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Perspectives on the role of Cultural Heritage Tourism in community development in South Africa: a study of Mapungubwe World Heritage Site in Limpopo Province

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THE UNIVERSITY OF THE WITWATERSRAND

SCHOOL OF GEOGRAPHY, ARCHAEOLOGY & ENVIRONMENTAL STUDIES

FACULTY OF SCIENCE



Perspectives on the role of Cultural Heritage Tourism in Community Development in South Africa: A study of Mapungubwe World Heritage Site in Limpopo Province

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PhD Thesis

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Date: 19 October 2020

DECLARATION

I, Lombuso Precious Shabalala, declare that this Thesis, including the data, figures, tables, and any other information is my original work. I have, where necessary acknowledged the source of the material that has been used.

This thesis contains my own writing, in areas that I have used the other person's ideas; I have duly acknowledged the sources. I have paraphrased ideas that have been borrowed from other authors and in instances where their ideas have been used, word for word, I have duly enclosed these ideas in quotation marks and referenced accordingly.

Furthermore, this thesis is being submitted for the award of the degree of Doctor of Philosophy to the Faculty of Science at the University of the Witwatersrand, in Johannesburg, the Republic of South Africa. This is the first time I am submitting this Thesis for examination and the award of the degree thereafter. It has never been submitted to any other university before for a similar purpose.

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Signature:  Submission date: 19/10/2020

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ABSTRACT

Today, a World Heritage status enhances the value of a tourist site and is a marker of the authenticity of the site in terms of its cultural heritage. South Africa is home to ten declared World Heritage Sites (WHSs) which are expected to lead to the economic development associated with tourism products and services, contributing to improving the standards of living of the local people. At the same hand, tourism is perceived to be the most powerful economic, social, cultural, ecological and political forces in the world today. However, benefits to local communities and heritage custodians' from cultural heritage tourism in heritage sites remains a concern, including the realisation of social and economic development in its true sense. This study examined perspectives on the role of cultural heritage tourism in community development in South Africa, using the Mapungubwe World Cultural Heritage Site (MWCHS) as a case study. The South African government has put in place a National Tourism Sector Strategy focusing on harnessing and aligning the strengths of the public and private sectors to ensure the optimal use of resources, as well as . Therefore, community support and involvement on how the past is presented, as well as understanding the economic impact of the tourism industry, becomes paramount for any heritage tourism project or activity.

A combination of positivist and social constructivist philosophies (Critical Theory, Basic Needs Theory and Complexity Theory) were deployed as analytical approaches in this study. These theories provided an approach that acknowledges and embraces the complex systems thinking benefits that can be identified and solutions that can address the complex challenges facing the Mapungubwe WCHS, local communities and their descendants. A sequential mixed-method of data collection was adopted for this research. Explanatory semi-structured interviews were conducted in the first stage of fieldwork before the administration of survey questionnaires in stage two. Both qualitative and quantitative data collection methods were used to answer the research questions and meet the research objectives. In terms of sampling, the target populations are the local community, descendants of Mapungubwe and local farmers including Mmanagement and staff of the Mapungubwe WHS. The target population included the South African National Parkss head office representatives from its tourism and development units in Pretoria. A non-probability purposive sampling technique was adopted for both the questionnaire survey and semi-structured interviews. Content analysis (thematic and descriptive in nature) was performed on the qualitative data and Statistical Package for the Social Sciences (SPSS) was used to analyse the quantitative data. Findings were presented in the form of tables, graphs, texts and excerpts.

The key finding established that the participants reported not to have benefited from the Mapungubwe WCHS. They also reported not being engaged or not participating in any activities taking place on the site. By contrast, the participants who reported that they were engaged and also participated in activities, also reported to have benefitted from the site. This finding proved that a correlation exists between community engagement, community participation and benefiting from the proceeds derived from site. This mean participation in activities that are taking place in the Site have a direct influence towards benefiting. When there is no community participation there will be no community beneficiation. In addition, the finding also suggests a lack of consistency in community engagement, lack of presentation and fair distribution of meaningful roles, which talks diretly to transparency and effective leadership. Drawing from the findings, this study has developed a conceptual Stakeholders Participation Model aimed at assisting with the establishment of a stakeholders' participation in MWCHS. This model can be applicable to any WHSs that share similar characteristics as MWCHS. The model appreciate effective leadership and transparency by management including active participation of stakeholders in MWCHS. It envisaged that the model will help to address the challenges posed by the focus groups on dealing with local communities and descendants' communities.

Lastly, the World Heritage Committee of UNESCO has emphasised the need to improve the role of communities at all levels in the identification, protection and management of World Heritage sites. In addition, the heritage that exists in these sites belong to the local community (descendants of the site) and it is marketed to the world under the cultural heritage tourism umbrella. Therefore, it will be a good gesture for local communities or descendants to also benefit from the proceeds gained from these sites.

Key words: Cultural Heritage Tourism, Descandants, Local Communities, Mapungubwe World Cultural Heritage Site, Stakeholder Participation Model, Sustainable Community Development

I the daughter of the African soil:

"I have got to where I am in life not because of something I brought to the world but through something I found- the wealth of African culture" **Hugh Masekela 1939 - 2018.**

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ABBREVIATIONS AND ACRONYMS

ANC African National Congress
CBT Community-Based Tourism
CBNRM Community-Based Natural Resource Management
CH Cultural Heritage
CHT Cultural Heritage Tourism
CHTP&S Cultural Heritage Tourism Products & Services
CVA Conservation Volunteers Australia
DEA National Department of Environmental Affairs
DTGS Domestic Tourism Growth Strategy
GTFCA Greater Trans-Frontier Cultural Area
HT Heritage Tourism
ICH Intangible Cultural Heritage
IPA Importance-Performance Analysis
MCRM Metolong Cultural Resource Management
MWHS Mapungubwe World Heritage Site
MWCHS Mapungubwe World Cultural Heritage Site
NDT National Department of Tourism
NHC National Heritage Council
NHCTS National Heritage and Cultural Tourism Strategy
NRM Natural Resource Management
NTSS National Tourism Sector Strategy
PHRA Provincial Heritage Resource Authority
SAHRA South African Heritage Resources Agency
SANParks South African National Parks
SAT South African Tourism
SDGs Sustainable Development Goals
SPSS Statistical Package for the Social Sciences
STI Sustainable Travel International
TCH Tantagible Cultural Heritage
TFCA Transfontier Conservation Areas
UNESCO United Nations Educational, Scientific and Cultural Organisation
UNWTO United Nations World Tourism Organisation
WHS World Heritage Site

CHAPTER ONE

FRAMES OF REFERENCE

1.1. BACKGROUND OF THE STUDY

The declaration of a community or site as a World Heritage Site (WHS) is seen as a way of increasing the number of visitors to such places, and also as a means to increasing incomes fromexpected tourism activities (Lopez-Guzman & Santa-Cruz, 2016:310). A strong relationship exists between tourism and Cultural Heritage (CH) because cultural tourism involves the existence and experience of both tangible and intangible cultural heritage. Jimura (2019) concurs with Lopez-Guzman and Santa-Cruz (2016), noting that, these days, World Heritage status is recognised as a strong tourism brand and a marker of the value of cultural heritage. As indicated by UNESCO (2007), Cultural Heritage Tourism (CHT) is a growing sector that allows sustainable development through sustainable cultural tourism projects and other related practices within the space of the local people. In addition, findings by Keitumetse and Nthoi (2009:144) have pointed out that, giving a site a World Heritage status in the developing world, encourages tourism. Therefore, both tangible and intangible heritage must be considered and safeguarded. In the same way, heritage sites are expected to provide the space and place for peaceful social interaction and contemplation (Boswella & O'Kan, 2011:362).

Community-based tourism (CBT) can be part of the answer to bot WHSs and communities as it presents positive social, economic and environmental rewards by means of capacity building and empowerment. Curcija *et al.* (2019: 341) define CBT as "tourism owned and/or managed by communities and intended to deliver wider community benefit, benefiting a wider group than those employed in the initiative". Furthermore, CBT is perceived as an alternative method of tourism development which is envisaged to generate and grow opportunities, resulting in benefiting the local community members if it is properly managed (Curcija *et al*., 2019: 341). A discourse of community inclusion in a heritage site should be a matter of discussion because heritage sites are expected to include and benefit the broader public, especially the immediate community. With regard to the case being studied here, Chirikure *et al*., (2010) has documented community issues and involvement levels at the Mapungubwe World Heritage Site. Those issues include the forced removal of the indigenous people from the site in the 1930s and 1940s for the

purpose of creating the Dongola Wildlife Sanctuary which was later abandoned in 1948 when Smuts was no longer in power. At a later period, forced migrations resulted in Mapungubwe being surrounded by commercial farms, with the nearest local indigenous communities living a couple of kilometres away (Chirikure, *et al*., 2010:34).

The United Nations World Tourism Organization (2012) has observed the need for research that will monitor the effects of Intangible Cultural Heritage (ICH) tourism, and also the need to collect and analyse data concerning products associated with ICH. McNulty and Koff (2014) agree with this, indicating the importance of conducting research on cultural heritage tourism and also highlighting the importance of understanding how tourism can be used as a driver for community revitalisation. In 2002, the World Heritage Committee declared that heritage should be used as a vehicle for sustainable development for all humans and cultures. Landorf (2009: 494) indicates that the term sustainable development is "inscribed with a complex economic, environmental and social agenda that challenges the contemporary World Heritage management practice". Therefore, it is vital to strike a balance when developing and implementing management practices, since there is an increasing recognition of cultural heritage tourism as an important tourism resource in both developed and developing countries. Likewise, while working towards establishing the balance between park management and the involvement of communities (including beneficiation), it is vital to keep in mind the importance of the authenticity of cultural heritage tourism (CHT) attributes. CHT attributes include traditional architecture, unique streetscapes and historic sites viewed as forms of special- interest tourism (Irandu & Shah, 2016: 157).

1.2. THEMATIC CONSIDERATION OF THE STUDY

In response to the declaration by the 2002 World Heritage Committee mentioned previously, advocacy for the use of heritage as a vehicle for sustainable development for all humans or cultures is vital. The South African government has put in place the National Tourism Sector Strategy (NTSS) 2016-2026 supported by the 2012 National Heritage and Cultural Tourism Strategy (NHCTS) in response to the WHC declaration. The NTSS 2016-2026 (2011) is the umbrella document describing tourism as one of the world's largest

industries which is crucial to the commercial strength, viability and success of communities. Moreover, both the NTSS and NHCTS highlight tourism as an industry with a major role in national economies. In particular, the NHCTS's vision is to "realise the global competitiveness of South African heritage and cultural resources through product development for sustainable tourism and economic development" (National Heritage and Cultural Tourism Strategy, 2012:10). This vision is accompanied by two objectives that form part of the identified goals of the strategy and they are as follows:

- 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;
- To provide an opportunity for diversification of tourism products and formalisation of the segment or niche of heritage and cultural tourism, towards contributing to the growth of tourism as outlined in the objectives of the NTSS 2011. (National Heritage and Cultural Tourism Strategy, 2012:10)

The NTSS and NHCTS place an emphasis on the recognition of tourism as an essential tool that can be used to promote mutual understanding and tolerance through the interactions that take place between tourists and host communities. In this case, SANParks work hand in hand with the management of World Heritage Sites (WHSs) including Mapungubwe World Cultural Heritage Site. This promotes the stated strategies for the benefit all the descendants of Mapungubwe, local community members and the WHS visitors/tourists, while facilitating intercultural exchanges. The declaration by the World Heritage Committee has highlighted the importance of World Heritage management practices to help achieve desired sustainable results. A finding by Landorf (2009) confirms that carefully articulated planning frameworks can safeguard the historical physical fabrics in a site, and at the same time, promote the growth of a viable local cultural economy. Therefore, the sustainable heritage management framework can be viewed as relevant not only to cultural landscapes but also to other complex heritage sites such as historical towns.

National parks are some of the major tourist attractions located in isolated and marginalised countrysides (Goodwin, 2002:338). Local communities living around

national parks can also benefit from tourism income if the tourists who visit these parks primarily also visit these communities to experience their cultures. The concept cultural heritage tourism is defined by Nyaupane *et al*., (2006) as a term associated with cultural tourism even though its meaning depends on the circumstances and views of those who use it. Cultural heritage tourism involves visiting places or areas that are culturally important in terms of their past or present cultural identity or identities. McKercher (2002) and Ryan and Huyton (2000) define cultural tourism from the standpoint of those who visit a cultural heritage site regardless of the objectives for visiting. For some others (McDougall, 1998; McKercher, 2002; and Nyaupane *et al*., 2006), visits to heritage sites for the purpose of the arts, music, theatres, festivals and fairs, zoos and national parks as well as cultural events are what constitute cultural tourism.

This study investigated perspectives on the role of cultural heritage tourism in community development in South Africa, using the Mapungubwe World Cultural Heritage Site (MWCHS) as a case study. The key aim was to establish possible ways to enhance effective and efficient management processes in sites of this nature that would lead to actual social and economic development through cultural heritage tourism. The study sought to identify cultural heritage tourism products or services that exist in MWCHS and to explore their economic or development impact on Mapungubwe with regard to communication between the site and the descendants community and local communities. Furthermore, the study seeks to identify alternative ways to enhance stakeholders' participation andensure that the benefits of the site is shared fairly among stakeholders.

Cultural heritage, cultural heritage tourism, and cultural tourism is defined as follows:

i. The International Council on Monuments and Sites (ICOMOS) defines cultural heritage as a cultural legacy of tangible and intangible attributes such as customs, practices, places and objects including artistic expressions and values of the ways of living developed by a community and passed on from generation to generation.

ii. "Cultural heritage refers to tangibles such as historic buildings and structures, monuments and architectural remnants, as well as intangibles such as

philosophies, traditions, values, ceremonies and art forms" (Nuryanti, 1996; Prentice, 1993).

iii. The National Trust for Historic Preservation defines cultural heritage tourism as "travel to experience, learn and appreciate cultural legacy such as places, artefacts and activities that authentically represent the stories and people of the past and present, including cultural historic and natural resources" (McNulty et al., 2014:6).

iv. Ondimu (2002:1036) defines cultural tourism as tourism geared towards seeing and engaging specifically with the people's lifestyles in the past and present and any other elements that helped shape their way of life.

These definitions are linked with motivation-based definitions derived from a demand-side perspective and has the potential to differentiate between different types of tourists and enable a more precise understanding of cultural tourism (Garrod & Fyall, 2001; Richards, 1999; Nyaupane *et al.,* 2006). Either way, the definitions also include the people, communities and the authentic expressions of their cultures/customs, which is one of the reasons tourists choose to visit a destination/attraction. Heritage managers and other stakeholders who provide heritage tourism experiences often interpret cultural tourism as one that is based on a 'curatorial' approach and consider conservation to be the most important mission of heritage places for visitors (Nyaupane & Timothy, 2006; Garrod & Fyall, 2000). To oversee the provision of heritage tourism experiences is a vital task as it influences the level of tourist experience satisfaction. The Heritage Tourism handbook by Georgia (2010) notes that cultural heritage tourism is more than simply visiting historic sites; it also involves a personal encounter with traditions, history and the culture of the host community or indigenous people through the existing or preserved heritage. Heritage preservation should then be regarded as important for managers because it is more than just freezing a moment in time. It also contributes to maintaining the authenticity of the heritage (Shackel, 2005:4), bearing in mind that heritage encompasses what a particular group of people has in common and what makes them different from others.

1.3. RATIONALE OF THE STUDY

The first National Tourism Sector Strategy (NTSS) for South Africa was published in 2011 as a ten-year strategy with a timeline from 2010 to 2020. This NTSS focuses on harnessing the strengths of the public and private sectors to ensure alignment, the sensible use of resources as well as drawing on pragmatic planning and prioritisation. The 1996 White Paper on the Development and Promotion of Tourism confirmed that "South Africa's approach to tourism as one which is government-led, private sector driven and community-based, and grounded in cooperation and close partnerships between all stakeholders". Goodwin (1998: 338) is of the view that "community support and involvement in how the past is presented, as well as understanding the economic impact of the tourism industry, are necessary for any heritage tourism project". Goodwin (1998) also established that inappropriate tourism development projects leave local communities poorer resulting in local people losing access to water, land and communal areas. This also leads to the creation of tourist enclaves and to social pollution.

In spite of its positive contributions to stakeholders, tourism still is faced with several challenges in terms of capacitating host communities. Findings by Godwin (1998) identified sustainable local development and poverty elimination through the localisation of benefits as one of the challenges. In the same vein, Landorf (2009) has identified issues of ownership, access, economic leakage (from the local economy and through imports), local employment, benefit distribution, social and environmental impacts and dependency as important problems. In addition, the concept of sustainable heritage tourism identifies two key principles of sustainability namely, holistic long term planning and multiple stakeholder participation (Landorf, 2009:53).

The emergence of community participation and its derivatives have significantly shifted the pendulum of disciplinary practice in heritage management across the world (Chirikure *et al.,* 2010:30). Nowadays, community participation is seen as an effective way of making heritage management appealing to host communities by reducing conflicts andfrictions between legal custodians (Chirikure *et al.,* 2010:31). The South African National Department of Tourism (NDT) revised the 1996 Domestic Tourism Growth Strategy which included a programme that expands access to tourist sites for South

Africans limited by cost, travel accessibility and other factors. This programme involves encouraging a culture of travel among South Africans by introducing activities that provide improved access to key heritage (natural and cultural) sites through travel facilitation and improved accessibility of other tourism offerings to targeted domestic markets. In addition, this strategy has the potential of playing a vital role in job creation and the stimulation of rural tourism development since the majority of natural and cultural heritage sites such as Mapungubwe are located in rural or remote areas.

Benefits to communities in some protected areas remains a concern in the management of cultural heritage sites. A possible sustainable solution to these three key challenges may potentially result in automatically solving some of the other existing challenges not covered in this study. From the researcher's personal knowledge, local communities and descendants living in and around Mapungubwe feel estranged from the World Heritage Site and therefore seem not to benefit from the World Heritage Site adequately. Therefore, investigating their involvement and beneficiation in Mapungubwe becomes important. This means that the NTSS vision is not visibly realised in this study area. Previous researchers (such as Curcija *et al.,* 2019; Lopez-Guzman & Santa-Cruz, 2016; Chirikure *et al.,* 2010 & Keitumetse & Nthoi, 2009) have reported on the importance of developing local communities so that they benefit from tourism development taking place around them. These authors note the complex relationships that could exist among stakeholders, and how creating and maintaining synergies could become a precursor (not a panacea) of sustainable tourism development practices which is actual research problem of this study.

1.4 RESEARCH QUESTIONS

In view of the above observations, the study was guided by the following three research questions:

I. What are the perspectives of the Mapungubwe descendants, local communities and Mapungubwe management on the role of Cultural Heritage Tourism in community development in Mapungubwe?

II. What are the roles of each of the identified Mapungubwe World Heritage Site stakeholders?
III. How can tourism at the Mapungubwe World Heritage Site, from a balanced multiple stakeholder view, contribute to local community development?
IV. How can an effective conceptual model of stakeholder participation be developed, to ensure fair stakeholder benefits from Mapungubwe World Heritage Site, in alignment with the NTSS vision?

1.5. RESEARCH AIM AND OBJECTIVES

The aim of the study was to investigate perspectives on the role of cultural heritage tourism in community development in South Africa, with a focus on the Mapungubwe World Cultural Heritage Site, a site that has gained global importance. The objectives of the study are:

I. To understand the perspective of descendants of Mapungubwe, local communities and Mapungubwe management on the role of cultural heritage tourism in community development in the Mapungubwe area;
II. To identify the roles of Mapungubwe World Heritage Site stakeholders and how tourism at the Mapungubwe World Heritage Site, from a balanced multiple stakeholder view, can contribute to local community development;
III. To propose a conceptual model of stakeholder participation that will be effective in ensuring fair stakeholder benefits from the Mapungubwe World Heritage Site in alignment with the NTSS vision.

1.6. PRELIMINARY THEORECTICAL CONSIDERATIONS AND LITERATURE OVERVIEW

This section presents contemporary and historical perceptions on the topic under investigation. A preliminary literature study is completed in order to analyse and examine concepts, models and strategies that relate to cultural heritage tourism benefits for descendants and local communities. Literature has been reviewed with the purpose of framing the research questions within a theoretical perspective. Review of relevant research papers, theory text books, internet sources and reports including heritage/protected areas management documents (the management plans to include local community in Heritage Site in Africa) has been used to gain secondary information

about the research situation. The background research has assisted with identifying variables that other researchers have used for similar studies and contributed towards designing the research strategy and research instruments used.

1.6.1. Preliminary Theoretical Considerations

This study is underpinned by three theories, namely critical theory, basic needs theory and complexity theory. Critical theory is defined by Morrow and Brown (1994:13) as a "social theory with an orientation of critiquing and changing society as a whole, and to dig beneath the surface of social life and unearth the assumptions that deprived a full and true understanding of how the real world works". Critical theory has been associated with many often-conflicting images, and has like other theories been subjected to criticism. One of its remarkable aspects is part of its claim to scientific credibility and its ability to often respond to criticism in a constructive way (Morrow & Brown, 1994: 13). Thebasic needs theory is described by De Wet (2018) as a new theory that takes community development beyond existing approaches. It integrates the complexities of community development into a distinct scientifically based theory and accommodates the typical complications of the interdisciplinary approach by introducing a user-friendly basic needs assessment technique (priority index) which makes it possible to prioritise the basic or "real" needs in any community (De Wet, 2018:1). The complexity science theory is a "study of systems which is concerned with complex systems and problems that are dynamic, unpredictable and multi-dimensional consisting of a collection of interconnected relationships and parts" (University of Victoria Research Groups, 2012:1). Dictionary.com defines complexity theory as a study of complex and chaotic systems and how order, pattern, and structure can arise from them. Critic theory in socio-cultural term, as explained by Cahir and James (2017) as well as Cham and Johnsons (2017) who describe the term "complex" as those "humanistic systems that are intricate, involved, complicated, dynamic, multi-dimensional, interconnected systems such as transnational citizenship, communities, identities, multiple belongings, overlapping geographies and competing histories. These social-cultural terms guided this research. The theories provide an approach that acknowledges and embraces the complex systems benefits that can be identified and solutions that can address the complex challenges facing the Mapungubwe World Heritage Site, its local communities and descendants.

1.6.2. Literature Overview

According to Prideaux, Timothy and Chon (2008), tourism setting and culture may be used for different purposes, including entertainment, preservation, information, education, profit and propaganda. This can be realised through responsible tourism, products authenticity and socio-economic development. Prideaux *et al*., (2008) further state that heritage and culture are important as they provide a focused perspective to guests in order to learn about the host culture and at the same time for the host to preserve and share their unique past and way of life with others. The UNESCO Convention held in 1972 adopted operational guidelines for the protection of the world's irreplaceable cultural and natural heritages. Later, the Pan African Archaeological Association (2017) noted the loss of such irreplaceable heritage due to deterioration, disappearance or damage through unsuitable development at or around the most priced resources Therefore, the presented litureature has established the danger faced by heritage of all cultures because of their exceptional qualities, considered to be of outstanding universal value and as such worthy of special protection against the dangers which increasingly threaten them. In addition, the Pan African Archaeological Association (2017) reports that "the World Heritage Convention Act has recognised that the cultural heritage and the natural heritage are among the priceless and irreplaceable possessions, not only of the republic, but of humankind as a whole". In 2002, the World Heritage Committee of UNESCO restated the need to improve the role of communities in the execution of the World Heritage Convention decision, which is to ensure the active involvement of local communities at all levels in the identification, protection and management of World Heritage Sites and their assests. This position is supported by a study conducted by Bruku (2015).

The South African Heritage Resources Agency (SAHRA) acknowledges the historical inequality arising from the marginalisation and the exclusion of communities from the bulk of heritage resource management. As a result, the this act marks a first step towards safeguarding the living heritage for the benefit of present and future generations in the spirit of social unity, reddress, reconciliation, respect, tolerance, equity, representation and transformation for all (National Heritage Resource Act, no 25 of 1999). Shackel

(2005) emphasises the importance of sustainability for the benefit of host communities, and to enhancing cross-cultural understanding. The National Heritage Resource Act, no 25 (1999) further notes that heritage resources form an important part of human history and the beliefs of communities and that they must be managed in a way that acknowledges the right of affected communities to be consulted and to participate in their management. The Act acknowledges that "heritage resources contribute significantly to research, education and tourism, therefore, the resources can be developed and presented for these purposes in a way that ensures dignity and respect for cultural values".

The negative social and environmental impacts of tourism on cultural assets require proper management and adverse impacts should be mitigated in order to maintain the heritage. Chirikure *et al.,* (2010) and Bruku (2015) posit that in principle, community participation is not just about engagement; rather, it is about giving power to members of the local community in all aspects including research and management. According to the Act, this can be realised by promoting the integration of heritage resources conservation in urban and rural planning as well as in social and economic development through policy reinforcement, effective administrative practices and legislation implementation.

1.7. METHODOLOGICAL CONSIDERATIONS

Methodology is the systematic process by which data is collected to answer research questions and meet set research objectives (Veal, 2010). This section outlines the research paradigms, design and methodology of data collection; the sampling plan; the development of the questionnaires, data analysis and limitations of the study.

Based on the nature of the three research questions and objectives, both qualitative and quantitative data collection methods were needed. A positivist research paradigm, which involves collecting and digitising data into numerical form to allow for statistical calculations to reach conclusions, was used in this study as a questionnaire survey was employed to collect objective data from respondents. A social constructivist paradigm was also considered for this study as it places emphasis on the socially constructed nature of reality, and involves recording, analysis and attempts to uncover deeper meanings and

the significance of human behaviour and experiences. Interviews with study participants were done to achieve social constructivist' aims. Veal (2011) posits that for tourism research, mixed-methods of data collection are needed for deeper data collection and analyses.

A questionnaire survey research design was adopted for the quantitative data collection and the interview research design was adopted for qualitative data collection. Descriptive data were collected because they allowed the researcher to describe the target population, their basic situations, and responses to relevant research questions in a measurable way (demographic variables, attitudes, beliefs, etc). In addition, variables were needed to answer the three research questions and meet the study objectives. This type of research design uses elements of both qualitative and quantitative research methods. It was also crucial for the researcher to adopt a comprehensive method in order to achieve the set objectives of the study. A sequential mixed-method of data collection has been adopted for this research. The semi-structured interviews (more explanatory in nature) were conducted first during the first stage of fieldwork before the questionnaire was administered during the second stage. During the interviews, the researcher collected information to be included as variables in the questionnaire in order to validate respondents' opinion through a questionnaire survey (triangulation). This method is suitable for answering all the three research questions and corresponds with the aim objectives of the study. For the semi-structured interviews, interview guidelines were used as a research instrument, and for the questionnaire survey, structured questionnaires were used. The Statistical Package for the Social Sciences (SPSS) was used to analyse the quantitative data in addition to content analysis which is thematic and descriptive in nature. All the results were presented in the form of tables, graphs, texts and excerpts in Chapter 4. Participants and respondents are described in detail in Chapter 3.

The target populations are the local community, descendants, local farmers as well as management and staff of the Mapungubwe World Heritage Site in Mapungubwe, Limpopo Province in South Africa. The target population included the SANParks head office representatives from the tourism and development units in Pretoria. This study adopted non-probability purposive sampling because the target population are scattered and not

widely known. One hundred (100) survey questionnaires were administered, and this is considered as a practical sample size for data saturation based on the study area given that this is a non-probability study (see Limitations of the Study in the next section). Due to unforeseen circumstances, some respondents withdrew from the survey. Ninety-eight percent of the respondents took part but fifteen questionnaires were excluded because they could not be used for data analysis (see Chapter 3 for further explanation). The actual sample size is therefore 83, which is eight three percent of the total intended sample size.

For the semi-structured interview, a non-probability purposive sampling method was also followed for practical purposes based on the nature of study and study area. Separate groups of descendants' representatives (chiefs/headmen) were selected by their own clans and were interviewed. From the Vhangona cultural movement, one person was interviewed. From the Tshivhula representatives from the royal family, two people were interviewed. One person was interviewed from the Leshiba representatives of the royal family; from the Machete royal council, five respondents were interviewed; one person was interviewed from the Lemba representatives; and from the Sematla group, one person was interviewed. A total of eleven descendants were therefore interviewed. Three SANParks' head office staff representatives were also interviewed. However, it was quite challenging to get MWCHS management staff members to be interviewed due to organisational issues beyond the control of the researcher. In the end, only one MWCHS general staff member (a tour guide) was interviewed. Details of participants and their selection processes are discussed in detail in Chapter 3.

1.8. SCOPE AND LIMITATIONS OF THE STUDY

Limitations of the study include the sampling method which is predominantly non-probability in nature. It can be argued that the research results may not be representative of the actual population. This is why a relatively high number of respondents were sampled for each group. In other words, the sampling continued until data saturation was reached (in the case of interviews conducted). Another limitation could lie in the translation of research instruments. Several translation attempts were made, but the researcher cannot be 100% sure that accurate translations were made from the different

languages spoken by the respondents (dominated by Tshivenda and Sepedi speakers) into English. There may be slight variations in actual questions asked in different languages, which may also affect research results. Furthermore, honest opinions from respondents and participants cannot be guaranteed and this can affect research results. However, this cannot be fully controlled by the researcher. Limited research budget can also be cited as research limitation, as travel to survey or interview respondents was limited. With an adequatebudget, the sample size of respondents (particularly descendants, local communities and local farmers) could have been increased to increase the chances of reliability.

