all heritage-related tourism initiatives will end in results which answer directly to the aims and needs of local community (Murzyn-Kupisz & Dzialek 2013:49; Eversole 2006). Particular notions of ‘development’ are socially determined by particular groups and/or interests in specific places and time periods (Lelel 1991; Haughton 1999; Pike *et al.* 2007:1255). It is therefore important to be conversant about failures and successes (Wright 2002). To determine ‘what kind of local and regional development and for whom?’ (Macbeth 2005; Pike *et al.* 2007: 1254). This

means having clearly defined and well planned out development goals that are responsive to context by considering needs, expectations, limitations and advantages.

2.3 Challenges with Sustainable Development

The use of heritage as resources in development has been quite contentious, sparking debates particularly around the idea of sustainability (Austin 2002; Nasser 2003; Tweed & Sutherland 2007).

Themes in heritage discourse include the demand, supply and management of heritage projects (see (Poria *et al.* 2003:239; Halewood & Hannam 2001; Garrod & Fyall 2000b) such as visitor satisfaction, heritage authenticity, rights to ownership, benefits and the commodification of heritage are explored (Selby 2010: 39), each with varying levels of interest. While some topics become popular over the years, others remain peripheral. It is therefore this observation that leads me to believe that there is a vacuum to fill in the heritage discourse (Ford 2006). The discourse needs to put forward more literature that focuses on the development and evaluation of procedures for the implementation of sustainable community based heritage tourism projects (Inskeep 1988:361; Joppe 1996: 478).

Hunter (2002: 4) also argues that too many studies lack a clear vision of sustainable tourism, as a result they may “meander aimlessly for too long, or even head in the wrong direction all together”. In theory, treating cultural heritage assets as products for tourism consumption is reasonable and logical. However, as Bramwell and Lane (1993: 4) have also realized, the concepts and ideas associated with sustainability are easily discussed in theoretical terms, what is most problematic is the implementation thereof. Processes associated with and leading up to sustainability are not as harmonious and unproblematic as assumed to be (Wilhelmson & Doos 2009).

Without the facet of sustainability, the lifespan of heritage development projects are often drastically reduced and fail to yield the anticipated outcomes. At times, even when the problem of sustainability may be identified, what often proves to be a challenge is the ability to adequately and efficiently address the factors that cause it. Emerging initiatives attempting to deal with this issue, now place a huge emphasis on community inclusive and collaborative development strategies (NSWG 2011). Within such approaches, it is believed that the inclusion of communities and various stakeholders in the planning, development and implementation stages of projects brings a level of success and accomplishment. Some case studies of this nature are highlighted in the NSWG guidelines for building sustainable communities (2011). The guide gives ideas of inclusive projects and how these can be used to fulfill a wide range of community and stakeholder needs. It has useful information of how to work with culturally diverse communities, the sharing of roles and responsibilities for attaining project goals and working towards sustainability (NSW Government 2011: 5). Therefore the pooling together of stakeholders and resources to address the issue of sustainability demands an integrative and cohesive strategy that puts together fundamental principles and required action.

2.4 Using Sustainability Models

Discussions leading up to this point have suggested that failure and setbacks in development come about due to a lack of forward planning and inclusivity (Cunliffe 2006). To discourage the occurrence of this, regulatory and participatory systems that demarcate and regulate the roles and responsibilities of collaborating parties are needed (Akrawi 2006; Haughton 1999). To do this, varying methodological approaches mainly in the form of models are being developed and modified to keep up with various development plans and needs (Inskeep 1988: 361).

Models are seen as analogous maps, in that they have varied and possible purposes and uses, and no one map or model is right for the entire range of uses that may emerge (Costanza *et al.* 1993: 547). They operate as systems or interdependent parts that try to amalgamate concepts, ideas and strategies. This is particularly important for sustainable development because sustainability cannot be created in isolation; thus models assist in efficiently merging concepts, ideas and projections and bridge the gap between literature and practice (Haughton 1999).

There are various types and uses of models in the travel and tourism literature wherein they primarily take on the task to forecast plans and assist in policy evaluation (Getz 1986). They act as 'ancillary supporting tourism services' (Murzyn-Kupisz 2012:121) that highlight plans for management and continuation. Such plans are indispensable for the future of a project (Pedrana 2013:91). There are various ways in which models are used to remedy challenges that emerge from the sustainable development context. These models are specified using a flow diagram or workflow describing states, transitions and actions. They provide well defined procedures and methods to react in an efficient way to a request for solving a problem, providing advice and information (Marquina *et al.* 2000).

Researchers (Vitalis 2003; Nyfeler 2013) maintain that we begin to define sustainability beyond the three spheres that at times limit our thinking and approaches. This means developing broader and forward thinking models that will support concepts of sustainability. Botin (2009) puts forward 7 crucial questions that must thoroughly be engaged with when planning for sustainability. These questions put into perspective whether the efforts being put in place for sustainability will be fruitful in the long run. They provide a thinking point that I find crucial in this study.

1. *Engagement*

Are the stakeholder engagement processes in place and working effectively?

2. *People*

Will people's well-being be maintained or improved?

3. *Environment*

Is the integrity of the environment assured over the long term?

4. *Economy*

Is the economic viability of the project or operation assured, and will the economy of the community and beyond be better off as a result?

5. *Traditional and Non- market Activities*

Are traditional and non-market activities in the community and surrounding area accounted for in a way that is acceptable to the local people?

6. *Institutional Arrangements and Governance*

Are rules, incentives, programs and capacities in place to address project or operational consequences?

7. *Synthesis and continuous learning*

Does a full synthesis show that the net result will be positive or negative in the long term, and will there be periodic reassessments during monitoring and evaluation?

These reflections provide a standard approach with fundamental questions that demand consideration in any development context. It is unexpected that any project that seeks to attain and sustain community development will overlook community engagement, environmental and economic factors and institute good governance.

Although these reflections present critical points, they are also not a final determination. There are no cohesive views on how sustainability can be achieved but it demands the time, attention and efforts. Just as the three spheres of sustainability link and overlap, the concept of sustainability equally concerns all people from all spheres to come together in integrative thinking and action in order to achieve a holistic form of development.

2.5 Summary

Sustainability demands a lot of factors to co- exist and function together in order for it to be feasible. Woolcock (1998) believes that sustainability is achievable through a balance of mandatory collaborative practices. Meeting this equilibrium has however proven to be one of the biggest challenges that tourism planners and developers face (Macbeth 2005: 963).

These challenges have brought about the need to reconsider the long standing ethical underpinnings of sustainability policy, practice and analysis. This line of thinking seeks to successfully advance past the impractical nature of the concepts of sustainability not just in the tourism sphere but in the broader and global development sphere (Haughton 1999: 233). In doing this, planning and strategy-making processes have to be an evolving long-term enterprise, having the capacity to account for success and shortfalls (Lane 1994:15). Such processes bring about outcomes that are responsive to the diverse needs of stakeholders.

Context is therefore highly important in the development, management and sustainability of an initiative. To be effective, sustainability must be considered and defined within the particular sphere of the development initiative. Developers and planners must therefore be specific about the kind of development and outcomes they envisage (Pike *et al.* 2007: 1254).

Discussions in this chapter have also brought forward the concept of collaborative working. It has been mentioned to how collaboration plays a great role in assembling the many and diverse stakeholders, partners and resources that are essential for the initiation and building of a wholesome working system. Researchers (Selin 1999; Bramwell & Alletorp 2001; Bramwell & Lane 2005; Graci 2013) find collaboration to be quite key in helping tourism ventures and initiatives attain sustainability, the following chapter demonstrates how this is possible.

3. Chapter Three: Collaborative Partnerships for Sustainable Development

3.1 Introduction

In the event that more than one field of study come to merge under a particular area of interest; one needs to have a framework for integrative thinking through which the different fields and their complexities can be dealt with effectively. Such has been the case with the two fields of heritage management and sustainable tourism development. Although the two spheres have come to be so well integrated, there has been much debate associated with them. The interdependency of the fields cause challenges in that all concepts and ideas, opinions and debates must be adequately and thoroughly dealt with through cooperative thinking. In dealing with this, it has become common practice to initiate and work within collaborative establishments.

3.2 Collaboration Theory

Collaboration theory is a conceptual framework originally devised for use in the behavioural sciences but has over the years been adapted into various other disciplines to assist in remedying complex issues that come about as a result of collaborating agencies (Selin & Chavez 1995).

Interactive collaborations are synergistic processes of accomplishment (Saltiel 1998: 5) in which collaborators make a formal, sustained commitment to accomplishing a common, clearly defined mission.

The inability to bring together the various fields of i) sustainable development ii) heritage resource management and iii) tourism has made tourism based studies remain quite fragmented (Bramwell & Lane 2001; Jamal & Stronza 2009) and therefore collaboration theory has been praised for its ability to merge entities in an effort to attain project objectives through collective action and decision making (Jamal & Stronza 2009). Collaboration now assumes a critical role in a growing and changing world where institutional interdependencies have become more

prominent (Selin & Chavez 1995). Collaboration theory can essentially be viewed as a normative planning model (Sautter & Leisen 1999) that allows practitioners to explicitly pronounce and assess levels of collaborative engagement, and to involve stakeholders in an ongoing dialogue process of evaluation (Gajda 2004:66).

According to Brynson *et al.* (2006), within collaboration, a stakeholder is a person, group or organization affected by the venture. Stakeholders can include government, business, non-profits and philanthropies, communities, and/or the public as a whole (Bryson *et al.* 2006:44). Each stakeholder within the collaborative framework controls resources, such as knowledge, expertise, constituency and capital, which they would otherwise not possess on their own (Ellram & Cooper 1990; Bramwell & Lane 2000:4; Plummer *et al.* 2006).

One of the earliest and most influential definitions of collaboration adopted here was coined by Barbara Gray (1985: 912). She articulates interorganizational collaboration as:

“The pooling of appreciations and/or tangible resources, e.g., information, money, labor, etc., by two or more stakeholders to solve a set of problems which neither can solve individually”.

This definition highlights the main reasons for advancing into collaborations. Gray (1985; 1989) introduces the concept as an act that demands interest and action from multiple parties in order for it to be achieved. Its influence has gone as far as shaping and informing present day studies and interpretations of the concept. Following on this, Thomson and Perry (2006:20) detail collaboration as the “act or process of shared creation or discovery, It involves the creation of new values by doing something new or different”. While this definition still harnesses the fundamental aspects presented by Gray (1985, 1989), it differs by explaining collaboration as a process during which new establishments are forged. Brynson *et al.* (2006: 44) expound on collaboration as the

linking or sharing of “information, resources, activities, and capabilities by organizations in two or more sectors to achieve jointly an outcome that could not be achieved by organizations in one sector separately”. Some understand collaboration as being a journey that occurs over time during which organizations interact formally and informally through repetitive sequences of negotiation, development of commitments, and execution of those commitments” (Thompson & Perry 2006: 21; Medeiros de Araujo & Bramwell 2002). A joint decision making process by all stakeholders is implied by most if not all existing definitions of collaboration. From these definitions, we learn that the collaborative process goes beyond the meeting of individuals and the amalgamation and negotiation of project goals and ideas.

Collaborative partnerships have been one of the biggest drivers (Hashimoto 2002) of development plans since the late 19th century during which there was an upsurge in collaborative work amongst various sectors more prominently in tourism planning and community development (Hall 1999: 143; Selin 1999: 131). The rise of collaborative partnerships has demanded that the collaborative process be thoroughly understood in different contexts and manifestations. This is important because it ensures that the nature of collaboration is not assumed & sound management and good practice is attained (Thomson & Perry 2006).

3.3 The Nature of Collaborations

Just as collaboration is understood and defined differently, so too are the models that scholars propose for collaboration development. The models proposed reflect the type of collaborative partnership that collaborators aim to achieve in their respective spheres. Steps within the models vary and range from anywhere between five to ten steps. However, what I find to be a common occurrence amongst the different collaborative processes is the need for a clear goal, a well-established communication system and a model for monitoring performance and feedback through stakeholder evaluation. Scholars therefore agree that the collaboration process is best

understood and achievable when it is classified into stages that represent its lifespan. The stages succeed each other, allowing the venture to advance through different stages at a time. Along with each stage is a continual process of reflection, appraisal and review that allows one to evaluate temporal progress. How efficiently the collaboration moves through the stages depends on the internal and external stressors that the project faces.

Gajda (2004) likens collaboration development to the group development process by Bruce Tuckman (1965) from the behavioural sciences. The model is useful for providing visual representation of the trajectory that collaborations go through during establishment. This process advances through four different stages as represented in Figure 5 below:

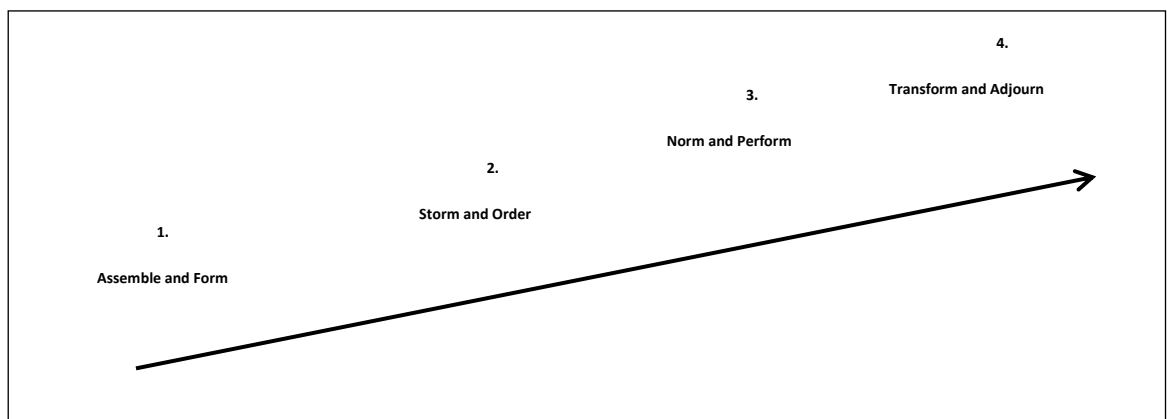


Figure 5. The stages of collaboration Development Tuckman (1965).

The first stage is the formation stage of the development trajectory. This stage is crucial as it is at this point that the collaborative team is assembled. Participating members are assessed for suitability and interest and the team convenes to discuss the opportunities and challenges that the partnership brings. This is then followed by the second stage where members convene to brainstorm on a number of ideas that are put forward for consideration. Individual and group roles and actions are determined and timelines for achieving goals are concluded by the third stage and implementation of project goals is initiated. At this stage members take

charge of and execute their designated roles and responsibilities. Once the roles, aims and objectives of the collaborative are determined, it moves on to the next stage. By the fourth and final stage members are competent and independent with the ability to make the right decisions for the collaboration. This stage comes about when the collaborative has proceeded through all stages and devises strategies on working towards attaining and sustaining results.

Progressing through the stages of collaborations brings with it challenges that can either be common within collaborative establishments or unique to a given context.

3.4 Effective Collaborations

Sustainable structures are initially hard to form and require just as much effort in managing them. Involving communities in the planning and development of policies and plans allows them to be more accepting and involved in the implementation (Medeiros de Araujo & Bramwell 2002). Mutual trust and agreement during collaborations leads to better cooperation and long-term viability. However this will only be successful if the process is open, consultative and aims to set objectives that will yield benefits for all stakeholders involved (Graci 2013:39).

Collaboration practice is argued to be most effective when used in conjunction with supplementary frameworks and models (see Graci 2013). This study uses collaboration theory in conjunction with the principles of sustainable development extracted from discussions in Chapter 2. Such an approach creates a 'collaborative advantage' to yield collective benefits (Knight *et al.* 2001: 140; Graci 2013). Here, both collaboration theory and the sustainable development are combined to address the element of social, economic and environmental sustainability for the MBCBHTP.

This combination manifests itself as a stronger and much more rigorous framework to work within for this research. It serves as a planning stage that seeks to reduce the occurrence of overcrowding, pressure and

imbalances that may occur (Graci 2013). The ICOMOS International Cultural Tourism Charter encourages the involvement of all those with relevant or at times conflicting interests, responsibilities and obligations to join in achieving objectives. “The involvement and cooperation of local and/ or indigenous community representations, conservationists, tourism operators, property owners, policy makers, those preparing national development plans and site managers is necessary to achieve a sustainable tourism industry” (ICOMOS 1999). The Charter enforces how continuation of a community based heritage tourism initiative is a task that cannot be achieved by a single entity, the responsibilities and tasks are too great and complex. It needs interest, effort and engagement in the form of cross culture collaboration.

3.5.1 Situating Collaboration Theory

Collaboration for the MBCBHTP project came about through the need to engage with various aspirations from the different stakeholders. Table 1 below summarizes some of the stakeholders’ roles and responsibilities in the MBCBHTP.

Stakeholder	Roles and Responsibilities
Blouberg Local Municipality	- Fulfilment of Integrated Development Plans (2011-2016) Focusing on: - Community Development - Tourism Development
Rock Art Research Institute	- Funding - Conservation of rock art and archaeological sites - Research

Ditsong Museum of Cultural History	• Funding • Research • Conservation of cultural heritage
Makgabeng- Blouberg Community	• Cultural preservation • Continuous management and conservation of rock art sites • Community development

Table 1. Stakeholders of the MBCBHTP and their respective roles and responsibilities.

Roles and responsibilities of the BLM

The BLM is constantly faced with the task of providing suitable and responsive development to the communities of the MB region. In its Integrated Development Plans (2011-2016), community and tourism development are listed as key areas in working towards socioeconomic development.

The use of heritage resources in their community orientated development provides for a specific and inclusive form of development that can bring about collective benefits. It is through the BLM and its support that stakeholders such as RARI, the Ditsong Museum and MB communities are able to come together and advance the objectives of the MBCBHTP.

Roles of the Rock Art Research Institute and the Ditsong Museum of Cultural History

RARI and the Ditsong Museum of Cultural History are always looking to find various ways in which the institutions can contribute to the understanding, meaning and significance and conservation of both rock art and cultural heritage in different parts of Africa.

Research on the heritage resources done by RARI and Ditsong has contributed to the knowledge base on the history of the MB region as

discussed in Chapter 1. A greater interest and understanding has been fostered in the municipality, the community, tourists and academics in the rock art field. Part of the research perspective introduced by RARI and Ditsong carries the task of ensuring that the MB communities are well educated about their heritage resources. Having an informed community ensures that they are able to be active participants and expressive of their needs throughout the project.

Roles and responsibilities of the Makgabeng-Blouberg Communities

With the need to conserve their culture and heritage resources, the MB communities are identified and included as key stakeholders as they are most closely associated with the rock art sites as custodians.

The community is particularly important because the success of the project and responsible use of heritage resources rests on their ability to assume the role of custodians who are trusted with the maintenance of the resources and overall project after undergoing specific training for this. The presence and participation of the community ensures that the project remains continuous and beneficial to the community.

3.6 Successes Through Collaborations

Since the initiation of the MB project there has been a number of successes that have been attained through the collaborative work of the MBCBHTP stakeholders. One of the successes has been the revitalization of a tourism information centre in Senwabarwana by the BLM and the larger CDM. The centre provides visitors with information on the regions attractions, accommodations, sightseeing routes, and other items relevant to tourism. A tourism unit has also been established within the LED division of the BLM which is tasked with the responsibility to oversee all tourism related aspects and functions within the jurisdiction of the BLM.

Some community members have received skills development through the initiation of programmes that involve the communities directly and equip them with skills and expertise that allow them to participate in the project.

Skills development and employment opportunities were introduced to the project and community members through programmes such as oral heritage recording, tour guiding and protection and maintenance of rock art sites.

Adopting collaboration theory and following on the principles of sustainable development presents a number of advantages that can assist the project and collaborators in the achievement of a number of targets. This approach brings the ability to devise a sustainability model for the MBCBHTP that is intended to provide strategies for the longevity of the project through the following ways:

- The development of a model can assist with capturing clear goals for the project as well as assist with preparations for achieving these goals;
- Clear timelines and targets can be developed and an unambiguous monitoring and evaluation plan can emerge from this;
- A well devised and inclusive model can easily translate into a management and implementation plan that will clearly highlight the respective roles and responsibilities that collaborators have in the implementation of the project.

An integrative method such as this can be used for the development and management of heritage tourism development projects and partnerships that have the inclusion of communities at the core. Through the use of integrative models, Ideas of cooperation, collaboration and partnerships can be given much more attention and results will also be easily measurable.

4. Chapter Four: Consultative Engagements with Makgabeng-Blouberg Region Communities

4.1 Introduction

Between the 6th to the 9th of April and the 1st to the 5th June 2014, 84 participants from the MB region were interviewed to form part of this study. The participants were from the villages of Nieuwe Jerusalem, Senwabarwana and Thabananthlana. Participants responded to semi-structured interviews developed specially for the research purposes of this study. The interviews were structured in such a way that they were not too restrictive but were flexible and accommodating of questions and responses that would otherwise have been omitted through observation and no engagement with the community. Such interviews are in line with standard practices in heritage studies, especially when communities are involved as they help with gauging community perceptions and expectations about the heritage resources in question.

The questionnaire survey was developed to address the objectives of this study as introduced in Chapter 1. Which were to determine:

1. What strategies can be pursued to implement a sustainable community based heritage tourism project?
2. What is the role of communities and other stakeholders in the formation and sustainability of heritage tourism collaborative initiatives in South Africa and abroad?
3. What are community perceptions and levels of involvement regarding use, preservation and presentation of their heritage resources?

The questionnaire was divided into four main categories (see Appendix 1) namely i) socio-demographics, ii) heritage management; iii) heritage tourism development and iv) environmental management. The interviews sought to gauge the community's interaction with their heritage resources,

the society and their surrounding environment. The results from the surveys are presented in this Chapter according to the structure of the questionnaire.