1.9. ETHICAL CONSIDERATIONS

Research ethics help to prevent research abuse and assist researchers to understand the responsibility to ensure that the research is ethically conducted. For the study of this nature, it is important to adhere to certain ethical considerations, especially when working with communities with complex cultural dynamics as conflict or suspicion may arise. The study adhered to the four principles (i.e. autonomy, beneficence, non-maleficence and justice) that are applied for research involving human participants. A non-medical ethics clearance certificate (protocol number H18/10/29) was obtained from the University of the Witwatersrand for this purpose. SANParks also approved the project through their tourism unit in conjuction with the development unit (project reference number, CHT/2018/6). A letter of confirmation including the research agreement was signed by SANParks and the researcher granting approval to conduct research at the Mapungubwe World Cultural Heritage Site.

No respondent or participant was forced or bribed to take part in the study. Those who participated were all voluntarily recruited after the study information sheet was read and explained to them. They were advised that they may discontinue with the survey or interview at any point in time, during the study. The participants gave their approval for the interviews to be recorded via signed consent forms. They were all assured that their personal identities will be kept confidential and that all information gathered for the purpose of this study will also be treated ethically as per the consent form. All the research instruments were submitted to the ethics committee at Wits University for approval before data collection.

1.10. STRUCTURE OF THE THESIS

This thesis is made up of six chapters. Chapter 1 (Frames of reference), has introduced the study area, given a brief history of Mapungubwe and lastly, outlined the background to the study. Chapter 2 (Literature Review & Descendants' Brief History) identifies existing research gaps, reviews the existing literature on cultural heritage tourism and its benefits guided by the National Tourism Sector Strategy 2016 -2026 and other relevant academic literature and legislations. In Chapter 3 (Study Setting and Methodology), lt describes the research site and provide the history of the indigenous people of Mapungubwe and their connection to the site. The chapter further presents the research design and methods and identifies theories deployed in the study. It describes how the research strategy was developed using the secondary data themes in Chapter 2 to help form the content of the research instruments. Chapter 4 (Findings), presents the research findings onthe views of the participants obtained from the analysed data. Chapter 5 discusses the findings in light of the literature reviewed and the analysed data. The chapter further discusses the implications of the findings, while Chapter 6 presents the conclusion of the study as well as recommendations for further research.

CHAPTER TWO

LITERATURE REVIEW

2.1. INTRODUCTION

This chapter engages with existing literature. It is important to for this kind of study to know what is known and what it is not known in order to understand the variables that influence the study and to identify gaps in knowledge. The survey is devided into three sections: contextualising the literature on cultural tourism from a global point of view followed by an African, and lastly a South African context. The chapter further explores the knowledge gap, and presents the rationale of the study.

A World Heritage status is used by tourism managers through destination marketers as a competitive tool when marketing their sites to the world, and also as a possible way to ensure proper heritage management and conservation activities. This means that that these sites are expected to translate into economic development and improve the living standards of the local people. At the same time, tourism is perceived to be the most powerful economic, social, cultural, ecological and political force in the world today. However, local communities still do not benefit adequately from cultural heritage tourism in these sites. The challenge includes cultural heritage management and the realisation of social and economic development in its true sense among these communities. The role of cultural heritage management has expanded from managers and custodians of cultural assets to providers of products or services. At the same time, the growth of in the area under focus presents new management challenges relating to how to achieve true triple-bottom line sustainability.

Maksimović and Ćosović (2019) believe that heritage and culture form part of an essential being of any nation because they represent the values and traditions of that particular nation or area. In addition, though a WHS status is not linked to or does not guarantee tourism growth, Maksimovic *et al.,* (2019) are under the impression that cultural heritage sites can contribute to economic growth provided good policies and preservation plans are properly implemented to ensure the preservation of immovable cultural heritage assets. A study conducted by Landorf (2009) investigated the

relationship between heritage tourism and sustainable development with special reference to World Heritage Sites (WHSs). The study established that although WHS status is not necessarily linked to tourism growth, WHSs could develop suitable models and propose a management plans that can mitigate the negative impacts of tourism and enhance the sustainability of cultural heritage assets (Landorf, 2009:53). Therefore, it is vital for WHSs managers to engage and involve their respective communities when developing management plans that will recognise the role of all stakeholders.

Given that majority of WHSs are located in rural areas whose residents are largly poor, the use of cultural tourism towards sustainable community development becomes relevant and practical. In this regard, Cros and McKercher (2002: 29, 31-32) highlight the fact that cultural heritage tourism (CHT) has the potential to enhance the quality of life of local communities, and that it has been identified as a powerful economic development tool that can create jobs and help revitalise rural communities. In addition, it is believed that CHT provides an economic rationale to conserve both the built heritage and social fabric of ethnic neighbourhoods through adaptive reuse. For instance, a study by Marwick (2001) demonstrates how tourism crafts were used in Cambodia to revitalise lace and create employment opportunities in traditional glassblowing and metalworking through the Artisans D'Ankgor workshop & Reproduction heads carved, Cambodia. In this case the efforts bore positive outcomes as local people were successfully trained to make products and were involved in the preservation of traditional Khmer skills in silk making, stone and wood carving a well as lacquering and painting. Some of the expected benefits of these authentic reproductions include the possible end or slowing down of the illegal trade of artefacts.

It is important for such projects to be aligned to the Sustainable Development Goals (SDGs) which Robinson, Jr and Green (2011: 262) describe as development that meets the needs of the present without compromising the ability of future generations to meet their own needs. Sustainability can also be understood as the ability of humans and human society to continue indefinitely within a finite natural world and its underlying natural cycles. It must be noted that the definition of sustainable development places emphasis on the meeting of needs instead of wants and it also places a clear focus on intergenerational equity. In this regard, the term equity posseses an intergenerational dimension through the prioritisation of the current needs of the poor. Therefore, it must

be noted that development of any kind requires reconsideration and transformation in light of the sustainability imperative. Robinson, Jr *et al.,* (2011: 263) also emphasies that the need for communities pursuing sustainability to use science and systems-based approaches as frameworks for their participatory planning and decision-making processes. The earlier cited study by Landorf (2009) highlights the fact that although heritage site status does not guarantee tourism growth, each WHS has the potential to develop their own model suitable for their site and its stakeholders. This can produce the desired developmental results as well healthy relationships between the site management and its stakeholders, communities in particular.

2.2. CONTEXTUALISING THE LITERATURE TO CULTURAL HERITAGE TOURISM: A GLOBAL PERSPECTIVE

A study by Jimura (2019) found that heritage is constructed in the context that is unique and linked with specific local community or indigious people (descendants) of that particular area/site. It is also regarded asone of the essential components of human society with opportunities and challenges for heritage management and its conservation activities (Jimura, 2019: 29). Heritage is originally a very personal thing, which can be viewed as someone's being and value that can be shared at a local, regional, national and international level. Graham et al., (2000) believe that heritage can be regarded as local phenomena and recently, more local communities insist on their independence from the control of national governments which often lead to higher levels of exposure such as globalisation, westernisation and standardisation. In the same vein, Cros and McKercher (2015:3) note that unique and place-based culture is already under increasing pressure from globalisation, standardisation and internalisation, with tourism often seen as a key threat. In this regard, Jimura (2019) argues that the globalisation of economies and societies has affected the practice of both urban conservation and international tourism. The scholar further describes globalisation as a complex idea that encompasses both political economies and cultural ideologies, noting that while national borders become increasingly irrelevant, there is a simultaneous paradoxical rise in nationalism and neo-fascism. Furthermore investigation can still be conducted to determine the possibility for local communities to continue to conserve their heritage as was done traditionally without interference and protection offered by national governments.

Probably, due to the assertion by Durie (2010) implying that globalisation is a real threat to local distinctiveness and traditions. For instance, many indigenous communities in the Asia-Pacific region have struggled to revive their languages, cultures and native leaderships. For his part, Tomlison (1999) argues that globalisation does not necessarily lead to the creation of a global culture that eventually leads to interconnectedness and interdependencies that can potentially unite the world. Ashworth and Tubridge (2000) are of the view that a drift can be avoided if WHSs management can follow the operational guidelines for heritage site management and proper implementation of the reporting and monitoring scheme in conservation activities. In addition, community recognition and involvement including appreciation of indiginious knowledge obtained by local communities on how to do things, suitable approaches and techniques customised for each WHS should be respected and applied to the management and conservation of each site.

2.2.1. Communities and Cultural Heritage Management

The UNESCO 2003 Convention, themed "Safeguarding Intangible Heritage" ratified the 1989 recommendation on the safeguarding of traditional culture and folklore, which was later adopted by the 25th session of its general conference in Paris. Folklore is defined as the totality of tradition-based creations of a cultural community expressed by a group or individuals. It is also recognised as a reflection of the expectations of a community in terms of their cultural and social identity, as well as their standards and values that are orally communicated by imitation (Keitumetse, 2006:166). UNESCO (2003:4) defines Intangible Cultural Heritage (ICH) as "a practice, presentations, expressions, knowledge and skills as well as the instruments, objects, artefacts and cultural spaces associated therewith that communities, groups and in some cases, individuals recognize as part of their cultural heritage". Clearly, local communities could recreate intangible cultural heritage in response to their environment, interact with nature and present their heritage in a way that can influence the respect and love for cultural diversity and human creativity.

The 2003 UNESCO Convention took a stance by calling up nations to commit to the call to develop inventories of their intangible cultural heritage and to work with local communities, practitioners and other concerned/affected stakeholders towards safeguarding those traditions. The convention further called upon nations and communities to work together on developing action plans for safeguarding their cultures. The developed action plans will play a vital role in the protection and preservation of the culture because it entails research and documentation, education and transmission, as well as legal protection and forms of public recognition and support (Kurin, 2004:71). It is significant that only countries that have signed the World Heritage Convention, pledging to protect their natural and cultural heritage, can submit nomination proposals for properties in their territories to be considered for inclusion in UNESCO's World Heritage List (UNESCO, 2016). According to Keitumetse (2014) and Kurin (2004), communities that are educated about the comparative advantages within their respective geographical locations and the possible economic gains of conserving their cultural heritage (such as relics, monuments, sites and landscapes), are likely to value the heritage first in a way that strengthens the relationships between the people and the managers or system. For instance, the Chinese government encourages its citizens to value heritage by enforcing the return of discovered material objects by community members to the central government.At times, a reward is offered. In some cases, this approach can influence local communities to become indifferent to conservation of cultural heritage as it does not allow the individual/community to connect emotionally and psychologically with the returned resources (Keitumetse, 2014:60).

There is a debate about indigenous people who are naturally and spiritually linked to their lands and known to have historically lived in harmony with the natural environment prior to the intrusion of European colonialists (International Support Centre for Sustainable Tourism, 2003). And example is the case of the Australian Aborigines which Chellan and Khan (2008) have written extensively about. In most, if not all cases, people have been forced to move from their places of original settlement. Many protected areas of the world are found within and overlap with lands, territories and resources of indigenous and traditional people, and in many cases the establishment of these protected areas has affected the rights, interests and livelihoods of these indigenous people resulting in persistent conflict (Chellan & Khan, 2008:272). Therefore, it is vital

to address these issues in ways that empower local communities and enhances their access to natural andcultural resources and sustainable livelihoods. The management of heritage sites should play an important role in addressing these issues.

Grimwade and Carter (2000:33) highlight the negative impact of "heritage site management that often demonstrates a strong reliance on preservation sometimes to the level of exclusion of contemporary use". Case studies from rural Queensland, Australia demonstrate that relatively recent industrial and historical archaeology sites can be conserved and presented in a manner that can benefit both the site and its local communities. Gloff and Ward (2013) cite the 2007-2014 National Park Management Plan that refers to the traditional owners that have leased back their land to the Director of National Parks as part of Kakadu National Park since the late 1970s. Through joint management with the traditional owners and hard work with Kakadu National Park staff, an opportunity to strike the balance between the protection of local culture and the places that are important to them with the needs of park visitors and other stakeholders was afforded and taken advantage off (Gloff & Ward, 2013: 241). This led to the park's traditional owners, the Bininj, to maintain a joint management arrangement with the national parks authority. Regardless of the good of efforts of joint management, the study by Gloff and Ward raises questions about priorities such as the extent to which rock art conservation matters in the eyes of the park management relative to endangered species.

According to Meskell (2015: 225), the World Heritage Sites situated in Palestine, Mali, Syria, Congo and Cambodia have recently become sites of violence and contestation, in some cases linked to their potential nomination, listing or management. The World Heritage List nomination process involves several stages and criteria. According to Meskell (2015), the nomination and subsequent listing of the Preah Vihear WHS in 2008 led to violence in the area. The site is located within the national boarders of Cambodia neighbouring Thailand and the violence was in the context of long-disputed borderlines between the two sovereign states. This dispute may suggest that some of the criteria for the WHS listlist were not adhere to. The violence also contradicts the founding aims of UNESCO as an organisation dedicated to peace, tolerance and mutual understanding. Managing such situations requires monitoring of the dynamic interaction between cultural heritage, the natural environment and contemporary society. Collaboration

between research, management and governance may become necessary to aid the situation if the competing demands of living with heritage are to be reconciled (Fletcher, *et al.,* 2007:385).

The MWCHS is a Greater Trans-Frontier Cultural Area (GTFCA) bordering Botswana and Zimbabwe including Shashe River and the Limpopo River confluence. It is important to maintain good relations with the two bordering countries, because any dispute may negatively affect the heritage site and stir up conflicts among the descendants/local communities. TheMWCHS management is guided by the UNESCO guidelines including heritage laws.

Jamal and Stronza (2009) as well as Chirikure and Pwiti (2008) highlight the importance and impact of power in the possible exclusion of local and indigenous communities, especially those who own and have interests in archaeological sites. For example, it has been reported that archaeologists sometimes kept interesting sites out of the public eye to protect them from destruction (Chirikure & Pwiti, 2008:467-468). This may be seen as a safeguard against the destruction of sites. However, the same act can be perceived as one that keeps the community in the dark, away from the truth and reality about the concerned site. In this regard, Boyd (2001) reports that heritage is influenced by the context in which it is presented, and further examines the four principles of heritage tourism from which key guidelines are drawn.

2.2.2. Cultural Heritage Sustainability

Due to the complexity of the social dimension of conservation, management and tourism sustainability, cultural heritage has become a cornerstone of the debate in WHSs. A study by Ross, Saxena, Correia and Deutz (2017) cited in Dansa and González (2019) explores the social dimension of the World Heritage Site of Altamira, Spain, combining qualitative and quantitative techniques. The findings of the study indicate that information about the multiple factors determine the social value of heritage (existential, aesthetic, economic), legacy values and the risks associated with underestimating the contemporary social value (Dansa & González, 2019:68). In addition, the Importance-Performance Analysis (IPA) as one of the universal methodological tools has been advocated as a useful tool

towards amending shortcomings. It is also viewed as one that can differentiate inconsistences regarding what stakeholders think is happening between important components of a specific issue and their actual perceptions of how well the concern is actually managed.

Lai and Hitchcock (2015) and Oh (2001), cited in Boley et *al.,* (2017), state that, theoretically, the discrepancies between residents' evaluations of importance and performance shed light on their satisfaction with the current state of tourism development and explain why they support or oppose future tourism development within their community. For instance Boley *et al.,* (2017) conducted a study on the Importance-Performance Analysis (IPA) of residents' attitudes towards sustainable tourism initiatives. With varying levels of emphasis placed on sustainable tourism, residents from three counties were selected based on their strategic tourism plans with an emphasis on sustainable tourism. The selection provided the opportunity to apply IPA in order to test the differences in the importance placed on different aspects of sustainable tourism and perceived performance across the three counties of interest. It was noted that that if the residents of the three counties perceived the performance of sustainable travel international (STI) inline with the level of emphasis placed on sustainability within their tourism plans, it could have provided a credibility to use published tourism plans as one method to assess a destinations' emphasis on sustainability.

The reviewed literature has demonstrated the positives and negatives of cultural heritage tourism projects to communities. The literature acknowledges that heritage is originally a very personal thing, someone's being and value that can be shared at a local, regional, national and international level with opportunities and challenges for heritage management and its conservation activities. It also demonstrates the importance of site managers following policies such as those put in place by UNESCO when developing and implementing their management plans. It is clear that an effective WHS management working with local communities is vital as supported by the Importance-Performance Analysis (IPA) and ICH assessment.

2.3. CONTEXTUALISING THE LITERATURE CULTURAL HERITAGE TOURISM: AFRICAN PERSPECTIVES

There is the tendency in sub-Saharan Africa, to assume that heritage management started when Europeans colonised the African continent. On that note, it must be understood that, Europeans established many intact heritage sites though they may have survived through using some form of traditional management (Ndoro, 2003:81). Traditional heritage management systems are dismissed as incompetent and unfavourable to the survival of sites. In reality, conservation in developing countries is still confronted by the conflicting demands of preservation, economic development and social equity, which UNESCO seeks to address (Fletcher, Johnson, Bruce & Khun-Neay, 2007:385; Meskell, 2015:225). Ndoro (2003) echoes theobservation that in many countries there is no coincidence that so many of the World Heritage sites are associated with religious and ritual activities. Examples include the Sukur Cultural Landscape in Nigeria, Khami Ruins and Great Zimbabwe national monuments in Zimbabwe, uKhahlamba / Drakensberg Park in South Africa and Lamu Old Town in Kenya, including the MWCHS. Formalisation of the management process rather than just endorsing legislation to protect tangible assets leads to greater professionalism in how assets are identified, how their values are assessed and how they are managed in the long term. Therefore, it is important for jurisdictions to first become involved in these activities when academics, community leaders and politicians begin to recognise the fundamental value of heritage and see the need to conserve it in a way that includes traditional management (Cros & McKercher, 2015:54-55).

2.3.1. Communities and World Heritage Site Management

There is a very limited research into the potential impact that the Worlds Heritage designation has on forms of heritage sites as language, literature, music, dance, games, mythology, rituals, customs, handicrafts, architecture and other arts (Keitumetse & Nthoi, 2009:148; Keitumetse, 2006:166). The Tsodilo Hills settlement is located about 53 km South-West of Shakawe in Botswana and consistsof four hills that rise sharply out of the flat area approximately 400m high. The Tsodilo Hills has shown what a World Heritage Site status can bring for communities' in a cultural landscape when interactions did not prior exist (Keitumetse & Nthoi, 2009:148). Designating the Tsodilo Hills as a World

Heritage site had a negative impact on the intangible heritage of the area as the increased number of tourists has transformed local craft production from socio-cultural activity to an economic one (Keitumetse & Nthoi, 2009:149). A study by Jimura (2019) argue that there is lack of research on the views of local communities in or around WHSs. In addition, studies tend to focus more on actual tangible objects in local communities with WHS designation rather the local communities' views about what is happening and the changes that are taking place in these sites. At the same time, it is important to keep in mind that the site cannot sustainably exist as a land separated from the society that created it. In some cases, political forces eventually determine the long-term survival of the protected areas that has gained universal value.

iSimangaliso Wetland Park (iSWP) situated in South Africa, designated a World Heritage Site by UNESCO in 1999, is one WHSs influenced by political forces. Historically, the indigenous people of this prestigious coastal land attached enormous importance to the sea as it provided them sustenance through its diverse marine and vegetation life. The lakes also provided a rich source of protein and the grassy plains were used to herd cattle which were an important form of family asset and food source. The fertile land on the banks was used for subsistence farming and vegetation provided material for construction of dwellings and source of energy. Therefore capitalising on the new economic opportunitythroughthe reshaping of the iSWP was one of the reasons why victims of the force removal were prepared accept a settlement as part of restitution. I t is undertood that the community members also undertakes local tours and provide cultural experiences to tourists resulting in local elites securing lucrative business deals. Though some communities that are in the iSWP celebrate the economic opportunities following the restitution, others are angry because they are still waiting for the Department of Land Affairs to finalise their claims (Chellan & Khan, 2008:275 & 280).
The adoption of the UNESCO 2003 Convention on Safeguarding Intangible Heritage provides a basic framework for research whereby options for management in regard to safeguarding intangible elements of heritage in World Heritage sites can be investigated (Keitumetse & Nthoi, 2009:148-149). It is believed that the investigation may discover or restore better and advanced heritage management strategies for the protection and conservation of resources, community engagement and overall development. It must be noted that, the influence of politics on the management of historical sites has been a

subject of intense debate in recent decades (Kigongo & Reid, 2007:371). For instance, the Kasubi tombs, Uganda's only cultural site on the World Heritage List, has been hailed as an example of successful management practice. This is because the central government returned control of heritage resources to the indigenous populations who are directly associated with the site. The Kasubi tombs hold the remains of the previous four rulers or Kabakas of the kingdom of Buganda (Kigongo & Reid, 2007:372). The Kasubi tombs can serve as a good example for other governments to learn from as it demonstrates the value of involving local people and eliminating political influence in the management of cultural heritage assets. This example may inspire a paradigm shift such that community involvement and engagement in heritage site management becomes a universal norm.

Safeguarding resources is a very important aspect of management duties because a lack of resource conservation or protection can result in scarcity or extinction of the resource. Loss of resources might also affect the cultural heritage tourism industry and lead to job losses which will affect the Gross Domestic Product of the country. It has been observed that in some places, World Heritage Site status has produced a negative impact on the intangible heritage of the area as the increased number of tourists has transformed local craft production from a socio-cultural activity to an economic one (Keitumetse & Nthoi, 2009:149). This can negatively affect both the authenticity and conservation of resources as mass production might lead to a depletion of resources.

Providing a learning environment through interaction and involvement might be very important for local community members as it may potentially enhance the communication and acceptance level of projects and research activities in their communities. Keitumetse (2014) points out the advantage of educating local communities which may create better understanding of community involvement and engagement in the world heritage sites. The practice of using indigenous communities as reservoirs of cheap labour for fieldwork instead of viewing them as a source of knowledge of the past that can play a vital role in research and management has been discouraged. Breen (2007) notes that cultural resource management across the regions suffers from severe under-resourcing and a limited skills base, some of which is linked to excluding poverty, war, environmental change and increasingly globalized economic and communications systems. This might be the reason why some communities experience

multiple modern needs that negatively impact their relationship with their cultural and heritage resources. In addition, an influence is suspected when prompting initiatives of management models that can better guide communities to maintain the relevance of cultural and heritage resources within a transforming environment. Sustainable mechanisms for developing research and management strategies for the future protection of Africa's archaeological resource are therefore required (Breen, 2007:355; Keitumetse (2014:72). Studies by Fletcher *et al.,* (2007) agree with Breen (2007) regarding the conflicts and challenges facing the management of World Heritage Sites and the need for collaboration to address these problems. In result, archaeological needs may be considered within the international development framework through advocacy for community and poverty alleviation as part of the response to the debate on the environment and climate change (Breen, 2007:355).

Kenya is a prominent regional and global player in tourism (Irandu and Shah, 2016). The Kaya Kinondo, also known as Kaya Ngalaani, is gazetted as a national monument under the National Museums Act. It is located on Kenya's south coast in Msambweni, Kwale County. It is owned communally by the local Digo community and is managed through a set of traditional rules and regulations enforced by a council of elders, as it used to be since time immemorial. The forest is found close to the famous Diani beach, one of the most intensively developed tourist resorts on the Kenyan coast. Kenya has about 42 ethnic groups, each with its own unique culture and language developed over time. These communities have their own artefacts which are continuously being preserved and protected by the National Museums of Kenya (Irandu and Shah, 2016: 163). Perkin (2010:107) has warned against the danger of community engagement in tourism conforming to a top-down strategy. This highlights the need for alternative community-driven approaches. For instance, the ongoing Bendigo heritage engagement project in Australia, foregrounds the benefits, limitations and potential pitfalls of such an approach. Bendigo Heritage Attractions restore, conserve and manage the Central Deborah Gold Mine. Today, it is also responsible for Bendigo Tramways and the Bendigo Joss House Temple. Bendigo Heritage Attractions (2019) indicated that the community works closely with the City of Greater Bendigo in the running of all of its tourism services. While Bendigo Heritage Attractions oversees the daily operations of these services, it is the City of Greater Bendigo who owns many of the physical assets. This indicates the crucial role

of project managers which includes displaying a range of skills to contribute positively to community projects since political issues may pose a threat to such projects.

The case of the Kampung Kemasan Cutltural Site was deliberated upon during the CITIES 2015 International Conference, in Surabaya, Indonesia. The conference is held annually by the Indonesian Department of Urban and Regional Planning with the purpose of exploring the latest advances on research-based technologies and inter-disciplinary planning practices. Kampung Kemasan is a cultural heritage site that still serves as a settlement in downtown Gresik, East Java and was only recently officially designated as a tourist site.

> It is often visited by domestic and foreign tourists to enjoy the aesthetics of typical Peranakan architecture that characterizes the Kampung Kemasan and learn the culture through the village community who does mostly still have the lineage of the founder of the village. This site have an attraction that represent the mixed Colonial, Malay and Chinese architectural style which contributes to the growing tourism activities in this cultural heritage site. (Supriharjoa, Rahmawatia, Santosoa, Setiawana & Pradinie, 2016: 498).

Supriharjoa, Rahmawatia, Santosoa, Setiawana & Pradinie (2016) regard the site as the most affected by the role of the community because the community members who made these settlements are still alive and their repertoire of folktales remain conserved. In addition, the study has revealed that "some influencing factors for the sustainability of the CBT in this heritage site are the huge sense of belonging that had been built long by the Kampung Kemasan family members, the links to local government and socio-culturalcommunities outside the Kampung, the proximity to several tourism attractions that alike, and the creativity of the activities which involve people in Kampung Kemasan" (Supriharjoa *et al.,* 2016: 502).

Smith (2010) notes that communities have many interests and at times these interests clash and also have an impact on community archaeology projects, though the interests are essentially collaborative. Underpinning the collaboration of community archaeological projects is the sharing of knowledge about how archaeologists construct understandings of the past and how they identify, characterize and interpret the archaeological record, providing communities with the tools to choose to use or avoid archaeological methods or the information archaeology generates (Smith, 2010:370). Although it is widely agreed that the public has the right to access and use cultural materials, sometimes the engagement of segments of the public with the past is held in

tension with the idea of a frozen past that needs protection (Jopela & Fredriksen, 2015:262). Professional archaeologists are self-defined custodians of an important section of Africa's past whose primary professional duty and ethical responsibility is to oversee the care for and protection of the past for the benefit of the present and future generations (Jopela & Fredriksen, 2015: 262).

2.3.2. Heritage Laws and Policies

Building partnerships between hosts, guests and managers can play a vital role in bridging the gap that currently exists in some WHSs. It could also assist with providing the space and place in which the process of peace and tolerance can be implemented in a fair and correct way. The enforcement of World Heritage Convention laws and heritage policies in South Africa by site managers could produce positive results. Futhermore, contemporary debate were issues around local community benefits, invovelment and WHSs management can be discussed/criticised with an aim to establish a common ground for the site and stakeholders to work together (symbiosis) on reconciling these views. Symbiosis can be defined as a "mutually beneficial relationship between different people or group" (Online Oxford dictionary, 2016). In addition, it may include tackling the dynamics involved around community engagement, rules and regulations applied when a site is nominated, declared and finally got listed as a WHS while there are still people residing on the site. The view, the recognition, nomination and inscription of heritage on the Site is important towards the achievement of peace and tolerance of different world views (Boswella *et al.,* 2011:362-3). Therefore, going a step further to tackle the processes followed during the adoption of the view and implementation of a World Heritage Site status as it may potentially result on disadvantaging the locals in many aspects of life if not implemented in a right manner. If not so, the success and practicality of these principles can be questioned and be debated, as they may not be easy to achieve or not favourable to every party concerned and so forth.

From the point of view of values and legislation, there is the need to investigate the cultural heritage benefits that community members anticipate as well as what they actually experience when their cultural heritage sites and assets receive world heritage status. In this regard, land regulations or legislations are significant, either positively or

negatively, to community participation and engagement with all key role players. World heritage cultural landscapes comprise local and international values and legislations, a situation that may result local tensions between the local and the international in the course of managing such sites attention must be paid to the process of delegating responsibilities as this has an impact on outcomes aimed at benefiting the public (Boswella *et al.,* 2011:362). This is inline with the best practices expoused in the literature on the management of cultural heritage tourism (UNESCO).

As a new discourse, community involvement has steadily gained importance as archaeologists endeavour to enhance the social relevance by engaging with local and indigenous communities, in particular the communities that own and have an interest in archaeological sites (Chirikure & Pwiti, 2008:467). Initially, archaeologists and heritage managers viewed local communities as reservoirs of cheap labour for fieldwork rather than consumers of knowledge of the past and they also became alarmed to discover that the alienation of local interests and indigenous groups was also depriving them of valuable allies in the protection of sites (Chirikure *et al.,* 2008:467). This exclusion from the practice of archaeology was perpetuated by the publication of research results in esoteric language hardly intelligible to some members of the given communities.

A positive development in this regard relates to the establishment of codes of ethics requiring community involvement by the World Archaeological Congress, the Association of Southern Africa Archaeologists and the Canadian Archaeological Association Currently, academics are expected and urged to learn to share research findings with the communities involved. Academic journal article publication should follow or go hand-in-hand with community presentations in simple language that can be understood by the local community or respondents. Most importantly, universities in South Africa have considered the sharing of research findings with the community as part of giving back to the communities' through the scholarship of community engagement in meaningful ways. The days of collecting data from local communities and then disappearing have come to an end. Therefore, responsibility lies with researchers to go back and give accounts to the communities from which data is collected in fulfilment of the social responsibility aspect of research. The Metolong Cultural Resource Management (MCRM) project launched in 2008 demonstrates how higher education institutions could give back to

communities and learn more as the project unfolds through ICH assessment to ensure that the community benefits in its true sense. This project was directed by archaeologists from Oxford University with its main funding from the Lesotho government through a loan from the World Bank (Eoin & King, 2013:654). The World Bank funded a pilot intangible cultural heritage assessment of the Metolong Catchment, the first of its kind in Lesotho (Eoin & King, 2013:655). However, in attempting Intangible Cultural Heritage (ICH) assessments at Metolong, it quickly became apparent that existing ICH concepts were unfeasible within a developer-led mitigation project. This left the archaeologists unsatisfied with how such projects could benefit the affected communities (Eoin & King, 2013:655). The exercise indicates the importance of ICH assessments to such projects as the outcome can be detected sooner than later to enable appropriate interventions.

The literature reviewed in this section demonstrates that the idea that heritage management started when Europeans colonised the African continent could be misleading since many heritage sites survived through some form of traditional management practised by Africans. The literature also highlights the fact that there is lack of research on the views of local communities in or around WHSs. An attempt to use CHT to benefit communities economically and socially do not all end succeffully because of tourists taking over their places of residents and the heritage losing its authenticy due to commercialisation. Educating local communities and building partnerships between hosts, guests and managers has is identified as one of the possible ways to address some of the challenges facing the management of WHSs today.

2.4. CONTEXTUALISING THE LITERATURE TO CULTURAL HERITAGE TOURISM: SOUTH AFRICAN PERSPECTIVE

In the 1990s, following the prospect of apartheid being defeated, the dominant African National Congress (ANC) promised to restore people to their indigenous lands to redress the forced removals of the apartheid era (Chellan & Khan, 2008:276). Later, The White Paper on Tourism presents a government initiative to promote local economic development especially among historically marginalised communities in tourist sites. The state is currently attempting to ensure that those communities that have been disadvantaged by various social policies and excluded from their rightful ownership of

land and the benefits accruing from this are restored (Department of Land Affairs, 1994). According to McNulty and Koff (2014:7), travellers who are interested in cultural heritage tourism would prefer or visit a destination that can offer historical attractions, monuments, or landmarks, museums, art galleries, or theatres, festivals, concerts, or performances, culturally significant neighbourhoods or communities. In addition, tourists who are interested in cultural heritage commonly want to learn something about the beliefs, practices, the struggles and successes behind the shared uniqueness of those particular peoples or nations.

2.4.1. Communities and Cultural Heritage Management

According to McNulty and Koff (2014), the community-based approach is one of the best methods of cultural heritage management despite the implementation barriers. This view is supported by Pearce (1994), Wahab and Pigram (1997) and many others. Pearce (1994) argues that local issues have a direct influence on the experiences of tourists, therefore a backlash from locals can result in hostile behaviours towards tourists. For their part, Wahab and Pigram (1997) believe that tourist environments could be created in harmony with the social climate, where residents will benefit from tourism and not become its victims. Murphy (1985) agrees, noting that tourism relies on the assets of the local community and these include the natural environment, infrastructure, facilities and special events or festivals. Therefore, the cooperation of the host community is essential to the development and access to these assets. In addition, Felstead (2000) notes that public involvement functions as a force for the protection of the community's natural environment and culture as tourism products, while simultaneously encouraging greater tourism-related income. Bovy (1982) also points out that the tourism industry is sensitive to either internal or external forces and that many tourism development plans are often only partially implemented or not at all. Even those that are fully implemented are not always sustainable. Therefore, to increase the feasibility and longevity of projects, all plans should be linked with the overall socioeconomic development of the community. Lastly, Lee and Jan (2019) state that tourism is considered as an effective method of reducing poverty in some traditional communities because it provides jobs different from traditional livelihoods as well as opportunities to sell local products.

Community-based tourism (CBT) has been widely identified for its ability to improve local economies and it has been introduced in many countries. CBT is defined by Curcija, Breakey and Drimlas (2019, 341) as a "tourism owned and/or managed by communities and intended to deliver wider community benefit, benefiting a wider group than those employed in the initiative". Although CBT can be advantageous for many communities, a study by Curcija et al., (2019) explores its limitations. The study uses a linear model of conflict management development to investigate conflict and conflict management during CBT. The model provides stakeholders with a tool to address conflict, thereby improving the outcomes of CBT.

Therefore, cultural heritage tourism could be viewed as the coordinated and mutually supportive application of cultural, heritage and tourist resources for the improvement of the overall quality of community life. It is clear that the preservation and management of such sites becomes an important task not only for the national government but also for provincial governments, municipalities and the community.

The South African government has provided a list of all national, provincial and municipal laws relevant to the legal protection and management of heritage assets. The country has further enshrined environment rights in its constitution and this is reflected in the robust environmental laws protecting its lands. Mulale *et al.,* (2013:9) define community as "a group of people from one or more villages living within a defined location and for whom the meaning they attach to the natural resource provides a foundation for social cohesion". According to Brunckhorst (2010:16), community-based natural resource management (CBNRM) is a way of engaging groups of citizens in collective action towards sustainable conservation and natural resource management (NRM) within and across various tenure regimes. CBNRM therefore reflects the roles of consumptive use (harvesting natural resources, such as a game, fish, reeds and fuel wood) and non-consumptive use (cultural and spiritual including tourism) of resources as they are shared among members of the community. Several studies (such as Choi & Sirakaya, 2005; Johnson, 2010; Mgonja, Sirima, Backman, & Backman, 2015[cited in Curcija *et al.,* 2019]), conceive of CBT as a means of empowering community members and encouraging not only their participation in decision-making process but also in sharing in the economic gains from tourism.

Therefore, community participation should be encouraged, since the goal is not only about achieving more efficient and equitable distribution of material resources. It is also about the sharing of knowledge and the transformation of the process of learning itself in the service of people's self-development. Okazaki (2008) views community participation as an integral part of sustainable tourism development which is beneficial when properly implemented. Furthermore, the efforts are envisaged to have the ability to increase a community's carrying capacity by reducing the negative impact of tourism while enhancing its positive effects (Okazaki, 2008:511).

Since the development of community-based tourism (CBT), government development agencies and NGOs have placed considerable emphasis on the development model. However, CBT has been strongly criticised for its low economic impact in terms of jobs and incomes, the result of small-scale interventions, its low life expectancy after external funding ends, the monopolisation of benefits by local elites, or the lack of business skills to make it operational. A Nicarguan case study investigated the viability of the CBT model to support socio-economic development and poverty alleviation, where the characteristics and effects of different modes of organising community tourism were examined based on an impact assessment and lifecycle analysis of the CBT Nicaraguan Network (Zapataa, Hallb, Lindo & Vanderschaeghe, 2011:725). The results indicated how traditional top-down CBT has been created and fully funded by external organisations which reflected the general criticisms of the approach, while bottom-up CBT is borne as a result of a local initiative and demonstrated longer life expectancy, faster growth and more positive impacts on the local economy. The findings of the study suggested that a shift is required in the attention of donors and policy-makers towards redistribution policies that strengthen the skills, resources, and community-base together with a stronger orientation towards domestic markets.

The debate on tourism and socio-economic development triggers questions such as how does tourism present the capacity to generate growth and how can that be translated into socio-economic development? Moreover, if it can, what tourism development models are more effective in reducing poverty and under what conditions? Research with a focus on community-based tourism (CBT) as a primary development strategies is vital to support poverty reduction through tourism. It can be concluded that despite conflicts limiting the

potential of CBT, it represents an alternative form of tourism development intended to create and maximise opportunities that will benefit local community members. As previously stated, their attempt to correct the injustices of the former apartheid system which included forced removals of natives from their land, the new South African government elected in 1994 earmarked many sectors including tourism for economic and social development for the previously disadvantage. The act to correct the injustice connects with the stakeholder framework aimed at allowing suggestions from various stakeholders within the tourism system to be considered.

However, it must be noted that the process of involving all stakeholders is challenging. For instance, in the case of Kenya's National Parks, rural communities were excluded as important stakeholders and this had with negative consequences (Chellan & Bob, 2008). As a result, the local people demonstrated deep anger followed by increase in poaching and attacks on tourists. In cases like these, stakeholder involvement could potentially legitimise and make decision-making processes more effective (Chellan & Bob, 2008:292). The 2020 NTSS Strategy, UNESCO guidelines, the Tourism White Paper and the 2030 Sustainable Development Goals can serve as blue-prints to achieve the desired results. In this regard, Ndoro (2003) has observed the error in the trend whereby local interests in heritage management become overlooked once a place is declared a World Heritage site. These trends or tendencies have resulted in cases were traditional systems are replaced by what is believed to be better modern management systems. This amounts to undermining the very values that were the the basis for the inclusion of the site on the World Heritage List in the first place. Conservation Volunteers Australia (CVA) has shown the example of developing stakeholder's relationships with government, protected area managers, conservation agencies, communities, tourism agencies, researchers and private landholders, resulting in achieving desired outcomes (Chellan & Bob, 2008:292).

Findings by Ayoo (2007) support the community-based approach alternative to state management as a vehicle to achieve fairer sharing of power and economic benefits, with the potential to reduce conflicts. This comes from combining an understanding of traditional sytems and modern environmental knowledge while protecting biological diversity and using natural resources sustainably. Jimura (2019) emphasises the importance of well-developed tourism projects and proper management in WHSs for the

benefit of local communities residing within and around the project area. Since the majority of world heritage sites are located where people reside, interacting with the local community must be carefully considered as it will affect the management model used or chosen by that particular site. This will have positive or negative impacts on the community in terms of the sustainable conservation of products and services as well as the site's biodiversity. Proper implementation of the 2030 Sustainable Development Goals (SDGs) can play a vital role towards achieving these goals. Using SDG guidelines can yield favourable results towards a sustainable future for all. These goals address global challenges including poverty, inequality, climate change, environmental degradation and others. Realisation of the SDGs and the NTSS 2020 requires a suitable model involving the sharing of the benefits and responsibilities. The community-based approach is useful in this regard as it is known to prioritise the needs of local communities, provides strong incentives, and safeguards and uses natural and cultural resources sustainably (Ayoo, 2007:531). In the case of the MWCHS, if the suitable model is not applied, it could cause the descendants and local communities to lose interest in the site and eventually not see it as their own.

An examination of case studies from various parts of the world reveal that problems associated with defining what a community is and who is indigenous, coupled with the existence of multiple communities with multiple interests, have sometimes diminished the utility of the approach. The importance of acknowledging and redressing past injustices to previously disadvantage communities is crucial in order to achieve the desired result:

> It is unfortunate because in some cases, archaeologists and heritage managers have been unwilling to give up some of their powers and have continued to view local communities as only passive partners and others, local communities have considered their views and concerns more important than those of the archaeologists. (Chirikure & Pwiti, 2008:467).

The study further states that because of the unwillingness to give up some power, the so-called equal partnerships between archaeologists and communities have disappointingly ended up as uneasy relationships. Therefore, without effective solutions to some of these problems, community archaeology may remain a goal to be pursued rather than becoming standard practice (Chirikure & Pwiti, 2008:467).

Chellan and Khan (2008) reported that in order to effectively manage stakeholders' different expectations and resolve social, economic, political and environmental concerns, it is important to identify their interests.

2.4.2. World Heritage Sites Management

Mapungubwe has been the focus of archaeological research since 1933 and between this time and 2000, the local communities were only involved as labourers and not as beneficiaries of the heritage (Chirikure *et al.,* 2010:34-35). The results of 67 years of archaeological research was shared for the first time with the general public in 2000 with the opening of the Mapungubwe Museum based at the MWH site. Goodwin (1998) noted that how the past is presented as well as an understanding of the economic impact of the tourism industry are necessary for any heritage tourism project because the community knows better and understands better as the owners of the heritage. The emergence of community participation and its effects have significantly shifted the pendulum of disciplinary practice in heritage management across the world (Chirikure, Manyanga, Ndoro & Pwiti, 2010:30). Nowadays, community participation is seen as an effective way of making heritage management appealing to host communities by reducing conflicts and frictions between traditional custodians, the host community and the legal custodians as many parts of southern Africa, colonial and apartheid land policies had moved local communities away from their heritage (Chirikure, Munyanga, Ndoro & Pwiti, 2010:34). Apartheid injustice meant that the majority (in particular the people of colour) did not benefiting from these sites that had gained universal value.

In South Africa, how local communities and descendants can economically benefit from cultural heritage tourism in cultural heritage landscapes is still a concern due to the legacies of apartheid laws. The new South African government's recognition of tourism as a national priority, with the potential to contribute significantly to economic growth, is expressed in the 1996 White Paper on the Development and Promotion of Tourism in South Africa which advocates for the promotion of domestic and international tourism. Tourism is a critical sector of South Africa's economy and its success is based on the country's diverse cultures and unique attractions which include ten world heritage sites, the abundance of natural assets and infrastructure. Cultural heritage is seen as a way to

bring economic resources into the community, hence the premium placed on community involvement in the development of heritage products and high quality tourist amenities. Communities can be expected to play a role in protecting and conserving the biodiversity of WHSs.

Barberton Makhonjwa Mountains World Heritage Site (BMMWHS) is a 113, 137 ha (ca.120 x 30 km) area located in north-east South Africa at the eastern border of Swaziland (IUCN World Heritage Evaluations, 2018:5). In terms of Section 27(5) of the National Heritage Resources Act (No. 25 of 1999), the South African Heritage Resources Agency (SAHRA) has declared 51 geo-sites, which are now listed in the schedule as part of the BMMWHS as National Heritage Sites (Department of Arts and Culture Government Gazette, 2018:16). The site was declared a World Heritage Site by UNESCO on the 2nd of July 2018, becoming South Africa's 10th World Heritage Site. Presently, the site is declared as a natural heritage site but it must be noted that it also holds a significant existence of as it borders South Africa and Swaziland with local communities practising Swazi culture nearby. The traditional leaders (chief and headmens) of these Swazi people are recognised by the eSwatini kingdom and still practice their customs. The eSwatini kingdom of sends delegation to grace the main traditional events taking place in South Africa.

BMMWHS still needs further development of tangible products and services that can be packaged for both domestic and international tourists. The fact that the area is dominated by Swati speaking people, there is the need to uplift Swati cultural heritage for the enjoyment of vistors. The site is also known as the Barberton Greenstone Belt or Barberton Mountain Land, because of a range of small mountains and hills which was also home to early pastoral people who used the grassy plains to graze their livestock until the 1860s. This early settlement has numerous archaeological sites in the area which include walled, village-type ruins that date back more than 1000 years. Furthermore, there are various San paintings. Scientists who visited this mountain range have written of the insight they received into the hostile conditions of the place in the past and how that gave rise to life on the planet which accounts for the Barberton Mountains being nicknamed the "Genesis of Life". The world's oldest rock formation dating back around 3 to 6 billion years back are found in this site which has become a geo-route for the

enjoyment of tourists, researchers and the public. It must be stated that the site stretches across three municipalities (from Chief Albert Luthuli Municipality, through City of Mbombela Municipality and to Nkomazi Municipality). It must be noted that the current declaration by UNESCO does not include Nkomazi Municipality. Instead it only covers the site in the Chief Albert Luthuli area and the current City of Mbombela Municipality.

Effective conservation of heritage resources does not only help with preserving and safeguarding resources, it also helps in revitalising local economies and bringing in a sense of identity, pride and belonging to the indigenous people and local communities. Good heritage conservation strategies require better appreciation of the value of heritage assets and an integration of strategies within the larger processes of planning and development of the concerned site in order to realise sustainable cultural heritage tourism products/resources. BMMWHS can learn a great deal from other WHSs as it is still to decide on the management model to adopt that would incorporate the local community as key stakeholders. Such a model certainly involved sound stakeholder participation as new WHSs like BMMWHS learn from their experiences.

This study sought to identify the types of cultural heritage tourism products or services that exist in the Mapungubwe World Cultural Heritage Site and the sites economic or developmental impact on its local communities. This will play a vital role in conceptualising a stakeholder participation model which could be effective in ensuring fair stakeholder benefits from the site as a contribution to existing scholarship (Chirikure, et al, 2010; Kurin, 2004 & Keitumetse, 2006). This type of research is vital because cultural heritage and natural heritage are priceless and irreplaceable possessions not only for particular nations or clans but for mankind as a whole.

Table 2.1 illustrates the South African Heritage Laws that managers need to take into consideration as guidelines and points of reference when developing conservation strategies for heritage sites. The manner in which the strategies are implemented influence the recognition of the importance of stakeholder and community involvement. The implication is that, if communities or key stakeholders are not included, managers will run a risk of the people not owning and valuing the site or even not appreciating efforts to safeguard the assets. Protecting historic landmarks and places, unique qualities,

and special traditions that attract visitors, is a way of safeguarding these resources for the future. In this way, increased tourism can be promoted while the very qualities that attracted tourists in the first place remain preserved.

Table 2.1: South African Heritage Laws

No	Heritage Law Tittle	Heritage Law Description
1	South Africa - Indigenous Knowledge Systems Policy	The policy is created to ehance interdepartmental efforts to recognise, understand, integrate and promote South Africa's wealth of indigenous knowledge resources. The policy describes the different types of intellectual property systems (such as IKS) in South Africa.
2	South Africa - National Heritage Resources Act no. 25 of 1999	The Act aims to create an interactive and integrated system for the management, identification and protection of the national heritage resources as well as to allow civilians to protect and nurture their own heritage so as for it to be bequeathed to future generations in South Africa.
3	South Africa - Intellectual Properties Laws Amendment bill, 2007	The bill is created to amend various acts, creating new definitions and reconciling original definitions within these Acts. It also seeks to recognise and protect traditional performances and traditional intellectual property in South Africa. This bill amends the following Acts: Performers Protection Act, 1967; Copyright Act, 1978; Trade Marks Act, 1993 and Designs Act, 1993.
4	South African - Heritage Resources Agency Policy, Living Heritage	The South African Resources Agency (SAHRA) chapter on living heritage and guideline principles for management acknowledges the historical imbalance pertaining to the marginalisation and the exclusion of living heritage from the mainstream of heritage resource management. In the spirit of social cohesion, redress, reconciliation, respect, tolerance, equity, representation and transformation, this policy marks the first step towards safeguarding our living heritage for the benefit of the present and future generations.
5	South Africa- World Heritage Convention Act	The Act was created to provide for: I. the incorporation of the World Heritage Convention into South African law; II. the enforcement and implementation of the World Heritage Convention in South Africa; III. the recognition and establishment of World Heritage Sites; IV. the establishment of Authorities V. and the granting of additional powers to existing organs of state; the powers and duties of such Authorities, especially those safeguarding the

		integrity of World Heritage Sites; where appropriate, the establishment of Boards and Executive Staff Components of the Authorities; integrated management plans over World Heritage Sites; land matters in relation to World Heritage Sites; financial, auditing and reporting controls over the Authorities; and to provide for incidental matters. **Recognising** that the cultural heritage and the natural heritage are among the priceless and irreplaceable possessions, not only of the Republic, but of humankind as a whole; **Acknowledging** that the loss, through deterioration, disappearance or damage through inappropriate development of any of these most prized possessions constitutes an impoverishment of the heritage of all the peoples of the world and, in particular, the people of South Africa.
6	National Environmental Management-Protected Areas Act	To provide for the protection and conservation of ecologically viable areas representative of South Africa's biological diversity and its natural landscapes and seascapes; for the establishment of a national register of all national, provincial and local protected areas; for the management of those areas in accordance with national norms and standards; for intergovernmental co-operation and public consultation in matters concerning protected areas; and for matters in connection therewith.
7	Forestry Act, 1998	The purposes of this Act: VI. promote the sustainable management and development of forests for the benefit of all; VII. Create the conditions necessary to restructure forestry in State forests VIII. Provide special measures for the protection of certain forests and trees IX. Promote the sustainable use of forests for environmental, economic, Educational, recreational, cultural, health and spiritual purposes X. Promote community forestry; XI. Promote greater participation in all aspects of forestry and the forest products industry by persons disadvantaged by unfair discrimination.

Source: PanAfrican Archaeological Association website (2017).

2.5. RATIONALE OF THE STUDY

The literature that has be reviewed demonstrates tourism's global significance for community development. Throughout the world, tourism has been welcomed as an

instrument for economic development and has attracted scientific interest from scholars with different disciplinary backgrounds. Tourism is perceived to be the most powerful economic, social, cultural, ecological and political forces in the world today (Timothy & Boyd, 2008:1). In the African context, tourism is often promoted as an economic cure-all for developing countries (Goudie, Khan & Kilian, 2012:22). Tourism is also viewed as a complex system of supply and demand wherein destinations provide different products and diverse experiences. The different types of tourism identified today include heritage tourism. This falls under the purview of cultural tourism which is the focus of this study. In South African, cultural tourism is one of the most notable and widespread forms of tourism whereby people travel to experience historic places of cultural importance (Timothy& Boyd, 2008:1). In spite of its importance, there is still a concern about the benefits that local communities and the heritage custodians derive from cultural tourism in South Africa.

The management of heritage sites such as MWCHS is a complex affair due to the need to address the loss and injustices suffered by the indigenous poeple during apartheid. Therefore, the study will focus on how to strike a balance on co-management, fair distribution of roles and benefits between the site, heirs of the original land owners and the wider local communities who are not descandants of the original owners. The study will consider how to bring other stakeholders such as the farmers and minning companies' opperating around the area onboard. Descandants of the original site owners believe that they are the heirs of the ancient Mapungubwe kingdom. It is believed that the current local communities residing close to the site at All-Days and Musina came from all over the country and abroad to the land seeking for jobs after white colonists appropriated the land for farming. There is also the view that the descandants should be more involved and benefit more that any other stakeholder from the proceeds of the site. It is important for the study to establish how fair distribution of meaningful roles and proceeds can be achieved. Therefore, the aim of this study is to propose effective management processes that can lead to social and economic development in its true sense for all stakeholders. This suggests that descendants and local community involvement, engagement and beneficiation in protected areas such as MWCHS is still a challenge that calls for attention. From established knowledge, local communities and descandants living in and around Mapungubwe feel estranged from the site and seem not

to be benefiting adequately from it which means that the vision of the NTSS is not being realised as it present a societal problem.

The literature indicates that cultural heritage tourism involves visiting places that are significant to the past or present cultural identity of a particular group of people. Therefore, excluding that particular group of people could eventually invite unnecessary complications or even worse result in the downfall of the project. The literature achnowledges colonial injustices such as the forced removals of natives from their lands which were then taken over by the white minority. A study by Almeida-García, Pelaez-Fernandez, Balbuena-Vazquez and Cortes-Macias (2016) emphasises the need for national governments to develop effective mechanisms favouring participation of the local population in the decision-making process. In addition, scholars have the view that political initiatives regarding tourism sustainability and development would be more successful if residents are empowered both socially and economically from tourism (Almeida-Garcían et al., 2016; Bruku, 2015; World Heritage Committee of UNESCO, 2002; Chirikure *et al.,* 2010).
It is important for the Mapungubwe Heritage Site, the descendants, local communities, and other concerned stakeholders to work together in decision making, protecting and marketing the heritage or site, proposing and developing new products. This can be achieved by developing and implementing a management plan that recognises all key role players informed by the NTSS vision and mission and also adopt a stakeholder participation model that favours all parties involved.

The study has conceptualised a stakeholder model which will be effective in ensuring fair stakeholder benefits from the Mapungubwe World Heritage Site. The model builds on the work of Chirikure *et al.,* (2010), Kurin (2004) and Keitumetse (2006). The study also highlights the potential of cultural heritage tourism to offer social and economic development when the voices of all stakeholder are heard.

CHAPTER THREE

METHODOLOGICAL CONSIDERATION

3.1. INTRODUCTION

This chapter is dedicated to methodological imperitives discussions of this study. Methodology is an important component in research. According to Veal (2018:84), methodology is the process by which data is collected, analysed and placed in the context of existibg knowledge. Bless *et al.,* (2018:1) define methodology as a systematic scientific approach to gain knowledge and some methods are more accurate and realiable than others. The strategy chosen for this study is designed to address the three research objectives by answering the stated research questions. Thefore, it is important to present the step by step of the implemention of this chapter. This chapter covers the research approach followed by the research design, data collection tools and data analysis. It ends with methodological reflections.

3.2. RESEARCH APPROACH

The positivist and social constructivist paradigms were both considered for this study. According to Babbie (2012:42), paradigms are the fundamental models or frames of reference used to organise observations and reasoning. They can also be considered as a way of thinking or models that are commonly accepted by the scientific community to find or prove certain goals or objectives. Critical theory, basic needs theory and complexity theory underpin this study. Ormerod (2010) describes theories as systems of ideas that define the world or ideas which are used to account or justify a course of action in the world. In short, theories attempt to validate paradigms. Since the study deals with social issues affecting real people, the above mentioned theories have to be considered. The bottom-up approach concept was also adopted.

3.2.1. Positivist Research Paradigm

A positivist research paradigm which involves collecting and digitising data into numerical form to allow for statistical calculations to reach conclusions was considered for this study as questionnaire survey was employed to collect objective data from

respondents. Data was collected and digital resources were used to allow statistical calculations. This paradigm also assumes that there are real world objects apart from the human knower which may suggest that there is an objective reality (Robert Wood Johnson Foundation, 2018). In reality, the phenomena must be measured and supported by evidence, meaning that the process of studying the phenomena, the relationship between an independent variable on the dependent variable and events through this process. This paradigm helps positivist researchers to clearly understand objects by empirical tests and methods such as sampling, measurement, questionnaire and so forth. This suggests that collected data may have a high quality of validity and reliability (Pham, 2018: 2).

3.2.2. Social Constructive Paradigm

The social constructivist paradigm was considered for this study as it places emphasis on the socially constructed nature of reality and involves recording, analysing and attempting to uncover deeper meanings and significance of human behaviour and experiences. Interviews with study participants were done to achieve social constructivist aims. Creswell (2013) describes the social constructive paradigm as an interpretive framework whereby individuals seek to understand their world and develop meanings that correspond to their experience. Creswell (2013) and Andrews (2012) describe also describe it as interpretivism and also associate with the post-modern era in qualitative research, which is applied by asking research participants open-ended questions to allow the participants fully and freely describe their own experiences.

3.2.3. Critical Theory

Critical theory is defined by Morrow and Brown (1994) as a social theory with an orientation of critiquing and changing society as a whole and to dig beneath the surface of social life to unearth the assumptions that prevent a full and true understanding of how the real world works. Critical theory has been associated with many often-conflicting images and like other theories been subjected to criticism. One of its remarkable aspects is part of its claim to scientific credibility and its ability to often respond to criticism in a constructive way (Morrow & Brown, 1994: 13). Critical theory emerged from Marxist traditions traced from Marx's critique of the economy and society and his formulation of

the relationship between the economic base and ideological superstructure. Marx (2005: 9) defined the base as the material aspects of society that allow for the production of goods. These include the means of production, of factories and material resources as well as the relations of production, or the relationships between the people involved in production as well as the distinct roles they play (like labourers, managers, and factory owners), as required by the system. The superstructure is related to the other aspects of society like culture and ideology (worldviews, values, beliefs, knowledge, norms and expectations); social institutions like education, religion, and the media; the political system and even the identities we subscribe to. This theory is suitable for this study's purpose to gain full understanding of the subject matter. In the case of MWCHS, this theory helps with reviewing the relationship between community development, engagement and beneficiation. It will further assist to uncover the perceptions, opinions and suggestions of key role players through the study research questions.

The bottom-up approach becomes a useful tool, as it is a democratic and consultative style of decision-making, organizational change and leadership in which participation is promoted at all levels. This concept is supported by Marxists who believe that the benefit of such projects should be available to the majority rather than a few. The disadvantage of this theory is that the decision-making process can be time consuming because it is inclusive, gives every concerned stakeholder a chance to voice their concerns.

3.2.4. Basic Needs Theory

The basic needs theory, according to De Wet (2018: 1) integrates the complexities of community development into a distinct scientifically based theory and accommodates the typical complications of the interdisciplinary approach. It does this by introducing a user-friendly basic needs assessment technique (priority index) which makes it possible to prioritise the basic or "real" needs in any community. In addition, community development theory and practice has come a long way and has been advancing over the years. It has evolved from the evolutionary paradigm of Spencer, through the conflict and functionalist theoretical paradigms to the advent of the complexity theory paradigm in a post-modern 21st century. This theory informs the study as it tackles real life community development and economic beneficiation issues faced by the local people and the

descendants of MWCHS. This theory can be utilised as a guide (needs analysis) when the park managers are in a process of initiating community development projects that will elevate or address the basic needs or real needs of the local community or descendants.