4.1.1 Sampling

Collection of data for this study relied on random sampling of participants. The random sampling technique was used with the intention to target and produce a representative sample (Marshall 1996). This sampling technique gives each member of a subset an equal opportunity of being selected. Random sampling ensures that the conclusions reached encompass the general view and opinion of the larger community without necessarily interviewing the entire extent of the population.

Purposive sampling was also used to target key informants for some interviews. This sampling technique allows the researcher to strategically identify whom, how, why and when they engage with in order to collect rich and relevant information for the study (Devers & Frankel 2000). These groups of purposefully selected individuals are identified as Key Informants. Key informants included community leaders and officials from the BLM LED unit as well as project stakeholders as they had intimate knowledge about the heritage resources in the region and the MBCBHTP. These methods were found to be particularly useful for the MB context due to its constitution of diverse stakeholders.

Members of the community were randomly targeted and asked if they were willing to take part in a survey that would take approximately 10 minutes of their time. Interviews were done on a face to face basis where responses were documented by the researcher. Willing participants were recorded while others were interviewed without the use of a recorder. Although the recorder assisted to accurately capture the interviews, at times it was hard to use as some places were much noisier than others. To some respondents the idea of being recorded became a little intimidating, in which case the recorder was then abandoned. Proceeding with the

interview, I introduced myself and explained the nature and purpose of the research that I was doing in the area.

Communication was a challenge with some interviews. In which cases the assistance of an interpreter was needed. Through the interpreter, I would ask the question in English and he would ask the question in Sepedi and thereafter relay some parts of the response to me in English. I noted that the presence of an interpreter made some respondents feel more comfortable with the interview. They understood the questions better and they were able to respond with ease and confidence. I also observed that the respondents felt comfortable because they knew the interpreter, Felix. Felix is a heritage collector as well as a guide from the MB region who has been taking part in the MBCBHTP. Heritage collectors are tasked with the collection and documentation of indigenous knowledge from the surrounding villages. Some respondents had interacted with him at some point and therefore familiar with him and the interview process.

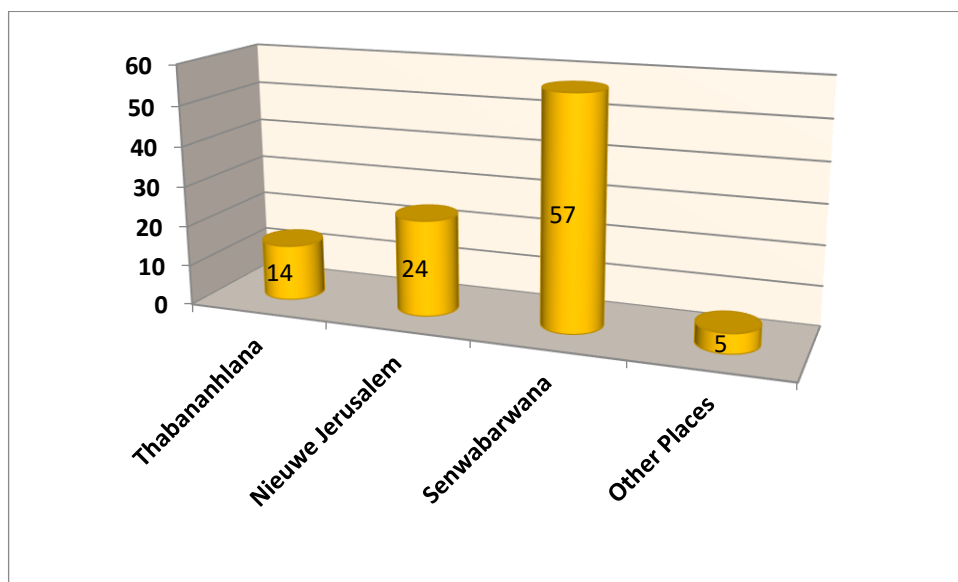


Figure 6. A chart showing the geographic distribution of participants from the MB region.

Figure 6 shows the percentage of participants interviewed from each of survey areas. The farms Bonne Esperance, Mont Blanc and Too Late

share the village Thabananthlana and drew together 14% of respondents. Nieuwe Jerusalem is a farm and a village comprising 24% of participants while Senwabarwana (previously Bochum) the central business district took up a large 57% of respondents. De Villiersdale and De La Roche are referred to in Figure 6 as “other places”; these are farms that lie far from the rock art sites. They took up the 5% of the respondents came from places as far as Seshego, Gakgatla and Matlala which are all areas that lie at least 120km from the MB region. These respondents gave insight as to how well the heritage resources of the MB region are known by people from other parts of the District if not the Province. It also highlight what percentage of visitation numbers to the MB region are those related to heritage resources and tourism.

4.2 Analysis of Community Perceptions

Data collected from the interviews was analysed to obtain cumulative totals, ratios and averages that could be represented through graphs and tables to make it easier to read and understand. The data collected was not shared with any other parties and used only for the purposes of this study. The data was kept safe, accessible only to the researcher in a private and access controlled computer.

4.3 Socio-Demographics

To understand the social construct of the communities of the MB region, information giving insight into the various social factors that make up and influence the community had to be gathered. The social demographics analysis was done according to section 1 of the questionnaire (Appendix 1). At the start of the interview, respondents were asked to provide some personal information that would guide the study in producing a true reflection of the socio-demographics of the MB Community.

4.3.1 Gender

Respondents were categorized into male and female groups. Capturing the gender distribution was important because it highlighted how representative the sample was and what kind of social factors were most likely to emanate from the groups of people that the study was dealing with.

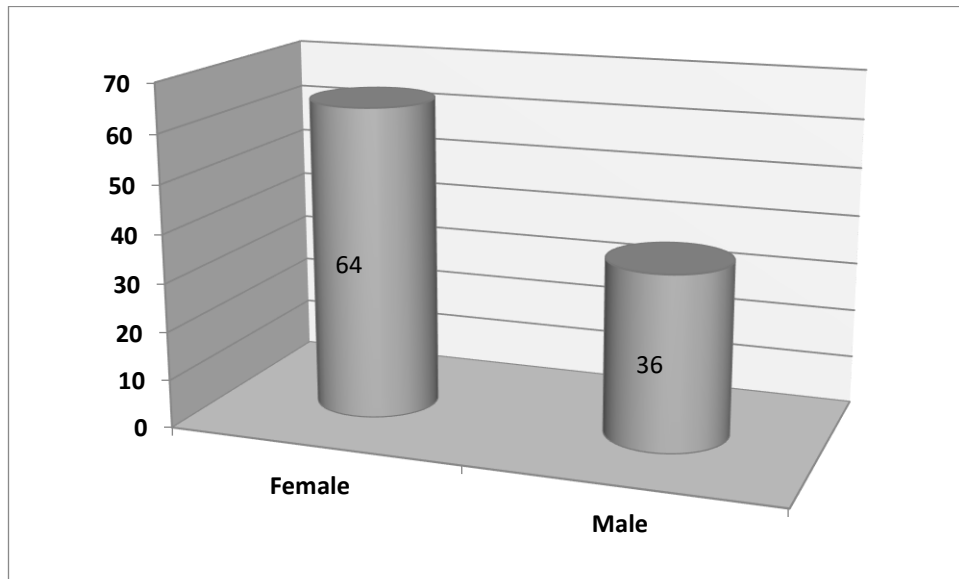


Figure 7. The percentage of Male vs. Female participants.

Figure 7 highlights the percentage of male respondents to that of females, 64% of the respondents were female and male participants made up 36%. The ratio here is therefore 5:9, meaning that for every 5 men that were interviewed, 9 females were equally interviewed. The difference in the ratio of men vs. women suggests that the population of the MB region is made up largely of women than men. It is no wonder then that the majority of households in the MB region are headed by females. A large percentage of the males in the region have jobs outside of the province. They migrate to places that have higher and better job opportunities that enable them to send money to their families back home.

4.3.2 Age

Capturing the ages of the respondents brought forward the range of the age groups that the study was working with. This was important as it highlighted how knowledge about the region was spread out between the young and older groups thus giving an indication of any generational knowledge gaps.

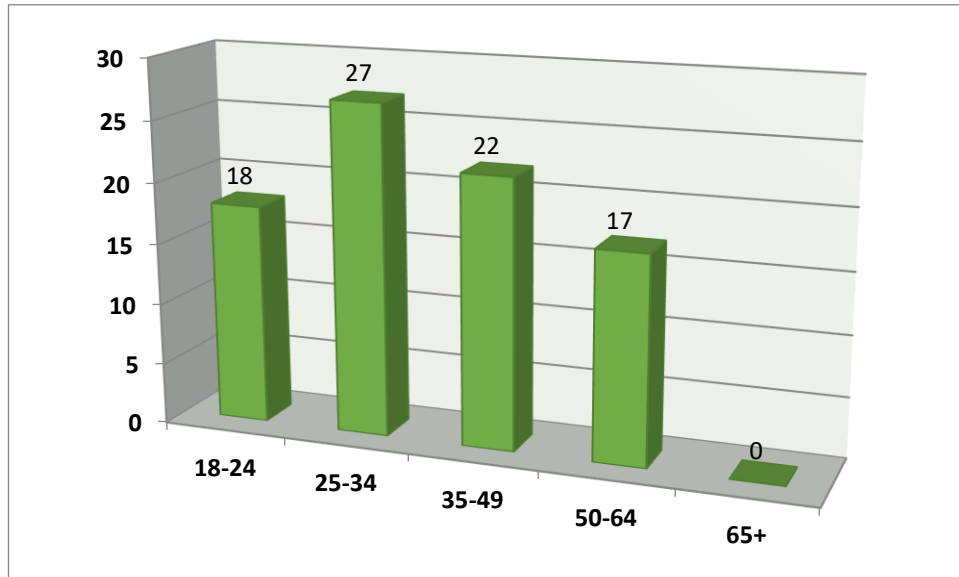


Figure 8. Classification of age groups of the respondents.

Demographic and Census reports (www.blouberg.gov.za) from the BLM revealed that a large part of the population is made up of youth under the age of 21 years. Figure 8 shows that 32% of respondents fell within the 25- 34 age groups. The 35-49 age groups came in second making up a fraction of 26%. The remainder of the population is made up of people between the ages of 18-24 and 50- 64 years of age. No people over the age of 65 years were interviewed during the surveys.

The age groups represented through the survey indicate that a wide spectrum of the community was represented. Numbers are highest amongst the 18 – 34 age groups amongst both male and female groups (see Fig. 9). What was very interesting to note about the interviews that took place with respondents within the different age groups was the

variation in information as well as the mannerism in the responses. While the older age groups (35 – 69) were quite confident and certain of their responses; most of the respondents in the younger age groups took some time to think as they were uncertain of some of the themes that emerged from discussions. They would stop and ask some follow up questions before they could respond assertively. This brings out the issue of a generational knowledge gap. A generational knowledge gap means there is variation in the knowledge known by elders to that known by the youth. This means that the sharing of Indigenous or Cultural knowledge about the MB region is very minimal.

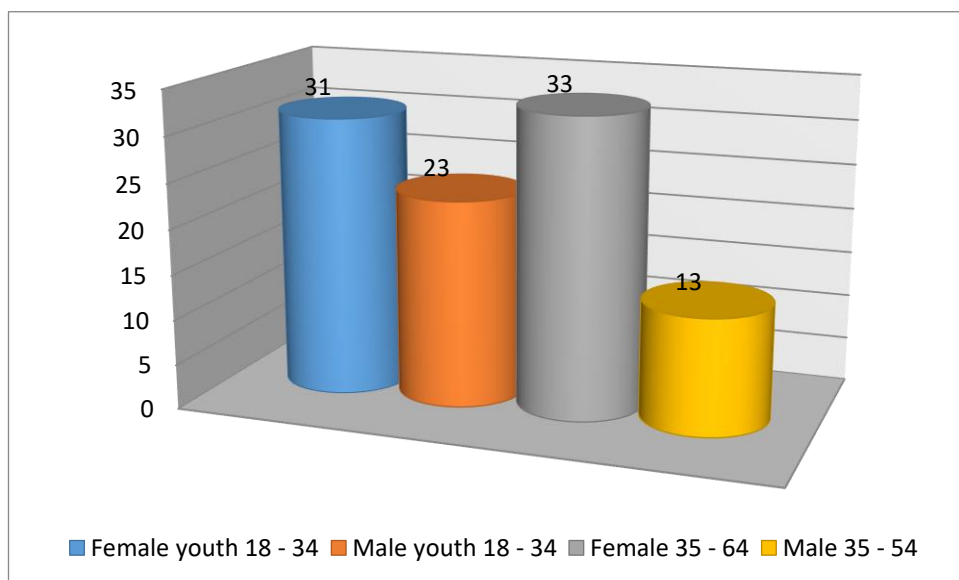


Figure 9. Representation of age groups of male and female participants.

This observation heeds the call to enforce knowledge transfer between the elders and youth of the MB region. Knowledge transfer is crucial because it ensures that the people of the MB region continue to have intimate knowledge about the place and culture from generation to generation.

4.3.3 Employment

With a relatively high percentage of youth between the ages of 18-35 in the region, employment opportunities are few and scarce. In its recent statistics the BLM (www.blouberg.gov.za) reported that the number of unemployed youth and elders in the region measured in at 47.2%.

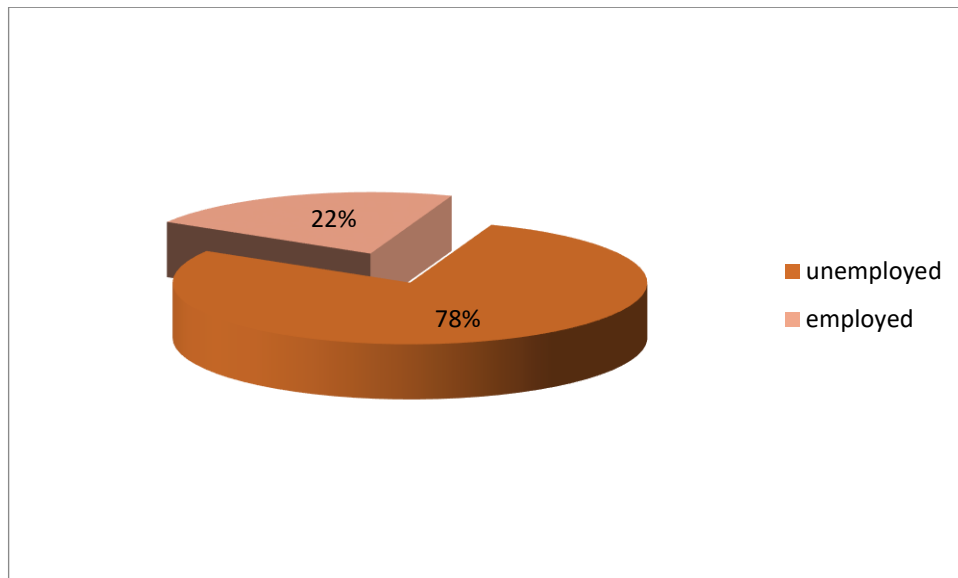


Figure 10. Employment vs. unemployment levels in the BLM.

This study found that the percentage of unemployed and employed people interviewed came to 78% and 22% respectively as shown in Figure 10. Within these percentages, particularly higher unemployment levels are found in the youth between the ages of 18- 34.

The low rates of employment suggest that people have to look to other means of work to ensure that they are able to receive some kind of income. Employment differs between self-employment and formal employment by the state or private organizations. Of those that are employed, occupation ranges from hair salon and shop assistants to petrol station attendants and day care workers. Employment amongst the elderly is very rare and is often linked to municipality driven projects, a large percentage of them rely on government grants for survival.

Contributing to the high level of unemployment is the low level of education in the MB region. The BLM is aware of the challenge with illiteracy and has integrated educational development into its IDP's as an area of priority. In its 2014/15 financial year, the BLM reported on the levels of education between the years 2013 – 2016 (see Table 2).

EDUCATION	MALE	FEMALE	TOTAL
No Schooling	836	1200	2036
Some Primary	1214	1028	2241
Completed Primary	692	751	1443
Some Secondary	7636	9077	16713
Grade 12	3286	4793	8079
Higher Education	618	960	1578

Table 2. The levels of education amongst males and females in the BLM.

These statistics give the overall conclusion that the number of people who are interested in and pursue education is high. However, the challenge is completing their education. The BLM has 176 primary and 76 secondary schools and one institution of higher learning which is the Capricorn FET College which has a campus in Senwabarwana (BLM: IDP 2014/15). These institutions have the potential play a crucial role in combating the issue of education in the MB region. The MBCBHTP as a project that also seeks to contribute to educating and equipping communities of the MB region can integrate some of its training needs into these schools.

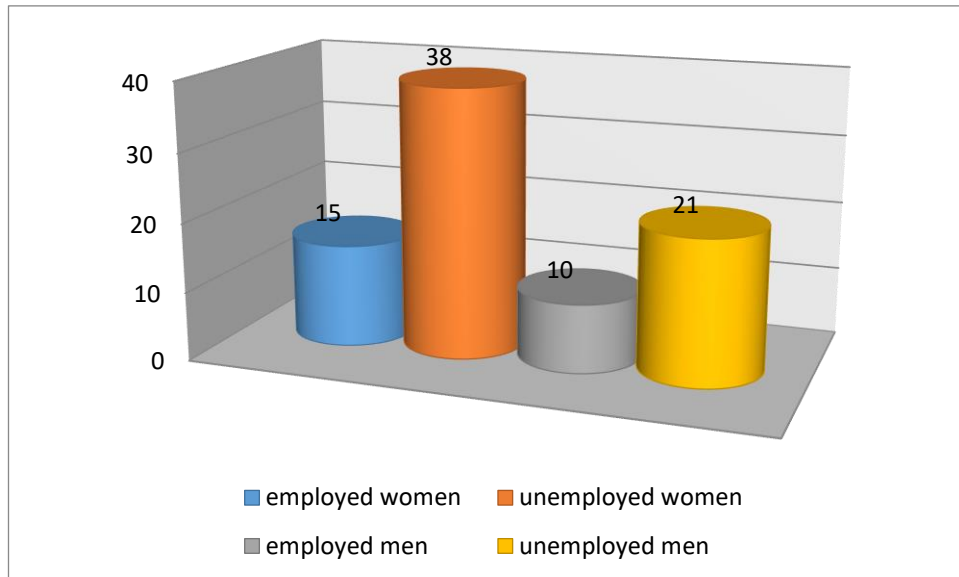


Figure 11. Employment levels between men and women of the MB region.

When the employment and unemployment numbers represented in Figure 10 were broken down according to gender, Figure 11 then revealed how empowerment opportunities could be channelled appropriately. This was done in an effort to ensure that equal opportunities are created for all and therefore eliminate any chances marginalisation. Unemployment is high amongst women (Fig. 10) while lower levels of education are higher amongst men (Table 2). The MBCBHTP therefore needs to give males educational support and create more employment opportunities for women.

Going forward, the study had to remain cognisant of the socio demographic profile developed in this Chapter. This ensured that the study remained responsive to the needs of the community at all times.

4.4 Heritage Management

The second part of the survey questionnaire was dedicated to gauging the community's perceptions and awareness around heritage resources. To do this, practices relating to the manner in which heritage resources are

managed and safeguarded by present day communities had to be determined.

4.4.1 Heritage Awareness

Heritage awareness in any community highlights how conscious the community is of its heritage, culture and history. In Figure 12 respondents were asked if they are aware of the heritage sites in the MB region. 74% responded that they were aware, while 26% responded no. To the respondents, heritage sites were described as rock art sites as these are the most dominant heritage sites in the region as explained in Chapter 1, section 1.2.

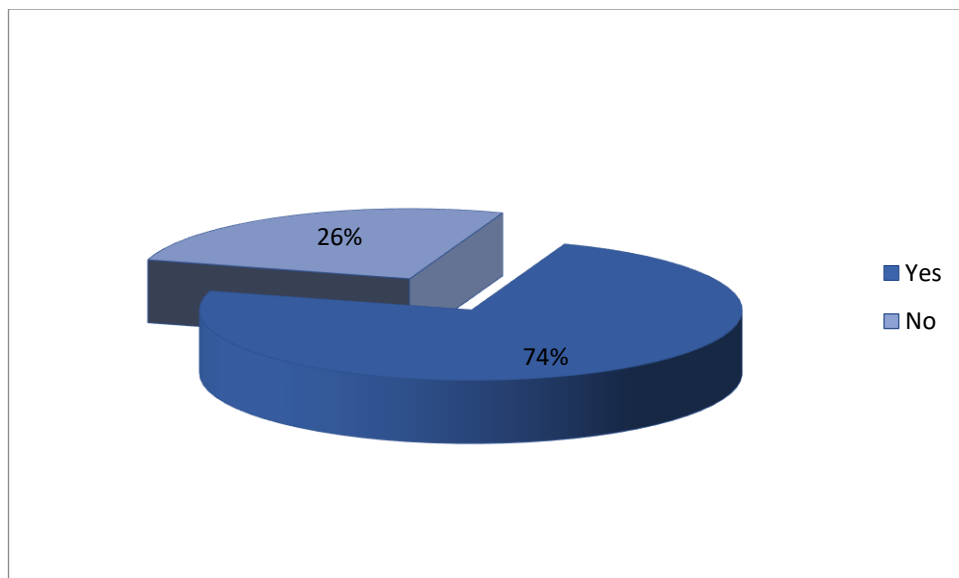


Figure 12. The levels of awareness amongst community members.

During interviews, I observed that most of the youth had very little knowledge about the heritage resources that lie within the MB region. However, some knew of heritage resources such as Mapungubwe. Mapungubwe is a world heritage site that lies about 185km's from the MB region. This revealed that interest in the culture and heritage resources amongst the youth of the MB region is very low, and this is concerning. To foster a sense of awareness within the youth, the MBCBHTP can introduce campaigns that inform the communities and particularly the

youth about the presence and richness of heritage resources and how they form and influence the culture and history of the region. It will do little good for the community to develop and share their heritage resources when interest and knowledge is low amongst themselves.

4.4.2 Ownership of Heritage Sites

Here, the respondents were asked about the ownership of the heritage sites. Figure 13 shows the options that were given to assist them to better articulate who they thought the heritage resources of the MB region could potentially belong to.

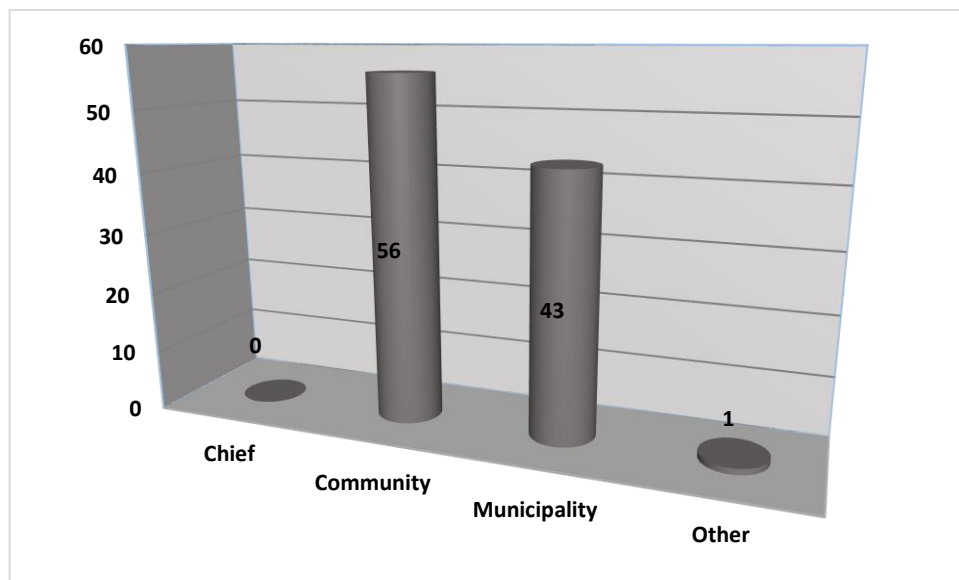


Figure 13. Perceptions on the ownership of heritage sites.

56% of respondents believe that the heritage sites are owned by the MB community, 43% believe that ownership is by the BLM. 1% believes that the heritage sites are owned by someone other than the Chief, the community or even the BLM. In which case, the ownership is said to be by the ancestors who lived in the region long before the current inhabitants.

The question of ownership is quite contentious and often brings to the surface a number of challenges depending on the socio-political context of the heritage resources. When heritage resources are believed to belong to a particular person, group or institution; other groups within the

community cease to involve or attach themselves to it. In this way, all things associated with the heritage resources are considered to be the sole and full responsibility of that party. This manifests as a form of detachment amongst communities and in some instances, puts the heritage in jeopardy and in danger of being neglected or destroyed (Grimwade & Carter 2000:39).

The issue of the ownership of heritage resources is never a point of dispute amongst the communities of the MB region. The fact that over 50% of the community ascribe to ownership means that the heritage resources are linked to a number of factors that carry significance. This can also be picked up in the responses to the question of significance below.

4.4.3 Significance of Heritage Sites

Responses to the issues of heritage awareness (section 4.4.1) and ownership (4.4.2) trigger questions relating to the significance that some of the heritage resources carry for the MB communities. Part of the objectives of the ICOMOS Charter for Managing Tourism at Places of Heritage Significance (1999) include the:

“Facilitation and encouragement of stakeholders with the conservation of sites and quite importantly to make the significance of that heritage accessible to the host community and visitors”.

The significance factor of any heritage resources is important because it gives insight into why heritage resources need to be conserved. Heritage resources in any society tell of the past, inspire a sense of belonging in the present and give progression into the future and success of a society. The survival of any culture and society relies on the ability to reaffirm its significance from one generation to the next through continuing cultural practices, knowledge and living experiences (ICOMOS: 1999).

Mason (2002: 9) also argues that the significance attached to heritage sites can only be defined by the community. In this study, significance

refers to the importance and meaning that is associated with the heritage sites of the MB region. Figure 14 below shows the number of people who do and do not attach significance to the heritage sites.

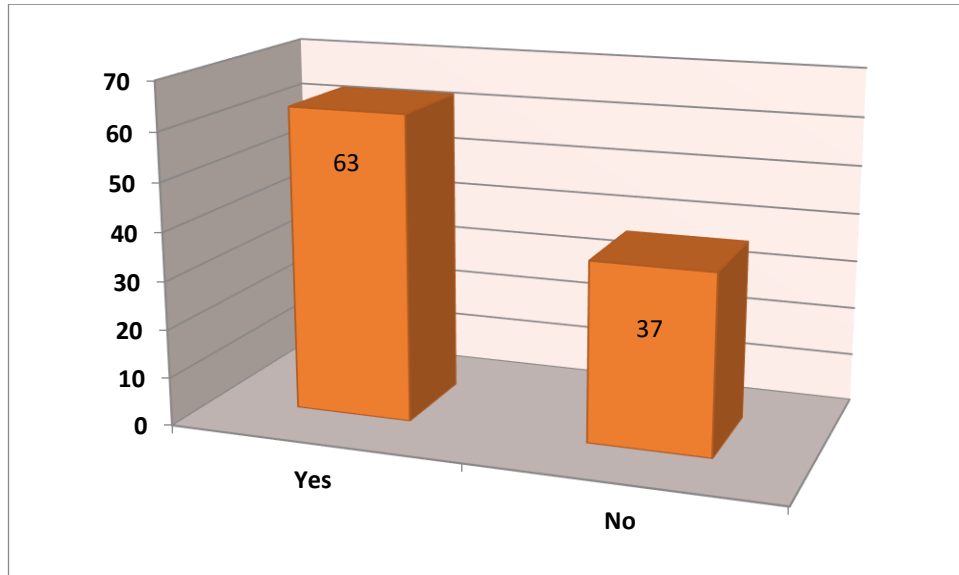


Figure 14. The significance of heritage sites.

63% of respondents reported that they do attach some significance to the heritage sites. The majority of those that confirmed this fell within the 35+ age groups. This compares to the earlier observation that a stronger sense of awareness about the heritage sites lies within the elder groups (see section 4.4.1). The percentage of those who do not attach significance to the heritage sites came close to the percentage of those who thought that the sites are owned by the Municipality (Fig. 13). On the other hand, the percentage of people who believed that the heritage sites are owned by the community (Fig. 13) and the percentage of people who attach significance (Fig. 14) to the sites was 56% and 63% respectively. The observation emanating from this observation is that ownership influences attachment and significance of heritage resources within a community.

4.4.4 Type of Significance Associated with Heritage Sites

Figure 15 below highlights the different types of significance that the communities of MB region attribute to the heritage sites.

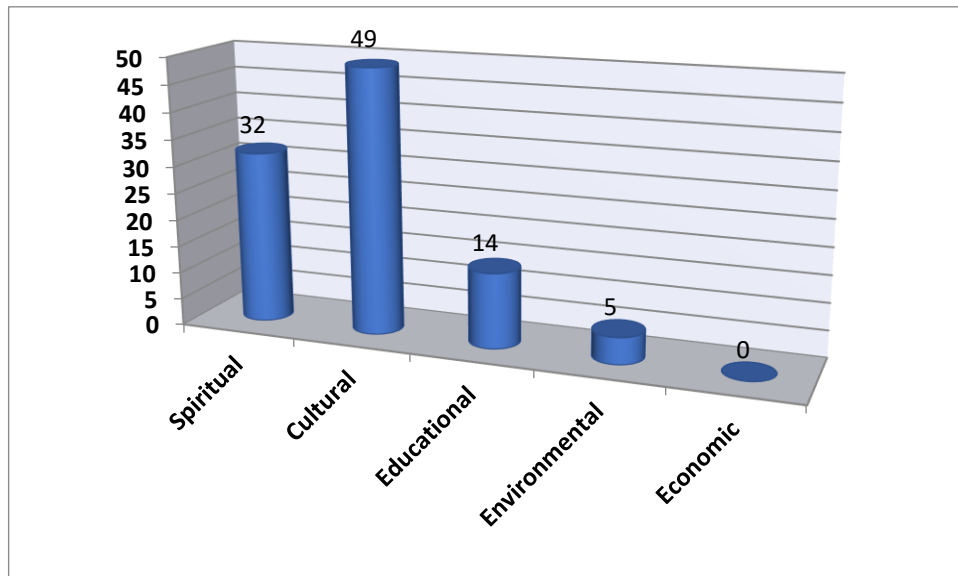


Figure 15. Types of significance associated with MB heritage sites.

The largest portion of Figure 15 was constituted by the cultural significance item with 49%. During the interviews, people who mentioned cultural significance elaborated on it by mentioning that the heritage sites represent parts of their culture. Cultural significance can be broad and inclusive of aesthetic, historic, social and spiritual values that emanate from the community (Waterton *et al.* 2006: 348). This was closely followed by spiritual significance with 32%. Spiritual significance encompasses aspects that evoke or represent ideas and concepts of a supernatural higher power, particularly in the context of rock art sites (Eastwood 1999). Without cultural significance, the heritage resources are in danger of being misunderstood and misrepresented.

Educational and environmental significance captured an audience of 19% collectively. It was quite interesting to note that economic significance only made up 1% of the statistics. This meant that the community viewed the

heritage resources as more than an economic commodity. Grimwade and Carter (2000) support this view in saying heritage resources need not always be looked at as an economic booster. Heritage resources are hardly ever self-sustaining when used for a profit. Benefits can emerge through enhancing various other social factors such as education and social cohesion. The varying benefits of heritage resources need to be brought to light and embraced in all heritage development projects. This is to show communities the various opportunities that heritage resources and manage their expectations.

4.4.5 Visitation Rates

Visitation rates measured the frequency of interaction between community members and the heritage sites. These were measured on a yearly basis ranging from once a year, twice a year to more than twice a year while also accounting for those who do not visit the sites at all.

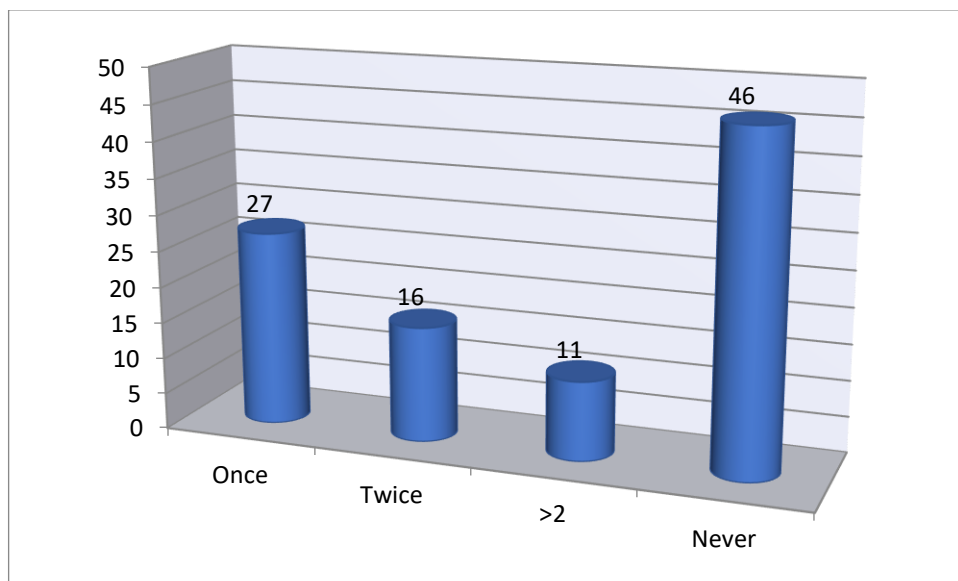


Figure 16. The frequency of visits to the heritage sites by members of the MB community.

According to the data represented in Figure 16 visitation rates vary from once a year (27%) and twice a year (16%) with 11% visiting more than twice a year. 46% of the respondents indicated that they never visit the heritage sites. A point to note here was that the percentage of those who

answered that they never visit the sites measures close to the percentage of people who are not aware of the sites, or attach no significance to the heritage sites (see Figs. 12 & 14). This suggested that the frequency of visitations to the sites is also influenced by the awareness and significance that is attached to it. What was also observed about the people who said they do not visit the sites is that they largely fell within the age groups of 18- 24, explaining why heritage awareness and significance is low amongst these groups.

The visitation rates were therefore almost evenly spread out between community members who never visit (46%) and those who visit at varying frequencies throughout the year (54%). Although one could consider this a fair distribution, community members need to be motivated to visit and familiarize themselves with the heritage resources in the region. The more interest that communities show in their own heritage, the bigger the interest and audience that can be targeted for the heritage tourism destination.

4.4.6 The Use of Heritage Sites

Figure 17 below shows responses to whether or not communities from the MB region use the heritage sites in the present-day context. The question was intentionally left open ended with the intention to ask respondents to elaborate on how they use the sites in the event that they replied yes to the question.

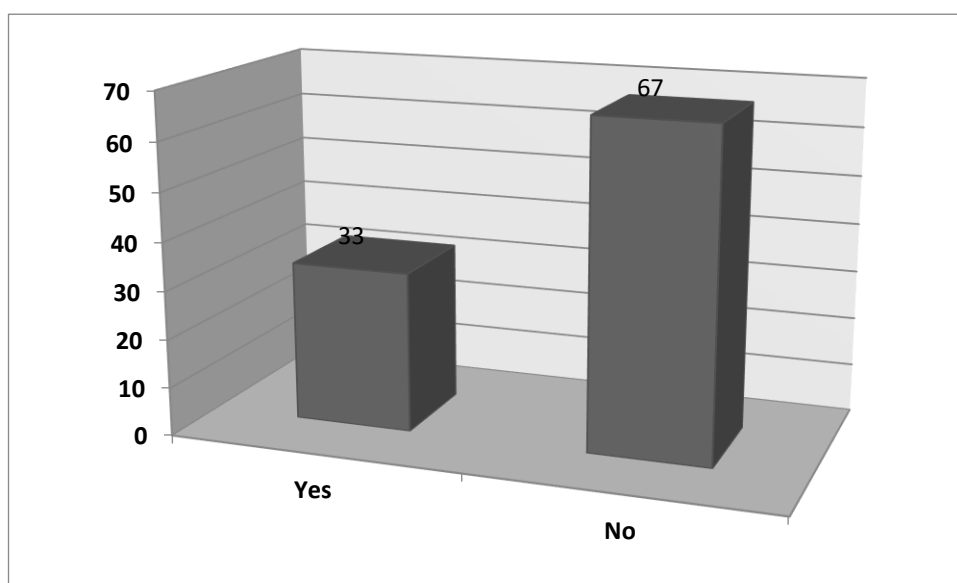


Figure 17. The use of heritage sites by communities of the MB region.

The percentage of people who responded that they use the heritage sites was 33% while those who said they do not use the sites was 67%. The number of people who use the sites is significantly lower than those who do not. Uses of the sites vary with individuals. Some of the reasons that were given for using the sites are listed in Table 3 below:

Recreational	Educational	Social	Spiritual/ cultural
Nature walks	To learn and expand my knowledge	To show visitors	During Easter time
To view images/ relax	To teach children and others	To learn about art	To speak to my ancestors
	Remind myself of the history	To ensure that there is no	

		damage and clean	
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Table 3. The different uses of the heritage sites in the MB region.

These responses are a critical find for this study and the MBCBHTP because they represent some of the aspects that must be conserved and reinforced. For instance reasons relating to education were mentioned several times. Others include aspects of significance and tourism and recreation purposes. A special focus on these areas could see to it that the factors that keep communities close to the heritage resources are safeguarded so as to ensure that community interest is not lost.

People who responded that they do not use the sites were just as important because these respondents were equally given the opportunity to give reasons explaining why they do not use the sites. The reasons mentioned here include the fact that there is simply “nothing to do there”. As children most people would go there to play but the time for that has since passed. Given the reason to visit and interact with the heritage sites (whether educational, cultural or recreational), awareness amongst community members could be strengthened.

4.4.7 External Visitations to the Heritage Sites

On the aspect of visitation and use, participants were asked if they allowed external visitors to access or visit the MB heritage sites.

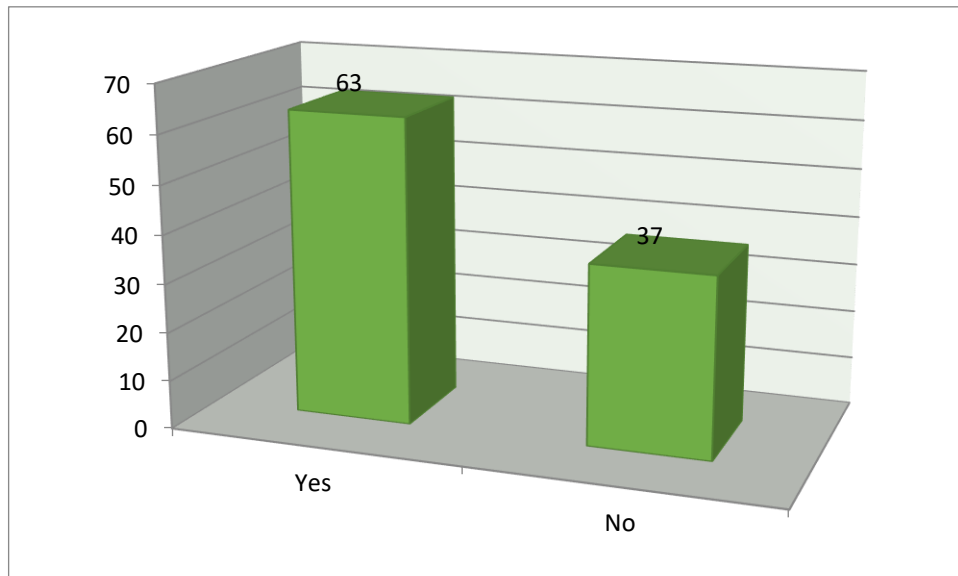


Figure 18. Permission of visitors to the heritage sites.

Figure 18 showed that allowing visitors to the heritage sites seemed to be a popular trend. A total of 63% of respondents agreed that they have allowed visitors to the sites and still continue to do so; while 37% stated that they did not allow visitation to sites by people from outside the MB community.

Granting people the permission to access and visit the heritage sites means that there is already an external interest in the MB heritage resources. This interest creates an opportunity for a number of objectives to be fulfilled. Interest can come in the form of researchers, investors and tourists who could all come with the intention to contribute to the empowerment of the MB communities and their heritage resources. In addition to this, a profit can be generated for the MB community if a special levy is charged for access to the heritage sites. These funds can flow back to the community to do a number of things, part of which

includes paying guides and using some of it for the upkeep of the heritage sites.

The reasons for not allowing external visitors to the heritage sites should be treated with the same sense of urgency. Reasons for not allowing visitors to the sites are closely related to issues of sacredness and conservation of heritage sites. Some of the respondents here felt that external visitors would not be as respecting of their heritage sites as they were. This is yet another crucial element that the MBCBHTP needs to take into account. While opening the heritage sites to the public is good for the project. This should not make present day communities feel uncomfortable with the arrangement. Principle 3 of the ICOMOS Charter for Managing Tourism at Places of Heritage Significance (1999) states that “Conservation and tourism planning for heritage places should ensure that the visitor experience will be worthwhile, satisfying and enjoyable”. However, also ensuring that “respect for the sanctity of spiritual places, practices and traditions is safeguarded”.

4.4.8 Visitation Control

The NHRA No. 25 of 1999 has provided minimum standards for sites open to the public. The minimum standards dictate that “anyone opening a site to the public, either as a formal site, museum or simply as a place of interest, must take basic precautions to ensure the safety of the site and its contents”. The manner in which visitations to the MB heritage sites are handled is important as it speaks to the management plans of the heritage resources in question. A heritage management plan for a site is made up of a number of aspects, and part of this is the manner in which the MB community has been granting and restricting access to the heritage sites over the years. These practices, although not documented and approved as an official management plan have to be considered as such. These practices by the community have ensured that the heritage resources have been safeguarded to the present day.

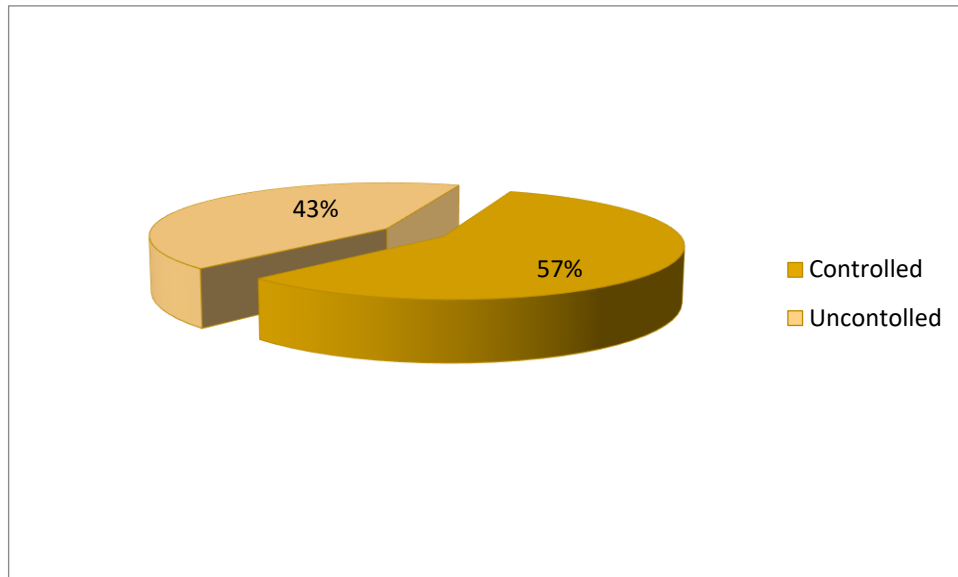


Figure 19. Control of visitors to the heritage sites.