3.2.5. Complexity Science Theory

Complexity science theory is a "study of systems which is concerned with complex systems and problems that are dynamic, unpredictable and multi-dimensional consisting of a collection of interconnected relationships and parts" (University of Victoria Research Groups, 2012). These theories provide an approach that acknowledges and embraces complex systems and seeks to identify solutions that can be designed to address the complex challenges facing MWCHS local communities and descandants. The theory is aimed at finding possible ways of preserving the orders and structures of these complex systems. De Wet (2018) is of the view that complexity theory has become the dominant theoretical paradigm in the sciences. Critical theory in socio-cultural terms, as explained by Cahir and James (2017), Cham and Johnsons (2017) use the term 'complex' to refer to those "humanistic systems that are intricate, involved, complicated, dynamic, multi-dimensional, interconnected systems such as transnational citizenship, communities, identities, multiple belongings, overlapping geographies and competing histories". They further argue that when something is complex, one might it as being conclusive or might mean that an issue or an idea is too difficult to explain or understand, or has too many aspects. In other words, the designation 'complex' can be an abdication, an end to an argument or discussion.

As previously noted in Chapter 1, critical theory (bottom-up strategy), basic need theory and complexity theory underpins this study. The link between protected areas and tourism is as old as the history of protected areas. As part of theunderlying aims of these areas is to ensure that tourism contributes to the purposes of protected areas. Though the relationship is complex and sometimes problematic, tourism is always one of the critical component to be considered in the development and management of protected areas. It also provides guidelines with an aim to build an understanding of tourism in protected areas, and its management. In result, both theoretical structure and practical guidelines for managers will be provided (Eagles, McCool & Haynes, 2002: xv). This

theory links with the study in many ways in particular with the acknowledgement that community development has outgrown its infancy.

3.3. RESEARCH DESIGN

Research design refers to the methods and procedures used in collecting and analysing data which ensure that the researcher addresses the research problem. It entails two essential components: (i) observation and documentation of differences in the different variables involved in the study; (ii) analysis of the relationship between variables. The purpose of research design is to ensure high internal and external validity. Bless et al., (157) state that studies with high internal validity often have low external validity and vice versa. For instance, studie that take place within more controlled environments have high internal validity but they may be so far removed from everyday reality that external validity is low. Furthermore, it is seldom that a design achieves high levels of both internal and external validity.

A qualitative methods was adopted for this study because it is comprehensive and suitable for the type of data collected. It is crucial for the adopted method to be as inclusive and informative as possible because the study involves respondents and participants from different backgrounds. Their understanding and abilities differ though their inputs were equally important. Therefore, the type of instrument used, place where it took place, language used and level of the language including the communication channel used before, during and after the survey or interview were very important. For qualitative data, internal validity can be referred to as the credibility and concern whether the researcher's methods of data collection and analysis adequately address the research question. On the other hand, for quantitative data, research design should control as many unimportant and irrelevant variables as possible. External validity examines the extent to which the results of the study can be generalised. Therefore, it is important for the researcher to ensure that the sample reflects the experiences of the population as fully as possible and include the full range and depth of respondents' experience.

Based on the nature of the three research questions and objectives of the study, both qualitative and quantitative data collection research method were used. Methodology is the systematic process in which data is collected to answer the research questions and meet the set research objectives. Social Science studies or discipline use mixed method or either qualitative or quantitative method to conduct research and analysis of the findings or examine human behaviour. It is designed to break down the barriers between Social Science disciplines, as well as to make social scientific language comprehensible to general reader (Calhoun, 2002).

Qualitative methods seek patterns among cases and provide the means of accessing unquantifiable knowledge about actual people represented by their personal traces (Lune & Berg, 2017: 1415). A study by Bless *et al.,* (2018) state that the focus of qualitative methods is to determine what respondents think and feel about a particular issue or phenomenon, meaning that reality is presented from the respondents' frame of reference. At the same hand, Yilmaz (2013) supported the use of qualitative method because of its focus on the procedures and techniques applied to collect and analyse data. As indicated in Table 3.4, semi-structured interviews and focused groups were conducted with different stakeholders in different locations with the aim of obtaining a greater understanding of how the target population perceives Cultural Heritage Tourism benefits realised from MWHS including the level of involvement and participation by the descendants and local community in decision-making processes.

In contrast, quantitative methods rely extensively on numbers and statistics in the analysis and interpretation of findings that are generalised from the sample to the population (Bless, Higson-Smith & Sithole, 2018:16). Quantitative research methods are used to quantify the problem by generating numerical data that can be transformed into usable statistics. It also assists with the use of measurable data to formulate facts, uncover patterns of the research and also possibly verify qualitative data. Amaratunga (2012) supports the use of quantitative research method as an extreme form of empiricism according to which theories are not only to be justified by the extent to which they can be verified but also by an application to facts acquired. A survey was administred using

structured questionnaires to the target population. For the purpose of this study, both quantitative and qualitative data collection methods were applied (mixed-methods).

This study is empirical in nature and adopted mix-methods for data collection. According to Punch (2014:1), empirical means "based on direct experience or observation of the world" and is the philosophy which underlies the scientific method that regards experiences and observation as the foundation of knowledge. Empirical research relies on both qualitative (mostly words) and quantitative data (in the form of numbers). In this case, the researcher collected original qualitative and quantitative data for the study not using secondary data which is what qualifies it to be an empirical study.

Veal (2011) posits that for tourism research, mixed-methods of data collection are needed for data collection and analyses. Using mixed-methods mean that the researcher collects both qualitative and quantitative data and then finds a way of mixing the two types (Bless et *al.,* 2018:58). The mixing sometimes occurs during data collection with both sorts of data being collected at the same time. At times, the mixing of the data occurs during data analysis or only during the interpretation of data. This study adopted a sequential mixed-method approach, meaning that the data was collected in a sequence – the qualitative data was collected first before the quantitative data was collected. In this study, the mixing of both methods occurred during data interpretation but it must be noted that qualitative data responses were used during the development of the questionnaire. The method enabled the researcher to apply what has been learned in the research strategy and to gather the needed variables from the experts on the ground before using them for the survey.

Data collection of this study was administered in two stages. Qualitative data collection was administred first, in a form of interviews. Qualitative data collection was administered first because from the interviews, the researcher collected information that was included as variables in the questionnaire and then validated those opinions through the questionnaire survey (triangulation). The qualitative research method was administered in order to gain an understanding of the opinions and motivations of the respondents. It was also expected to provide insights about the realities and helped to develop recommendations and hypotheses for the study. The quantitative data collection

was administered after the qualitative data collected. The survey played a role towards validating the qualitative data and to establish whether the community members have the same view as their representatives or not.

3.3.1. Description of the Research Site

Historically, Mapungubwe landscape now know as MWCHS belonged to its indiginous inhabitants also known as the forefathers of the Mapungubwe descendants. The area was named Mapungubwe National Park, which today has gained the universal value. The Mapungubwe World Cultural Heritage Site was known as Vhembe Dongola National Park (Figure 3.1). Mapungubwe was the site of the earliest kingdom in Southern Africa with extensive regional and continental links spreading to East Africa, the Arabian Peninsula, the Persian Gulf, India and the Far East (Schoeman & Pikirayi, 2011:1). According to Carruthers (2006) the Mapungubwe World Heritage cultural landscape, situated on the farm Greefswald at the junction of the Limpopo River and south of Shashe River on the border of South Africa, Zimbabwe and Botswana, falls under the management of South African National Parks. The scholar further outlined MWCHS as an important contemporary economic and cultural driver, also described the effect that the inscription of Mapungubwe may have on elevating South Africa's international profile and on African national pride (Carruthers, 2006:1). The park comprise the Mapungubwe Cultural Landscape and the Mapungubwe World Heritage Site, with 169 hectares of savannah (Schoeman *et al.,* 2011:1). The most celebrated part of the site is associated with farming communities and the development of southern Africa's first state system (Chirikure, Munyanga, Ndoro & Pwiti, 2010:34).

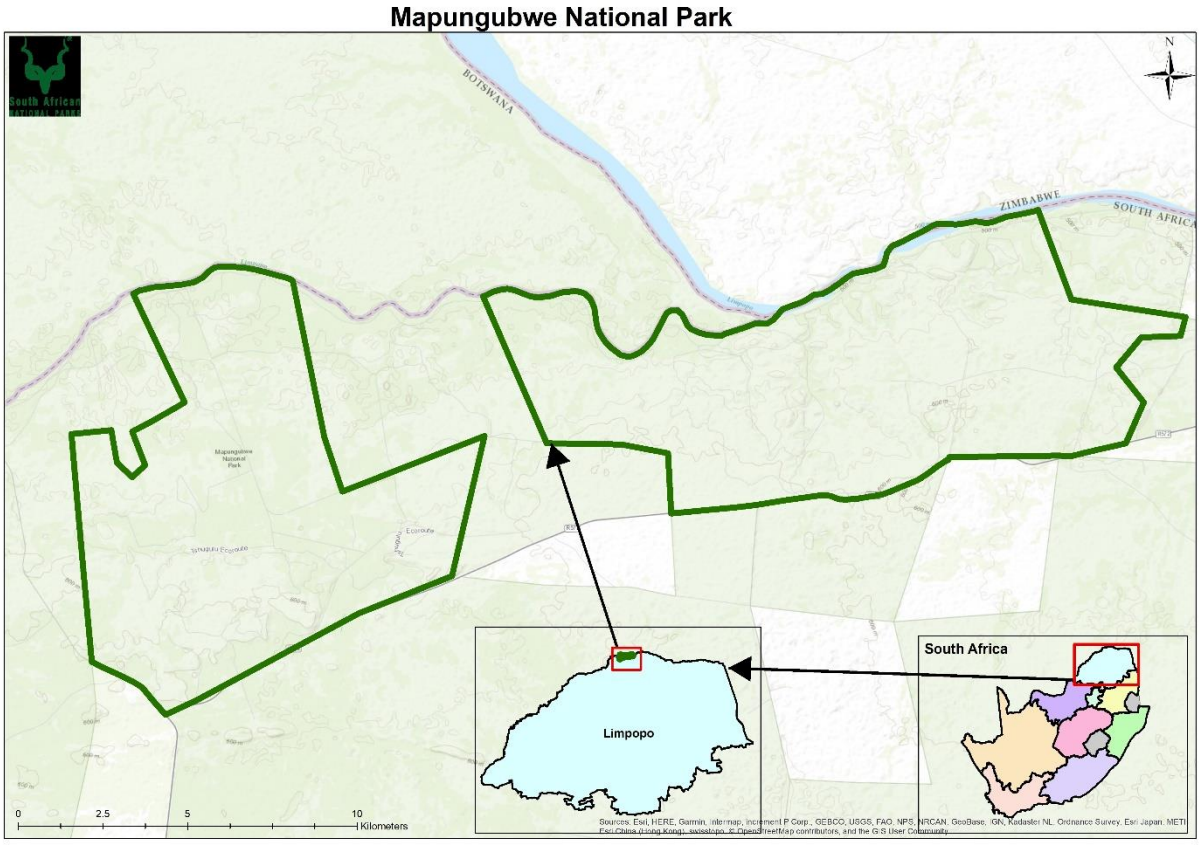


Figure 3.1: Mapungubwe National Park (World Heritage Site) Map.
Source: South African National Parks – GIS Unit (2018).

Claims of ownership of the land are rather complex as people living there today are believed to have migrated there to seek for farming jobs after the land was seized from its original owners by colonialists. It is understood that the closest local communities are residing 80km away from the park (All-Days on the South and Musina on the North). The descendants reside about 350 km away from the park except for the Sematla people who are residing in one of the farms inside the park. There are six groups who claim Mapungubwe World Heritage site as their ancestral land. They regard themselves as the owners of the land and the descendants of Mapungubwe land. The Mapungubwe descendants' groups are as follows: the Vhangona Cultural Movement, the Tshivhula Royal Family, the Lesheba Royal Family, the Machete Royal Council, the Lemba Cultural Association and the Sematla people each with its own totem. It must be noted that the Tshivhula, Lesheba, Machete and Sematla are from one family formed by three brothers who went separate ways after which each started his own royal household. The Machete and the Sematla are one family from one brother and are represented by one royal council.

As previously indicated, the six groups of Mapungubwe descendants are scattered all over the Limpopo province and country (South Africa) today, and some are even found in Zimbabwe and Botswana but the study focuses on those residing within the province. The representatives of the descendants who were interviewed are the chiefs, headmen, royal family members and royal council members all of whom reside in the province. Figure 3.2, illustrates their exact homesteads visited by the researcher. The complixety of the study area give us a good research problem as it present dyanamics around historical and socio-economic apsects which talks to the heritage of this site and how are being shared. Based on this attributes this gives us a value to envestigate the use and importance of tourism as an economic driver through cultural heritage and engage with this site. Today, "Mapungubwe is protected and celebrated both as National Park, declared in 2004 and World Heritage Site, declared by UNESCO in 2003." (South African National Parks – Mapungubwe National Park, 2014:2).

The Limpopo province is located in the north of South Africa, approximately 22-25°S, 27 – 32°E (Tshiala *et al.,* 2011:14). It is regarded as one of the developing provinces in the country with three distinct climate regions namely, lowveld region, which is characterised by a semi-arid climate, the middle and highveld, which is semi-arid and the escarpment which is sub-humid. The province is also considered to be vulnerable to climate change impacts due to extreme weather events (Limpopo Department of Agriculture and Rural Development, 2012). A study by Tshiala (2011) reports that the province has almost all year-round sunshine. It can get quite hot in the summer months (October to March) averaging 27 °C. Winter is typical of the interior highveld plateau averaging 2O°C. Polokwane (previously known as Pietersburg) is the capital city of Limpopo, and lies more or less in the centre of the province (Limpopo Department of Agriculture and Rural Development, 2012). The province has great biodiversity and is very important for tourism because of the presence of a number of national parks such as Kruger National Park and Mapungubwe National Park. It has a large rural population and farming is of considerable importance with a total land area of 11,960,600 hectares of which 88,2% (10,548,290 ha) constitutes farmland (Limpopo Department of Agriculture and Rural Development, 2012). The province's five municipal districts are

Mopani district, Vhembe district, Capricorn district, Waterberg district and Sekhukhune district. The main languages spoke are: Tshivenda, Xitsonga, Northern Sotho (Sepedi), English and Afrikaans.

Mapungubwe has a rich history of kingdoms that have existed in the area where the park is now situated. Huffman (2012) shows that the area was abandoned about 1300 AD when Great Zimbabwe out-competed Mapungubwe, though about 50 years later, Sotho-Tswana people recognised by their distinctive icon pottery, moved into the area. After that, people of the Khami phase speakers moved to the Western Shona crossed Limpopo from the north to Mapungubwe and so far there are about 255 Khami sites on record in

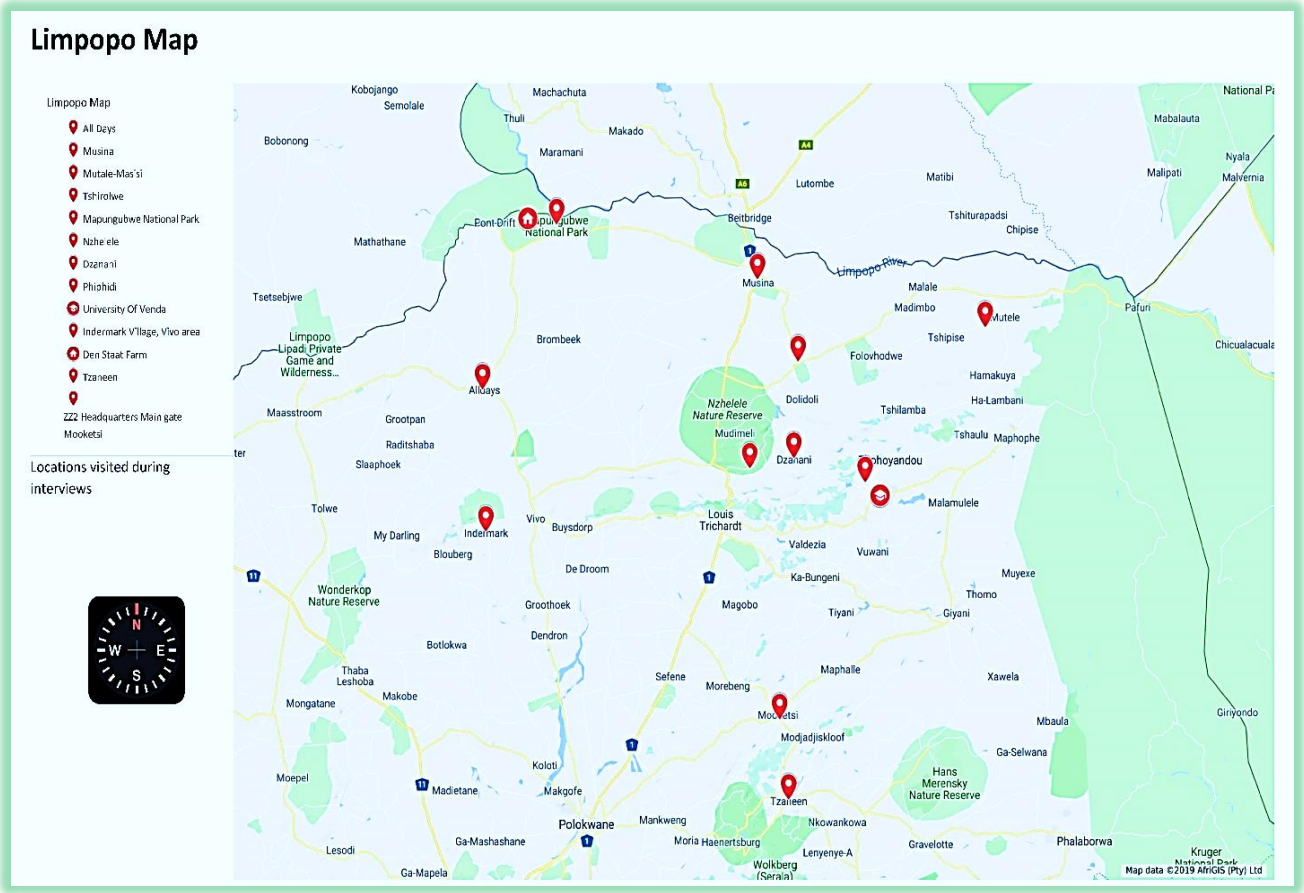


Figure 3.2: Descendants & local communities interview locations and area of residents Map
Source: Reseacher's own construct (2019).

the Mapungubwe area (Huffman, 2012:35-36). These two movements have a direct bearing on the origins of the Venda as well as the Tshivhula, Sematla and Machete oral traditions. As indicated in Chapter 1, the Machete, the Sematla and Tshivhula are one family (Vhatwanamba) from one man. According to Huffman (2012:33) the Tshivhula, are recognised today as the senior dynasty of the Vhatwanamba, a western Venda group

established in the Limpopo province by the fifteenth century. These people were later moved from the park, now mainly scattered in the Limpopo province and the rest of the country.

Some of the descendants of Mapungubwe reside outside South Africa due to the borders imposed by colonial rulers following their removal from the area. For instance, some of the Machete people are found in Botswana and they have recently appointed a traditional leader in a ceremony in which representatives of the Machete royal family from across the border in South Africa were required to officiate. In Chapter 2, Chirikure *et al.,* (2010:36), recommended community tourism development projects aimed at benefitting the descendants and local communities and sustaining the site through the Greater Transfontier Conservation Area (GTFCA). The Transfontier was aimed at benefiting and involving all three countries that border the site, namely South Africa, Botswana and Zimbabwe. MWCHS can follow the successful strategy implemented in Cambodia towards conserving both built heritage and the social fabric of ethnic neighbourhoods through adaptive reuse. Every descendent group has special indigenous skills and knowledge worthy to be passed on to the next generation. This is an opportunity that Mapungubwe cannot afford to miss as it may tremendously contribute towards revitalising the culture and the rich history of the landscape, create sustainable opportunities for the local communities and also take the site (GTFCA) to new heights.

The following features of the MWCHS highlight its importance and potential to contribute towards sustainable community development through Cultural Heritage Tourism (UNESCO & World Heritage Convention - Mapungubwe Cultural Landscape: 1992-2018):

I. "The Mapungubwe Cultural Landscape contains evidence for an important interchange of human values that led to far-reaching cultural and social changes in Southern Africa between AD 900 and 1300;
II. The remains in the Mapungubwe cultural landscape are a remarkably complete testimony to the growth and subsequent decline of the Mapungubwe state which at its height was the largest kingdom in the African sub-continent;
III. The establishment of Mapungubwe as a powerful state trading through the East African ports with Arabia and India was a significant stage in the history of the African sub-continent; and

IV. The remains in the Mapungubwe cultural landscape graphically illustrate the impact of climate change and record the growth and then decline of the kingdom of Mapungubwe as a clear record of a culture that became vulnerable to irreversible change."

3.3.2 Study Population and Sampling Procedure

The target populations of the local community, descendants, and local farmers are largely unknown and widely scattered, hence the adoption of a non-probability purposive sampling which requires sampling respondents (for the questionnaire survey) and participants (for interviews). These are relevant to the study and satisfy all the criteria that can be used to describe the research population based on personal knowledge and reference from other participants as indicated in Table 3.1 and table 3.2 presenting the target population for the empirical study.

3.3.2.1 Study Population

The rationale for the selection of the local communities is presented in Table 3.2. In principle, stakeholders are supposed to be 45km away from the site at the farthest. In the case of MWCHS, it must be noted that the closest communities are 80km away on both sides (east and west) except the Sematla poeple who are staying inside the western boundary of the park (Den Staart farm) as shown in Section 3.2. The All-Days and Musina communities are therefore regarded as local people. Majority of the descendants are currently residing far away from the site (Figure 3.2) but they are still regarded as stakeholders because of the history that connects them to the site as they claim the site as the land of their forefathers (Section 3.9). At this point, the study is regarded as a sensitive and intimate matter between the MWCHS management and the descendants as well as the two local communities. The farmers are part of the history since they are the ones who chased the descandants out of the land and currently employ some of them. Inclusion of other stakeholders at this point could have changed the direction of this study, possibly making it too broad and diluting its focus. For the purpose of this study, it was important to include only the selected population in order to lay a strong foundation by first gathering their perspectives as they are the most affected when it comes to the role of Cultural Heritage Tourism in MWCHS. It should be noted that Mapungubwe/SANParks representatives were not sure of the current location of the

descendants, which resulted in the researcher seeking contact details from each group for directions as shown in Figure 3.2. The locations are where the senior traditional leaders of each group are presently residing. A pull of 30% margin of error was decided for this study. The initial plan was to survey every third household, with a target sample size of one hundred respondents selected to fulfil a specific quota of the given population focusing on the descendants' community members, local community members and landowners living around the site. As indicated, due to unforeseen activities, a snow-ball technique was used for the survey instead of the simple random sampling that was initially planned. The data collected was transcribed, analysed and later findings were drawn. The findings were used to answer the three research questions and the three objectives as presented in the next chapter (Chapter 4).

For the sampling procedure, it was decided to apply the 30% marging of error accross all communities. This means that 60 sample of people descendants from Mapungubwe. The following formular was applied: 30÷100 × 2 (30%×2) = 60 people. Out of the 60 people are made of the chief, headmans, traditional council members and so forth. However, it was decided to interview 11 traditional leaders. The purposive sample procedure was applied because the researcher was interested in the leaders who have experience and have the history of the study area. The researcher also spoke to the young ones to understand how much of the history has been passed on. The general community, both local community and descandants' community was also engaged to gather their perspective around the subject matter. For the sampling procedure, it was decided to apply the 30% marging of error accross all communities. The following formular was applied: 30% × 330 = 99 (rounded off to 100). 100 questionnaire survey respondents were targeted and considered a practical sample size for data saturation based on the study area as this is a non-probability study. The survey was primarily quantitative and collected by means of a self-administered questionnaire. The population size of the study respondents is unknown since the descendants' groups have spread all over the province and all over South Africa. The researcher was able to confirm three experts' sample from SANParks (tourism unit and development unit) and MWCHS staff because they understand the dynamics around the research problem from the management point of view. Convenience sample and random sample procedures were preferred but during the data collection, a snow-ball procedure was applied. The reason for this change is

explained later in the chapter. A purposive sample procedure was applied for the local farmers. It is important to understand their perspective as the owners of the farms that were demarcated after the forceful removal of the natives. In total, the study engagaged with 11 traditional leaders, 83 community members, 3 SANParks representatives, 1 MWCHS staff member and 2 local farmers (Table 3.2 & Table 3.3).

3.3.3 Data collection sampling technique

The following sampling techniques were applied to ensure valid data collection:

I. **Purposive Sampling Method** (also known as judgmental, selective or subjective sampling) is a form of non-probability sampling used by the researchers to rely on their own judgment when choosing representatives of the population to participate in their study. The sample is selected based on the characteristics of the population and the objective of the study. For the purpose of this study, with the help of the targeted population, the researcher was able to confirm the required experts' sample from SANParks, MWCHS management (and staff) and the traditional leaders' representatives because they understand the dynamics of the research problem. The selected sample demonstrated the ability to give in-depth information to assist in achieving the study objectives. Based on the nature of the study, experts' views were vital, therefore the researcher identified the experts to be interviewed with a purpose to gather their views with regard to the study.

II. **Convenience Sampling Method** (also known as non-probability sampling) was applied to sample all survey respondents to gain their views in regard to the study. The target population was selected because of their convenient accessibility and proximity to the researcher and the study area. This technique was applied to the descendants' community members as they were accessible to the researcher. They were also largely unknown and widely scattered. This technique was also applied when sampling the local farmers nearby Mapungubwe and local communities (All-Days & Musina, about 80 KM) because these communities are the closest to MWCHS. This method was also applied during the pilot study. KaNyamazane area

was selected because the subjects exibit the same qualities and fit the criteria of the targeted study population.

III. Initially, a **Random Sampling Method** was adopted because it was not possible for the researcher to interview every local community member/every descendants community members. Owing to unforeseen circumstances beyond the researcher's control, the random sampling technique was abundoned during the survey (in the field). The unforeseen activities resulted in the withdrawal of the majority of the local community members and descendants' community members from the survey. Instead a snowball sampling technique was adopted to allow every willing participant from the target population to participate in the survey. For the purpose of this study, the researcher relied on field work assistants including informants from the target population to get more participants though this is believed to result in biased samples since respondents with many social connections tend to suggest participants who mostly likely share the characteristics similar to that of the initial participants. Further detailed information is presented on the next section (Section 3.5.4).

As a result of the withdrawal of some individuals, only 98 respondents took part in the survey. However, fifteen questionnaires were not usable for data analysis because some were partially complete and some were incorrectly filled. Table 3.1indicates the number of questionnaires used for data analysis per target group. The actual sample size is therefore 83 as indicated in Table 3.1. Though the target number of respondents was not reached due to the withdrawals, the analysed data from the surveys validated the analysed qualitative data collected in stage 1 from the traditional leaders as presented in detail in the next chapter (Chapter 4). It must be noted that the survey questions were constructed using the qualitative analysed data.

Table 3.1: Research Survey Respondents

No	Group Representatives Participants	Research Method	Respondents	Place & Date
1.	The Vhangona People	Quantitative method (Structured Questionnaire)	Minimum of 20 complete questionnaires were expected	Mutale Village & University of Venda (Thohoyandou area), May 2019

			8 were achieved	
2.	The Tshivhula People	Quantitative method (Structured Questionnaire)	Minimum of 20 complete questionnaires were expected 8 were achieved	Chirolwe (Ndzhelele area), April 2019
3.	The Lesheba People	Quantitative method (Structured Questionnaire)	Minimum of 20 complete questionnaires were expected 11 were achieved	Dzanani (Ndzhelele area), April 2019
4.	The Machete People	Quantitative method (Structured Questionnaire)	Minimum of 20 complete questionnaires were expected 12 were achieved	Andermark Village (All Days & Vivo area), April 2019
5.	The Lemba people,	Quantitative method (Structured Questionnaire)	Minimum of 20 complete questionnaires were expected 7 were achieved	Phiphidie (Thohoyandou area), April 2019
6.	The Sematla people	Quantitative method (Structured Questionnaire)	Minimum of 20 complete questionnaires were expected 3 was achieved	Den Staat Farm (west boundary of Mapungubwe), May 2019
7.	Farmers around Mapungubwe	Quantitative method (Structured Questionnaire)	2 complete questionnaires were achieved	Mapungubwe area, May 2019
8	Local people	Quantitative method (Structured Questionnaire)	Minimum of 20 complete questionnaires were expected 28 were achieved	All Days area & Musina area, May 2019

	Total questionnaires		**83**	

Source: Researcher's own compilation (2019).

A number of follow-ups were made with no luck. Some descendants stated that the collected qualitative data must be used for both purposes because what had been narrated during the interviews was what their fellow members were saying. Some representatives stated that their fellows did not want to take part because Mapungubwe management did not take them seriously, failing to understand that the study was not an initiative of the Mapungubwe management.

The **Snow-ball Sample Method** was applied in the attempt to secure the participation of the community during the last days of stage 2 data collection. It must be noted that, in accordance to wishes of the traditional leaders, hard copies of a translated version of the survey questionnaire was distributed to the descendant's representatives and some wereleft with the field workers assistants to continue encouraging the local people to complete the survey questionnaire. It was also agreed that if any became willing to participate, the questionnaires would later be posted to the researcher's address by no later than the agreed date. It was futher agreed that the researcher would be liable for the postage costs. An electronic version of the questionnaire was also emailed to each groups' representative for reference before and after the confirmation date. During the communication, the researcher made it clear that no person should be forced to participate. Unfortunately, the local people did not change their minds regarding participation in the survey.