As seen from Figure 19 of the visitors that were allowed to access the sites, 57% did so with the company of a guide or custodian; while 43% did so without. Controlled visitations are the most dominant. These respondents found it important that these visits were supervised so that rules could be enforced.

The existing heritage management plan (RARI & van Schalkwyk 2009b) has concluded that community members should be allowed to access the sites at different times they will need to and no physical barriers such as fences will be put up, given that they adhere to the rules that have been put in place. This encourages the community to be frequent visitors to the sites but it also puts the responsibility of protection and conservation in their hands as active custodians. However, this plan for visitation control has to be set against the strategies that the community has been employing and integrate them accordingly. The fact that visitation to the sites was already under some control meant that there is an existing element of stewardship that must be maintained and cultivated even further. Stewardship serves as confirmation to the community that they are involved in the project and that they are accountable with parts of its

success and continuation. Having the authority to permit and restrict access also acts as a definite indication of control to the MB community.

4.5 Heritage Tourism Development

To assess the levels of awareness and commitment to heritage tourism, respondents addressed heritage tourism related topics according to section 3 of the questionnaire.

4.5.1 Perceptions on Heritage Tourism

The development of heritage tourism in the MB region has to be done through a close collaboration with the local community. Figure 20, shows participant perceptions about heritage tourism. 81% of respondents believed that heritage tourism is good while only 19% were uncertain of it. The believed that heritage tourism is good because they envisioned some of the benefits that it would bring to the region. Aside from economic gain, raising awareness of the sites and encouraging the youth to be more proactive in issues relating to heritage and culture were some of the benefits listed by respondents. The majority who believed that heritage tourism is good meant that the potential for a heritage tourism market to be created was high. This representation also meant that support for tourism related programmes would be embraced by the MB community.

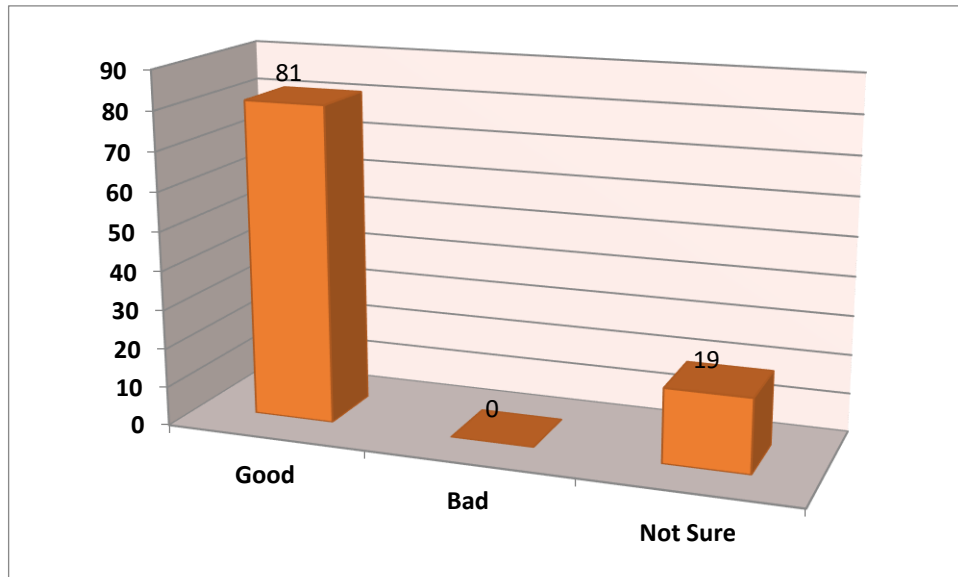


Figure 20. Community opinions on heritage tourism.

The 19% who were uncertain should be a key target audience in running outreach programs that seek to educate and conscientise people about heritage tourism. This was also a clear indication that there are still some groups of the community who are unfamiliar with the MBCBHTP and some of the benefits that it promises to bring. It is a good indication that of the 19% none responded that heritage tourism is bad. This means that there is still room for them to come forward to raise concerns and ask questions that assist them in determining what heritage tourism means for them and their communities.

4.5.2 Tourism Benefits to the Community

Respondents were later asked whether they thought the strengthening of heritage tourism in the MB region would be beneficial to the community or not.

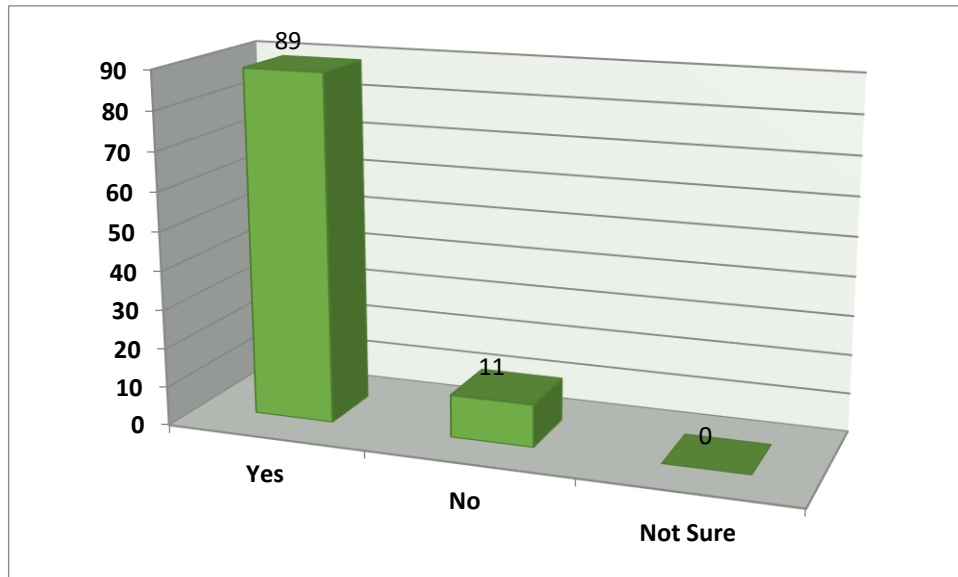


Figure 21. Potential benefits of heritage tourism.

Figure 21 shows that a high number (89%) of people believed heritage tourism would be beneficial to the community. The concept of beneficiation varied from one person to the next. Some themes could be picked up in the reasons people gave for saying that heritage could be beneficial. Some said it would assist with educating the community and people about the heritage sites in the region. Others thought as far as using it for promoting the heritage resources of the MB region. The biggest reason was that most believed that it had the potential to bring development to the MB region and contribute to job creation. 11% did not think it would be beneficial. The most distinct reason given here is the perception that the heritage tourism trend in the area is not very strong as it is, and not much reliance can be placed on it because the opportunities that it could bring may be few and far between and most importantly unsustainable.

This strengthens even further the need to strengthen the MB heritage tourism market. At this stage it is promising to try and integrate the MB region and its heritage resources into the tourism industry of the Province as well as look into diversifying the heritage products currently offered by the MB region. The potential to strengthen & diversify tourism products in the MB region can lie in the arts and crafts sphere.

4.5.3 Other Crafts

Arts and crafts are very closely associated with heritage tourism more especially if it is a community based context. Arts and crafts play a key role in a heritage tourism market. In fact, it is widely believed that the contribution made by communities through various trades and crafts assists in strengthening and sustaining the heritage tourism market (UNWTO 2011).

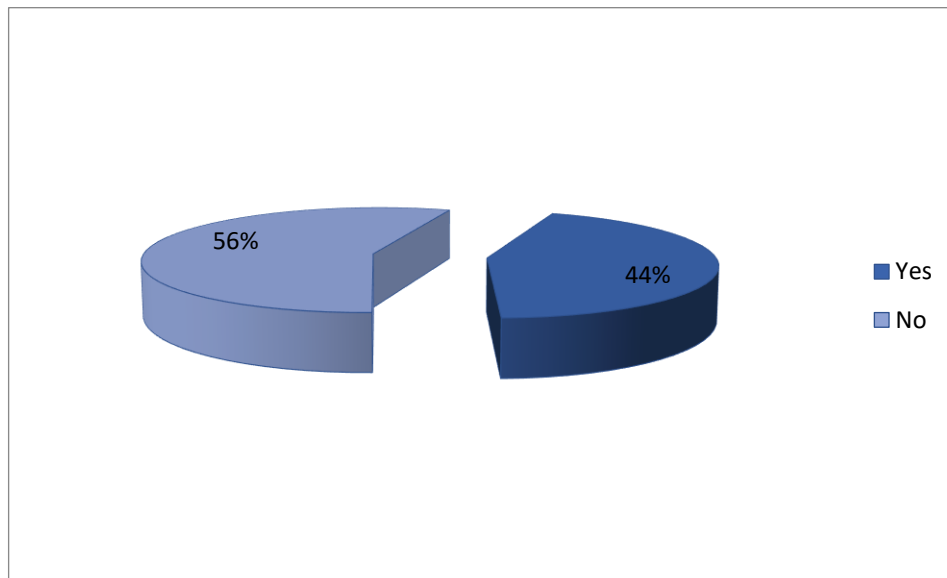


Figure 22. Production of arts and crafts in the MB region.

The percentage of people who practice arts and crafts is almost split evenly between the 44% that practice it and the 56% that do not as represented in Figure 22. These percentages reflected the level of skill that some members of the MB region already have.

In addition to enhancing the probability of a viable tourism market, arts and crafts grant the community more access and participation in the project. The most common types of arts and crafts practiced in the MB are reflected in Figure 23 below:

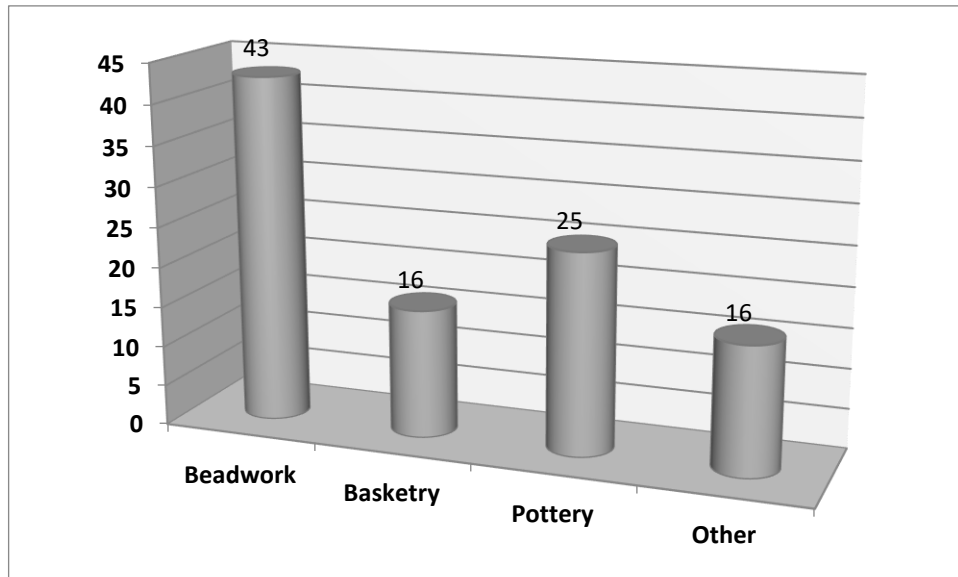


Figure 23. Types of arts and crafts produced.

Of these crafts, beadwork seemed to be the most popular, making up 43% of the crafts market, closely followed by Bahananwa pottery (25%) and basketry (16%). These arts and crafts products are produced largely by the unemployed women in the region who are also heading households (see Fig. 7). However, close observation of these results showed that there is an emerging trade that makes up 16% of the market. This percentage is made up of crafts such as wood and metal work. This emerging craft is mostly popular amongst males that fall mainly within the 35- 49 age groups.

The practice of arts and crafts amongst members within communities means that there is already a level of skill that exists.

4.5.4 Craft demonstration to tourists

Demonstrating arts and crafts refers to either selling it to tourists or showcasing various cultural activities be it through practices such as dance, teaching tourists how to mix and cook pottery or assembling beadwork.

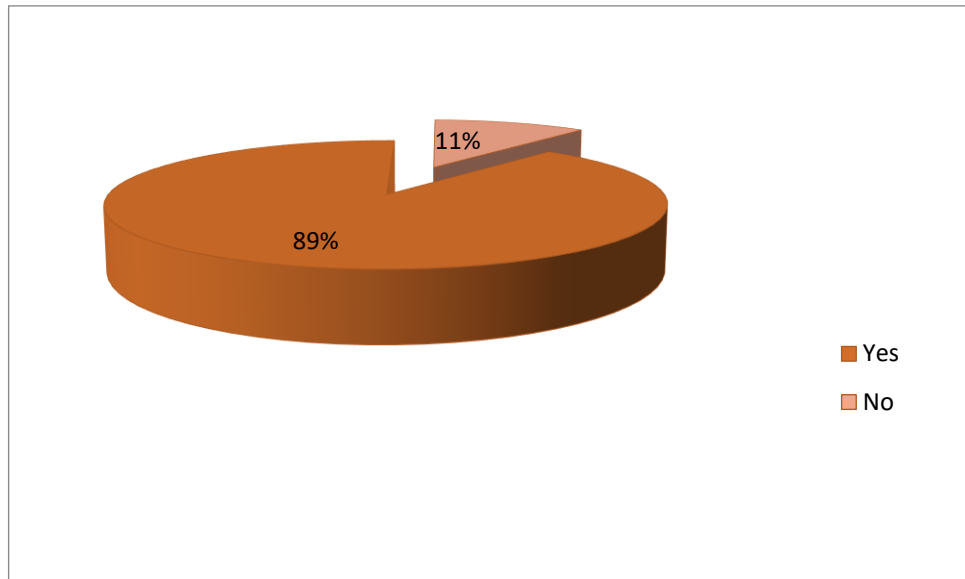


Figure 24. Demonstration of arts and crafts to tourists.

89% of people represented in Figure 24 who practice arts and crafts reported that they would be willing to sell or demonstrate crafts to tourists. These respondents believe that demonstrating arts and crafts to tourists is a way to teach and promote their culture. It would introduce tourists to the people and practices of MB region in a unique way that allows visitors to be interactive. Respondents who were keen to sell their arts and crafts understood that they stand to make a profit from it.

While some report to be producers of arts and crafts, they did however confirm that they do not do this for trading. 11% of these respondents explain that this is a way of trying to protect and conserve their culture and some of its customs. Some stated that they don't produce their art at a large market scale and would therefore not be able to meet the rising demand. While others just declared that they do the crafts for recreation and personal use only, not for sale. Sharing of arts and crafts adds a dimension to the heritage tourism trend that has the potential to enhance it even further, therefore concerns about meeting market demands need to be addressed. The MBCBHTP has to introduce strategies to encourage and support the efforts made by community members in trying to

contribute to the overall success of the project through demonstration of their crafts.

4.6 Environmental Management

The natural environment is important for any tourism destination. Communities live and function within the natural environment, and how they are able to take care of it is testament of how they are likely to manage their environmental resources. Heritage tourism does not focus on the experience of the heritage resources alone, the environment in which it is situated in has an influence on the overall experience for the visitor. A serene and efficiently managed natural environment has a bearing on the success and longevity of the destination and its market.

4.6.1 Community Participation

The MBCBHTP is founded on the principle of the community playing a significant role and having decision making power. However, the level of commitment, interest and participation from the community needed to be determined.

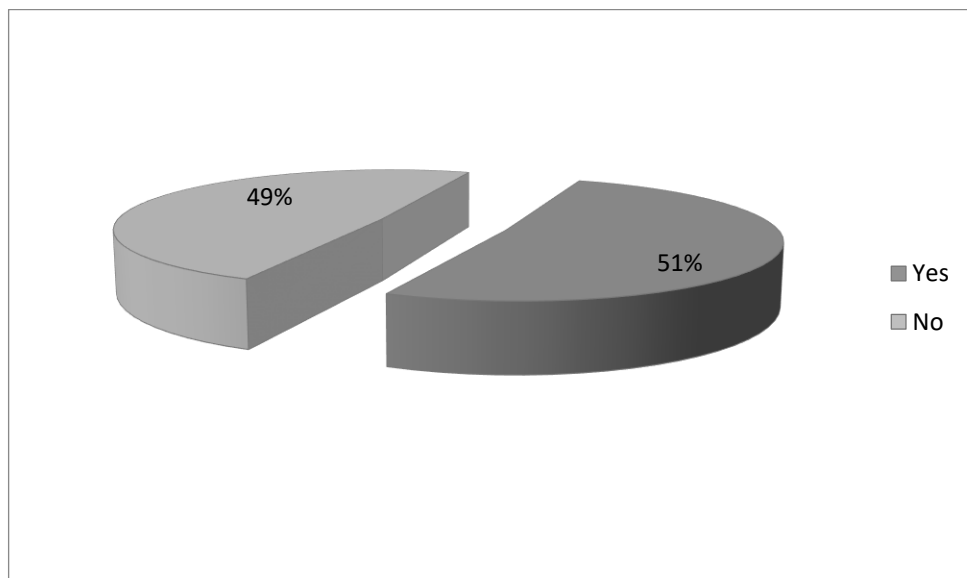


Figure25. Levels of community participation.

The participation of community members during municipality driven projects was used as a gauge to determine how much interest and dedication would be received for the MBCBHTP. Figure 25 shows that the level of participation by community members during community based projects is almost spread evenly between those who do (51%) and those who do not participate (49%). This meant that the probability of having participation and representation during the MBCBHTP was in the likelihood of having 50% representation; which is a fair representation. The trend in the MB region is that during community related projects, task teams are formed where some members are elected as representatives or team leaders that would be responsible for receiving and relaying information on to participants and ensuring that progress is made.

During the field surveys, some community members reported to be ward representatives or team leaders for some or another special project that was initiated or led by the BLM. Some of these projects include: road development, cleaning projects, safety, gardening, building, and water & electricity supply projects.

4.6.2 Preservation and Management of the Heritage Sites

Preservation of the heritage sites manifests as a site management plan.

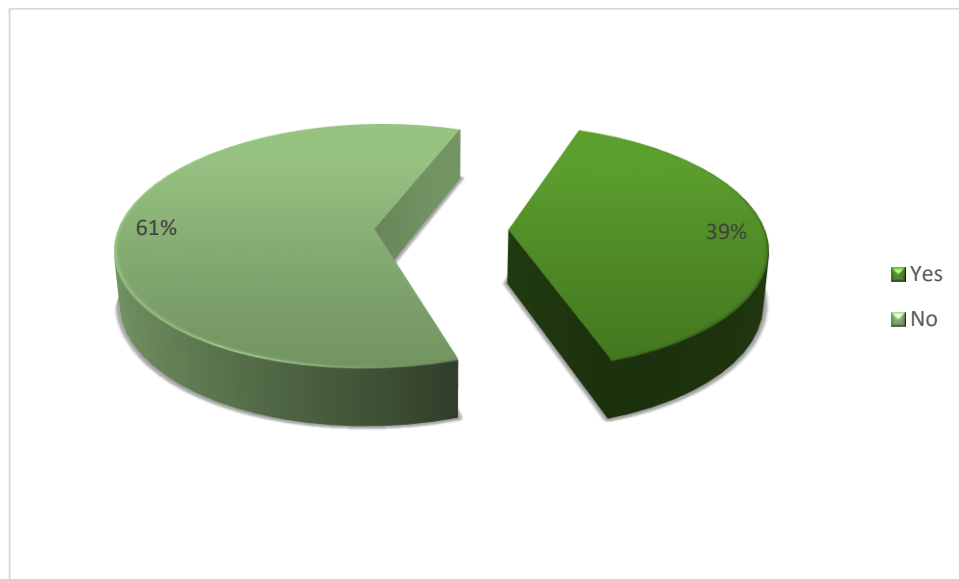


Figure 26. Community efforts in the preservation and maintenance of heritage sites.

Of the respondents interviewed, 39% indicated that they were actively involved in the preservation of heritage sites, while 61% do not (Fig. 26). The 39% representation showed that there are groups of people within the MB region who are ready and willing to safeguard heritage sites and can easily be integrated to form part of the project. The 61% is not to be neglected as it acts as an indication for the need to engage with community members and foster a sense of awareness and importance of safeguarding the heritage sites. The techniques taken for the preservation of sites differed from one person to the next depending on what they each deem to be most valuable about the site. While others mention taking care of the physical fabric of site by ensuring that the sites and surrounding areas are kept clean and not vandalized, some contribute by educating children and the youth about the importance of keeping the sites clean and respected at all times.

While the MB heritage management and conservation plan recognizes the surrounding communities and seeks to promote a sense of cultural pride (RARI & Van Schalkwyk 2009b), it is not clear on how it deals with issues of cultural and spiritual attachments in instances where some community members may visit to perform some cultural or spiritual rituals. Absence of which may cause the sites to lose significance with the community (see Chapter 4, section 4.4.3). Inclusion of this aspect in the management plan will ensure that the communities are not displaced from their heritage resources.

4.6.3 Natural Environment vs Heritage Sites

The natural environment and heritage sites are closely interconnected. The environment affects the heritage sites in as far as conservation is concerned. Improper management of the environment leads to the inappropriate management of heritage sites.