Table 3.2: Qualitative Data Collection Particitipants

No	**Groups Representatives Participants**	**Sample size**	**Research Method**	**Place & Date**
1.	The Vhangona cultural movement member (spokesperson)	1 person was interviewed.	Qualitative method (Semi-structured interview)	Mutale Village (Thohoyandou area), March 2019

2.	Tshivhula royal family (representatives from the Royal family)	2 people were interviewed.	Qualitative method (Semi-structured interview)	Elias Resort (Ndzhelele area), March 2019
3.	The Lesheba royal family (representative from the Royal family)	1 person was interviewed.	Qualitative method (Semi-structured interview)	Dzanani (Ndzhelele area), March 2019
4.	The Machete Royal family (representatives from five Council members)	5 members were interviewed	Qualitative method (Focus group)	Andermark Village (All Days & Vivo area), March 2019
5.	The Lemba People (spokesperson)	1 person was interviewed.	Qualitative method (Semi-structured interview)	Tzaneen area, March 2019
6.	The Sematla family (one of the senior elders)	1 person was interviewed.	Qualitative method (Semi-structured interview)	Den Staat Farm (west boundary of Mapungubwe), May 2019
7.	Mapungubwe staff member (Tour guide)	1 person was interviewed.	Qualitative method (Semi-structured interview)	Mapungubwe WHS, April 2019
8	SANParks: Head Office Staff (Representatives from Tourism unit & Development unit)	3 members were interviewed.	Qualitative method (Focus group)	Pretoria: SANParks Head Office, March 2019
9	**TOTAL**	**15**		

Source: Researcher's own compilation (2019).

Guided semistructured interviews were conducted with the traditional leaaders, a non-probability purposive sampling method was also used for the purpose of practicality and on the basis of the nature of study and study area. As indicated earlier, a purposive sample method was used to select traditional leaders for the interviews. Separate descendants' groups' representatives (chiefs/headmen/council members) were selected by their own

clans and were interviewed. The researcher visited the homestead of each representative and conducted a face to face interview. A translated interview guide and voice recorder were used during the interview with the help of a language interpreter. One person each was interviewed from the Vhangona cultural movement, the Leshaba royal family, the Semantla and the Lemba; two from the Tshivhula royal family; five from the Machete Royal Council, and three SANParks' head office staff representatives. However, it was quite difficult to get the participation of the MWCHS management and staff members to be interviewed due to organisational issues outside the control of the researcher. For this reason, only one MWCHS general staff member (a tour guide) was interviewed. Lastly, two local farmers participated bringing the actual sample size to 15 for the semi-structured interviews and focus group as indicated in Table 3.2. The questions asked covered issues on management, ecological impact, participation, benefits, knowledge about the existing products and services and others.

3.3.3 Data Collection Tools

The research utilised the following data collection tools: interview guide, questionnaires, focus group discussions guide, observations, voice recorder, Ipad and Field work handwritten notes. By definition, an interview is a conversation with a purpose to gather information whereby the interviewer asks questions and the interviewee, also called the informant, respondent or subject, provides answers. According to Lune et al., (2017: 66) there are three forms of interviews structures: the standardised interview (formal or highly structured), the unstandardized (informal or non directive interview and the semistandardised (guided-semistructured or focused) interview. It is understood that the major difference between these is the degree of rigidity with regard to presentational structure.

In order to successfully collect and analyse the data, the following tools and activities were carried out:

I. A focus group interview using a semi-structured discussion guide instrument was conducted at the SANParks offices in Pretoria with a representative from the office of the cultural heritage manager, a representative from the development unit and a former Cultural Heritage Manager.

II. An individual interview was conducted with an MWCHS tour guide using a semi-structured interview guide in MWCHS.

III. Semi-structured interviews were conducted with the descendants' representatives which included a chief, headmen, royal council members and other traditional leaders from each group, (Table 3.4). The researcher was accompanied by a field work assistant who speaks the local language well to assist with interpretation and translation.

IV. MWCHS Management was not available for a face-to-face interview or for any form of interview that was initiated. Several attempts (telephone calls and emails) were made. Eventually, the MWCHS manager promised in writing to respond to the research questionnaire in writing instead of an on site face-to-face interview. Unfortunately he did not fulfil his promise. MWCHS staff members indicated that they are unable to participate without a communication from management. The few that took part did so as local people not as MWCHS employees.

Five different data collection tools were used in this study:

I. The initial questionnaire was aimed at the descendants and local community members (Apprendix 01-03). This questionnaire comprised mostly close-ended questions and few open-ended questions (quantitative questionnaire with qualitative questions in it).

II. An interview guide was designed for Mapungubwe World Cultural Heritage Site management with the aim to conduct semi-structured interviews with them at the site (Appendix M). Several attempts to secure interviews were unsuccessful. A response from the Park Manger was received, promising to respond to the interview questions in writing. Unfortunatley the promise was not kept. Thereafter, follow ups were made without success.

III. A focus group interview guide was designed for SANParks' staff representatives and it was administered in the form of a semi-structured interview at SANParks head office in Pretoria (Appendix J). The participants included the general manager, cultural heritage manager, development unit representatives and one former cultural heritage manager. An interview guide with open-ended questions was used.

IV. An open-ended interview guide was designed for the descendants' traditional leaders/ descendant representatives and it was administered in a form of a semi-structured interview in Limpopo Province (Appendix C1-CO).
V. The fourth questionnaire was used to survey the local land farmers (Appendix N). This questionnaire comprised mostly of close-ended questions and a few open-ended questions.
VI. Interview information sheet and consent forms were prepared and administered to all participants and respondents in advance (see appendices).
VII. The languages used are as follows – the local famers and tour guide (English); the chief and headmen (Tshivenda, Sepedi or English).

Participants and respondents were all above 18 years old. The researcher had to rely on the guidance of the informant and the descendant group representatives. Each group chose a preferred way for the interview to be held. Focus group discussions were held with the SANParks representatives. According to Lube *et al.,* (2017: 94-95), a focus group is an interview style designed for small groups of unrelated individuals, formed by an investigator and led in a group discussion on some particular topic. Through this approach, the investigator strives to learn through discussions about conscious, semiconscious and unconscious psychological and socio-cultural characteristics as they are better studied using one-on-one interviews. For the purpose of this study, the researcher travelled to the work place of the focus group subjects and a face to face group discussion was conducted

Observations were carried out during the interviews. Observation is a highly valued and effective research method which allows the researcher to explore the manner in which participant observation as a research method might be enhanced. According to Spradley (2016: 31 &33), in most social science research,

> The questions by the researcher tend to come from outside the cultural scene and draw on their frame of reference to formulate questions. They will then go into another cultural scene to interview or make observations. By means of observation, the researcher will observe the activities of the people, the physical characteristics of the social situation and what it feels like to be part of the scene.

Spardley (2016) further stated that participation observation begins with wide-focused descriptive observations then the emphasis shifts firstly to focused observations and

later to selective observations. He suggests that the use of videos can enhance the credibility of non-participant observation studies through the minimisation of selectivity and bias and the opportunity to employ more rigorous strategies for ensuring reliability. During this study, the researcher observed the activities of the subjects, the social situation in the area where the sujects are currently residing and the MWCHS including around the farms. The researchers also had an opportunity to experience what is ifeels like to part of the scene as she spent some time with the locals. A video recorder was not used because the subjects did not consent. Only a voice recoder and field had written notes were used.

3.3.5. Data Analysis

The recorded data was downloaded into the researcher personal laptop and transcribed on an MSWord document. Content analysis was used to analyse the qualitative data. One by one open axial and selective coding techniques were used and themes were drawn up. The number after each of the open coding shows the number of times the sub-variable appeared. The open coding took place first in the researcher's analysis of the transcribed interviews. Then axial codes were identified with words that best express the context of the words. According to Goldman (2012), axial coding is when data is put together in an innovative way by making connections between categories. During axial coding, categories are merged, new categories are identified and categories that bear no relevance to the aim and objectives of the study are rejected. Coding helps the researcher to connect subcategories of data and poses questions of how categories traverse and link with other categories. Furthermore, open coding entails careful inspection of the data with the goal of breaking it down into units of meaning, as it occurs through close examination of the data and ascribing labels to concepts as they present themselves in the data. Goldman (2012) descries selective coding as the selection of a core category that relates to all other categories. A coding table is presented in Chapter 4.

A Likert scale from 0-6 was used in the questionanaire. Inorder to represent the number of Mapungubwe descendants' groups. For instance, in case all the groups agree with the statement the number "6" is recorded and the number "0" is recorded against the opposing statement. Concisely, the recorded figure represents the number of descendants' groups supporting the noted statement and it should correspond with the

empirical evidence or findings presented in Chapter 4, derived from the interviews with representatives of the traditional leaders and descendants.

With the help of a statistician, the Statistical Package for the Social Sciences (SPSS) was used to analyse the quantitative data and a content analysis (thematic and descriptive in nature) was used to analyse the qualitative data. The IBM SPSS Statistics for Windows Version 25.0 (IBM SPSS Amos 25.0) was used. According to Pallant (2016), bivariate analysis is critical in determining the relationships between variables. For the purpose of this study, descriptive bivariate analysis was done with the aim of getting indepth understanding of the variables and to give a more meaningful insight to the data collected. In addition, the analysis assisted with dertermining the relationships between the variables. In order to demonstrate the relationship, the researcher used the Likert scale variables (with responses of "Very well, Well, Neutral, Unlikely, and Definitely No" and "Strongly agree, Agree, Neutral, Disagree, Strongly disagree") to calculate Pearson Correlations and the Inter-Item Correlation Matrix. A reliability test was performed to check if the information gathered from the scales is reliable. The data analysis is presented in Chapter 4 in the form of tables and graphs. Bivariate analysis has been applied to examine the relationship between benefiting, knowledge of products and roles/involvement presented to the descendants and local communities.

Hand written fieldnotes taken during the interviews were also continuously analysed in order for the researcher to know what to look for in the successive participant observation which led to finding new ethnographic questions and understanding. With the permission of the respondents and participants, photos were taken using a professional Nikon 4D camera and in some cases, an Apple Air iPad was used. Results are presented in the form of tables, graphs, texts and excerpts in Chapter 4.

3.4. METHODOLOGICAL REFLECTION

This section is dedicated to the story on my PhD journey and data collection. It is important to share my experience as a candidate and how I managed to overcome the unforeseen challenges presented by COVID-19. Thereafter, I discuss the data collection process highlighting what worked and what did not work during the process.

3.4.1. Story of my PhD Journey

The summarised narrative of my PhD jouney demonstrates that good things do not come easy, hard work pays and perserverance can be at times the only option. As a working class single mother, this journey has made me to grow in many aspects of my life. My journey begun in 2016. I was faced with supervision challenges which eventually led to a breakdown of the supervision process and the delay of my studies for over 2 years. During this time, I was very stressed due to the fear of the unknown. There were days I had to cry to my living God Jehovah, reqesting him to grant me strength to preserve and not lose my focus on completing the degree.

As an nGAP lecturer, I am expected to reach certain milestones at specific times. Thefore, the delay to my studies was not only costing me time that could not reclaim back but negatively impacted my progress/growth as a young academic. In 2018, I came across my current main supervisor who was the Departmental Postgraduate Studies Coordinator at the time. Working in hand with the former Head of School, he tried to help the situation without success. The only option left was to him was to take me on borad as his student. Regardless of his heavy supervision load, I eventually became his PhD candidate and that is when my research took a turn for the better. During the supervison, my current co-supervisor was appointed based on the nature of my study. My studies were back on track and I was able to focus fully on my studies and my teaching without worries.

Teaching in a new university, dominated by previously disadvantaged students also came with its own challenges. Time management was crucial because as an academic and mother, I had to avail myself to my students, be a present mom and also embark on data collection travelling by road (about 600 km from my place of residence) on two occasions. Prior to data collection, I had to undergo the process of acquiring a non-medical ethics clearance from The University of the Witwatersrand (Wits) through the departmental ethics committee. I also had to acquire a project permit to collect data in the study area through the South African National Parks (SANParks). The ethics process and project approval took longer than expected and it was a very strict process. It was important to acquire both documents to ensure that the study is ethical and appoved by both institutions (Wits and SANParks). The extensive travelling included visiting both my

supervisors in Gauteng province and KwaZulu Natal province. Striking a balance was a challenge though I successfully carried out all my duties as expected.

In the year 2020, I experienced internal administrative challenges from the institution where I am which negatively affected my travel logistics. Eventually, I failed to meet both supervisors for our initial consultation in the year 2020. We then agreed on new dates, as I was finalising the travel logistics for the second time on the 31st of January 2020 as I was from collecting my daughter from school, I was involved on a hit and run car accident situation were the car was declared a writte off. I took the month of February to recover. Therafter, I and supervisors agreed on another new date not knowing that COVID -19 was coming our way. I proceeded with travelling logistics and confirmed everything just about week before my travel the pandemic gained momentum and the South African President, Mr Ramaphosa announced the lockdown of the country (level 5) and suspension of all forms of travel. The COVID-19 global pandemic spread in South Africa resulted to a lockdown that hit the tourism industry hard and brought the economy to a halt. According to the World Health Organisation (2020), COVID-19 is the name of the disease caused by the SARS-CoV2 virus.

In such a situation, the only option available was to consult with both supervisors through virtual platforms. Unexpected workload has to been attended too because physical classroom teaching had to be moved online. On top of my normal duties, in my university I was appointed as a COVID-19 task team committee member and the committee members appointed me as the secretary of the team. I had to balance the correction of the thesis with online teaching, continuous teaching reports, attending to departmental and other virtual academic meetings including the task team responsibilities. After engaging with my main supervisor, I requested an extention due to the unforeseen challenges presented by COVID-19. Fortunatley enough, the University afforded me an extra time, approved my submition extension to the 14 August 2020. I must also indicate that my university and my supervisors have supported me in every possible way during this journey. I must indicate that I am pleased and happy that I chose the University of the Witwatersrand to further my studies and the support granted is much appreciated. I will also be forever grateful to both my supervisors and God who gave them the strength and wisdom to stand by me.

3.4.2 Data collection reflection

This section outlines what went right or lessons learned during the data collection process:

I. For studies of this nature it is key to obtain ethical clearance before embarking to field work. It was vital for the researcher to obtain ethical clearance from the University and a project approval from SANParks because this process approves the proposed study, it also provides quality assurance and ethical considerations approval. This is not an easy process. Therefore, it is advisable for researchers to start it as soon as possible because it may take longer than anticipated and negatively affect your study milestones deadlines.

II. Translation of the data collection instruments from English to Tshivenda and Sepedi (indigenous language) languages used by the participants and respondents was very beneficial. The descendants were very pleased and appreciated the effort because it allowed them to easily interact and comprehend the content. The researcher relied on the fieldworkers' understanding and articulation. The fact that some of the respondents have no formal basic education was taken into account and the field workers assisted those who were unable to read by reading out to them and showing them were to tick based on their verbal responses.

III. Since the researcher is not a speaker of the local spoken languages, she made use of field work assistances from the area as interpreters.

IV. The usage of a voice recorder really helped to capture the interviews, most importantly where by the participants used their indigenous languages to follow the interpretation. The information was captured and later was forwarded to the interpreter for verification before analysing the data.

V. Pilot study was beneficial as it assisted the researcher to make necessary amendments that enhanced the presentation of questions and determination of time required to complete. The fact that some of the respondents have no formal basic education was taken into account. The fieldwork assistants effectively and efficiently assisted using the local language.

VI. Communication channels were used to keep the informants informed and up-to-date during the field work planning. In this case, it varied from telephone calls, emails, Short messages (SMS) and WhatsApp communication. The selection of the type of communication to use was based on the preference of the contact person.

VII. During phase one data collection, some traditional leaders changed the agreed appointments. The researcher confirmed appointments based on geographical location to allow a round trip since the participants are residing apart from each other. The changes disorganised the interview plan. The researcher had to respect the requested changes and she accommodated accordingly though this resulted for the researcher to stay longer than expected. This changes also had an impact on the research budget because staying longer meant extra money for accommodation and meals. There was a time where the researcher had to travel to one area twice (about 600 km) due to the changes which put a strain on the petrol budget.

VIII. Receiving support from SANParks Head Office representatives (Tourism Unit & Development unit) from the initial stage of the study. Support from supervisors and employer. Support is crucial because it assures the researchers that you have someone to count on should a need arise.

IX. The researcher had to deal with the fact that the MWCHS management was not willing to support the study. The researcher continuously followed up with the office of the park manager until the time were data collection and analysis was concluded. This was to ensure that a fair opportunity was presented to the Mapungubwe management and staff. Also was to prove that a fair and transparent data collection process (ethical process) was adhered to at all times should any query rise in the future. The challenge was also reported on time with the SANParks Head office.

X. The form of data analysis might also have an impact on the validity of the study because a suboptimum analysis was used. The lack of support from the MWCHS management meant that the researcher did not obtain the perspectives of the management and staff of MWCHS. The staff indicated that they require a go ahead from their management indicating to participate and this was not granted. The

results of the study are therefore not generalisable due to the usage of non-probability sampling and the low sample size. The targeted survey sample size was not achieved due to some local community members not being interested in the survey. Some withdrew at the last minute due to long standing concerns that they have with the site. When the researcher came to the area, they thought she has been sent by the park. The withdrawal of the subjects due to organisational issuest were beyond the researcher's control and their wishes had to be respected. This resulted for the researcher to change the sampling methods as presented earlier in this chapter, in order to try to get as much participants as possible.

XI. Building relations and networking during the visits. During phase two, the researcher was hosted by some of the community people instead of lodging in the park or accommodation establishments as the researcher did during phase one. In return, she contributed food and other necessary basic supplies to ensure a comfortable and mutual benefiting stay. The researcher was organised the descendants' traditional attire and were pleased to witness her adorning it.

XII. Traditionally, the researcher was not in a position to directly address the chief. Therefore the researcher followed the traditional protocol, whereby during the interview she asked the questions through the headman. This resulted to more interest of the descendants 'representatives towards the study. They went as far as recommending academic translators that the researcher can approach in the future.

XIII. Following the customs and traditions of the traditional communities gained the researcher trust and respect from these communities. As a woman, the researcher was expected to dress in a certain manner that shows respect to the traditional leaders.

XIV. Working with poor communities, as a researcher I had to deal with a cash-cow syndrome. A cash-cow syndrome is when people or an individual expect a person to leave something for them. At times is because they view the researcher as someone with a financial muscle by looking at the car he is driving, lodging in a paid for establishment and so forth. To address this problem, I explained to them that I am a student doing research. There researcher compensated for the use of

big vehicle that was organised for me to reach to some of the communities due to bad road conditions. This was because the rented vehicle was not conducive (small). The researcher also respectively compensated petrol.

XV. Concerning location, the descendants are scattered all over the province. It was a challenge because the researcher had to travel back and forth instead of making a round trip. This challenge was a result of a lack of information about the exact location of the descendants. Appointments were confirmed based on availability without considering the location. This challenge was overcome in the second phase of data collection because the researcher had learned the distance between the research area and the descendants' places of residence. There were traditional protocols to adhere to before, during, and after data collection as well as challenges with securing appointment slots to meet with the chosen representatives which kept changing.

XVI. The study limitations include the nature of the population sampling which was predominantly non-probability in nature. It can therefore be argued that the research results may not be representative of the actual population even though a relatively good number of respondents were sampled for each group (and sampling continued until data saturation was reached in the case of interviews). Another limitation could lie in the translation of research instruments. Several translation attempts were made but the researcher could not be 100% sure that accurate translations were made from the different languages used. There couold be slight variations in actual questions asked in different languages which may have affected the results. Also, very honest opinions from respondents and participants could not be guaranteed and this could affect research results. However, this could not be fully controlled by the researcher. A limited research budget can also be cited as research limitation, as travels to survey or interview respondents were limited. With an adequate budget, the sample size of respondents (particularly descendants, local communities and local farmers) could have been increased to enhance the reliability of results.

CHAPTER FOUR
EMPIRICAL EVIDENCE

4.1. INTRODUCTION

This chapter is structured around the research questions. Demographic information and descriptive statistics are followed by four subheadings, the first of which addresses the perspectives of the local community, descandants and Mapungubwe management on the role of cultural heritage tourism in community development in Mapungubwe. The second sub-heading addresses the roles of each stakeholder, while the third focuses on how tourism at the site, from a balanced multiple stakeholder point of view, contributes to local community development. The last sub-heading address responses on the development of an effective stakeholders' participation model in alignment with the NTSS vision in MWCHS.

4.2. DEMOGRAPHIC INFORMATION AND DESCRIPTIVE STATISTICS

All the stakeholders were equally granted an opportunity to present their perspectives through a survey or interview.

4.2.1 DEMOGRAPHIC INFORMATION

Table 4.1 shows that the study had more males than woman.

Table 4.1 Demographic Information

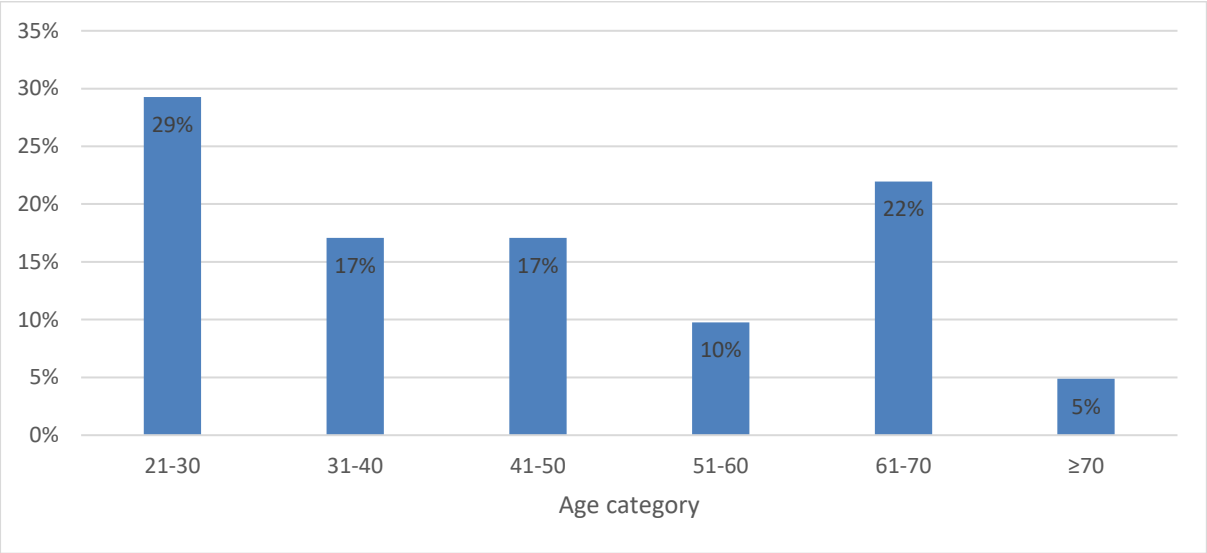
Designation	**Gender of Interviewed participants**		**Average Age**	**Race**			**Nationality**	**Area of Residence**
	Male	**Female**		**Black**	**South African**	**Others**		
Descendants' traditional leaders	100%	0%	36-70	Yes	Yes	No	South African	Limpopo Province

Descendants community and local people	46%	54%	21-≤70	Yes	Yes	No	South African	Limpopo Province
Farmers around MWCHS	100%	0%	≤40-65	No	Yes	White	South African	Limpopo Province
Mapungubwe Staff Members	100%	0%	≤37	Yes	Yes	No	South African	Limpopo Province
SANParks representatives (focus group)	67%	33%	35-50	Yes	Yes	No	South Africa	Gauteng Province, SANParks Head Office
Mapungubwe management representatives	0%	0%	0%	N/A	N/A	N/A	N/A	Limpopo Province

Source: Reseachers'own compilation (2019).

The graph is showing that all the participated descendants' traditional leaders are black South African citizens, residing in Limpopo Province. All are male and above the age of 18. Fifty-four percent (54%) of the participants were male and forty-six percent (46%) are female. The ages range between 21 and above 70 years (Graph 4.1). Only two farmers responded and both indicated that they are South Africans, white and residing in Limpopo Province around MWCHS. Both are male between the ages of 40 -65 years. Only one Mapungubwe staff member participated. He is a South African, black and resides in Limpopo Province. Three SANParks representatives all indicated that they are South African citizens, black and based in Pretoria in Gauteng Province. Three of the participants are male and one is female. All participants were above the age of 18. As detailed in chapter 3 section 3.5, MWCHS management representatives were not available to take part in the study. Therefore, there is no demographic statistics to report.

Graph 4.1: Respondents' age groups across the gender

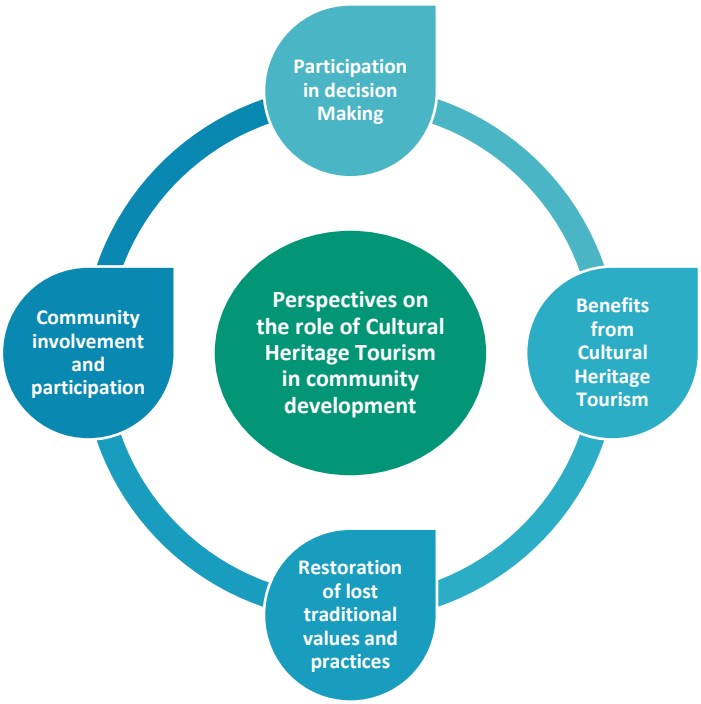


Source: Fieldbased Surveys (2019).

4.3. Perspectives of the MWCHS stakeholders of the role of cultural heritage tourism towards community development

The findings indicate that communities are of the view that Cultural Heritage Tourism should be used to re-instate the connection and dignity of the communities through community involvement and participation, which is currently seen as minimal if not inexistent. These views led to a discussion on the management style adopted by the park management and its impact on community involvement and participation in activities in the site. The SANParks representatives revealed that there is a new park management plan that is at the development stage, which is expected to turn things around, restore the trust of the community, and also serve as an indication of the park's determination to do things differently in partnership with the descendants and all other concerned stakeholders. The representatives indicated that the researcher can get more information about this draft plan from the MWCHS manager. As stated in Chapter 3, there was no management personnel to provide further details on the new park management plan.

Graph 4.2 presents the findings from the data showing four subthemes namely, participation in decision making, community participation and involvement, restoration of lost traditional values and practices and benefits from Cultural Heritage Tourism.



Graph 4.2: Role of Cultural Heritage Tourism in community development
Source: Researchers'own compilation (2019).

Results from the quantitative data agree with the above. The scale used to measure the involvement and benefiting the descendants' community and the local community is reliable with a Cronbach alpha of 0,865. The scale's overall Cronbach alpha is considered to be too low if it is less than 0.7 (Pallant, 2016:104). Cronbach's Alpha is based on Standardized Items 0.871 with five numbers of items. A five point Likert scale ranging from 1 (Strongly Agree) to 5 (Strongly Disagree) was used. A statistically significant correlation exists among the stated variables and the items in the scale used include representation, consultation/engagement, park forum, economic benefit and input. This means correlations exist between the included variables and they collectively indicate the involvement and benefiting in MWCHS. Those who are involved benefit and those who are not involved do not benefit. As indicated in Table 4.2, if a respondent scores 2.5 or below they were regarded as possibly benefiting but if they score higher that 2.5, they are regarded as probably not benefiting. Table 4.2 depicts the inter-item correlation which emphasises that all items are measuring the same underlying characteristic and also illustrate that there is a significant correlation between descendants/local community consultation and engagement and descendants/local community representation in committees.

Table 4.2: Involvement and Benefits Pearson Correlations

Pearson Correlations					
	Descendants and local community representation in committees	Consultation engagement	Active park forum	Economic benefits	Input on protocol
Descendants and local community representation in committees	1				
Consultation engagement	.469**	1			
Active park forum	.572**	.646**	1		
Economic benefits	.363*	.509**	.817**	1	
Input on protocol	.692**	.400**	.705**	.579**	1
**. Correlation is significant at the 0.01 level (2-tailed).					
*. Correlation is significant at the 0.05 level (2-tailed).					

Source: Fieldbased Surveys (2019).