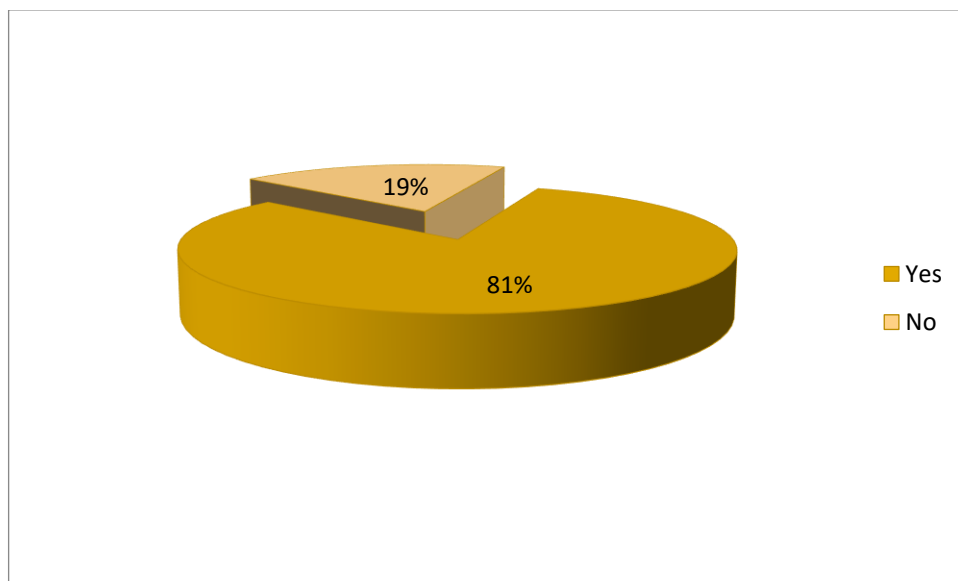


Figure 27. The importance of the environment vs. the heritage resources.

Respondents who thought that the natural environment was as important as the heritage sites made up 81% as seen in Figure 27. The other 19% is made up of respondents who did not think that heritage and the environment hold the same level of importance in the community. These

are the people who have the idea that heritage is more important. Again, the reasons for this choice of answer were different amongst individuals, some of the distinctive reasons being that heritage is more important because it teaches us of our past. Some expressed that heritage connects people more than the environment does as it binds them and gives them an identity and mutual connection.

The question poses the heritage sites against the environment to get respondents to be more critical and try to determine whether one is more important than the other or whether they are equally important and significant. With that determined it becomes much easier and apparent how each is managed.

4.7 Discussion

Heritage and culture hold a significant place in the MB community, not only in the spiritual and cultural sense but as well as in the development potential that it holds. Looking at the IDP's for the BLM from the years 2011 to 2015, the richness and potential of the heritage sites in the MB region is brought to light. In these plans heritage and tourism are included as one of the key economic drivers for the BLM, listed alongside other major economic sectors such as agriculture and mining.

The MB communities are comprised largely of children and youth; which in turn means that there is a lot of social spending. Social spending is money that is spent by the state on welfare payments. With this challenge identified, the BLM is continually faced with the task of having to come up with various opportunities that will combat unemployment and its effects. Therefore, every opportunity presented to the MB region has to work towards attaining sustainable benefits. While the Municipality may not fall short of interventions and initiatives; the sustainability and the benefits of these efforts are what matters most. Heritage resources and the development thereof are one way through which the BLM is looking to create sustainable economic and social development.

The consolidated information from the surveys provided guidance in painting a broader and comprehensive picture of the MB region, its heritage resources and its people. Done with good planning and persistent action, controlled visitation trends to the heritage sites could result in a well-managed and sustainable heritage tourism market that has the potential to yield benefits to the people it is meant to serve. Careful integration of women and youth into Municipalities' development plans will ensure that a large part of its population is featured in the socio- political development of the MB region. Opportunities for education and awareness keep the community informed about various aspects of the society, from its culture, to its economy and cohesion.

These emerging themes and observations were crucial as they had a bearing on the nature of the sustainability model that was to be developed and how the model would respond in addressing these issues. .

5. Chapter Five: The Dynamics of Community Based Heritage Projects

5.1 Introduction

The most informative form of research is that which is context based. All research projects are subject to situational factors which have a bearing on their progress and outcomes. These factors vary, making one project unique from the next. The most effective way to bring these variables to light is through the use of a case comparative analysis. A *Case study methodology* is a research strategy that Dooley (2002:335-336) defines as “scholarly inquiry that investigates a contemporary phenomenon within its real-life context... and in which multiple sources of evidence are used”. The significant amount of detail encapsulated within case studies assists in observing, understanding and embracing different variables.

Case studies are used here as a comparative analysis tool to compare the varying contexts of community based heritage projects with that of the MBCBHTP. The comparison is done with the intention to reveal any trends such as challenges and successes of community based heritage tourism projects. Once revealed, these trends will be used to provide guidelines and make recommendations for the development of the MBCBHTP sustainability model.

Context	Location	Status/Listing
Kamberg Rock Art Centre	Drakensberg, KwaZulu Natal, South Africa	UNESCO World Heritage Site
Wildebeest Kuil Rock Art Centre	Kimberley, Eastern Cape, South Africa	Provincial Heritage Site

Tsodilo Hills National Park	Northern District, Botswana	UNESCO World Heritage Site
Kakadu National Park	Northern Territory, Australia	UNESCO World Heritage Site
Makgabeng-Blouberg	Blouberg Local Community, Limpopo Province, South Africa	Undeclared

Table 4. Case studies for contextual analysis.

These contexts were selected based on three key criteria: 1) they are community based projects 2) they focus on conservation and promotion of heritage resources through heritage tourism and 3) they have multiple collaborating stakeholders working within them. The case studies provide a suitable comparison for the MCBHTP which incorporates the same aspects.

Using these case studies, I attempted to identify the principles for their respective collaborative agreements, the type of management structure and the level of community inclusion and participation, the distribution of roles and responsibilities as well as any existing management plans and proposed strategies for sustainability

5.1.1 Kamberg Rock Art Centre

The Kamberg Nature Reserve forms part of the UDP which was declared a World Heritage Site in 2000 (Mazel 2008; Prins 2009). According to Mazel (2008:41), its nomination was put forward on the basis of its outstanding scenery, biodiversity and archaeological richness. Adding great value to its nomination was the extensive number of paintings in the area and history relating to San hunter-gatherers (Mazel 2008; Ndlovu 2012). The paintings cover a wide range of depictions of human and eland figures.

The occupational history of the UDP dates back to around 2000 years ago (Mazel 2008). To date, various groups of communities are scattered in various parts of the Drakensberg and refer to themselves by the Nguni terms 'aBatwa' or 'abaThwa' linking themselves as descendants of the hunter-gatherer communities who once inhabited the region (Prins 2009:198). It is through these descendant communities and their indigenous practices that the art is considered as part of today's living heritage and used for spiritual and cultural purposes (Ndlovu 2012).

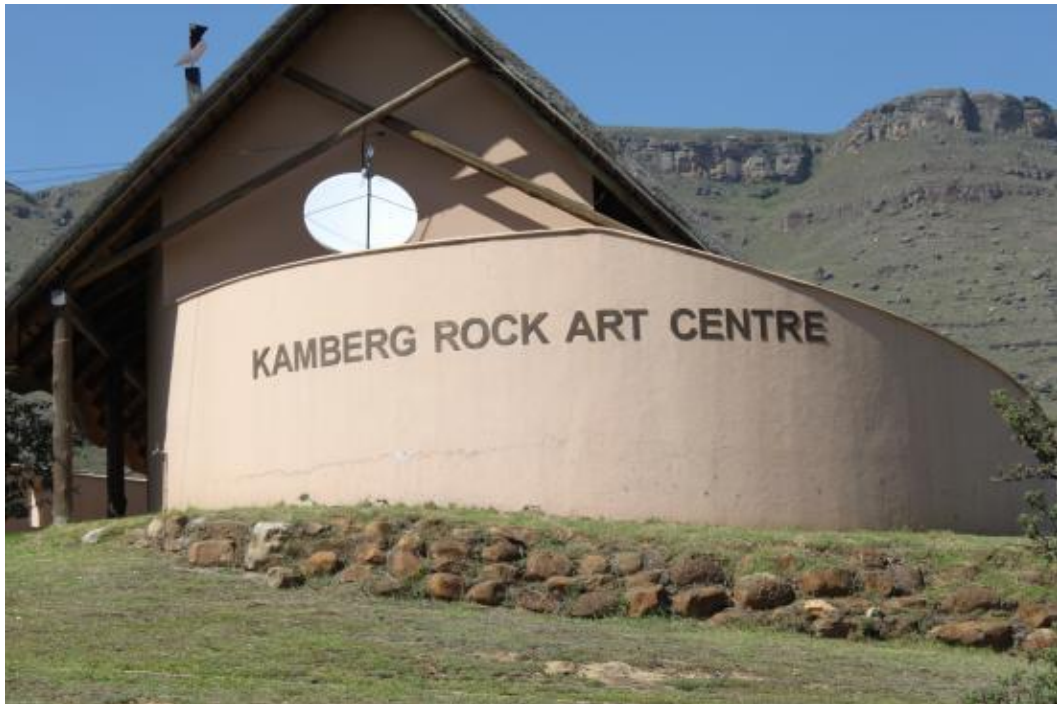


Figure 28. Kamberg Rock Art Interpretation Centre in the UDP.

The development of the Kamberg Rock Art Centre focused on showcasing the magnificence of South African rock art, physical conservation of the site and safeguarding its educational, spiritual and cultural values (Ndlovu 2012). The excellent beauty and preservation of the site also made it an ideal rock art destination (Laue *et al* 2001). Since the UDP is known as the premier region in South Africa for the interpretation of the San past, this had to be reflected in the development of the Kamberg Rock Art Centre (Mazel 2008). Features and displays at the Centre were therefore designed to tell a story of the history and archeology through various

demonstrations such as audiovisual presentation giving a background of the ethnography of the San descendants, sacredness of the site, art and shamanistic experiences associated with the art and the sites (Mazel 2008).

The development stages for the Centre involved a series of workshops dedicated to the voicing of and amalgamation of varying agendas (Meskell 2005). Feedback, interactions and negotiations from the workshops were formulated into plans for the development and construction processes which included management plans and operational logistics (Meskell 2005: 76).

The Management of the Kamberg Rock Art Centre is the responsibility of the Kamberg Rock Art Trust (Mazel 2012), which is the official managing body responsible for the management of the rock art sites in the UDP. The Kamberg Rock Art Trust is a joint management structure formed by members of *Amafa aKwaZulu-Natal* (official provincial conservation agency in KwaZulu Natal), Ezemvelo KwaZulu- Natal Wildlife, the Natal Museum and the Thendela community.

Challenges at Kamberg

Entrusting the community with the responsibility that comes with management provides a platform through which they are recognized and given the opportunity to act as custodians of the rock art of the UDP (Prins 2009:205). The inclusion of the Thendela community in the management framework of the rock art in the UDP is a significant and strong acknowledgement of their presence and importance by the other official management authorities.

Kamberg is located in the southern part of the UDP and receives less visits than other parts of the region. The small and inconsistent flow of visitors to Kamberg suddenly proved it was not strong enough to maintain

its amenities that also included accommodation and also leading to the closure of a restaurant. Some members of the local community were trained to work as guides for visitors. Guides added great strength to the operation of the project because they had knowledge of the history, rock art and the biodiversity in the region. However, the centre could no longer pay out salaries to the guides. This meant that salaries were based on visits and no longer a steady stream of income. Adding great pressure to the challenges at Kamberg was the pulling out Funding stakeholders for the project and had to rely on generating its own profit and operational budget costs. Another shortfall I identified here was that the Kamberg rock art centre has no arts and crafts market for communities to take part in. This is not only restrictive of the roles that the community can play but it limits the options of the services and products that the centre can offer.

Some of these operational challenges are owing to the development plans that went into the project management plan. Bearing in mind the location of the Kamberg Rock art centre, a thorough analysis of the tourism trends for the region should have been done. This would have been to gauge how many people visit over a set period of time? How long do they stay? What are their interests? Where do they come from? How often do the surrounding communities visit the sites and what are they able to pay for the visitation rates? This information would have assisted to determine what type and scale of development would be suitable for a secluded region such as Kamberg. Perhaps a strong marketing strategy could have also been developed, showcasing the rich heritage and natural resources that the region has to offer and thus drawing a target market for the region.

5.1.2 Wildebeest Kuil Rock Art Centre

WBK is situated between the Vaal and Orange rivers in the region between Kimberley and Barkly West in the Northern Cape Province of South Africa (Morris 2004). The site boasts of more than 400 identified paintings and engravings dominantly done with the pecking technique. The diversity of the rock art tells a story of the history and the surrounding landscape, providing a wonderful canvas for interpretation. Meaning and belief behind engravings at WBK may be related to rain-making belief and understanding. This is concluded through a shamanistic association of the art. Some of the engravings are believed to have been made by LSA occupants of the site 1200-1800 years ago and can be attributed to different groups such as forager, herder, agriculturist as well as colonial rock art traditions (Morris 2004:2).



Figure 29. WBK Rock Art Centre in the Northern Cape Province.

There were three aims in developing the WBK project. First, to preserve the local !Xun and Khwe San history; second to bring about poverty relief (Laue et al 2001; Morris 2003, 2012; Smith 2006); and third to use indigenous San knowledge to present a more positive perspective of the San and their history than had previously been done in South Africa (Smith 2006;Mazel 2008). The visitor centre introduces visitors to the history and sacredness of the world of the !Xhun and Khwe societies through short films and guided tours by local guides ensuring that visitor experience at WBK is mixed with perspectives and beliefs on the history of the Khoe-San people.

Ownership of the WBK farm is under the !Xun and Khwe communities which occupy the region (Morris 2004). The two groups are distinct from each other particularly through dialect but even in their differences they find a link in the art that relates them to a “broad Khoe-San cultural inheritance” which is relatable and quite sacred to both groups (Morris 2004:3). The management of the centre is a joint effort with various stakeholders from the !Xun and Khwe communities, staff members from RARI and the McGregor Museum and together they form the Northern Cape Rock Art Trust (NCRAT). As a whole the trust is tasked with overseeing the operation and management of the centre. This means the protection of the rock art, development of rock art sites, promotion sustainable rock art tourism in the Northern Cape, facilitation job creation and provide rock art educational facilities.

Challenges at Wildebeest Kuil Rock Art Centre

The WBK Rock Art Centre is popular amongst people in Northern Cape Province and researchers (Barnabas 2014). However, funds generated from these groups alone are insufficient to cover all operational costs of the centre. The issue of budget in the WBK rock art centre lead to the emergence of a series of conjoining problems that have led to operational constraints.

Market research done in 2001 suggested that visitation to the site would reach 1000 people a month. The entrance fee was set at R25.00 (US\$ 4.00) per person for a guided tour (Deacon 2006a: 433-436). However challenges began when the number of visitors became very low and people from surrounding towns and communities refused to pay the R25.00 entrance fee. This meant that entrance fees had to be significantly lowered to accommodate members of the surrounding communities and this hampered on the operation of the site and ultimately the sustainability.

Due to its lack of profit and income, the centre took a huge impact in man power required to keep the centre going. Payment to guides taken from surrounding communities was reliant on visitations. At times shortage in staff meant that the Centre would be closed most of the day as the designated guide or caretaker would not be around to open for visitors (Barnabas 2014).

The centre has also been faced with problems of vandalism to the heritage resources and the centres facilities. In 2010 parts of the establishment suffered severe damages from fire made by children from surrounding communities while playing with fire near the centre. The fire destroyed a newly constructed boardwalk and some rocks that had engravings on them. On different occasions tour guides have also found graffiti on rocks that contained engravings on them. Poor control of the site meant that people, both young and old from surrounding communities could access the site at any time with no supervision. However, I found that the issue of damage to the rock art and infrastructure is much bigger than that of controlled access. It goes back to the need for education and training of ordinary community members who do not sit on the official managing body that is NCRAT. Sensitization of communities about the fragile and non-renewable nature of heritage resources is very important as it determines how communities interact with them.

The establishment of the centre came with the realization of the benefits that a community based arts and crafts market could bring. The !Xun and

Khwe communities initiated an arts and crafts programme to allow community members to sell their products at the centre. Members came together to form a steering committee that would be responsible for managing the arts and crafts programme and its funds. However, due to the small target market that came into the region, it had to be abandoned. Crafts were selling at a low and slow rate making it hard to generate profits and this led to challenges in paying salaries as well as the rental for the arts and crafts shop. This highlights even further the importance of developing with a particular visitor profile in mind as this will ensure that a suitable and sustainable target market is received for a profitable project.

Discussion

The development of the Kamberg and WBK Rock Art Centres was based on three underlying principles: *i*) to educate and inform locals and visitors about the heritage *ii*) to create long-term income generation opportunities and job creation through sustainable resource use and *iii*) to establish sound site management and conservation strategies (Laue *et al* 2001: 6). These development principles took into account the management strategies that the centres would require. It was envisaged that the management of both Centres would be multi-vocal and imbued with interest and values of custodial communities (Morris 2012). The success of both centres therefore depended on the inclusion of those with a great connection to the sites and would be given significant roles to play (Meskell 2005).

The NHRA No. 25 of 1999 establishes the rights of communities over heritage resources, their right to be consulted on heritage matters and to be involved in the management of heritage sites. These inclusive management structures emphasize the element of collaboration discussed in depth in Chapter 3. It has afforded communities the platform to put forward their challenges, expectations and concerns and voice their beliefs in the managerial and operational plans of the various projects. The

integration of communities into the development stages of the projects has not always been easy for both Kamberg and WBK. Community attachment to the rock art sites in Kamberg is strong, however at times they are hindered by the lack of collaboration amongst the different stakeholders. Issues have emerged along the way have resulted in some conflict that needed appropriate management for effective resolution. For instance issues of unequal distribution of power and decision making emerged at Kamberg where members of the custodial Duma clan were faced with some limitations in carrying out a customary tradition at one of the rock art site (see Ndlovu 2005).

Observations from these cases have shown that it is crucial to ensure that a needs analysis is done and the tourism market of the region is thoroughly understood so that suitable development was initiated and the target market is catered for. Feasibility studies are a tool for forward planning as they help determine the most suitable type of the development that will equally bring about anticipated outcomes for communities and stakeholders (Myers & Kitsuse 1999). Over development without considering suitability and needs can put the project at risk of being unable to sustain itself. It gives false hope to communities as it later results in the loss of some of the benefits that they have worked to get over time.

5.1.3 Kakadu National Park

KNP is located 250km's east of Darwin in the Northern Territory of Australia and covers an area of 20000km^2 (Haynes 2009). The park has been home to Aboriginal people for more than 50 000 years. Its inhabitants are known as the *Bininj* people in the North and the Munggyuy in the South (Haynes 2009); making up a small population base of approximately 200 000 people occupying different parts of the park (Wellings 2007).



Figure 30. KNP in Australia. (Source: <http://www.georgianeps.com/tag/pool/> 3 April 2016)

KNP was declared a world heritage site after a series of nomination stages that took place between the years 1979-1992. Its first inscription on the World Heritage List (WHL) was in 1981 (Haynes 2009) and it was later extended in the years 1987 and 1992 respectively (Aplin 2004). KNP is well known for being one of the first properties to have been inscribed on the basis of its cultural and natural characteristics (Aplin 2004:153). Its “mixed inscription” recognizes the close connection between Aboriginal peoples and their land (Aplin 2004:153). Its cultural values and its significance are still maintained through “aboriginal traditional land owners and their long stewardship of the KNP landscape over many thousands of years” (Wellings 2007:90). The maintenance of these cultural traditions and identity is essential for the preservation and sustenance of the KNP landscape and its people. To ensure the preservation of such, development planning by the Government and people of Australia has been responsive and proactive towards environmental and native title

concerns (Aplin 2004:170). Underlying principles for the management of KNP support the incorporation of country and customary law which are perceived as indivisible and underpin all decisions related to the operation and management of the park.

KNP is the first of its kind to be managed under a joint form of management (Aplin 2004). The leasing of Aboriginal land to the Australian government shows how joint management can combine ancient culture and modern practice (Haynes 2009). Aboriginal land was leased to the Australian government's Director of National Parks (Wellings 2007; Haynes 2009; Aplin 2006). "The lease agreement for KNP is between the Northern Land Council (NLC), and the Director of national parks, an official of the national governments bureaucracy" (Haynes 2009:7). The NLC is a body set up to represent traditional owners in the northern half of the northern territory and its primary role is assisting and consulting with traditional land owners and Aboriginal peoples regarding matters related to and affecting the land (www.nlc.org.au accessed 22 April 2015). Key constituents of the NLC also include traditional owners and residents of Aboriginal lands (Haynes 2009). Discretion is particularly given to traditional land owners who also act as site custodians and park guides.

Joint management of the park came about through a series of consultative stages with traditional land owners and Aboriginal land trusts (KNP Tourism Plan 2009-2014). Numerous joint management agreements had to be devised in different parts to ensure that they account for their own site specific legal and administrative arrangements which are unique to the different parts and regions of the park (Wellings 2007:89).

Tourism plays a pivotal role in the successful operation of KNP (Haynes 2009). It is encouraged by indigenous people as it provides economic opportunities that communities benefit from. The long term tourism vision for KNP seeks to conserve its invaluable natural and cultural heritage while also delivering rewarding experiences for visitors and bring ongoing benefits to its people. To achieve this balance, it is important that

Aboriginal culture and the land on which it is based, are equally and efficiently managed through appropriate management plans and practices.

The vision of tourism in KNP is expressed through five key areas of high priority to indigenous people, park management and the government (Morse *et al.* 2005; KNP Tourism Plan 2009-2014):

- 1) **Protection-** of sacred sites
- 2) **Respect-** for aboriginal culture, lifestyle and privacy
- 3) **Involvement-** inclusion of the Bininj/Mungguy people in various levels of development and decision making
- 4) **Management-** effective chain of management between traditional land owners, park management and the tourism industry
- 5) **Promotion-** and maintenance aboriginal culture and spirituality, and its status as a WHS area should become a stronger part of its image

The separation of people and cultures from their lands does not lead to a sustainable and desirable form of development. In the instance of Australia, people, culture and nature form the foundational basis on which the park is used and managed (Haynes 2009). Although management of the park conforms to internationally accepted principles as a world heritage site- it also strives to acknowledge the presence of indigenous people, their customs, traditional ownership and continuing occupation. This provides consistency and balance in the way culture; nature and society are managed and maintained (Wellings 2007).

5.1.4 Tsodilo Hills

The Tsodilo Hills are located in the Ngamiland district of Botswana (Keitumetse & Nthoi 2009; Segadika 2006) and were listed as Botswana's first World Heritage Site (WHS) in 2001 (Segadika 2006). The quartzite hills are major geological landmarks and are traditionally known as *Mosadi (the female)*, *Monna (the male)*, *Ngwana (the child)* and *Ngwana-wa-ngwana (grandchild)* (Keitumetse & Nthoi 2009:145) (see Fig 31. below).

The male hill is the highest and most erect of all the hills but it is also the most barren when compared to the female hill which is rich in fruit trees, tubers, edible roots, timber and water springs. The female hill is also more abundant with rock paintings (Segadika 2006:33).

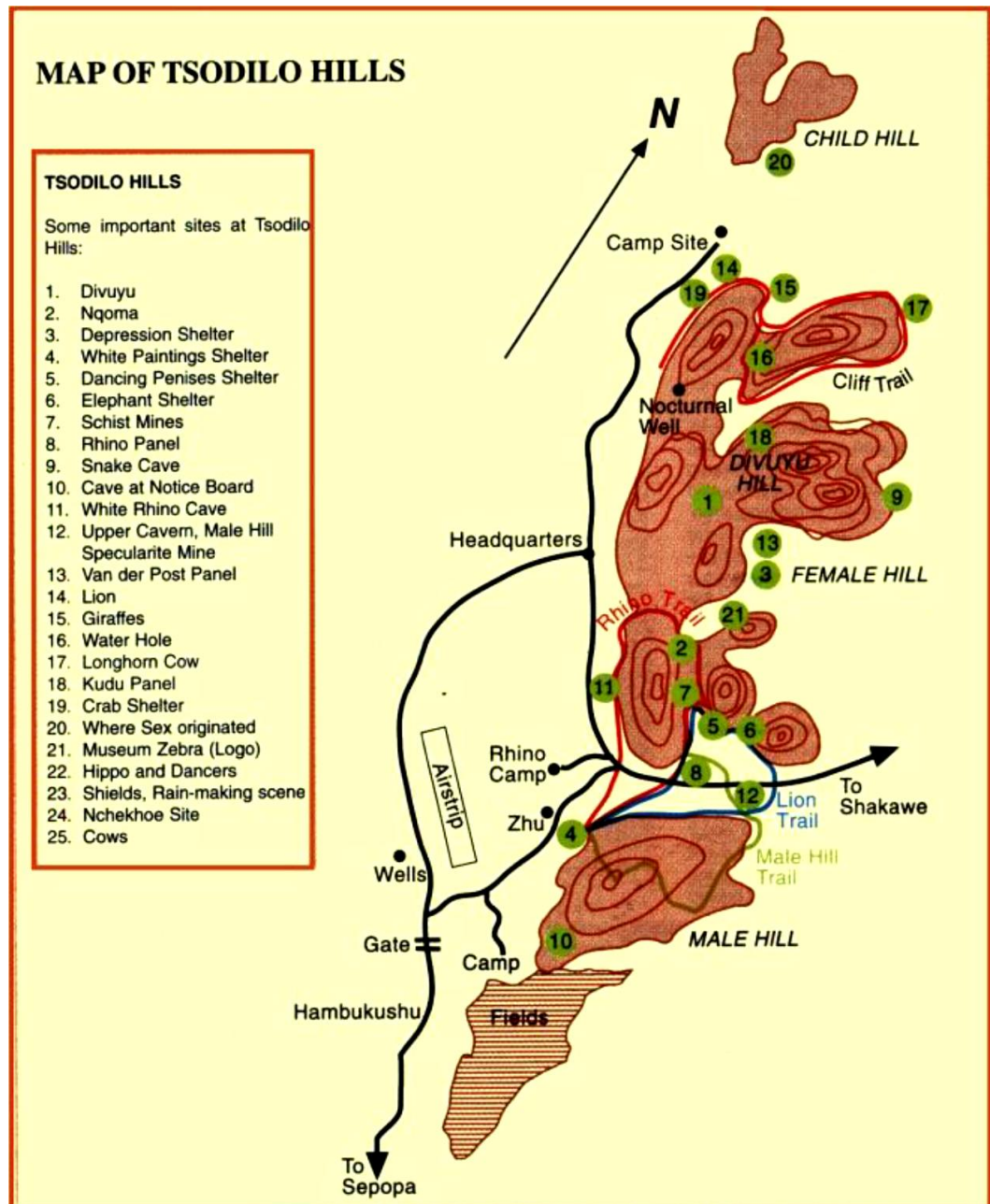


Figure 31. Map of Tsodilo Hills World Heritage Site. (<http://www.nickt.com/> sourced: 3 April 2016).

Nomination criteria that qualified Tsodilo as a WHS included its excellent state of preservation of Rock Art, the rich history of successive settlement by human communities for many millennia as well as the presence of sites which are directly or tangibly associated with events or living traditions, with ideas or with beliefs of outstanding universal significance” (<http://whc.unesco.org/en/criteria/> accessed 9 January 2016).

The rock formations that appear on the hills are covered with over 4500 paintings spread across 400 rock panels and continue to have significance to the people who still live in the area (Keitumetse & Nthoi 2009:145). The *Hambukushu* and the *Ju/Hoansi (San)* are the most dominant groups of people who still reside in the region together with a small group of *Yei* people who are believed to have intermarried with other groups who resided outside of Tsodilo (Keitumetse & Nthoi 2009). These groups make up the small population of the area of just under 200 inhabitants (Segadika 2006). The Ju/Hoansi people are hunter gatherer while the Hambukushu are pastoral and rely on arable farming (Segadika 2006). Although they believe the rock art is a common heritage amongst them, these two groups ascribe the art to different powers and beliefs. According to the Hambukushu people, the art comes from *Karunga* who is the Almighty whereas the Xuntae Xhao of the San declare the art as the heritage of the ancestors (Segadika 2006).

The site has a museum which was officially opened in the year 2000, and hosts two permanent exhibitions that showcase the physical landscape, geology, and archaeology and rock art of Tsodilo. The other part of the exhibition acts as an interpretation center and represents the experiences of people who have lived in and interacted with the hills. According to Segadika (2006:38) the Tsodilo site museum also receives an annual allocation for a National visual and performing arts festival, which plays a pivotal role in empowering communities and promoting knowledge conservation and sharing.

Declared a National Monument in 1927, the responsibility for looking after Tsodilo Hills rests with the Department of National Museum and Monuments in collaboration with the Tsodilo Management Authority, an independent advisory group comprising the Tsodilo Community Trust, community based organizations, NGOs and selected critical government based Departments. The first management plan for Tsodilo as a national park was a 1994 plan that was an “in-house management plan based on discussions between National Museum staff at Tsodilo in Gaborone, the capital (Segadika 2006:37). Today, the park is managed under the Monuments and Relics Act of 2001.

Discussion

A number of factors come to light in the assessment of the KNP and Tsodilo case studies. Although they are both World Heritage sites; they have in common the need to preserve heritage resources while ensuring community beneficiation through sustainable practices. The primary objective for KNP is to sustain the intangible cultural practices and the surrounding landscape. For the Beninj people, the physical landscape is the fundamental basis from which all life stems from and for this reason it must be safeguarded and maintained in an effort to equally ensure that cultural attributes are conserved. Management plans are therefore underpinned by customary law that protects the people and the landscape. This symbiotic relationship that exists between the natural environment and heritage resources is discussed in Chapter 4, section 4.6.3. This section seeks to show that the manner in which communities interact with the natural environment has a bearing on the management practices of the heritage resources. In the case of KNP it is shown how each is important and has a key role to play in the making of a culture.

In Tsodilo, management plans tend to focus more on sustaining the physical fabric of the heritage sites than cultural practices that are seen to be slowly dying out as observed by Keitumetse (2011). It should be

noted that communities are responsible for and crucial for the existence and sustenance of culture, without which the physical fabric of the heritage sites are under threat of losing their significance. A balance should be maintained between the management of the physical nature of the site vs the spiritual and cultural. In the case of Kamberg, management plans have been devised to play a crucial role in the continuous struggle to have an approach that successfully integrates tangible and intangible heritage allowing the Duma clan of the region to carry out cultural practices associated with some rock art sites (Ndlovu 2009).

This integrative form of working exists in the case of WBK, where there are two different groups of communities who ascribe to different belief systems but are unified by the heritage sites. Even through their diversity, the heritage resources allow them to coexist with each other creating an element of social cohesion amongst the two groups. Social cohesion is important because it means that there is mutual understanding and respect amongst communities and therefore engage with each other in order to bring about the best for all communities involved.

The recognition of multiple stakeholders has been a positive step in South Africa, following trends of developments in Australia (Meskell 2005:73). However, the commitment of Governments varies in every instance, there is active involvement at the beginning and establishment of these initiatives but interest and involvement seems to simmer down as time goes by. The South African government injected a substantial amount of money for the development and establishment of the projects but their involvement was been minimal particularly when the projects began to lapse into some operational challenges. The government's inability to monitor it's 'investments' alludes to the fact that they had not put much consideration into monitoring and sustainability. Perhaps if it had done so, some challenges would have been evaded. The Australian government seems to be more involved because of its agreement with the Aboriginal people. Their lease has made and given them a sense of responsibility to

the land and people and thus ensures that management plans are monitored and sustained at all times so problems are easily identified and addressed. In Botswana, the highest contribution is made by the National Museum which contributes through optimizing community benefits through their heritage.

Like KNP, management plans for WBK happened through a series of meetings and negotiations between park management and custodial communities. The consultative process did not just happen as standard procedure but as a means of being able to gauge and capture all interests and opinions of all members. It also added value in strengthening the management objectives and needs of the park by engaging inhabitants of the land who had the best interest of the land and its people at heart. This is also true with official managers of the park who would ensure that in its management and operations adhere to the internationally and locally set rules and regulations for park management. The successful management of the parks and project rests on the unfailing ability of custodial communities to make decisions that will work in favor of themselves and the parks. In Australia, precedence and a high portion of decision making power is entrusted into the hands of the communities because they are able to make decisions on what is best for the land and will in turn reap benefits for the community members who are constantly working to ensure that the land is protected and kept sacred at all times. A trend also emerged between the ownership of heritage sites and the protection of heritage sites. Deacon (2006b:147) points out that the type of ownership is important for working towards sustainability. This observation is supported by the practices in all of the cases that have been examined in this chapter. Communities in Kamberg, KNP, Tsodilo and even the MB region (see Chapter 4, section 4.4.2) attribute the ownership of the heritage sites to themselves and therefore take it upon themselves to be active in its safeguarding. This contributes to sustainability as it inspires accountability and transparency which plays a key role for the successful management of all.

6. Chapter Six: Working Towards Sustainability

It is undeniable that past, present and future are inextricably linked (Meskell 2005:73) and sustainability mechanisms therefore direct us to consider the future (Redclift & Sage 1994). Cultural Heritage is a non-renewable resource that can only be preserved if effectively managed and sustained. Successful achievement of sustainability in heritage development rests on the ability to meet project objectives set by project developers and custodial communities (Keitumetse 2011).

Heritage resource management and development in southern Africa struggles to integrate cultural heritage resource management with the sustainable development program (Keitumetse 2011:52). This disconnect arises from the perception that sustainability is applicable only to the environment and neglects “human to environment” interactions constituted in cultural resources (Keitumetse 2011:56). It is through careful adoption and application of sustainable practices and principles within the heritage management discourse that sustainable use may be attained.

Ndlovu (2011: 32) lists the primary objectives of heritage management in any context as striving to work towards the preservation of heritage; to demarcate and articulate the roles and responsibilities of various departments and agencies that are involved; and to solidify and formalize the institutional arrangements of the collaborative. These objectives are much like the fundamental principles of many sustainability models that seek to create a cohesive and progressive working system.

6.1 The Development of the MBCBHTP Sustainability Model

In this section of the Chapter, trends from the data analysis in Chapter 4 and the observations extracted from the case studies in Chapter 5 were used to develop a unique sustainability model for the MBCBHTP as outlined in the objectives of the study in Chapter 1. The development of the sustainability model is underpinned by the principles of sustainable development introduced in Chapter 2. These principles embrace the need for economic development for an improved life for all through the sustainable use of natural and cultural resources. Sustainable development has also proven to be a feature that requires the active involvement of multiple parties to come together in a collaborative effort in an attempt to create viable sustainable outcomes as presented in Chapter 3.

Models are useful because they provide a platform for interactive thinking and engagement. What I find particularly important is that they are able to link theory and practice. Through the use of an integrative model, an operating system is developed wherein multiple steps for areas of focus are formulated. The model proposed for the MBCBHTP is a cohesive medley of indigenous management systems and standardized management guidelines (NHRA No. 25 of 1999).

The MBCBHTP demands a model that interconnects three spheres of sustainability, evenly distributed amongst the society, the economy and the environment. This takes away the challenge of focusing solely on one pillar as is often the case with sustainability models that do not connect holistically such as the three legged model and the 3 overlapping circles model (Lozano 2008).

6.1.1 Environmental Sustainability

The environment is a life giving and all-encompassing sphere; this is why it is represented in the outer sphere of the model. The environment allows for the emergence of the inner 2 spheres which are the society and the economy. The conservation and sustainability of the environment requires

careful consideration of the biodiversity, heritage resources and people in the MB region.

Effective sustainability of the environment requires the presence and active contribution of the following:

1. Environmental Management Plan
2. Heritage Management Plan
3. Stewardship

Environmental Management Plan

In any development initiative, a suitable environmental management plan is essential for ensuring that the surrounding environment and all its attributes are protected. It ensures that efforts made to take care of the environment are continuous and consistent. The plan is site specific and speaks of suitable methods and procedures for caring for, mitigation and monitoring potential threats to the biodiversity of an area (NEMA 1998; Fraser *et al.* 2006)

The conservation and management of the environment was deemed important by the communities of the MB region as they believed that the surrounding environment was to them, just as important as the heritage resources in the region (see Chapter 4, section 4.6). The Makgabeng Plateau was facing a challenge with the surrounding environment where indigenous trees were being removed at a drastic and alarming rate. The unsustainable removal of trees was done largely by people who traveled into the MB region from outside as a means of earning a living; while surrounding communities continued to use them for firewood. It is said that the DEA together with the Department of Forestry had once made effort to curb the issue of deforestation when a sign discouraging communities from removing trees was put up. However due to a lack of consultation, some members of the community threw stones at it as an act of rebellion. The lack of communication from the department gave the community the

impression that the department had come to demarcate and take over their land. This created a sense of mistrust.

The removal of the trees does not only cause strain on the environment, but will also ultimately have a bearing on the overall heritage tourism market that is being developed for the region. A pristine and well managed environment is an advantage for tourism because it offers visitors a more holistic experience that is inclusive of the biodiversity of the region.

Although the existing Heritage Tourism Management- Conservation Plan (RARI and van Schalkwyk 2009b) touches on issues of environmental conservation, it is not extensive. The plan makes propositions on waste collection and disposal strategies but does not give insight into the protection of plants and animals within the region that the development is taking place within. I recommend that a separate and detailed plan that complies with legal requirements stipulated by the Limpopo Environmental Act no. 7 of 2003, under the prescripts of the NEMA, 1998 be devised.

My observation is that the issue of deforestation cannot be addressed by the MBCBHTP alone, but rather needs intervention of the local government to educate and sensitize the community. Through this intervention, official and suitable environmental management and protection legislations can be adopted and implemented via the BLM environmental office. The environmental management plan is one that would need community engagement processes of its own that bring together the MB community and all stakeholders of the project. The refusal of the community to abide to the bylaws set by the DEA, shows that there are deeper issues that need to be dealt with in a separate strategy. This strategy will make the community understand why the bylaws are put in place and how they will not hinder them from interacting with and living off their surrounding environment. Development of this environmental management plan will see to it that adequate time and resources are dedicated to ensuring that the MB environs are safeguarded at all times.

In the KNP context (Chapter 5, section 5.1.3), the environment is considered a life giving and sustaining force and its protection takes high priority. It is ensured that all activities that take place within the park do not pose a threat to or damage the natural environment. In the UDP, KwaZulu-Natal Ezemvelo wildlife formed part of the Kamberg Rock Art Trust and tasked with the maintenance of wilderness areas and public nature reserves in the Province (KZN Nature Conservation Management Act 1999). In addition to the heritage management plan that was put in place, strict guidelines that gave directives on the hunting of animals were followed. For the MB region, the environmental management strategy can equally give communities guidelines on the permissions and limitations for the removal of trees. Quotas, fines, and restrictions on certain kinds of plants and trees can be introduced to control the deforestation.

Heritage Management Plan

A Heritage Management plan is a detailed schedule on the management and protection of heritage resources in a specific context. The plan is developed by qualified and certified heritage officials. The purpose and objectives for which a heritage management plan is developed are usually outlined at the beginning of the document so as to make sure that appropriate planning and implementation can thereafter be enforced. The heritage management plan is founded on basic principles that strive to ensure that heritage resources are safeguarded and efficiently managed to allow for future care and use.

In South Africa, the management and use of heritage resources is overseen by SAHRA. As the national heritage authority, it ensures that the NHRA No. 25 of 1999 is adhered to. Any management plan therefore has to be done according to the prescripts of section 35 (4) of the NHRA which states that no person may, without a permit issued by the responsible heritage authority:

- (a) Destroy, damage, excavate, alter, deface or otherwise disturb any archaeological or paleontological site or any meteorite;
- (b) Destroy, damage, excavate, remove from its original position, collect or own any archaeological or paleontological material or object or any meteorite;
- (c) Trade in, sell for private gain, export or attempt to export from the Republic any category of archaeological or paleontological material or object, or any meteorite; or
- (d) Bring onto or use at an archaeological or paleontological site any excavation equipment which assists in the detection or recovery of metals or archaeological and paleontological material or objects, or use such equipment for recovery of meteorites.

The foundational basis of the MB tourism market stems from the use of heritage resources as tourism products and therefore their protection is of paramount importance. The Heritage Tourism Management- Conservation Plan (RARI and van Schalkwyk 2009b) developed for the MBCBHTP was developed to devise appropriate strategies for the protection of heritage resources with the intention to use them for heritage tourism development purposes. The plan identifies all the heritage sites in the region and some of the threats and challenges associated with them. Threats to the sites vary including dust, graffiti as well as people and wild animals that move in and out of the area.

For instance within the Thabananthlana route (Chapter 1, section 1.6.1) a site called the village shelter shows evidence of some human and animal intrusions where traces of charcoal, graffiti and animal excrement were found (RARI & van Schalkwyk 2009b: 55-56). Recommendations to address the physical threats are given in the plan some of which include building a stone wall around the site and placing slabs on the floor to limit the dust that goes up and gathers on the rock art panels. These step by step guides on how to treat these problems are useful because they assist with immediate action. The guidelines also detail how to gauge and

determine the magnitude and urgency of any threats so as to alert the conservation specialist to come in for mitigation and treatment (RARI & van Schalkwyk 2009b:56).

The plan is accompanied by a monitoring and evaluation strategy for the sites. The strategy covers upkeep of the sites, training of tour guides, community involvement and a review process of the management plan. As highlighted in Chapter 3, the monitoring and evaluation is important because in order to operationalize sustainability models, they must be continually tested to ensure that they remain responsive and adaptive to the constantly changing socio-economic and environmental settings they are developed within.

Figure 32 below shows how some aspects of the existing environmental plan for the MBCBHTP can be implemented in a collaborative manner that includes active participation and knowledge from the community.

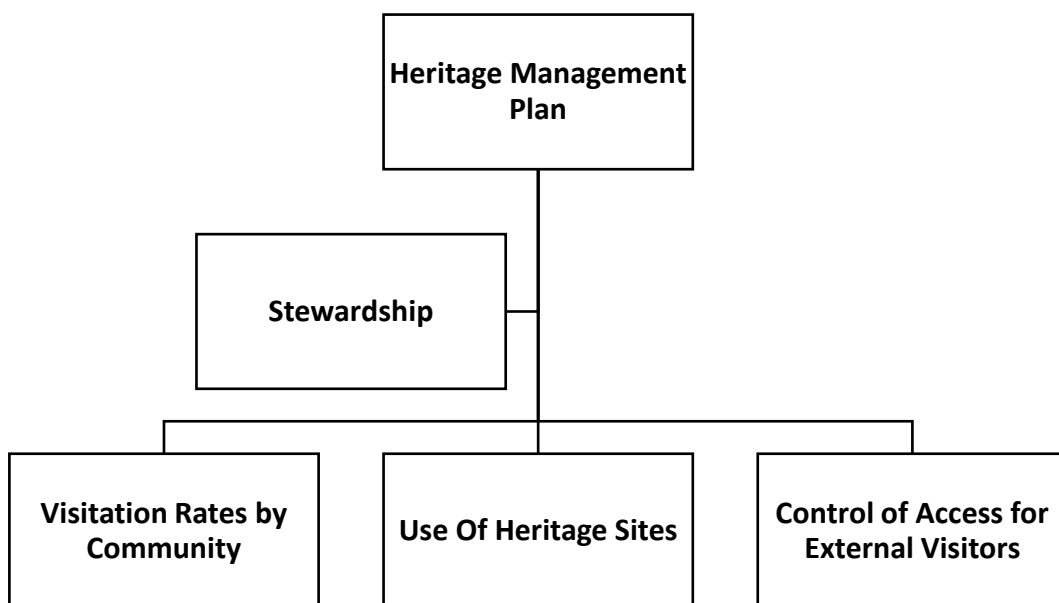


Figure 32. Aspects of the Makgabeng- Blouberg heritage management plan.