The communities reported that cultural heritage tourism in Mapungubwe should firstly be about bringing the communities close to the park to partake in activities that will contribute towards ensuring that community development as CHT seems to have the potential to develop communities. The following excepts present the narratives from the participants:

> Descendants group 1(Pers.com 2019a) "*It means the descendants of Mapungubwe should visit the site from time to time, because that is how they understand Mapungubwe, it must be a tourism centre in which they could benefit from through the economy created by tourism led by SANParks or Mapungubwe.*"

> Descendant group 2 (Pers.com 2019b) "*Our communities who are directly descendants from Mapungubwe must keep on going there, either for rituals for those who seek rituals, those for tourism purpose let it be for tourism. Whoever comes in the park should be able to develop the park. Also descendant's communities must benefit from the revenue or any proceed that comes from Mapungubwe* Park".

Descendant group 3 (Pers.com 2019c) "*Their great forefathers lived there in Mapungubwe for quite some time and they have everything that connect them with the Mapungubwe landscape. They believe that if they can sit down with the park management, there are lot of things that can be done, so that their community can benefit from cultural tourism, as currently their community does not benefit from tourism at all*".

Descendant group 5 (Pers.com 2019e) "*In their understanding, would be that the descendants should have been involved in such development of tourism in Mapungubwe in a way that they have a completely role that will result to Mapungubwe Heritage site communities to develop*".

Since MWCHS management did not take part in the study, the feedback from SANParks is being presented instead. The SANParks representatives said that (Pers.com 2019g) *they view that role of Cultural Heritage Tourism towards community development in Mapungubwe as one that contributes towards giving the sense of priding to communities about their culture and heritage*". In addition, they further said "*they believed that the role will reflect to the communities as they will be witnessing their own cultural heritage being expressed and shared with visitors, which gives them an opportunity to express themselves. In result, this act could present the communities with a chance to tell their story as the owners ans also assist the communities to connect with their heritage in every possible way and result to a sense of belonging to them*" (Pers.com 2019g).

Furthermore, The SANParks representatives said that "*they believe that the role of Cultural Heritage Tourism towards community development in Mapungubwe could be perceived as one that contributes to the economic development of the communities because when tourists come to the park they could be the ones involved in taking the tourists around the cultural heritage site and result to job creation for them as well*" (Pers.com 2019g).

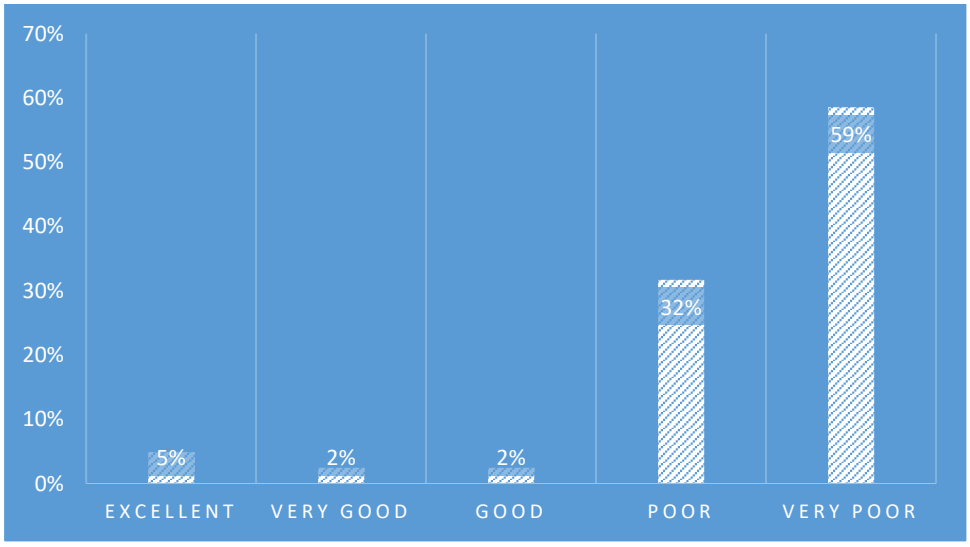
Lastly, the findings indicated that the Mapungubwe staff member believes that "*in a situation of MWCHS, the role of CHT in community development should be a way for local communities' to benefit from the park, it could be business wise or in any other*

possible way. For example, you could have cultural groups from the local communities, which could come and perform for the tourist visiting the site and be paid for the performance or services rendered" (Pers.com 2019h).

4.4. ROLES PRESENTED TO STAKEHOLDERS BY MAPUNGUBWE WORLD CULTURAL HERITAGE SITE

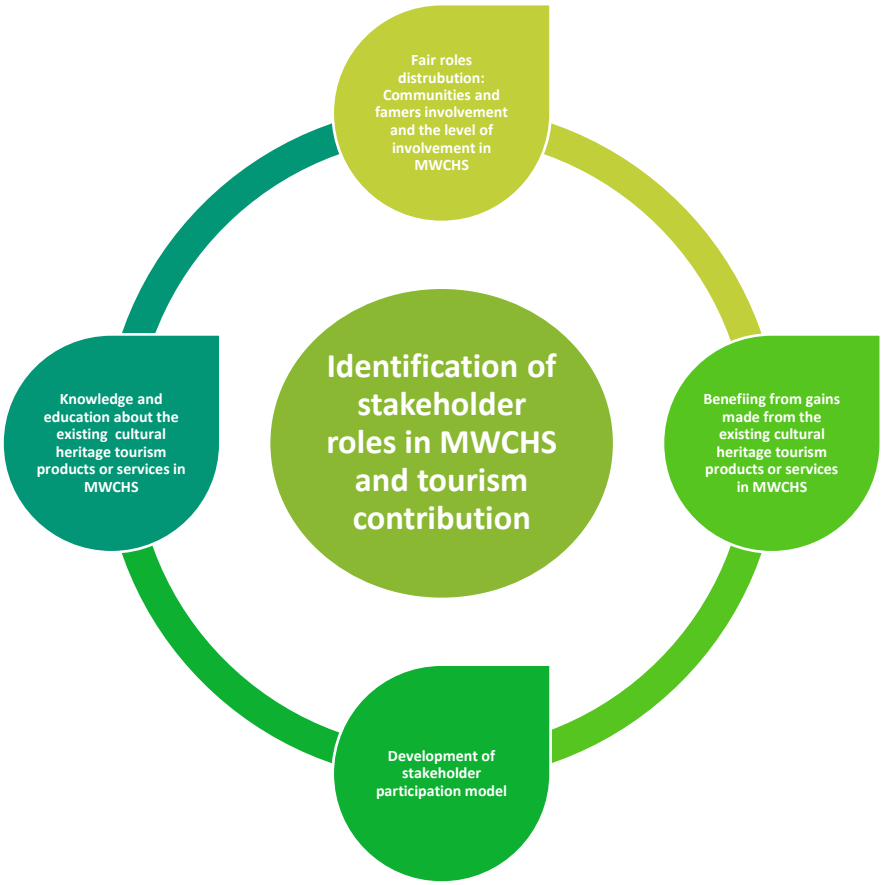
This section presents empirical evidence with a focus on the identification of stakeholder roles in MWCHS and the contribution of tourism from a balanced multiple stakeholder point of view. The findings indicate that the park management style has an impact on community involvement and participation including the fair beneficiation of stakeholders. This has a direct impact on the role of MWCHS. As shown in Table 4.3, the quantitative results suggest that the Mapungubwe management style is very poor with 9% viewing it as good. The table shows that 32% of respondents' rated MWCHS management style as poor and 59% as very poor meaning that 91% view the MWCHS management style as poor. 2% of the respondents reported that they regard the MWCHS manangement style as good, and another 2% as very good, which gives a combined score of 4%. The outstanding 5% reported that the management style is excellent. Overall, 91% of the respondents view the MWCHS management style as poor and 9% view it as good.

Table 4.3: Mapungubwe management style



Source: Fieldbased Surveys (2019).

Graph 4.3 shows the subthemes of stakeholder roles in MWCHS and tourism contribution.



Graph 4.3: Identification of Stakeholder roles
Source: Researchers' compilation (2019).

The findings indicate that 20% of the community memebers are definitely not involved and 39% reported that they are not sure about their involvement while 22% were neutral about their involvement and 2% reported that they are well involved. The outstanding 17% reported that they are very involved. In regard to involvement in planning and decision making in the site's activities, 41% of the respondents are definitely not involved, 37% not not sure about the level of their involvement, 17% neutral, 0% well involved and 5% very well involved (see Graph 4.4). The means that 20% of the respondents are definitely not involved in any activities, 39% were not sure, 21% neutral, 2% well involved and 17% very well involved. The finding is linked to some of the challenges that the communities are facing with the management such as the preservation of the Mapungubwe hill were their ancestors are buried, the presentation

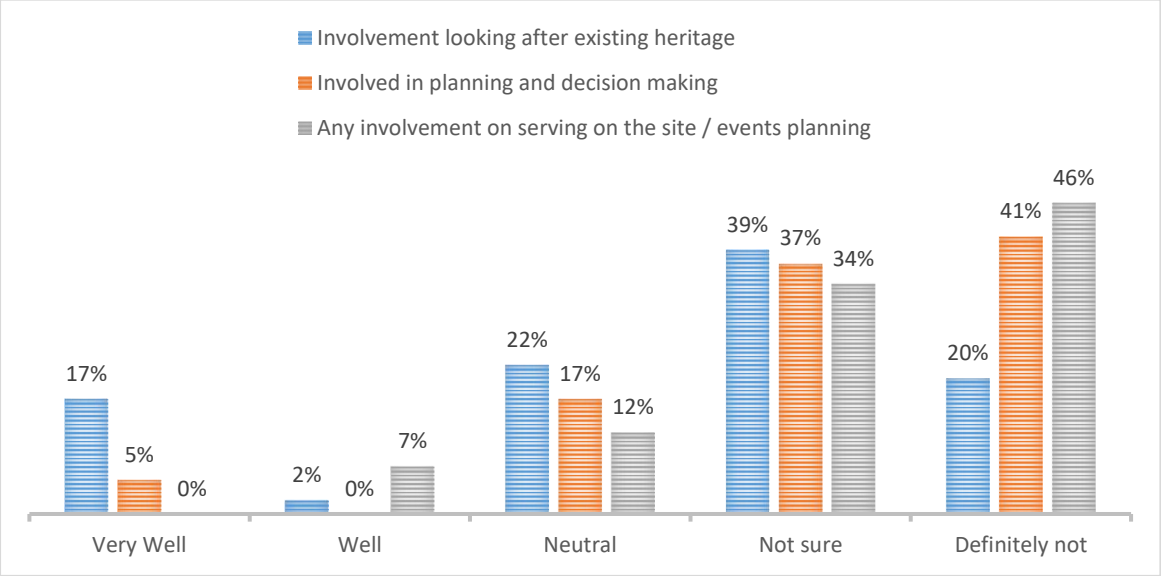
of the descendants' history in the museum and political interference. The traditional leaders are hoping the proposed new park management plan will bring a change.

> Descendants' group 1(Pers.com 2019a) said: "*The park invite people who know nothing about Mapungubwe, also don't know the history to talk about Mapungubwe. We are saying because now we are getting to hear about the new management plan, the history of Mapungubwe will be rewritten, the true story of Mapungubwe will be told by the descendants who knows more not by some professionals or anybody who comes there"*.
>
> Descendants' group 2 agrees with group1, stating that *"Tour guides, when they explain the history of Mapungubwe they do not mention the descendants as part of Mapungubwe when they are explaining to the visitors. They present their own history that is why we are saying there is political interference because people who are not part of them are the ones that Mapungubwe invite to tell our history" (*Pers.com 2019b).
>
> MWCHS staff stated that (Pers.com 2019h) "though *currently there is no clear community participation and involvement but he believe that it is something that can be worked on. It is believed that there are some engagements happening there though they don't not meet the required standard. For instance, few years back during the previous management, in 2005 - 2006 there was an issue of human remains that needed to be reburied, during those times communities were hands on, they were very much involved in this kind of issues. It was like a fulltime kind of relationship between the park and descendants groups. But in recent times a bond between the park and these communities is not demonstrated. The new park management plan could be what the park needs to start fixing the disconnected relationship*".

Graph 4.4 presents three variables, Involvement looking at the existing heritage; "involved" in planning and decision making; and any involvement on serving on the site/events; planning which answers were categorized by Very well, well, neutral, not sure and definitely not. The graph is according to statistician, the diagram showing the

relation between variable quantities, aslo showing that the descendants and local communities are not holding any roles in the Mapungubwe World Cultural Heritage Site according to the sub-themes in Graph 4.3. In regard to involvement in looking after the existing heritage, the findings revealed concerns from the descendants regarding the lack of community involvement and engagement when in Mapungubwe.

Graph 4.4: Community Involvement



Source: Based on Field survey data (2019).

The finding revealed that the respondents belive that "them not being involved and also not being engaged by the park management plays a role on them not receiving any benefits derived from the park".

> Descendants' group 2 voiced out their view thus: (Pers.com 2019b) "*From management site, when they send buses to the community to collect them to go to Mapungubwe during September month, they regard it as a benefit*".
>
> Descendants' group 1 recalled what used to happen before the current management came on board (Pers.com 2019a) said: "*Before the current management, there was some efforts from the park management inline with benefiting the community but it stopped*". Further voiced out that "*Last year for the first time, Mapungubwe had a day were all the Mapungubwe descendants were catered for, food and other things by the park. Though few challenges were*

experienced at least the park is starting to recognise them. Nevertheless, apart from that, the new draft plan will sort off cater for that as well" (Pers.com 2019a).

The MWCHS staff said: "*In terms of Mapungubwe so far there is nothing much happening when it comes to community participation. The only participation of local communities that has been witnessed by the participant is during the annual event during Septemeber month where by all the descendants groups are invited to the park. Even so, the participant noted that there is a missing link that resuled to a disconnection between the community and the park. The participant is under the impression that the fact that the park is way from the communities could be one of the reasons why there is a disconnection. MWCHS is located about 70 KM away from both sides, east (Musina), west (All Days) and the descandants are about 250-350 KM or more away*" (Pers.com 2019h).

However, regarding the involvement of the descendants in the new park management plan development process, some groups felt that the time given to them to go through the new draft document and give input was too limited. Some descandants indicated that the different groups are not equally treated and not equally involved.

Descendants' group 2 said (Pers.com 2019b): "*On the 06th of March 2019 we were called to give input but it was already final. It was very difficult to give input on that document because it was already final. Management did not start the draft with the descendants, it was already final when it reached the descendants community it was just for them to give an approval*".

The group further indicated that: *"The compilation of all the aspects of the park management plan did not involve the descendants' community. Therefore, the desecendats are now under the impression that the main goal for management was just to present the slides, since it was very difficult to change it because of time as aboutn 30 minutes was granted after the presentation for input which professionally was very difficult. It was also noted that at ttimes the park personnel could not reachsome of the descendants groups on time inorder to to deliver the document*" (Pers.com 2019b).

Descendants 'group 6 said (Pers.com 2019f): "*We also sick and tired of people want to front us, but in actual business of Mapungubwe and what is happening they don't involve us. They always depend on researchers, professors, scientist, and ecologists. These are the people that they listen too more than us; hence there are things that we know, that our parents have taught us which we were going to assist a great deal*".

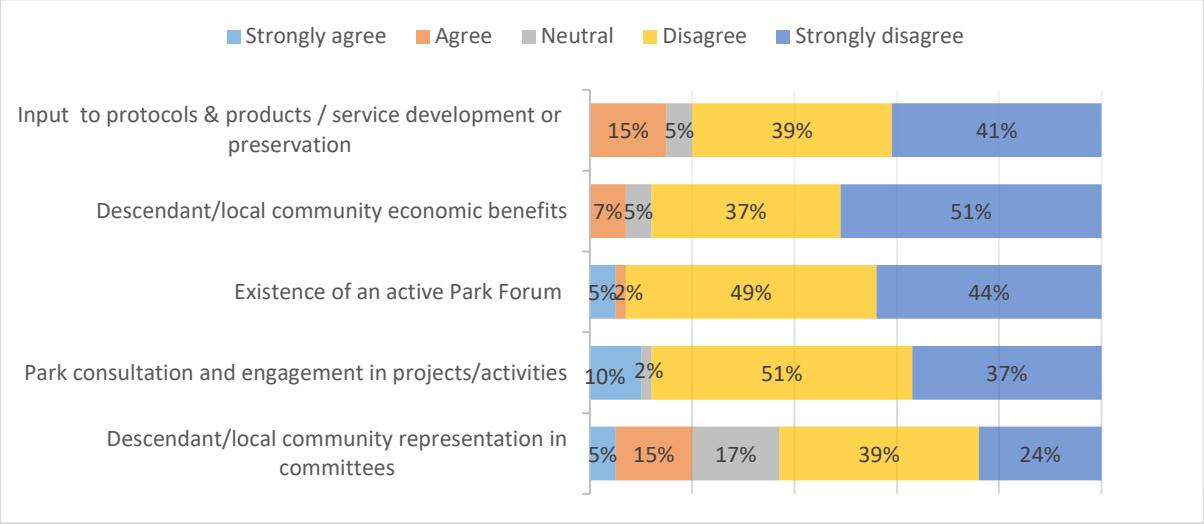
Descendants' group 2 agrees with group 6 stating that: "*Firstly, let us be consulted on the initial stage not like now they just come with a drafted document for last minutes input and approval without having enough time to deliberate*" (Pers.com 2019b).

By contrast, the SANParks representatives (Pers.com 2019g) share a different view: "*It might be difficult to present strictly Cultural Heritage benefits to the communities. However, it must be noted that the communities around All-Days have been afforded benefits like computer labs and sports ground built by SANParks. In addition, few other things have been done but not necessarily to say are cultural heritage benefits but have contributed to education of the local children such as children in the Wilderness Programme that is ran between the three countries (South Africa, Botswana & Zimbabwe) on an annual basis, also , contributed to community development and similar*".

The focus group revealed that as part of the efforts of the park to benefit the communities, the MWCHS manager has now developed a beneficiation package for a particular community. This package is understood to be part of the packages from the socio-economic development plan for the next five years aimed at ensuring that communities do benefit significantly from Mapungubwe. It must be noted that at one time, some members of the local community used to sell curios in the main entrance and the park curio shop is supplied by locally produced products which can also be viewed as part of the beneficiation process.

Graph 4.5 illustates the findings regarding benefits received by the communities and any possible opportunities presented by MWCHS contributing to community development. The table indicate that 88% of the participants (51% strongly disagree and 37% disagree = 88%) do not receive any economic benefits from the park.

Graph 4.5: Community Involvement and Benefiting Agreement Level

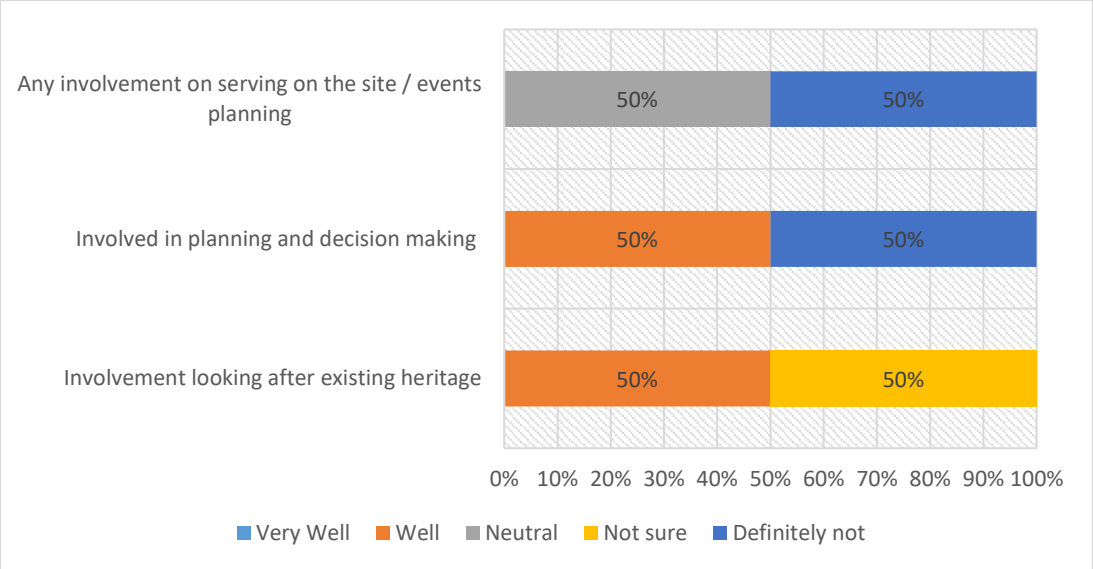


Source: Based on Field survey data (2019).

The findings indicate that both farmers share the same view that local communities hold no roles in MWCHS aimed at contributing to community development. The farmers believe that tourism (in particular Cultural Heritage Tourism) can be used to contribute to community development but a balanced multiple stakeholder plan that includes the communities and descendants in MWCHS will be required. This indicates that the local farmers are keen to do more business with the park towards growing the park as a heritage site and towards community development. The only thing they need is for the park to involve them and give them a chance to give their views or ideas. Graph 4.6 reflects the view of the community as 50% of the farmers reported that there is no engagement between them and the site Mapungubwe regarding serving in the park or planning of events and the remaining 50% were neutral. In regard to planning and decision making, 50% (strongly disagree) reported that they are not involved. Lastly, in regard to farmers' involvement in looking after the existing heritage, 50% reported that they are well involved but the other 50% said they were not sure. In this case, it can be

assumed that either a farmer was involved or not because it is something that one could have taken part in and would not easily forget.

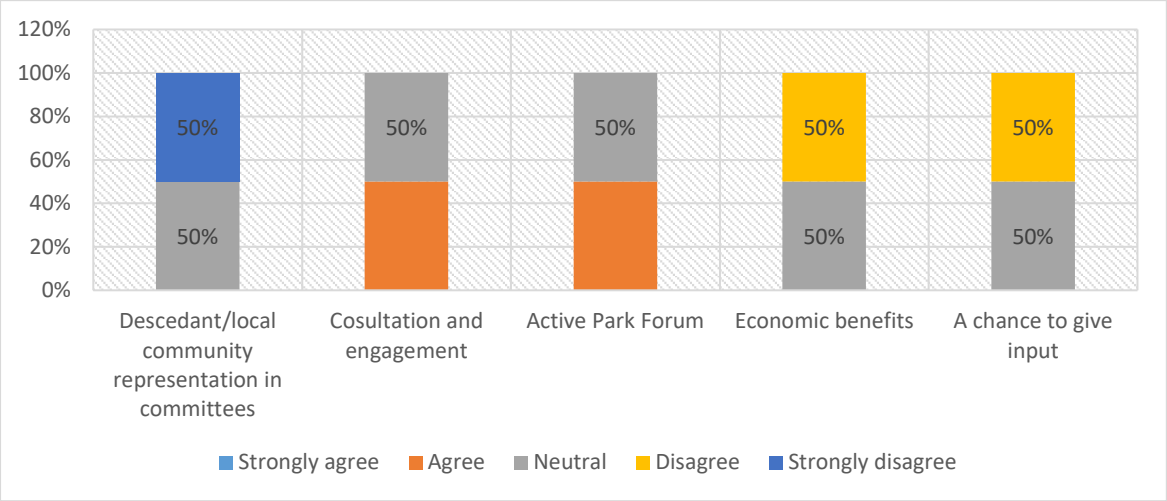
Graph 4.6: Farmers Level of Involvement and Engagement in Mapungubwe



Source: Field surveys (2019).

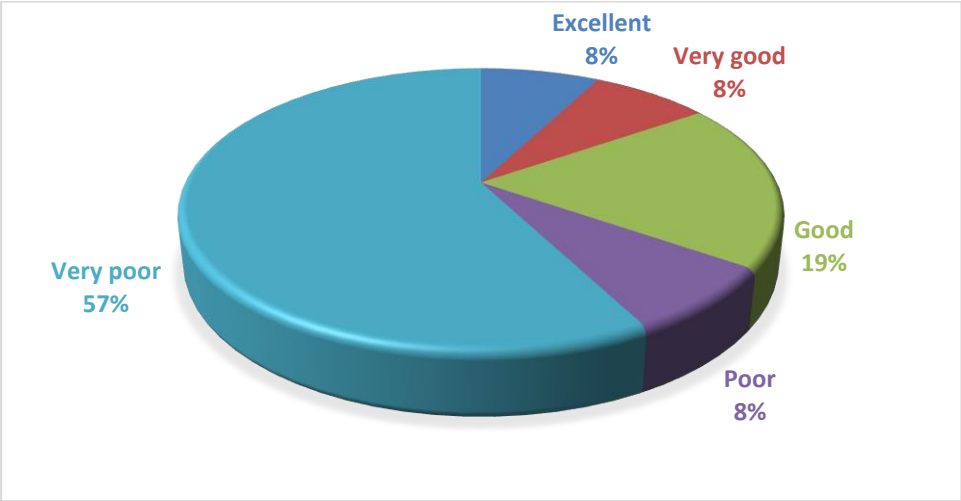
The findings also revealed that the level of knowledge about the products or services that exist in MWCHS could assist when MWCHS management distributes roles to its stakeholders. On the question of their participation in actitivities taking place in the site, Graph 4.7 shows that 50% of the farmers reported that they strongly disagree while 50% remained reutral. Regarding consultation and engagement including Active Park forums, 50% agree and 50% were neutral. Regarding benefits and giving input, 50% on each reported disagree and the other 50% reported neutral. Neural means the participant did not answer that particular question.

Graph 4.7: Farmers level of agreement regarding their paticipation



Source: Fieldbased Surveys (2019).

However, the communities hold a different view about the farmers. They are under the impression that in a way the farmers are not interested in contributing to community development while claiming that they are not granted the opportunity by the site to do so. Graph 4.8 shows that 57% of the community respondents believe that the farmers' level of involvement, engagement and community development issues around the area of Mapungubwe is very poor and 8% believe it is poor, making a total of 65%. Only 8% believes that the level is excellent, 8% that it is very good and 19% believe that it is good, which gives a total of 35%.



Graph 4.8: Farmers level of involvement, engagement and community development
Source: Fieldbased Surveys (2019).

4.5. TOURISM AT MAPUNGUBWE WORLD CULTURAL HERITAGE SITE FROM BALANCED MULTIPLE STAKEHOLDER VIEW CONTRIBUTE TO LOCAL COMMUNITY DEVELOPMENT

The findings reveal that the communities are of the view that "*the lost connection between the descendants' community and their respective areas considered as their shrines including the hill after the forced removal from their ancestral land is rather viewed as something that needs to be restored as it can be regarded as a service that tourist can experience*" (Pers.com 2019d). In addition, the descendants' communities feel that" *they should form part of the restoration of the lost traditional values and practices. Since the culture and traditions belongs to them and they know how things needs to be done traditionally, therefore they are under the view that through CHT, the site could present an opportunity for tourist visiting the site with an experience on traditional practices and education on traditional values*" (Pers.com 2019d).

The interviewed focus group representing SANParks said: (Pers.com 2019g) "*their view is that there should be some level of participation or involvement of the communities, especially when the park is dealing with cultural heritage because management can not tell the story maybe only from the management authority point of view of SANParks*". The focus group further said that "*there is a need to get the views of those who are the owners of the story to be part of the development of the story*" (Pers.com 2019g). Lastly, the findings indicate that Mapungubwe is also dealing with sacred sites, therefore if communities want certain protocols to be observed by visitors when they are visiting the site, it should be discussed, explained and also be guided by traditional protocols: "*Right now Mapungubwe will be starting with the process of reviewing the exhibition in the Interpretation Centre. The park will go through the whole process of engaging the communities, getting the story from their own perspective, instead of putting the academic archaeological findings because normaly the community traditional elders interpret some artefacts and related stories in different way and is not possible to dismiss them*" (Pers.com 2019g). With the presented evidence, the focus group is certain that community participation can present the park with an opportunity to be able to tell the story in multiple perspectives.

The findings further revelead that the Mapungubwe management could take advantage of cultural heritage tourism products or services to economically benefit the communities provided there is a balanced multiple stakeholder approach. The balanced multiple stakeholder may present the communities opportunity to also contribute to development geared at making positive sustainable change in their own personal lives through involvement in product or service development, bringing indigenous expertise in existing products/services preservation and enhancement, educating communities about marketing and branding in WHS and so on. Local communities and the descendants' communities are keen to go back to the drawing board with the park management to try to do things together in the right way also on cultural practices. The findings also established that the following Cultural Heritage Tourism products and services exist in Mapungubwe:

I. Mapungubwe Hill Tour
II. Sites on request like K2, the borders.
III. The main exhibition (the interpretation Centre) the most visited in Mapungubwe. This is where tourist learn about who the history of the descendants and the history of Mapungubwe.
IV. The guide takes visitors just to walk and see the landscape.
V. The confluence (were the three countries meet: South Africa, Botswana and Zimbabwe). The confluence is more than a landscape as it dramatizes the transnational scope of the Kingdom of Mapungubwe.
VI. Military remains: show sdifferent armies that were based in Mapungubwe.
VII. Accommodation facilities (traditiona hut look-alike designed) Eg. Leokwe Camp

The findings established the need for educational programmes aimed at aggressively educating the communities and the general public about products and services that exist in Mapungubwe including the one kept in the museum through the park's community outreach programmes. This shows that the history of the landscape and its inhibitants or natives should be considered to be part of the educational programme. Descendants' groups 4 and 5 stated that: "*The park manager will personally talk to some indicating the willingness of the park to involve all the descendants, so that things can be done in the right way. However, before that, nobody has involved the descendants in what has been*

happening or going to happen and how. Therefore, the communities begin to think that there are services or products that exist in the park becauset they don't know about those" (Pers.com 2019 d&e). Descendants' group 2 stated that "*except going for rituals, there is no any other product or services that they know about existing in the site beside the restaurant. There is an issue with the restaurant because it does not t reflect the beings of the different descendants groups in terms of the traditional cuisine since it deals with food"* (Pers.com 2019b*)* .