The heritage management plan is represented at the top of the pyramid as it is encompassing of all the aspects listed below it. Stewardship is represented in the middle as a reflection of the role that it plays in implementing the aspects of the heritage management plan listed below it.

Community members who visit the rock art sites at varying times throughout the year (Chapter 4, Fig. 16) should continue to have this access and not experience a disconnection with their heritage. The varying reasons for visiting the heritage sites (Chapter 4, Table 3) that include education, leisure and spiritual and cultural reasons have to find a place in the management plan. The management plan should also be specific about the intake of external visitors to the heritage sites. Allowing visitors into the sites has to be aligned to the carrying capacity of the site, the time intervals, the conduct and interaction with the rock art panels and the surrounding environment should be detailed so as to preserve the tangible and intangible fabric of the heritage sites.

Stewardship

The role of stewardship in any heritage management plan is a very important one. Stewardship contributes to the overall management and sustainability of sites as it is an extended method of safeguarding and maintaining the heritage resources.

Stewardship in the MBCBHTP has a strong presence through guides and members of the community who contribute to the conservation of the sites through different efforts (see Chapter 4, section 4.4.6). Guides were introduced into the MBCBHTP to act as tour guides to visitors. They were trained on the processes of tour guiding and how to monitor physical threats and changes to the sites. However, the interest in conservation (Chapter 4, section 4.6.2) expressed by ordinary community members should also be a key area of focus for integrating stewardship in the MBCBHTP.

Figure 33 below shows how stewardship can be instituted in the MBCBHTP in a manner that will also assist in combating some social challenges faced by the communities such as unemployment and low levels of education.

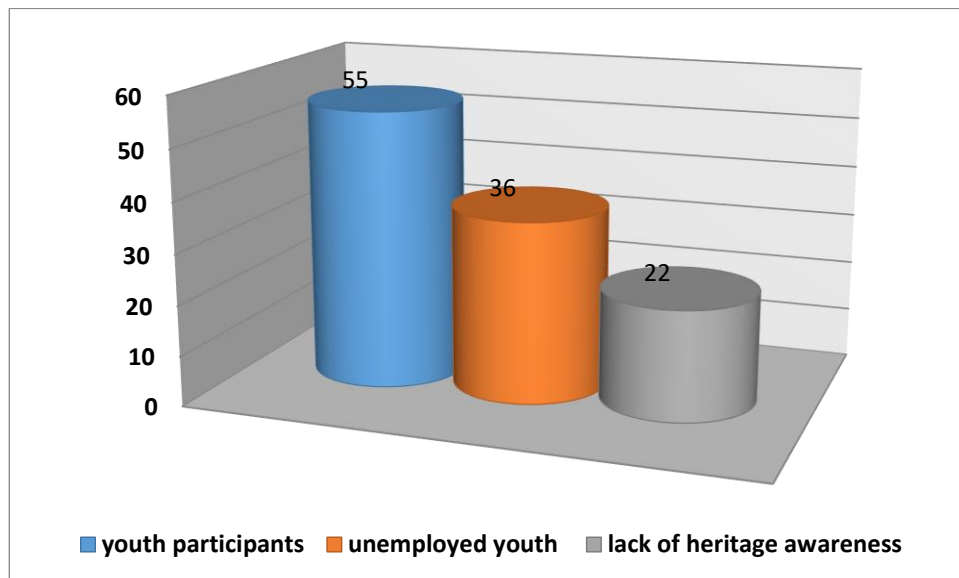


Figure 33. Instituting stewardship in the MB context.

Youth who made up 55% of participants acting as stewards has the potential to lower the high levels of unemployment which sits at 36 %. It also has the potential to raise heritage awareness amongst the youth who have limited knowledge about the heritage resources in the region. I believe that unemployed youth as stewards for the MBCBHTP will in turn contribute to the longevity in implementation of the project as some aspects of the sustainability model will be assigned to them.

In the WBK context some members of the Platfontein community (which is closest to the rock art centre) have dedicated little effort in acting as custodians to the sites. Active community members who live over 15km's away from the sites have committed themselves as some of the longest serving workers. The MB community is diverse with inhabitants spread across different farms surrounding the rock art sites. Appointing stewards in close and advantageous locations allows quick and timeous access to

the sites. This is to ensure that responsible people are able to attend to any emergencies that may take place in the heritage sites at any given time such as in the instance of WBK when there was fire damage at the centre.

6.1.2 Societal Sustainability

Society is the foundational basis from which heritage resources stem from. Without the presence and ingenuity of society, heritage resources would cease to exist. More importantly, without present day custodial communities, the physical state of the heritage resources would be incredibly compromised. Custodial communities also allow the heritage resources to have significance. The following factors were identified to feed into societal sustainability:

1. Cultural Significance
2. Social Cohesion
3. Accountability and Transparency
4. Education and Awareness

Cultural Significance

Cultural significance plays a trivial role in heritage sustainability because it gives a measure of the attachment between a community and its heritage resources. It encompasses the meaning that is attached to heritage resources by past and present day custodial communities.

Significance is crucial in the protection, conservation and maintenance of heritage sites (AHC 2000). In the instance that a certain community attaches significance to a heritage resource, it is most likely that the community has put in place some structures and systems that will ensure that it is properly conserved and managed (AHC 2000). Therefore the type and nature of significance that people attach to the sites need to be understood and safeguarded. Significant attachments also speak to whether or not the decision to use the heritage sites is a suitable form of development.

In Kamberg, official management plans aligned to legislation became a point of conflict between official managing bodies and custodial communities as they lacked inclusivity and were not underpinned by customary law. Present day communities in the MB region cherish their heritage and have various ways in which they stay attached to them. From figure 16 (Chapter 4, section 4.4.5) it is shown that 54% of the community visit the rock art sites, Figure 17 (Chapter 4, section 4.4.6) represents 33% of community members that use the rock art sites for various reasons given in table 3 (Chapter 4, section 4.4.6). Figure 18 (Chapter 4, section 4.4.7) reflected that 65% of community members grant external visitors access to the rock art sites. Today cultural significance can be found in a number of aspects that include pottery, traditional music and dance, initiation school and the rock art sites as seen in Figure 23 (Chapter 4, section 4.5.4).

While the MBCBHTP recognizes the presence of cultural significance attached with the various sites. The plan does not give guidelines for the conservation of the intangible aspects of the heritage sites. For instance, in the event that some practices undertaken in the sites include the lighting of candles, fires or herbs or use of liquid substances, how will the rock art panels be protected without being restrictive of long standing cultural traditions?

I recommend the development of an information booklet (written in local indigenous languages) detailing all the intangible aspects attached to the heritage resources of the MB. The purpose of the booklet would be to give guidelines about generic conduct when cultural practices are carried out at heritage sites. Issues such as the distance that should be kept from rock art panels, the safe use fires, the scattering of substances any many other guidelines should be discussed in the booklet. Illustrations can also be incorporated into the book to ensure that guidelines are clear and easy for community members to follow. Ndlovu's (2005) MA Thesis discussion on 'The Game Pass ritual ceremony' gives a perfect example of how the local

community and official heritage managing bodies came to an agreement of how to carry out the cultural rituals. The agreement ensured that the ritual were carried out without harm to the rock art sites while also not eliminating cultural practices.

The developed guidelines could be an extension of the management and conservation plan that the MBCBHTP has. The MBCBHTP sustainability model includes cultural significance because it has to be maintained for as long as the heritage resources are in existence.

Social Cohesion

Social Cohesion has become an integral part of heritage related studies (DAC 2012). Heritage resources within communities play a pivotal role in contributing towards unifying diverse groups of people as promoted in the *National Strategy for Developing an Inclusive and a Cohesive South African Society* developed by DAC in 2012. Its presence is important in any community because it brings a level of cooperation in order to live, function and advance in a unified and inclusive society.

The WBK and Tsodilo Hills contexts have shown active instances of social cohesion. Although the contexts differ in magnitude and geographic location, each instance has shown different groups of communities being united by heritage resources. Social cohesion is also reflected through the presence and functioning of community inclusive steering committees in all four case studies. The Northern Cape Rock art Trust, Kamberg Rock Art Trust, Tsodilo Community Trust and the Aboriginal Land Trust. The Committees were all responsible for ensuring that they were well managed and supported relationships within communities and stakeholders that collaborated for the success of the projects.

Social cohesion is particularly important in sustainable development models because it ensures that the project that is developed and implemented is cognizant with all communities and stakeholders. The fact that 56% of the community believes that the heritage resources belong to

them and the high percentage of cultural significance (Fig.34) indicates that the MB already has a unifying factor amongst communities but needs to be strengthened.

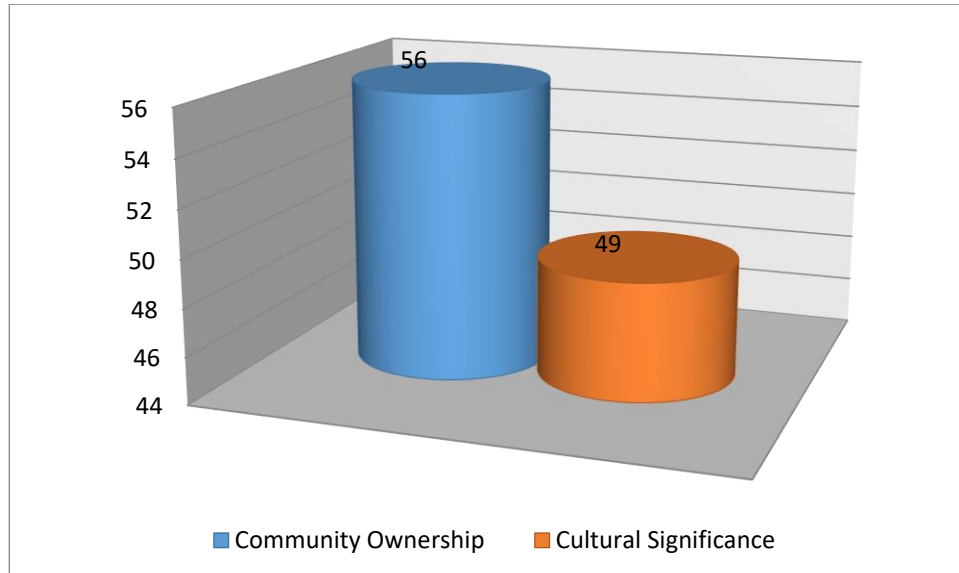


Figure 34. Social Cohesion in the MB region.

The MBCBHTP can foster social cohesion through a number of initiatives including:

- 1. Encourage Indigenous communities to develop cooperative social structures amongst themselves.*

The social structures would have the fundamental purpose of bringing communities together. The social structures can vary depending on what the community finds to be a priority area. Social structures can be developed around issues relating the MBCBHTP or general community issues such gender activism groups, education, economic empowerment and community empowerment. Regardless of the objectives, the social structures would encourage the community to work with and be tolerant of each other in any given context for the social good of the society.

- 2. Encouraging communities to get close to heritage resources*

3. An annual campaign in celebration of heritage resources of the in region.

Programs that bring together communities in an act of cooperation and celebration play a big role for social cohesion. The MB community through the BLM tourism office can host an annual heritage event in celebration of the regions heritage resources. The celebration should be held in September to coincide with the South African heritage month. The project can be used as a platform to engage with and bring together all the Provinces heritage and tourism agencies such as: the village tourism trust (<http://www.villagetourismtrust.co.za>), the Limpopo Tourism Agency (<http://www.golimpopo.com>) and the Blouberg Tourism Association (<http://www.openafrica.org>). These agencies have a similar functions as they focus on the promotion, conservation of culture as well as contribute to the empowerment of custodial communities. Most importantly, the event would encourage more community members to get close to their heritage resources and act as ambassadors. Being an ambassador is an acknowledgement of the heritage as being a part of you and have a deep interest and understanding of the heritage that you are keen to share it with others.

Accountability and Transparency

Accountability and transparency have become a very common and universal feature particularly in the development sphere (Fitoussi *et al.* 2009). The two concepts go hand in hand and ensure that the development process remains clear enough for all affected parties to follow. They also ensure that developers and stakeholders liable for all processes that the development initiative goes through in its lifespan.

Including accountability and transparency in the MCBHTP sustainability model ensures that the development process is done through a common and inclusive vision. The BLM had to be transparent to the MB community about its intended development goals for the region. With this

transparency, the community could hold it accountable in ensuring that it delivers on its set objectives. Chief Leboho and community members of the region were consulted by members of RARI and the Ditsong Museum of Cultural History on a number of different occasions in the various stages of the project and decision making seldom took place without their input. Ward Committee members have also been involved in trying to keep communities aware of the project.

An interview with Mr Jonas Tlouamma who is the Tourism Officer from BLM and also a member of the MB community revealed that a steering committee comprising of community members was established for the MBCBHTP. The steering committee was responsible for overseeing various dimension of the MBCBHTP which included (RARI & van Schalkwyk 2009b: 148).

1. Community matters
2. Research, presentation and education matters
3. Tourism and visitor matters
4. Infrastructure and facilities
5. Management structures and administration
6. Legislation and policy issues
7. Site conservation and environmental protection matters
8. Monitoring and maintenance issues

The MTA was to give guidance on issues concerning the use of heritage resources for tourism purposes. It is unfortunate that the association later had to be dissolved because of conflicting views within its operation.

Chapter 5 highlighted how the presence of steering committees in different contexts was useful in providing managerial authority and guidance for the collaborative projects. The roles and responsibilities of the steering committees vary, however they all seek to ensure that effective and collective management and progressive decision making is made for the project and the broader community. The sustainability model includes the

recommendation to revive and integrate the MTA into the MBCBHTP. Different from its initial structure which comprised only of MB community members, the re- established association should be representative of all collaborating stakeholders of the project as represented in Figure 35 below. The inclusion of various stakeholders in the structure will reduce the occurrence of conflicts amongst community members as was previously the challenge.

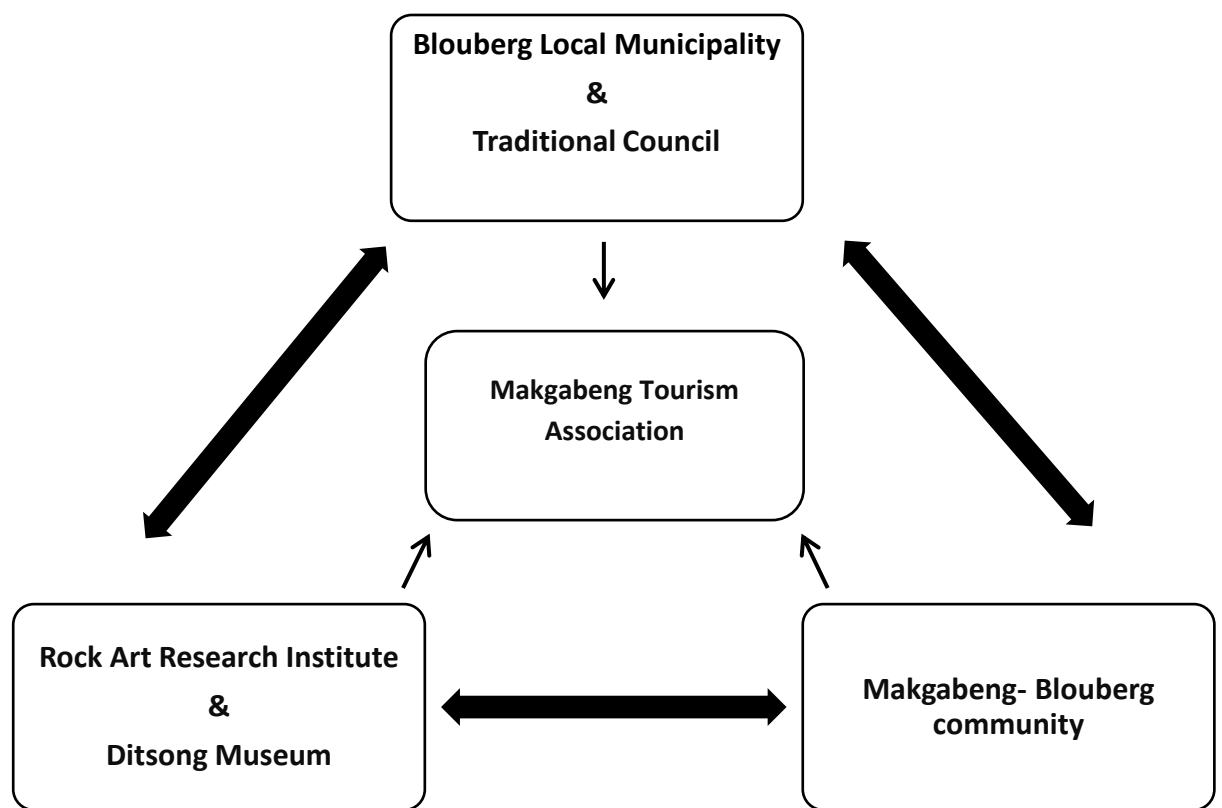


Figure 35. The process of accountability and transparency in the MBCBHTP.

The stakeholders are aligned in a triangular and interconnected manner to show the ongoing responsibilities that each of them have to each other in the operation of the project. The different stakeholders have a responsibility to collaborate and interact with each other as represented by the external arrows, while they also have the responsibility to account to the MTA. Outside of the association each of the stakeholders have the

task of ensuring that they deliver on their respective roles and responsibilities as discussed in Chapter 3 (Table 1). Periodic meetings of the MTA can be held according to the norms and standards set by the association. It is within such meetings that reporting on the progress made by the MTA within the MBCBHTP. The association should adopt the same portfolio areas as devised in the original committee as these areas give a holistic overview of the project.

Education and Awareness

The sustainable development and use of heritage resources can only happen through the integration of education and awareness into the MBCBHTP. Education and awareness refers to the efforts that are made to impart knowledge and skills to the communities about all aspects of the project.

The low levels of education reported by the BLM (Chapter 4, Table 2) had an implication on the development of the sustainability model as it had to introduce a component through which the youth and the unemployed can receive some level of continuous training and development. To have an impact, the training should equip community members with skills that can be used in the MBCBHTP. However the skills should also be cross cutting and make them employable in other sectors. The project can introduce some short term learning courses that will equip communities to have skills that relate to different parts of the project such as heritage tourism, heritage management, small business development, product marketing and financial management to name a few.

Although it is there, awareness of heritage resources amongst the people of the MB region needs to be enhanced. Education and awareness should also be extended to include some of the schools and colleges introduced The CDM as well as the BLM both offer internship opportunities that run on a yearly basis. The internships are for main stream disciplines such as finance, human resource and the built environment. These internship

positions should be diversified to include heritage related studies as a critical skill. The district is rich in heritage and environmental resources and therefore needs people with the relevant skills and resources to ensure that they are conserved in the face of the rapidly developing context they are situated within. RARI together with the Ditsong Museum therefore have the responsibility of introducing the youth to the various areas of study that they can take up at university level such as archaeology, anthropology, history and museum studies to name a few.

All the areas of learning recommended here have the potential to contribute to the long term sustainability of the MBCBHTP.

6.1.3 Economic Sustainability

The economy is situated in the center of the sustainability model as it also appears on the nested model of sustainability (Lousier 2010). In this model, the economic sustainability sphere comprises of 3 aspects:

1. Heritage Tourism Market
2. Profit Generation
3. Job Creation

The Makgabeng-Blouberg Heritage Tourism Market

At the initial stages of the development process. The heritage tourism market of the particular region has to be examined. A thorough analysis of the existing heritage tourism trends determines how effort can be made to sustain it or how it can be improved upon where the possibility exists.

Strengths and opportunities in the MB region are found in its rich heritage resources that tell a story of the history of the region as well as the surrounding biodiversity. The MB region lies en-route to Mapungubwe which is a National Park and a World Heritage Site, providing the opportunity to feature its tourism products on the Provincial scale. The Limpopo Tourism Agency, which is responsible for marketing the tourism products of the province should feature the MB region as a part of a

packaged route for sight-seeing when visiting the province. The visitors who travel through the region to reach Mapungubwe would have an interest in the MB region as it forms part of the broader and interconnected history of the Province.

This however, should not supersede the fundamental priority of adequately developing and sustaining the agenda of MBCBHTP ahead of bigger plans. The MBCBHTP has a Heritage Tourism Plan (RARI & van Schalkwyk 2009a), that explains the objective to develop a unique heritage tourism market for the MB region. The plan seeks to develop a heritage tourism market around the existing heritage resources in the MB region. The plan also focuses on identifying areas of opportunities within the communities of the MB region with the intention to integrate their skills as a key component in the plan. It identifies that some of the strengths and opportunities of the plan lie in the arts and crafts produced by people in the MB region. The plan therefore acts as an analysis phase before development can commence. Not only does this kind of analysis reveal what kinds of development plans are suitable for a particular place but they also make it clearer the type of target market that is desired. The plan will benefit greatly with the attachment of a unique marketing strategy that will assist with bringing a continuous flow of its target market in order to generate a profit.

Profit Generation

The goals for establishing a community based heritage development program can be quite broad and diverse. Part of these goals is ensuring that a sustainable profit generating heritage tourism market is created. This can be initiated through the establishment of a heritage tourism market that includes a pocket for communities to create a local market through which a profit can be generated.

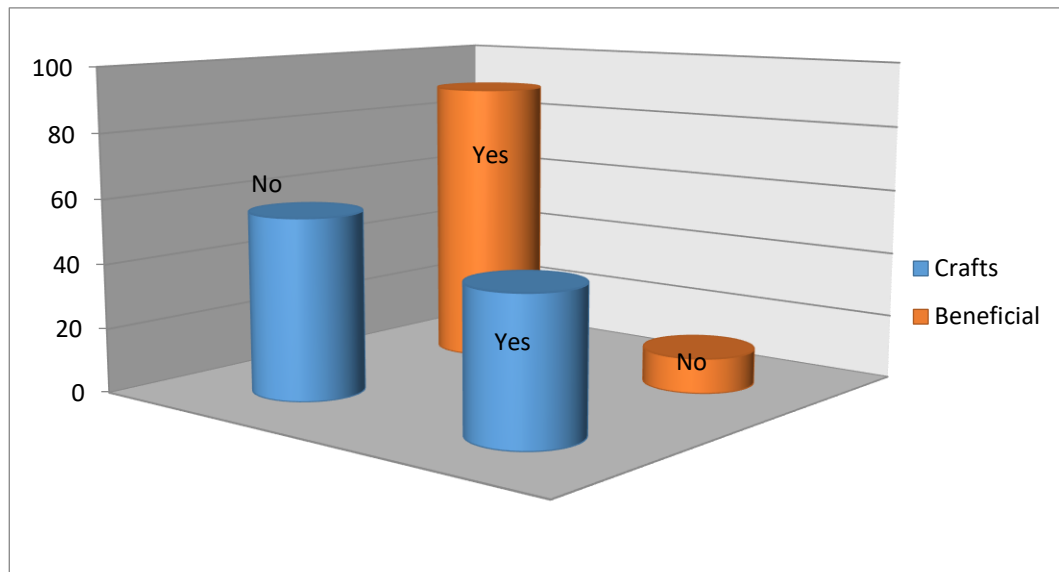


Figure 36. A graph showing an opportunity for profit generation.

Small scale local economies such as accommodation, shops and arts and crafts are present and well supported by communities in the MB region. These establishments can also be incorporated into the MBCBHTP to provide employment opportunities for community members as they play a part in generating a profit. Chapter 4, Sections 4.5.2 and 4.5.3 detail the perceptions of tourism in the MB region, revealing that the community supports the trend and would even be willing to be part of it by means of arts and crafts (see Fig. 36). The percentage of people who believe that heritage tourism is beneficial, alongside those who are willing to demonstrate their crafts is at a high enough interest to initiate a profitable craft market as 50% of participants would be a part of it.

Ahead of most efforts, profit generation for the MBCBHTP should be generated from visitation rates. Charging a nominal fee for a tour of the rock art sites has the potential to bring about profitable returns for the MBCBHTP. This was the recommendation that came from the Heritage Tourism Management- Conservation Plan (RARI and van Schalkwyk 2009b) in reviewing the issue of access to the heritage sites. After consultation with stakeholders and consideration of a number of factors, the ticketing fee discussed in the plan will see to it that all visitors are

charged as follows; South Africans R35, foreigners R45, South African teachers and students R25 and community members R10. For community members who are frequent visitors to the sites as discussed in Chapter 4, section 4.4.5. The high rates of unemployment suggest that many people would be unable to afford the entry fee. Inability to pay may ultimately discourage people to interact with the heritage sites and therefore create a disjuncture that makes the heritage resources lose the cultural significance that is equally crucial to conserve. Until such time that a strong heritage trend is attained and communities are able to make profits, the plan makes provision to continue to grant access to community members.

Through the proposed ticketing systems the MTA has yet another role to play in this regard. The proposition of a ticketing system should be accompanied by a financial management system that spells out the process for the intake, storage and distribution of profits. When profits are eventually generated by the MBCBHTP, a treasury portfolio guided by the BLM should assist the MTA with keeping track of their financial records. Officials in the BLM already have a good understanding of financial management and because they are closely located, communities will be more trusting of them. This interaction will eventually see to it that members of the community are also trained on issues of financial management.

Monetary returns from the project will go a long way in sustaining the project and motivating the community to remain committed to reach sustainability.

Job Creation

The idea of heritage tourism brings about a level of contestation for most communities and this is due to the different implications that it holds. To some communities, it brings the idea and possibility of development and benefits. However, in some instances heritage tourism conveys empty promises. In the past, tourism in the MB region has been weak and unable

to yield any gains for the community. While the heritage tourism products and potential are present, initiatives that drive the regions heritage tourism region have been fragmented.

Job creation is a dimension that will show how effective the development project has been for the region because its outcomes will become more apparent. The outcome of jobs is very important, particularly to the community because the introduction of the project into the region offered a means through which their livelihoods could improve. Job creation can be integrated in a number of ways into the project. The most apparent is that community members can be taken into the project as guides as in the cases of WKB and Kamberg. However, some are already employed within the small scale establishments such as shops and places of accommodation that act as support amenities to the MBCBHTP market. At present, a local project partner the Makgabeng farm lodge employs members from the local communities to do cleaning, gardening and administrative work. The lodge also encourages visitors to take a tour of the landscape and heritage sites under the guidance of local guides and custodians. With the growth and strengthening of the MB heritage tourism market more employment opportunities will emerge as there will be a rising need for the establishment of additional tourism support amenities in the region.

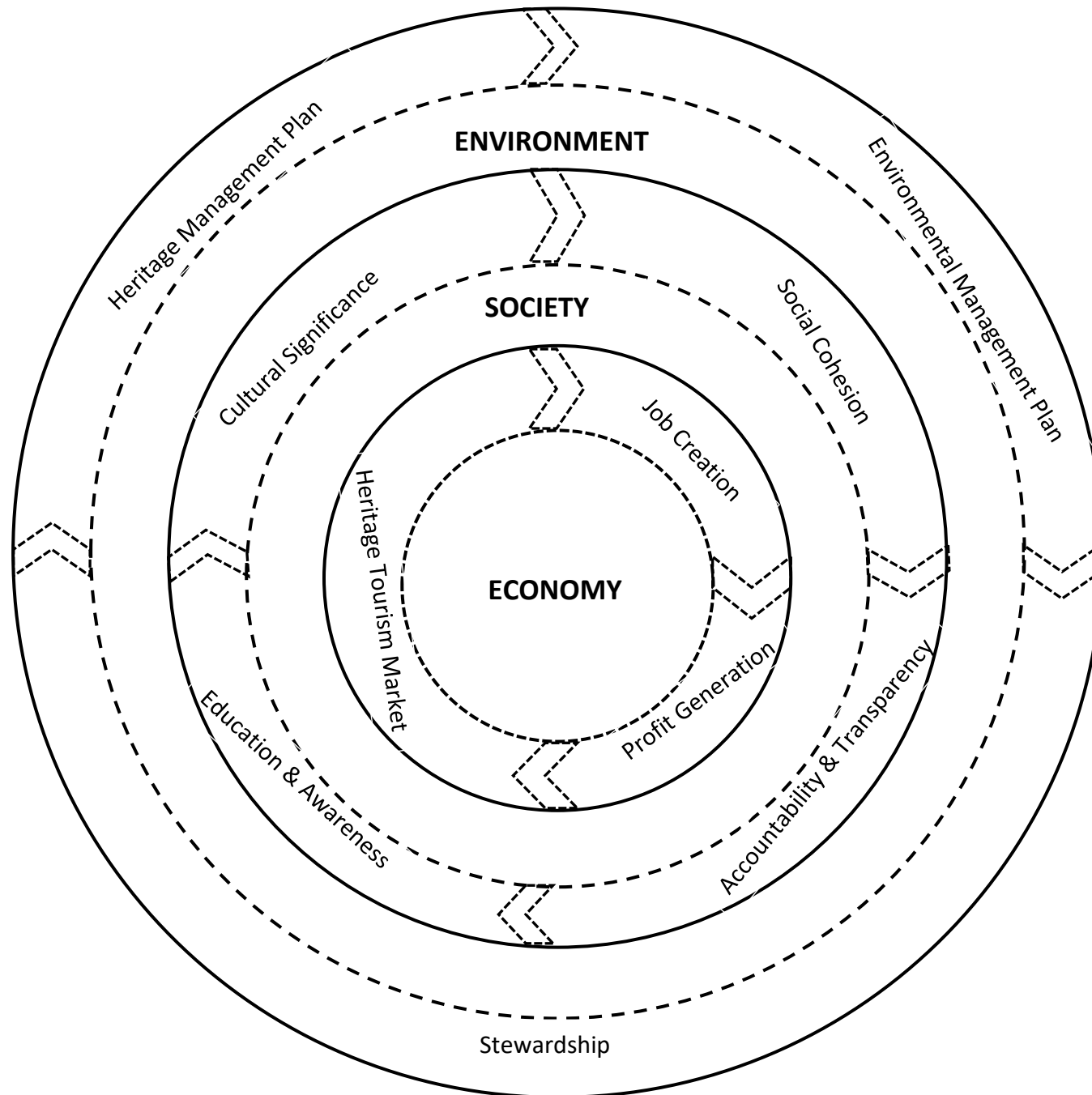


Figure 37. The MBCBHTP Sustainability Model adopted from the nested model of sustainability (Lousier 2010).

6.2 The Makgabeng-Blouberg Community Based Heritage Tourism Project Sustainability Model

The sustainability model developed for the MBCBHTP is consistent with the principles of sustainable development and the collaboration theory framework introduced in Chapters 2 and 3. As a system it shows that attaining comprehensive sustainability has to encompass the environment, society and active human participation. The model also reflects the manner in which sustainability was defined and envisioned for the MBCBHTP. Its design, purpose and functionality ensure that the most crucial aspects of the MBCBHTP receive the required time, effort and resources.

Adapted from the concentric model (Lousier 2010); the 3 core spheres are the Environment, Society and the Economy form the foundational basis of the MBCBHTP sustainability model. From these 3 core spheres; 3 additional domains branch out giving the model 6 spheres in total (see Fig. 37). For instance actions and resources required for working towards a sustainable environment include sound heritage and environmental management plans and the presence of stewards to ensure the implementation of these plans.

The dotted lines that outline and connect the spheres imply fluidity. Fluidity allows for the varying aspects of the model to easily flow and assimilate into each other. They also indicate the various levels of cooperation that have to take place in order for the system to operate cohesively. Cooperation happens at the level of the collaborating stakeholders who are there to ensure that the actions and decisions taken for one dimension of the sustainability model impact positively on the other interconnected spheres (Gajda 2004:66).

The arrows represent rotational symmetry of the spheres as they continue to be in the same dimensions and continue to take on and sustain the same functions over time as the model continues to operate. Holistically, the model will assist in the management of existing and incoming resources, instill and make clearer the roles of collaborating stakeholders, highlights critical areas of focus in the project and make progress measurable on the ground level.

6.3 Implementation of The Sustainability Model

Sustainability is a process that should be embarked upon in the initial stages of the project. Early onset implementation will reveal the strengths, weaknesses and shortfalls of the model. The development of the MBCBHTP took place over a series of stages. The implementation of the sustainability model can equally follow the same trajectory. Integrating parts of the model at the different stages of the project will ensure that areas of implementation are given adequate time for comprehensive outcomes. The successful and effective implementation of the model is a shared responsibility that should be taken up by all stakeholders involved in the MBCBHTP. The roles and responsibilities vary and are determined by the collaborative structure and the objectives that are to be attained through the project.

The environmental sustainability sphere of the model has aspects that are best implementable at the start of the project. The MBCBHTP is reliant on well preserved heritage sites and natural environment. With a clear plan for management put in place, the project can continue with its operations knowing that threats can be avoided or remedied at any point that they may arise. Dedicated stewards for the project have the responsibility to see to it that the existing heritage and environmental management plans are efficiently implemented.

Communities have a key role to play in the social sustainability sphere of the model. The cultural integrity of the heritage sites needs to be maintained because without this the heritage sites are misunderstood and therefore misrepresented. Being vocal about the significance that the heritage resources have will allow communities to be vocal about the management of their heritage resources. The cultural significance of the heritage resources of the MB region make it a unique tourism destination because it tells of the region and its people.

Economic sustainability might be one of the toughest aspects to attain and sustain because it is highly dependent on the overall success of the other two spheres that it is encompassed within. A pristine, well managed environment, coupled with culturally rich heritage sites and custodial communities are elements that make for the beginnings of a desirable heritage tourism destination. Economic benefits are achievable through collective and unrelenting effort from all, the commitment and ingenuity of stakeholders has the potential to bring about various initiatives that can generate a profit, create employment opportunities and result in a beneficial heritage tourism industry.

6.4 Conclusion

The Introduction of heritage tourism development by the BLM went beyond the conservation of heritage resources. The project acted as an investment to combat a number of social ills such as poverty, unemployment and illiteracy.

This study and the contexts reviewed within have proved that development is an incredibly context based phenomenon. The aim to develop a unique and tailor made sustainability model for the MBCBHTP relied heavily on understanding the context of the region which includes its history, its people, its heritage resources and the objectives of the project. Development that is done outside of the understanding, following and consent of the community is not for the community (Musavengane & Simatele 2016). It is therefore crucial to understand the community, its needs and the nature of the development initiative that is suitable. With this determined, it becomes easier to devise a plan for a sustainable project. Sustainability for the MBCBHTP could be attained given a combination of factors as discussed in the various chapters of this thesis. Consideration of the factors assimilated into the proposed MBCBHTP model may prove very useful in ensuring that the development path for the MBCBHTP is one that will continue to generate benefits years after it is relinquished to the MB community and its future generations.

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APPENDICES

APPENDIX ONE: COMMUNITY PARTICIPANT QUESTIONNAIRE

School of Geography, Archaeology &
Environmental Studies University of
the Witwatersrand
Origins Centre
Archaeology Department
Wits 2050 Johannesburg
South Africa

Interviewer: _____ Date: _____

Section 1: Social Profile of Participant

	Question		
1.1	Gender	Female	
		Male	

1.2	Age	18- 24	
		25- 34	
		35- 49	
		50- 64	
		65+	
1.3	Current activities		
1.4	Please select the area you are from	De La Roche	
		Bonne Esperance	
		Too Late	
		Senwabarwana	
		Nieuwe Jerusalem	
		Mont Blanc	
		De Villiersdale	

Section 2: Community Perceptions and Participation

2.1) Are you aware of the heritage sites in your area?

Yes/ No

2.2) Who do you think owns the heritage in your area, for example the rock art sites?

✓ The Chief

✓ The community

✓ The Municipality

✓ Other, please specify.....

2.3) Does your community attach any significance to the heritage sites?

Yes/ No

2.3.1) What kind of significance does it have?

☐ Spiritual ☐ Cultural

☐ Educational ☐ Environmental

☐ Other, please

specify.....

2.4) How often do you visit the heritage sites?

☐ Once a year ☐ Twice a year

☐ More than two times a year ☐ Never

2.5) Do you use the heritage sites today?

Yes/ No

2.5.1) If yes, how do you use them?

.....

2.6) Do you take part in community projects?

Yes/ No

Section 3: Tourism Development and Viability

3.1) What is your opinion on heritage tourism?

☐ Good ☐ Bad ☐ Not sure

"3.1.1) Please give a reason for your choice

.....

3.2) Do you think heritage tourism would be beneficial to your community?

Yes/ No

3.2.1) How would it be beneficial?

.....

3.2.2) If not, please explain why?

.....

3.3) Do you practice any arts and crafts?

Yes/ No

✓ Beadwork

✓ Basketry

✓ Pottery

✓ Other.....

3.4) Would you like to demonstrate and sell your crafts to tourists?

Yes/ No

Section 4: Environmental Awareness and Conservation

4.1) Do you think the natural environment is as important as the heritage sites?

Yes/ No

4.2) Do you participate in the preservation and maintenance of the heritage sites?

Yes/ No

4.2.1) If yes, how do you do this?

.....

4.2.2) If no, please share your reasons for non- participation?

.....

4.3) How do you individually or as a community manage your environment? Please specify some of the efforts

.....
...

4.4) How do you think increased visitation will impact on the environment and heritage sites?

.....

4.5) How often do you allow visitors to the heritage sites?

.....

4.6) How do you handle current visitation numbers to the heritage sites?

✓ Controlled visitation.....people at a time

✓ Uncontrolled visitation

4.6.1) Please explain why you do this?

.....

APPENDIX TWO: PARTICIPATION INFORMATION FORM

RESEARCH TITLE: SUSTAINABLE & INCLUSIVE COMMUNITY HERITAGE TOURISM IN:

THE MAKGABENG-BLOUBERG AREA, LIMPOPO PROVINCE, SOUTH AFRICA.

RESEARCHER: NONDUMISO RADEBE

Introduction

This research is being conducted by Nondumiso Radebe to develop *sustainable and inclusive community heritage tourism in: the Makgabeng-Blouberg area, Limpopo Province, South Africa* as part of a Master of Science degree supervised by Dr C. Namono and Prof. B. Smith in the department of Archaeology at the University of the Witwatersrand.

Procedure

You will be asked to respond to a number of questions in a questionnaire and your responses will be documented by the interviewer. Questions will include details about your perceptions on the presentation and use of heritage resources in your area.

Risks

There are no direct risks for participation in this study.

Benefits

There are no direct benefits for participation. However, it is hoped that your participation will help researchers provide meaningful and beneficial results that can be used for the beneficiation of your community at the end of the study.

Participation

Participation in this research study is voluntary. You have the right to withdraw at any time or refuse to participate entirely without risks.

Questions about the research

If you have any questions regarding this study, you may contact Nondumiso Radebe at 0823435547 or nradebe6@gmail.com

I understand the terms of the study and I **consent** out of my own free will to **participate** in this study.

Signature: _____

Date: _____

APPENDIX THREE: PARTICIPANT CONSENT FORM

Title of study: Sustainable and inclusive community heritage tourism in the Makgabeng-Blouberg area, Limpopo Province, South Africa.

Interview number:

Researcher: Nondumiso Bongekile Radebe

Contact: 0823435547

Email address: nradebe6@gmail.com

Supervisor: Dr Catherine Namono

Contact: +27117176055

Interpreter:

Contact:

My names are Nondumiso Bongekile Radebe. I am a student at the University of the Witwatersrand in the department of Archaeology. I am inviting you and requesting your consent to participate in this study.

I understand that :

- I am under no obligation to participate in this research.
- Participation in this interview is completely voluntary and that I have a right not to respond to any question which I prefer not to.
- I may withdraw my participation from the study at any time.
- Any self identifying information about me will not be included in the Masters thesis or anywhere else and my responses unless I authorize that in writing
- The interview material will be only shared with the supervisor of the research and stored on a password protected computer in the department of Archaeology.

I consent to being interviewed by Nondumiso Radebe for her study on “Sustainable and inclusive community heritage tourism in the Makgabeng-Blouberg area, Limpopo Province, South Africa”. I agree to participate in this research project and I have read/ been read this consent form and information sheet and the information it contains and I have had the opportunity to ask questions about them.

For persons who do not want to remain anonymous:

Iwish that my real name is indicated for this research.

Sign _____

I (name or signature of participant), hereby grant my
consent to participate in this study

Date _____

APPENDIX FOUR: CONSENT FORM FOR AUDIO TAPE

Title of study: Sustainable and inclusive community heritage tourism in the Makgabeng-Blouberg area, Limpopo Province, South Africa.

Interview number:

Researcher: Nondumiso Bongekile Radebe

Contact: 0823435547

Email address: nradebe6@gmail.com

Supervisor: Dr Catherine Namono

Contact: +27117176055

Interpreter:

Contact:

My names are Nondumiso Bongekile Radebe. I am a student at the University of the Witwatersrand in the department of Archaeology. I am inviting you and requesting your consent to use the digital voice recorder to capture our discussion during the interview.

All issues related to confidentiality anonymity and storage of data discussed in the participant information sheet and consent form will apply to the recording and will be respected as well.

I consent that the issues I discuss in this interview with the researcher be recorded.

.....

Signature of participant

Date.....

APPENDIX FIVE: PARTICIPANT INFORMATION SHEET

Title of study: Sustainable and inclusive community heritage tourism in the Makgabeng-Blouberg area, Limpopo Province, South Africa.

Interview number:

Researcher: Nondumiso Bongekile Radebe, Wits University

Contact: 0823435547

Email address: nradebe6@gmail.com

Supervisor: Dr Catherine Namono

Contact: +27117176055

Interpreter:

Contact:

Participant's involvement:

You have been selected for this research because of you are among the people who are aware of heritage tourism in the Makgabeng and not for any other reasons.

This interview is made up of semi structured questions and will last for approximately forty five minutes to an hour.

The interviews will be in the form of open ended questions which you will be requested to respond to. If at any point you do not understand the question asked please feel free to ask for further clarity. An interpreter is available throughout the interview in case any translation is required.

I am asking you to participate in responding and discussing the issues I will present to you and any other information you may find useful. Any personal information discussed with me will be kept with utmost confidentiality.

The nature of the research:

The main aim of this research is to identify and propose a suitable sustainability model for the heritage tourism project. To do this, stakeholder and community participation from the villages Thabanantlana, Nieuwe Jerusalem, De Villiersdale, De La Roche and Senwabarwana is

required. **Sustainable and inclusive heritage tourism** is about finding a way in which visitors can come to enjoy your culture such as the rock art and traditional homes and continue to do so over the next 20 or 50 years. It seeks to understand how you are part of this process through gauging your perceptions on the use of these resources.

The specific objectives of this study are therefore to:

1. Determine the role of communities and other stakeholders in the formation and sustainability of heritage tourism collaborative projects.
2. To ascertain community perceptions in the use and preservation/presentation of heritage resources.
3. Attain environmental, social and economic viability for the continuation of the heritage tourism project.

Risks

There are no known risks for participation in this study.

Benefits

There are no direct benefits for participation. However, it is hoped that your participation will help the researcher provide meaningful and beneficial results that can be used for the beneficiation of your community at the end of the study.

Location of interviews

Interviews will be conducted in a place of your convenience around the village. Please assist in identification of the place

Storage of data

The data collected from you will be typed and used for the research report; it will be stored in a password protected computer in the department of archaeology and accessed by me and my supervisor.