The qualitative results validate the above quantitative findings. The scale used to measure knowledge of the existing tourism cultural heritage products and services reliable with a Cronbach's Alpha of 0,939 with seven items. Cronbach's Alpha 0.939 suggests very good internal consistency and reliability for the scale. Values shown in the Inter-Item Correlation Matrix table give an indication of the degree to which items correlate. Low values (less than 0.3) indicate that the item measures something different from the scale as whole. A Linkert scale was applied during data collecting (Very well, Well Neutral, Unlikely, Definitely not). In Table 4.4, all items scored values above 0.5(P≤0, 05) indicating that all items consistently measure the knowledge of descendants in terms of cultural heritage products that exist in MWHS.

Table 4.4: Knowledge about existing Products/services Inter-item Correlation Matrix

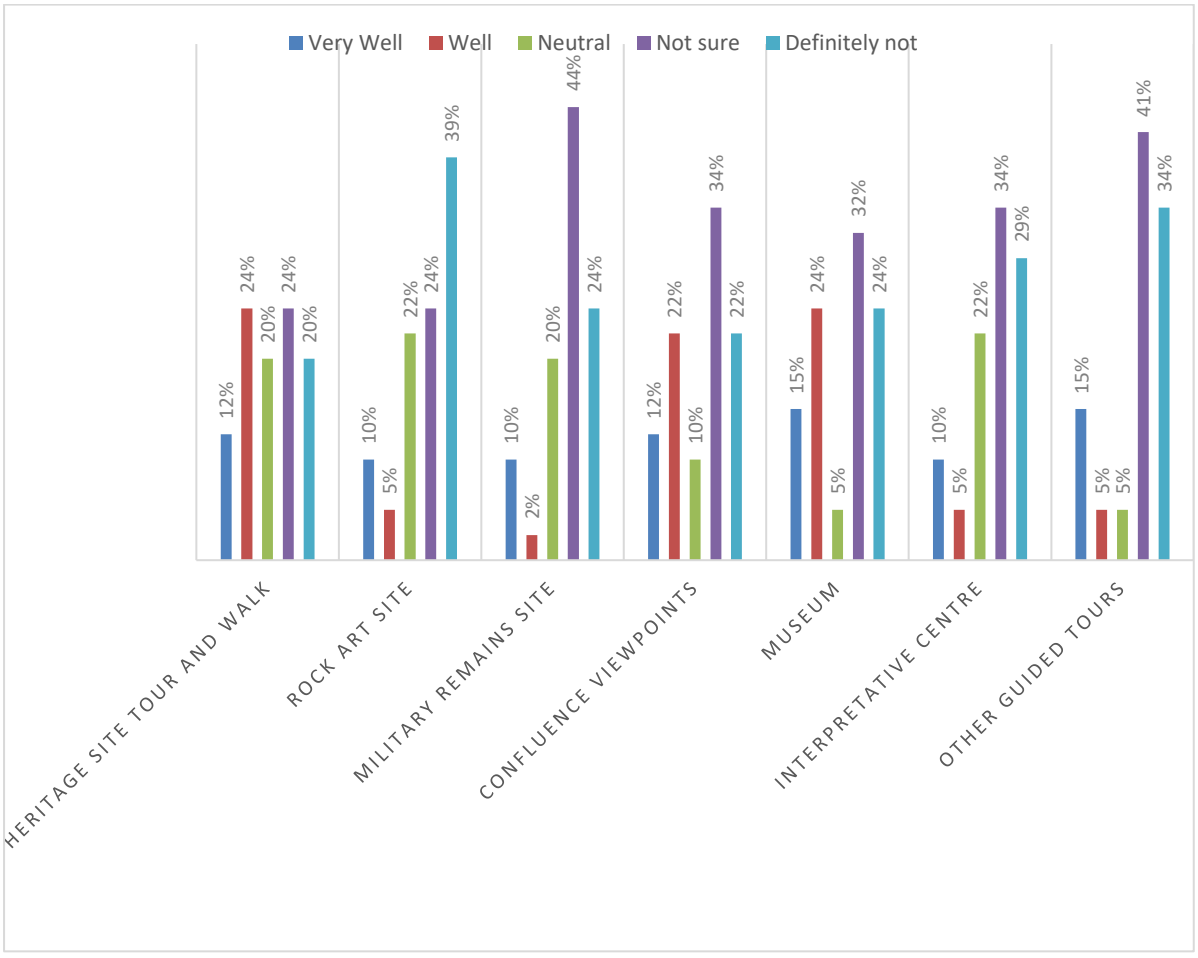
Inter-Item Correlation Matrix							
	Heritage site	Rock art	Military remains	Confluence	Museum	Interpretative centre	Other guided tours
Heritage site	1.000						
Rock art	.555	1.000					
Military remains	.655	.502	1.000				
Confluence	.837	.506	.701	1.000			
Museum	.846	.432	.594	.864	1.000		
Interpretative centre	.758	.628	.715	.890	.734	1.000	
Other guided tours	.702	.700	.625	.733	.711	.779	1.000

Source: Fieldbased Surveys (2019).

Table 4.4 demonstrate that all variables are correlated significantly with each other, indicating that those without the knowledge of rock art heritage do not also know rock art, those without the knowledge of the confluence do not know the confluence, and so forth.

Graph 4.9 is showing the level of knowledge the community has about existing products and services and Graph4.7 shows that of the farmers. Graph 4.6 and Graph 4.7 indicate the need to implement educational programmes for these communities.

Graph 4.9: Community knowledge about Cultural Heritage products/service that exist in MWCHS

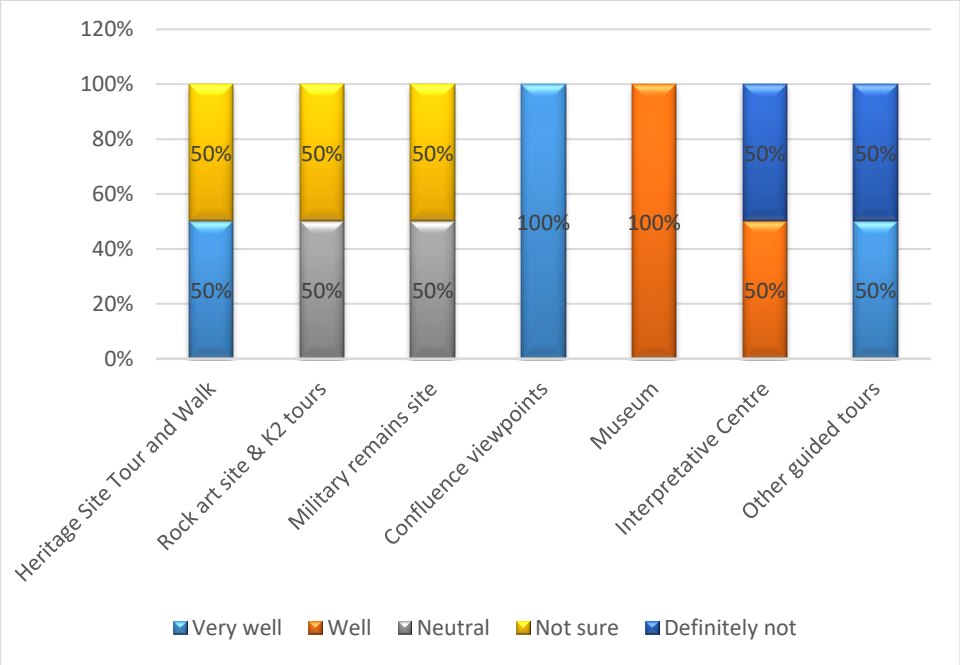


Source: Fieldbased Surveys (2019).

The statistcics for Table 4.4, Graph 4.9 and Graph 4.10 indicate that these communities do not know much about the products and services that exist in MWCHS. Educating the

stakeholders and workshopping them will be a good way to start since one of the goals will be to build an effective well informed balanced multiple stakeholder for the site.

Graph 4.10: Famers knowledge about Cultural Heritage products/service that exist in MWCHS



Source: Fieldbased Surveys (2019).

The study has further established that some of the descendants are in possession of some of the artefacts belived to be excavated from Mapungubwe. This is related to the sustainability of heritage for the enyoyment of present and future generations. In this regard, some descandants believe that: "*they have a right to keep the artefcats in their homes because if they give to Mapungubwe they will not see those artefacts ever again or they will be expected to pay a fee at the museum to view them*" (Pers.com 2019c). In addition, they have a fear of losing access to these artefacts in case they need them for ritual purposes. The participant also stated that they "*use the atefacts to please their ancestors when they have their traditional gathering or rituals. They place the arefacts in the centre, poor African beer around or over the artefacts then say their clan names as way talk to their anacestors*" (Interviews, 2019c).

> Descendants' group 3 said: "*They are sick and tired of people coming to take our history and go, most of them are researchers like you. Researchers come to tell us stories. Just like you, you came saying you want history (The chief refering to the researcher). For example: if you see a person that has stolen from you and confront the person pointing out that he have stolen your pen they are holding in their hand. Now with them, the artefacts that im (researcher) talking about they have all of them here at home from Mapungubwe, they belong to them*" (Pers.com 2019c).

One of the key findings is that the descendants prefer to be addressed or referred to as the owners of the land or the inhabitants and natives of the land or the heirs of the Mapungubwe kingdom, descendants of Mapungubwe but not stakeholders.

> Descendants' group 1 said "*They refuse to be called stakeholders, they want to be talked too as descendants not stakeholders because if they are stakeholders they become like anybody, an interested party. They don't just have an interest there, they believe that they are the owners of the place, and just it has been under the government of the Boers the apartheid regime, now SANParks"* (Pers.com 2019a).

This leads to the matter of granting the descendants preference over other communities. During the survey, respondents were requested to comment on granting descendants of Mapungubwe preference over other members of the local communities as they regard themselves as the natives of Mapungubwe. 68% of the respondents said this should be done and only 32 % feel that the descendants and the other stakeholders should be treated the same. For theor part, 50% of the farmers said yes and the other 50% said all groups should be equally accommodated.

Participants in the focus group share the same view: "*From where they stand is a yes because these communities that claim Mapungubwe as their ancestral land, even in terms of their participation when meetings are called, they have more energy than any other person and the more they are engaged is the more they want to bring some solutions. Yes, they still make unrealistic demands but the more you explain how things work, one do realise that they are more positive*" (Pers.com 2019g).

By contrast, MWCHS staff are opposed to the idea: "*NO! All this different groups that claims to be descendants of Mapungubwe while there is no direct link with any of the groups, take that in recent times no bond has been demonstrated between the park and these communities. It still becomes a YES or a NO but I will go more with a NO! when you start to talk about Mapungubwe, we are talking about thousand years ago and if you want to see that, take these groups and put them in one place then is a problem because they all tell different stories, sometimes conflicts arise because each and every one of these groups claims to be a descendant of Mapungubwe and the believe that they should be the one to be more recognised than the other people*" (Pers.com 2019h).

These findings have indicated that the descendants are not against local people (communities residing in Musina and All-Days) benefiting from the site. Instead, they want to get preference and a bigger share of the benefits and greater involvement in decision making. The study has established that the descandants community wish to benefit from MWCHS in the following manner:

Descendants' group1: *"Because now there is an indication from the park that they are getting involved through the manangemnet plan, the history of Mapungubwe should be rewritten, the true story of Mapungubwe will have be told by the descendants who knows more not by professionals or any other person who comes to Mapungubwe. The only way to do this is for them to get involved though currently the level of involvement is too shallow. The engagement is starting but still needs to be ironed out and benefit their people*" (Pers.com 2019a).

Descendants' group 2: *"Regarding employment, SANParks should consider to give money to each desecendat group with an aim to assist with construction or upliftment of their respective museums. Also taking into account the main issue ofe recognition, historical education of the beings of those of descendants of Mapungubwe. They communities also wish for the MWHCS management to consider rebranding the park which may involve product development that will highlight the descendants as part of Mapungubwe history, showing the totems of all the different groups and Mapungubwe or SANParks logos on those products (e.g. T-shirts, signage and so forth) as joint venture to demonstrate unity" (Pers.com 2019b).*

Descendants' group 3: *"They want their the land and respect back because by getting back their land and the respect due, they can then start with the development since they know the needs of their people"* (Pers.com 2019c).

Descendants' groups 4 & 5 share the same view: **"***They want plan together with manangement; be involved in planning. They do not want a situation where the park management plan alone then later come and force the outcome or the resolution to them. They want to t consulted from the initial stage and possibly discuss the matter use the language that they can understandsince some of them have not attendedschool, therefore they do not understand the jargon of technicality when the park personeel present in the meeting. They wish to start afreshand be educated if they are lacking somewherebecause it will be difficult to engage if they are not in a same level of understanding* (Pers.com 2019 d&e).

The representatives added that: *"As traditional leaders, they have promised their people as per the promises made by the park to them as leaders, but at the end of the day nothing is happens. Moving forward they want to see promises being fulfilled. For instance, the land claim was lodged just after the democracy but up until today, they descendants' communities have currently received 3 farms out of 56 claimed farms* (Pers.com 2019d).

Descendants' group 6: **"***What is important for them is to know how much is accumulated by MWCHS for the whole year. What they need more is for Mapungubwe to consider to take on board the kids who are furtherting their studies in tertiary level for training, especially those who are part of tourism and conservation. If indeed there could be shareholders, in a form of real shares that could translate to devidants base on the park performance. Another option to consider could be redistributing the benefits in a form of a donation to the descendants to upgrade their schools or any sort of sports. A possibility of starting a scholarship for the desecendants community, for their kids to apply when proceeding to higher education (scholarship/bursaries). These communities have a hope that one day their kids after completed their degrees they can be in a position to apply and be employed by the park"* (Pers.com 2019f).

In addition, all the respondents asked if the descendants' groups themselves as equal beneficiaries in MWCHS: 85% of the communities and 100% of the farmers think that the

descendants see themselves as equal beneficiaries and the owners of the land while 15% of the communities think they are not because they believe that there are some groups who claim to be descendants while they are not. The study further established that some descendants' groups are not comfortable having one descendant group split into three. To them, this gives that group more opportunities than the rest, which, according to them, is unjust or not constitutional. This matter needs to be addressed as it may negatively impact the smooth operations of the descendants' forum in many ways. The SANParks representatives noted that they often face difficulties when they have to engage descendants' communities:

> "*Sometimes we find that you have to deal with case of Mapungubwe, we have three different groups, which essentially are one group that causes friction with the other groups. This is because they say we have organised ourselves, we have leadership that we presented to you but you allow this group to be treated as three separate groups. It creates an impression as if they are getting more benefits than the rest of the groups because when only two representatives from each group is requested to attend a meetings they come already they are six (three different groups while they are one family). It becomes an issue that even as an organisation we do not know how to deal with it because we cannot dictate who should represent whom. That creates the main frustration in groups that do not talk in one (same) language, they leave it to you as a burden to you to try make things work.*" (Pers.com 2019g)

The scale used to measure the roles of the descendants' community and the local community is reliable with Cronbach's Alpha 0, 7. A Likert scale measurement was applied during data collection (responses: Very well, Well, Neutral, Unlikely, Definitely not). The findings presented in Table 4.5 show a correlation between the involvement of communities' in the management and preservation of heritage. The table highlights a significant correlation between communities' involvement in serving the park and involvement in planning. It shows that those who are not involved in looking after the heritage and indicated that they are doing so are actually serving the park when hosting events through catering which is why there is no correlation. According to Chirikure *et al.,* (2010) and Bruku (2015), the principle of community participation is not just about engagement but about giving power to the local communities in all aspects of heritage

research and management. This can be realised by promoting the integration of heritage resources conservation in urban and rural planning as well as in social and economic development through policy reinforcement, effective administrative practices and legislation (see National Heritage Resource Act, no 25 of 1999:9). Similarly the NTSS Strategy, UNESCO guideline, Tourism white paper add the Sustainable Development Goals can provide guidelines towards achieving the desired results.

Table 4.5: Pearson Correlation of roles presented to descendants and communities

Pearson Correlations			
	Looking after the existing heritage	Involved in planning	Involved in serving the park
Looking after the existing heritage	1		
Involved in planning	.359*	1	.798**
Involved in serving the park	.279	.798**	1
*. Correlation is significant at the 0.05 level (2-tailed).			
**. Correlation is significant at the 0.01 level (2-tailed).			

Source: Fieldbased Surveys (2019).

In 2002, the World Heritage Committee of UNESCO reiterated the need to enhance the role of communities in the implementation of the Convention's decisions concerning the active involvement of local communities at all levels in the identification, protection and management of the World Heritage properties. Section 2.5 in this study outlines Bruku's (2015) observation that is in line Table 4.2 above pointing out key aspects of the active engagement of communities in activities that relate to public interest in the area of cultural heritage management. This finding relates to the type of a management style practised by the concerned WHS.

4.6. THE DEVELOPMENT OF AN EFFECTIVE CONCEPTUAL STAKEHOLDERS' PARTICIPATION MODEL IN ALIGNMENT WITH NTSS VISION IN MWCHS

Though the researcher did not get an opportunity to interview the Mapungubwe management, the findings from descendants, local community members and SANParks representatives, was enough to establish and understand the status of the present

management method. Without doubt, the findings reveal that the current method in MWCHS does not align with the NTSS vision and this has a negative impact on the participation of stakeholders. SANParks representatives indicated that SANParks, the Park Management, Park Forum and the descandants' leaders, are meant to show appreciation to the NTSS vision.

> According to descendants' group 6 **:**"*The only thing that the park management do is to make sure that when they have functions, they will ask at least one or two members from the descendants' communities just for ceremonial not because they will accept what these members will put forward. They just want act as if theye met with the community, this is what we have decided while is not true. Infact, since the inception of this Mapungubwe the community has benefited nothing"* (Pers.com 2019f).

> Descendants' group 3: "*The chief is only recognised when September month is approaching for him to grace the occasion and do word of thanks. The park will arrange everything not involving them. A day after the ceremony, they do not know them (they will come to you and say who are you, ohh! you are one of the descandants?) Only SANParks staff is making all the decisions. With this presented draft we hope for some changes*" (Pers.com 2019c).

The data indicates that a relationship exists between fair role distribution (involvement and participating), benefiting of communities and having knowledge about the existing products or services. Table 4.6 shows a correlation between all three scales which is statistically significant. The argument that communities (descendants and local communities) do not benefit or enjoy any benefits from MWCHS correlates with the fact that they do not know the existing tourism heritage products or services and the fact that they are not offered any roles in maintaining and upholding tourism heritage products or services in MWCHS.

Table 4.6: The relationship between benefiting, knowledge of products and involvement

Person Correlations: the 3 scale together				
		Economic benefits derived from MWH	Role presented to descendants / local communities	Existing products / services knowledge
Economic benefits derived from MWH	Pearson Correlation	1		
Role presented to descendants / local communities	Pearson Correlation	1.000**	1	
Existing products / services knowledge	Pearson Correlation	.547**	.547**	1
**. Correlation is significant at the 0.01 level (2-tailed).				

Source: Fieldbased Surveys (2019).

The findings have clearly indicated that community involvement and participation is important in any site such as MWCHS and as it may translate to fair benefits sharing. The findings also show that community members are under the impression that they are not taken seriously by the park management. Probably, the stakeholders feel this way due to the lack of communication, minimal (or no) community involvement or engagement and benefiting from the park and the other burning matters. This includes the protocols to be observed when one is visiting the hill, the meaning of Mapungubwe (which the descendants argue is not 'the place of jackals'), the descendants' history, tour guide scripts, rebranding of the park and the construction of a cultural village.

> According to descendants' group 6: *"They believe that they should go back to the drawing board with the park management (involve us), also bring descendants together whether the park accepts that in the past they did not take them serious or not. After giving them the park guidelines, management should enquire from the about their traditional practices and customs and its application. They feel that management should consult them and find out how they feel when management plan to do things in a certain manner or request them to tell managemnet how they wish things should be done so that they can feel comfortable as descendants, also feel confident that this park also representing their heritage. They do not want to dictate*

but they want to be engage and be involved. Let's go back to the drawing board like we did during the reburial" (Pers.com 2019f*)*.

Lastly, descendants' group 2 said: "*They are just being told when things are at the advanced stage or about to be finilised, but in the initiation they are not part, which is the challenge that they have"* (Pers.com 2019b).

As stated in Chapter 3, the data was captured on Miscrosoft Word document and later analysed using open, axial, then selective coding techniques to first highlight lower level variables, then higher level latent variables. The number appearing under round open coding represents the number of times the sub-variable appeared; e.g. Lack of community involvement *(6*). The open coding took place first in the researcher's analysis of the transcribed interviews. Then axial codes were identified with words that best expressed the context of the words e.g. '*Lack of representation (6)'* and had a relationship in the transcriptions with *"concern"* (axial coding). This was consolidated when the matter of *community benefits* (selective key themes) came up in interviews. The findings revealed that the lack of community engagement and involvement is a matter of concern because the respondents who lacked knowledge about the existing products and ervices have also indicated that they are not sure about roles the park makes available to them. The findings further indicated that the same respondents reported lack of participation on tourism heritage products development/enhancement/preservation, product and service identification and authenticity, giving input in protocols, the role of management as well as the policies and strategies and associated issues such as South African Heritage laws (UNESCO).

Coding resulted in the establishment of the following four key themes: park management plan incoprating stakeholder participation as well as community and representatives' education; community involvement and engagement and restoration of lost traditional values and practices; descendants and local community benefits in WCHS; cultural heritage tourism products or services identification/enhancemnt and authentification. The findings presented in Table 4.7 show the perspectives on the role of Cultural Heritage Tourism in Community Development in MWCHS and suggestions of what the traditional

leaders, descendants' community, local community, and farmers should be doing for the site's while applying the complexity science theory.

Table 4.7: Emerged themes from coding

Round Open Coding	Axial Coding	Selective key themes
Believe that MWHS management is doing their best to engage and involve them (1) Do not believe that MWHS management is doing their best to engage and involve them (5) Willingness to work with management (6) No willingness to work with management (0) Benefit from MWHS (0) Do not benefit from MWHS (6) Recognition as the owners of the land not as stakeholders (6) Can be recognised as stkeholders (0) Happy to hear about the new park management plan draft)0) Not happy to hear about the new park management plan draft (6) **Other** Happy with Park Management style (0) Not happy with Park Management style(6) Rebranding of the park (6) Pending land claimant (6) Happy with the current story telling/Mapungubwe history and its presentation in the museum (0) Not happy with the current story telling /Mapungubwe history and its presentation in the museum (6) Happy with level of descendants and local community involvement (0) Not happy with level of descendants and local community involvement (6) Happy with traditional leaders paying entrance fee (0) Not happy with traditional leaders paying entrance fee (6) Happy with communication channels (0) Not happy with communication channels (6) Wish for Cultural village to be build inside the park (6) Don't wish for a cultural village to build inside the park (6) Happy with the current traditional protocols observation / practise (0) Not happy with the current traditional protocols observation / practise(6)	Emotion and feeling Descendants and local community opportunities/ benefits Descendants and local community involvement park activities in all stages of decision making Adoptation of management model Concern	Park management planStakeholder participating model Community and representatives eduaction
Involved looking after existing heritage (0) Not involved looking after existing heritage (6) Possible roles to look after the existing heritage (0) No possible roles to look after the existing heritage (6) Involvement in planning and decision making (0) No Involvement in planning and decision making (6)	Roles presentation Clear communication lines , engagement and involvement Beneficiation	Community engagement and involvement/participation Restoration of lost traditional values and practices

Involvement on serving on the site (catering, events planning, so forth) – (0) No involvement on serving on the site (catering, events planning, so forth) – (6) Recognition granted mainly when park is hosting events for publicity and during heritage month (6) Recognition is always granted (0)		
Representation in committees (0) No representation in committees (6) Consultation and engagement when park is planning or deciding on a project /other park activities (0) No consultation and engagement when park is planning or deciding on a project /other park activities (6) Active park forum (0) No Active park forum (6) Forum existence (0) No forum existence (6) Opportunity to give input on traditional protocols to be observed (0) No opportunity to give input on traditional protocols to be observed (6) No communicated park marching orders / procedures to be followed (0) No communicated park marching orders / procedures to be followed (6)	Benefits derived from MWHS and participation Economic (economic development projects), social (community development projects) development and cultural (access to park to perform rituals and other ancestral related activities) Benefits derived from local business (farmers, mines, so forth)	Descendants and local community benefits in MWCHS
Cultural Heritage tourism products /services development projects (0) No Cultural Heritage tourism products /services development projects (6) Socio-economic development projects (0) No socio-economic development projects (6) Good knowledge about Cultural Heritage tourism products / services that exist in the park (2) No knowledge about Cultural Heritage tourism products /services that exist in the park (4)	Cultural Heritage tourism products / services identification and development Cultural Heritage tourism products / services knowledge/education Cultural Heritage tourism products /services enhancement and preservation Proper policie, strategy and management plan implementation	Cultural heritage tourism products or services identification/enhancement and authentification

Source: Researchers' own compilation (2019).

4.7 CONCLUSSION

This chapter presented detailed results from data gathered during interviews, focus group discussions and through survey questionnaires. The empirical findings are summarised as follows:

1. All the respondents were explicit about their views on the importance of Cultural Heritage Tourism in MWCHS and its role in community development.

2. Communities are currently not participating or having any roles, and are not involved in activities taking place in MWCHS.
3. Communities are not receiving meaningful benefits from the gains derived from the heritage products and services in the site.
4. The communities are willing to start engaging afresh with the management and they are holding high hopes with the proposed new park management plan will present opportunities to build a sustainable mutually beneficial relationship between the park and communities.
5. Lastly, the findings indicate that SANParks share the feelings of the communites and are interested in establishing and maintaining good relationships with them.

The next chapter presents data analysis and discusses the findings of the study in the context of the literature.

CHAPTER FIVE

ANALYSIS AND DISCUSSION

5.1. INTRODUCTION

This chapter analyses the data presented in chapter 4 and discusses the findings in the context of the existing literature structured according to the study objectives. The first section discusses how the study's first objective has been met as well as the perspectives of descendants, local communities and Mapungubwe management on the role of cultural heritage tourism towards community development in Mapungubwe area. The second section focuses on the identification of the roles of Mapungubwe World Heritage Site stakeholders and how tourism at the, from a balanced multiple stakeholder view, can contribute to local community development. The third section discusses the third objective of the study regarding the development of a model of stakeholder participation that will be effective in ensuring fair stakeholder benefits from Mapungubwe World Heritage Site in alignment with the NTSS vision.

5.2. STAKEHOLDER PERCEPTIONS ON THE INFLUENCE OF CULTURAL HERITAGE TOURISM IN COMMUNITY DEVELOPMNET IN MAPUNGUBWE AREA

The findings have established that stakeholders are of the view that the role of cultural heritage tourism towards community development in Mapungubwe should be to bring communities close to the park and enable them to be involved in the site's activities. Cultural Heritage Tourism can offer a chance to influence community development in the Mapungubwe area. The current situation in MWCHS, the communities are distant from the site not having an idea of the activities that are taking place due to no consultation of these communities. Figure 4.2 reveal the key themes in identifying stakeholder roles in MWCHS and tourism namely;

i. Fair roles distribution, communities and farmers' involvement and the level of involvement in MWCHS;
ii. Benefiting from the gains of existing cultural heritage tourism products or services in MWCHS;
iii. Development of stakeholders' participation model

iv. Knowledge and education about the existing cultural heritage tourism products or services in MWCHS.

These themes highlight the importance of community engagement and consultation as well as transparency and accountability by management. The findings show that the MWCHS management does not involve or consult the communities on activities happening in the site leading to tensions between the two. There is lack of accountability and transparency on the part of the management on crucial matters such as who is benefiting from the proceeds of the site, how much revenue is generated and how the funds are spent or distributed. This results in a lack of trust from the communities and implies that there is no fair distribution of meaningful roles for the communities. When roles are identified and fairly distributed and stakeholders benefit. Tables 4.9, 4.10 and 4.11 reveal that stakeholders do not know much about the product and services that exist in the site. A study by Keitumetse (2014) demonstrates the advantage of educating local communities as it may create a certain level of understanding regarding their involvement and engagement in the site including the meaningful contribution expected from them. Therefore, through the people and conservation departments, this gap can be closed if the park provides knowledge about the existing cultural heritage tourism products or services probably through road shows and seminars in the local language. This can go a step further in the form of formal education, workshops and short courses targeting stakeholders who will be serving in different roles. Lack of knowledge can lead to preventable but serious problems that can hinder progress.

There is no doubt that in the Mapungubwe site, there is a lack of stakeholders' involvement and engagement as findings reveal that the stakeholders currently feel excluded from the site's activitiess. Maksimović and Ćosović (2019) argue that heritage and culture form part of the essential being of any nation because they represent the values and traditions of that particular nation or area. The involvement of communities is vital since the heritage being discussed belongs to the communities. Cros and McKercher (2002) found that a WHS status is not linked to or does not guarantee tourism growth. However, cultural heritage tourism (CHT) has the potential to enhance the quality of life of local communities. At the same hand, Cros *et al.,* (2002) shows that CHT has been identified as a powerful economic development tool that can create jobs and help revitalise communities especially for communities residing in rural areas. The

literature surveyed relates to the MWCHS community because majority of these communities and descendants of MWCHS reside in rural areas and only a few reside in a township. The literate is relevant given the problematic situation of community involvement in MWCHS. In order for CHT to have meangful influence in community development and successfully preserve the existing heritage, there is the need for transparent consultation and engagement at all levels. This is in line with the 2003 UNESCO call for the development of inventories of intangible cultural heritage and to work with local communities, practitioners and other stakeholders towards putting measures in place that will assist on safeguarding those traditions. If the required change does not take place, the restoration and sustainable conservation of the existing heritage in MWCHS will not be successful. A well managed CHT will enhance the quality of life of local communities.

The study has successfully managed to gain an understanding of the perspectives of all participants on the subject matter. Participants share the same view regarding the influence of cultural heritage tourism on development in the Mapungubwe area. Based on the findings, there is hope that WHSs such as Mapungubwe stand a good chance to contribute towards community development throught cultural heritage tourism, provided proper projects are developed and well managed. This section is guided by Robinson, Jr and Green (2011)'s concept of basic needs theory which states that sustainable development is one that meets the needs of the present without compromising the ability of future generations to meet their own needs. Therefore, it is crucial for project managers to develop sustainable projects to address the basic needs of the communities. Jimura (2019) emphasises the importance of well-developed tourism projects and proper management within WHSs because tourism can benefit local communities residing within and around the project area. At the same time, there are communities who experience distraction due to mismanagement. Ayoo (2007) demonstrates that a World Heritage status is a strong tourism marketing brand that wise managers would take advantage of in their destination marketers. The status can be used as a competitive advantage when marketing the site to the world and also ensure proper heritage management and conservation activities. In the case of MWCHS, management should take advantage of the status as recommended. Lastly, as argued by Chirikure, Munyanga, Ndoro & Pwiti (2010), the MWCHS management should consider using

community participation as an effective way of making heritage management appealing to the local communities and the descendants by reducing conflicts and frictions between them and communities (the host community, local communities and the legal custodians or descendants) as is common in many parts of southern Africa were colonial and apartheid land policies moved local communities away from their heritage.

The existing challenges include the slow progress on land claims, mining activities and borders which have a direct impact on community development, environment protection and heritage protection. The findings reveal that currently, the descendants have been awarded 3 out of 56 claimed farms. This slow progress could result in the descendants running out of patience and resorting to actions which could put more strain on their relationship with the site. The matter of the mining activities in the area suggest a lack of adherence to the South African heritage laws (see Table 2.1 and the UNESCO gudelines) with regard to both the heritage and the environmental impact on flora and fauna.

Safeguarding heritage requires fidelity to the criteria by which the site was nominated to be a WHS in the first place afollowed by the implementation of a proper stakeholder participating model. Meskell (2015) found that World Heritage Sites that are situated in Palestine, Mali, Syria, Congo and Cambodia have recently become sites of violence and contestation, whereby some cases are linked to their potential nomination, listing or management. The violence is invariably in the context of long-disputed borderlines such as that which followed the nomination and subsequent listing in 2008 of the Preah Vihear WHS located between Cambodia and Thailand. It might be argued that important stages in the listing were skipped or compromised, a contradiction UNESCO's founding dedication to peace, tolerance and mutual understanding. The MWCHS is located in a Greater Trans-Frontier Cultural Area (GTFCA) bordering Botswana, South Africa and Zimbabwe with some of its descandants scattered in different directions when they were chased away during the demarcation of the farms by whites in Mapungubwe. For this reason, Fletcher *et al.,* (2007) advise that the dynamic interactions between cultural heritage, the natural environment and contemporary society should be managed in a collaboratively as a way of reconciling competing demands.

The findings confirm beyond reasonable doubt that the stakeholders believe that cultural heritage tourism influences community development in the Mapungubwe area. Therefore, this study claims that community participation in all stages, strong leadership, and transparent practices by management and adherence to the UNESCO guidelines and heritage laws work hand in hand to bring the desired positive change. The study calls for organisations and ministries such as UNESCO, SAHRA, SANParks, site management, Ministry of Tourism, Ministry of Mineral Resources and Energy, Ministry of Envoronmental Affairs, office of the Member of the Executive Committee in the province that are involved in identifying and listing WHS to avoid these kinds of challenges currently facing MWCHS. It must be understood that the challenges facing the MWCHS are in fact a threat to the site of universal value. These constitute threats to its flora and fauna and any potential tourism related opportunity in the area, in particular cultural heritage tourism. This study has successfully established that urgent major intervetions are required to protect Mapungubwe and to be able to give cultural heritage tourism a chance to influence community development in the area. The above stated organisations and ministries should come together with the communities and other key stakeholders. This section has thus successfully met objective one of the study in proposing user-friendly basic needs assessment technique (priority index) by management of the site to prioritise the basic or "real" needs of any community as prescribed by the basic needs theory.

5.3 THE ROLE OF STAKEHOLDER ENGAGEMENT IN TOURISM AND CULTURAL DEVELOPMENT IN MAPUNGUBWE WORLD CULTURAL HERITAGE SITE

The findings show that the stakeholders believe that currently stakeholders are not presented with opportunities to perform any role in the site. Not holding meangful roles have a significant correlation with stakeholders' consultation and participation. Presently, the communities are not being engaged about activities planned or implemented by management with an aim to gain their input. This finding confirms a lack of leadership and implies a dysfunctional relationship between the park and the communities. The most unfortunate part is that the communities now feel left out and see the park as something that does not represent them though it belonged to their forefathers. Such feelings may make the communities not to value or find it difficult to see the need to join forces towards taking care or protecting the site and its resources.

The fact that stakeholders are not holding meaningful roles greatly contributes to negative socio-economic challenges. Part of the negative impacts includes communities not benefitting from the proceeds derived from the site and feeling marginalised. The socio-economic implication of the problem is that the concerned communities could remain stuck in the same poor living conditions indefinitely. The practical implication is that the descandants communities may begin to feel like they are not important or not significant to the site, while the celebrated heritage and culture belongs to them and is about them. They may therefore lose interest in safeguarding the heritage.

In order to address the situation, Keitumetse and Nthoi (2009) suggest that research can be used to restore good heritage management strategies that will include community engagement and development at all stages. In addition, research could provide tailor made options for MWCHS management in regard to safeguarding the intangible elements of heritage in Mapungubwe that incoprate community participation and beneficiation. As noted by Chellan and Bob (2008), the involvement of all stakeholders including the concerned communities has the potential to stimulate efficient decision-making processes by improving and legitimising them.

Quantitative data supports the fact that the communities are not involved or holding any roles in the site. They are also not benefiting from the gains derived from MWCHS. The result in Graph 4.4 shows a significant correlation between community consultation, engagement and their representation in committees. This finding is consistent with the findings from the interviews with traditional leaders and respondents presented in chapter 4. The respondents who reported they are not benefiting also reported that they are not consulted or engaged by the park, that they do not have any knowledge about representation in committees. The same respondensts also indicated that they are not involved in activities that are taking place in MWCHS. Those who reported that they have received benefits from the park also reported that the park management engages or consults them and that they are involved in activities in the site. This means that all items are measuring the same underlying characteristic and they do have an impact on fair benefit sharing.

As shown in Graph 4.5, there is a correlation between having an active park forum and descendants or representation in committees, including descendants or local community consultation and engagement. These bodies co-exist and are expected to share healthy communication lines. Findings indicate that with the knowledge of the communities, an active park and descendants' forum does not exist. It was indicated that these forums existed during the previous management. This means that healthy communication between the management its stakeholders does not exist and that the core bodies are not in existence, which it explanis the challenge of community engagement, involvement or participation and benefiting. Results confirm that a community not being able to make inputs on the protocols of the park has a strong correlation with descendants or local community representation in committees, descendants or local community consultation and engagement including active park forum and economic benefits of the communities. This means that the views and concerns of the stakeholders may potentially not be received or addressed by the concerned office.

Table 4.6 makes it clear that economic beneficiation correlates with community representation in committees, descendants' or local community consultation and engagement through such platforms as an active park forum. An active park forum is one structure that should remain as healthy as possible and not be compromised at all. Such structures serve as the engine room of the site because it is where stakeholders and the site management get a change to sit together as equals and discuss ideas and possible solutions to issues affecting the site. This is where community leaders can formaly present views and concerns of the broader communities and is an example of a meangful role given to stakeholders by the site managemement. When communities have representatives in the recorgnised formal bodies, their interests are protected and they get to understand why things are done in a certain way and for what reason. Communities being unable to make input in protocols demonstrated a significant correlation with community representation in committees, community consultation and engagement including active park forums and economic benefits. This means that the views and concerns of the stakeholders may potentially not be received or addressed by the relevant office.

Lastly, economic benefits show a strong correlation with descendants or local community representation in committees, descendants or local community consultation and engagement including an active park forum, economic beneficiation and input on protocol. This means that the lack of community participation and engagement could lead to a dysfunctional relationship between the park and the communities. The most unfortunate part is that the communities will feel left out, see the park as something that is not theirs rather than as something that belongs to them which they need to protect and benefit from.

A lack of management, lack of proper acknowledgement of stakeholders and taking traditions for granted or interference should be iliminated inorder to mofoward and progress. The sub-themes from the findings are presented in Figure 4.1 and Table 4.3 and are: participation in decision making; benefits from Cultural Heritage Tourism; restoration of lost traditional values and practices as well as community involvement and participation. Table 4.2 shows the four sub-themes believed to contribute to the role of Cultural Heritage Tourism in community development, namely, descendants' and local community representation in committees; consultation and engagement; active park forum; economic benefits and input on protocol. This finding implies that community participation in decision making, community participation and involvement, restoration of lost traditional values and practices are vital as they influence the community benefiting from the proceeds of Cultural Heritage Tourism. According to a study by Keitumetse (2006), folklore is an oral many of communicating the values and socio-cultural of community. This is reflected in the sub-themes of this section which highlight the importance of granting the communities an opportunity of contributing to the proceeds to be fairly shared by stakeholders. But this can only be done when the community has an established relationship with other stakeholder and when they are close to the site.

Kigongo & Reid (2007) has highlighted the influence of politics on the management of historical sites and the debate it continues to generate among scholars. Safeguarding resources is a very important aspect of management duties because the lack of conservation or protection can result in scarcity or extinction of the resources. The loss of resources might also affect the cultural heritage tourism industry and lead to job losses which will directly hit the economy since tourism is one of the top contributors to the

economy of many countries. The impact will in turn reflect on the GDP and GNP. As noted earlier, Keitumetse & Nthoi (2009) have shown that in some cases, World Heritage Site status has a negative impact on the intangible heritage of the area as the increased number of tourists can transform local craft production from socio-cultural activity to an economic one. Both stakeholders and site managers need to work together to prevent, eliminate or mitigate the impact. Furthermore, there the need for sensitivity to the spiritual connection between descandants and their anscestors in terms of peculiar traditions or customs. The voice of custodians who know these traditions need to safeguarded in committees and other formal structures. Failure to adhere to traditional protocols could jeopardise the spiritual welfare of the people and this may affect the land negatively. For instance, in MWCHS, traditional protocols should apply at all times in places such as Mapungubwe Hill, where some of the ancestors of the descendants are reburied. It is believed that once the ancenstors are not happy, a lot can go wrong until the right thing is done by the right people or person.

The MWCHS management can draw some wisdom from the Kasubi tombs, Uganda's only WHS site which has been hailed as an example of successful management. A study by Kigongo & Reid (2007) found that the central government returned control of heritage resources to the indigenous populations who are directly associated with the site as the Kasubi tombs holds the remains of the previous four rulers of the kingdom of Buganda. The importance and value of eliminating political influences of any form from the management has been demonstrated in this case. In the case of MWCHS, the Kasubi tombs can serve as an eye opener and proof that effective management could be a game changer in terms of community involvement and participation in the management of WHSs.

Without doubt, this section has successfully demonstrated the importance of the role of stakeholders and tourism in MWCHS towards community development and how successful community development through tourism can be achieved. Lastly, this section highlights the role of critic theory in understanding the real life situation of what is happening in MWCHS and how the situation might be improved for the socio-economic benefit of the communities. The discussion of possible solutions supported by relevant literature shows that the study has successfully met objective two.

5.4 MODELLING STAKEHOLDER PARTICIPATION IN TOURISM AND CULTURAL DEVELOPMENT

Table 4.3 shows that the MWCHS has a very deficient management culture that does not appeal to the majority of its stakeholders. The management could have learned about the stance of the communities in this regard and request consultation and feedback towards the development of a new management plan which will enhance the value of the site and benefit all stakeholders. This finding therefore represents an opportunity for the management to improve. Although a WHS status is not exactly linked to tourism growth (Landorf, 2009), it is possible for WHSs to develop suitable models, propose a management plan that can mitigate tourism impacts and withstand site significance including sustainability. This means that the MWCHS management should consider revisiting their management plan and possibly adjusting it so that it can have a direct impact on day to day operations of the site and perhaps impact its progress. Furthermore, this study has established that carefully considered interaction with the local community is vital as it will affect the management model used or chosen by the particular site. From the focus group interviews with the traditional leaders, the MWCHS management is currently developing a new park management plan and they are excited about it, hoping that it will address their pressing matters.

The descendants' traditional leaders also complained about the process followed by the park management as they feel that they are not part of the process but are only being included at the end when the draft is complete. They felt they are being used to pass the document for just being present though their input and engagement was limited. This finding calld for the park management to seriously look at their communication channels and the manner in which they engage with their stakeholders. This finding could result in the stakeholders losing interest in activities or efforts that will be presented by the park because they feel they not taken serious. The worst case could be permanent trust issues with the communities especially with the issue of ongoing land claims. The studies by Landorf (2009) and Maksimovic *et al.,* (2019) confirm the importance for WHS managers to engage and involve their respective communities when developing management plans that will recognise offer meaningful roles and benefits to both parties. It will be beneficial for the MWCHS management to adopt the recommendations of these scholars as it will not only improve the management style, but can also make the

communities to feel that they are part of the process. In addition, the overall relationship between the site management and the communities could improve.

The findings show that some of the descendants are in possession of some of the artefacts believed to be excavated from Mapungubwe. This demonstrates lack of trust between the site management and the descendants who say they use these artifecats during certain customary rituals. The shows a fear that they would lose the artefacts if handed over to the authorities raising questions about the current state of preservation of assets in the site. It also raises questions about access by the descendants' community and their leaders. Keitumetse (2014) and Kurin (2004) reveal that communities that are educated about the comparative advantage of their geographical location and the possible economic gains of conserving cultural heritage assets (such as relics, monuments, sites and landscapes) are likely to value these assets in a way that strengthens the relationships between the people and the managers. Part of the steps to be taken by SANParks and the site management could be similar to those taken by the Chinese government which encouraged its citizens to value heritage assets by enforcing the return of such assets to the government in return, at times, for rewards. This is believed to have influenced local communities to become indifferent to conservation of cultural heritage as it does not allow the individual or community to connect emotionally and psychologically with the returned resources (Keitumetse, 2014:60). As previously noted, it will be important to examine the matter of access to address for existing connections and ritual purposes, and to assure the descendants the artefacts are kept safe and they they will see the artefacts again.

The study developed a stakeholder participation model (Figure 5.1) with the aim of ensuring fair stakeholder benefits and fair sharing of meaningful roles in the Mapungubwe World Cultural Heritage Site, in alignment with the NTSS vision. The model adopts a botton-up strategy and builds on the works of scholars such as Brunckhorst (2010), Chirikure *et al.,* (2010), Kurin (2004) and Keitumetse (2006) who have successfully advocated for community involvement and community based natural resources management. The Mapungubwe management can draw insights from these works and the proposed model as it encourages the inclusion of all the concerned stakeholders while adopting the bottom-up strategy discussed in Section 3.4.1. In

addition, the Importance Performance Analysis could also be applied as per the discussion in detail in Section 2.2.1. This tool can be useful in community development projects and other activities conducted by protected areas such as MWCHS in keeping with South African Heritage Laws (see Table 2.1 and the four sub-themes in Table 4.7).

The proposed stakeholders' participation model (which is guided by the complexity science theory) reflects the complexity of this study. One of the findings of this study is the view of majority of the participants that the descendants should be granted preference while some participants felt all the descendants should be treated like any community members. Interestingly, the SANParks representative shared the same view as the majority of the participants, while the MWCHS staff was of the same view as the maniority. This could mean that the majority of the participants regard the descendants as the rightful heirs of the site though every community should benefit from the site or that the descendants may receive a bigger stake than the rest of the stakeholders. The benefits could include shareholding per descendants group. It could also be dividends, the establishment of a scholarship foundation aimed at supporting the children of the community members at tertiary education level, assignment of certain previledges to the chiefs/ traditional leader of each group. This is why the descandants' traditional representatives indicated that they see themselves as the heirs of the land the natives and of Mapungubwe. As such, they refuse to be refered to as stakeholders or claimants of Mapungubwe.

This study proposes a stakeholder participation model that recognises the uniqueness and complexity of the MWCHS and that draws on the complexity theory. As discussed previously, the science theory is concerned with complex systems and problems that are dynamic, unpredictable, multi-dimensional and consisting of a collection of interconnected relationships such as those present in the MWCHS. The findings established with no doubt that stakeholders' participation and consultation are the root of the majority challenges faced MWCHS. The proposed model has the following five structures – (1) sub-forums (local community sub-forum, descandants sub-forum and Farmers/mines and other local business sub-forum); (2) Mandatory Consultation Park Forum (consultation before decision-making); (3) Mapungubwe Management (decision-making); (4) South African National Parks (SANParks) and (5) Park advisory board.

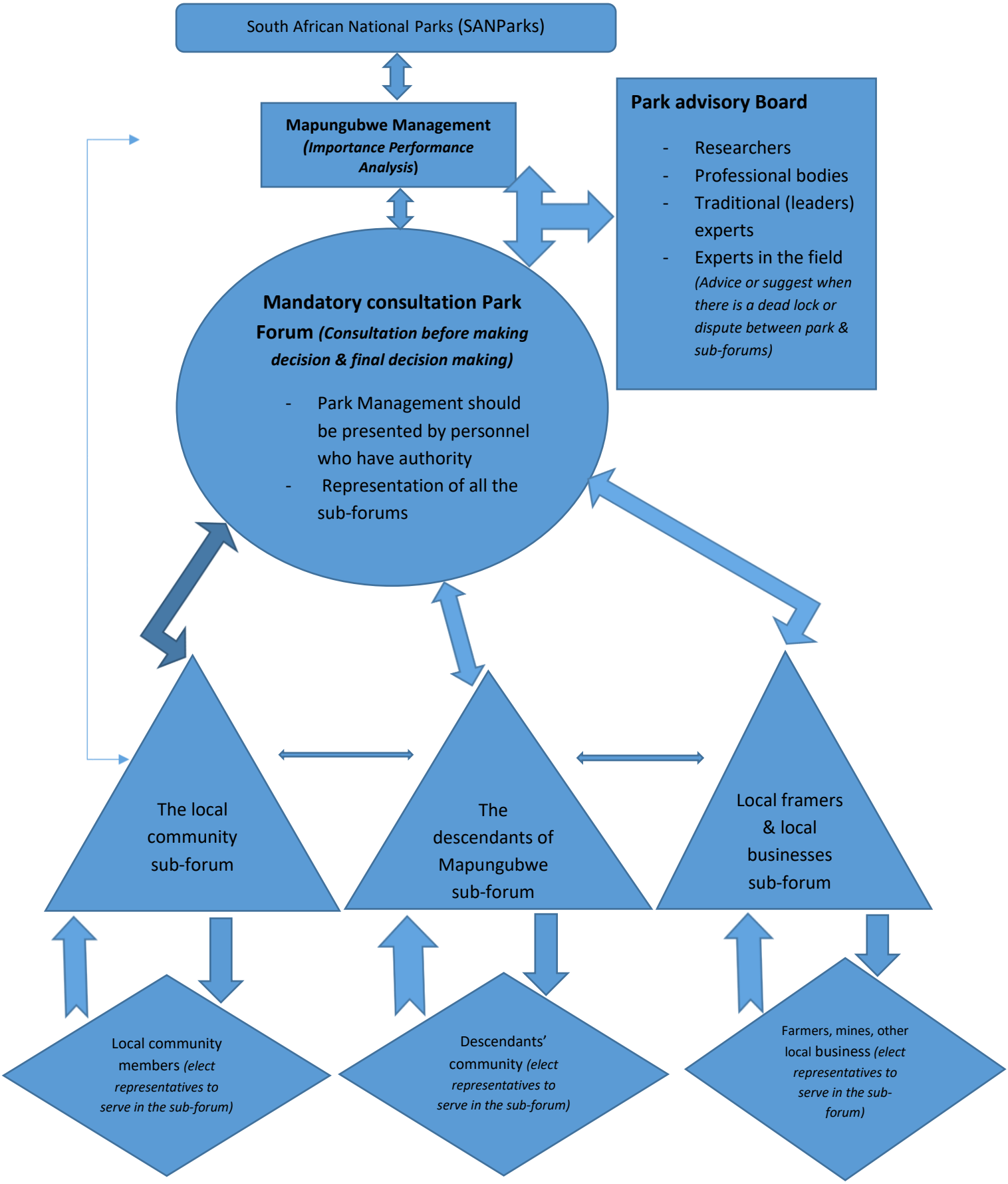


Figure 5.1: Conceptual Stakeholders Participation Model
Source: Researcher's own compilation (2019).

The starting point towards a solution to the current frictions between the park management, descendants, local people and the farmers, is a clear communication line. The proposed model will not only ensure a structured participation model but also will clarify who reports to who and how. The model will futher assist on identifying the key role players and be able to assign meaningful tasks accordingly, taking capabilities into account. Arreas of improvement for role-players can be easily be identified and migitating measures put in place without delay. For instance, trainings or workshops will be held to enable stakeholders carry out certan duties. This model has the potential to address the challenges raised by the SANParks participants in regard to dealing with the communities especially the descendants' communities.

5.4.1 Sub-forums

The sub-forum is the first structure of the proposed model. The representatives of this structure should be nominated and elected by their respective communities to fill the three top positions and deputies, namely, chairperson, deputy chairperson, secretary, deputy secretary, treasurer and deputy treasurer. The elected representatives will form a community sub-forum structure made up of the local community sub-forum, descandants sub-forum and farmers/miners and other local business sub-forums. This is where the respective communities present their voices through community meetings scheduled by this structure. The community sub-forums have the responsibility to represent their respective communities and also sit in the Mandatory Consultation Park Forum (consultation before making decisions). It is advisable for representatives of all three sub-forums to hold formal meetings at least twice a year or whenever the need arises, also to consult frequently and give feedback to their respective community members. For the purpose of relevance, trustworthiness, quality assurance and visibility, it also advisable for sub-forum representatives to invite a Mapungubwe representative who holds authority in their community meetings frequently. This excersice will be very beneficial for both the community members and the MWCHS management, forge a new healthy relationship or possibly develop different views about each other. The elected leaders must ensure that they remain the voice of their community members and carry out their mandate ethically. The sub-forums should be granted a provision to engage with management directly in the case of urgent matters that cannot wait for the next seating

of the park forum. The park management should consult sub-forums whenever the need arises. The different types of arrows between the stakeholders or different communities and the sub-forums represent consultation with the stakeholders from the intial stage and feedback by the representative's (bottom–up strategy) after engagements from the mandatory consultation park forum.

5.4.2 Mandatory Consultation Park Forum

The mandatory consultation park forum is the second structure of the proposed model. This is where management consultations and decision-making should take place. The representatives should be given a chance to go back to their constituencies for consultation/approval before decisions are finalised. Park Management should be represented by personnel who have authority and are representives of all the sub-forums. Maintaining the Mapungubwe management's decision making power will perpetuate the top-down problems that were highlighted in Chapter 4.

5.4.3 Mapungubwe Management (Importance Performance Analysis)

The MWCHS management is the third structure of the proposed model. This is where the actioning or the implementation of the finilised decision should take place. This is where reporting of decisions taken to SANParks (or any other structure where they must be reported to). Managemnet will also be expected to oversee the performance of tasks (Importance Performance Analysis) and also liase, in terms of administration, with the park advisory board. Though currently the communities are not fully on board with the manner decisions are taken in park, it is important to ensure that the office of management eventually gets the full support of the communities through their structures and continue to trust the office with decision-making after consultations with the sub-forum. For the purpose of restoring the trust of the stakeholders, it is advisable to involve them in the process of appointing members of the management.

5.4.4 Park Advisory Board

The park advisory board is the fourth structure of the proposed model. The mandate of the board is to advise, suggest or recommend when there is a deadlock or a dispute in the park forum depending on the matter. It is vital for both the sub-forum and park

management to work together when recommending people who are deemed to have expertise and a good reputation to serve in the board.

5.3.5 South African National Parks (SANParks)

South African National Parks (SANParks) is the fifth structure of the proposed model. This model has adopted the bottom–up strategy. SANParks is at the national level, therefore its mandate should be ensuring that the park management is doing the right thing at all times which means ensuring that the park management models the day-to-day running of the park amd acknowledges the existing policies and strategies such as the NTSS 2016-2026. This model provides evidence that this section has sucessfuly met objective three of this study.

5.5. CONCLUSSION

The chapter discussed and analysed the findings of the study. The relevance of the three theories underpinning the study were clearly demonstrated. The developed conceptual stakeholders' participation model (Figure 5.1) is part of the contribution of the study to the body of knowledge. This study will also be useful to SANParks (at the national level) and to MWCHS mangement (at the local Level) when amending their internal policies, management plans and other related documents. In the view of the presented discussion supported by literature, the reasercher can claim that the study has sussefully met all its three objectives. The next chapter (Chapter 6) will present the summary of the key findings and recommendations. It also offers suggestions for further research.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.1. INTRODUCTION

This chapter presents the summary of the key findings and recommendations of the study. It also provides recommenadtions for future research.

6.2 SUMMARY OF THE KEY FINDINGS OF THE STUDY

The key finding of this study is that communities are not being involved or engaged in activities taking place in the site and that they now feel marginalised. This demonstrates that not being involved has direct influence on these communities in addition to not benefitting from the proceeds derived from the site. Participants who reported that they were engaged and also participated in activities also reported to have benefitted from the site. This proves that there is a correlation between community engagement, community participation and benefiting from the proceeds derived from site. In addition, the finding also suggests a lack of consistency in community engagement, lack of presentation and fair distribution of meaningful roles and the absence of community participation in activities that have direct influence on whether or not the communities benefit. The findings have proven that in order for the descendants and local community to benefit, there is the need to include them in meaningful roles in activities taking place in the site.

This implies that the research problem will continue unabated and that the cries and socio-economic difficulties of the communities will continue while the proceeds derived from their ancestral land is being enjoyed by others. They will remain left out in the preservation and protection of their heritage and culture which is part of their being. They will also continue to remain without hope for access to their ancestral burial sites (Mpaungubwe hill) and other areas that they regard as sacred. In this regard, the promises made by the ruling party in Chapter 1 to undo the injustices of the colonial and apartheid past can be qualified as an empty promise to these previously disadvantaged citizens.

Therefore, it would be beneficial for the MWCHS management to consider management plans that will encourage fair participation of all stakeholders as suggested in Figure 5.1,

assignment of meaningful roles and the fair sharing of benefits among stakeholders. In addition, it is important for the site to adopt community development projects that reflect the three theories underpinning this study especially the bottom up strategy because it may positively contribute to the desired results. Furthermore, responding to the basic primary needs of the immediate communities and to the two identified goals and aims of the NHCTS & NTSS strategies presented in Chapter 2 is vital. Lastly, let us not forget that the culture and heritage in WHSs and are sold to the world using the vehicle called tourism belong to the local community and/or descendants of the founders of those particular sites. Cultural heritage tourism must therefore be used to develop these communities. In addition, the findings indicate that stakeholders are longing to tell their stories and that their involvement in managing WHSs vital. They should therefore be engaged and made to share in the benefits from the sites.

Lastly, the study developed a model of stakeholder participation that will be effective in ensuring fair stakeholder benefits from the Mapungubwe World Cultural Heritage Site as previously presented in Figure 5.1. This model has the potential to resolve the problems described by the SANParks representatives. A fair stakeholder participation model could assist with assigning meaningful roles, identifying formal structures and areas of improvement such as training or workshopping key role players. Without such a model, the park would lose the opportunity to restore effective communication lines with stakeholders and miss on resolving the mandate and terms of reference of stakeholders' representatives. In addition, the descendants may eventually call for fast-tracking their claims to expropriate the land and for majority shares in the park management because the traditional leaders seem to have more confidence in their educated offspring than the current MWCHS management overseen by SANParks.

6.3. STUDY RECOMMENDATIONS

The MWCHS management should to consider adopting the proposed model of stakeholders' participation (figure 5.1). The proposed model will not only present an opportunity to identify meaningful roles and a chance for active participation of the stakeholders but also will ensure fair benefits from Mapungubwe World Heritage Site in its true sense. This model could further address the challenges raised by SANParks about

dealing with the communities, especially the descendants' community. At the same time, the model will be a step in the right direction in terms of addressing the problems presented by the descendants, local communities and farmers. This may model will also require the descendants to put their differences aside and form one structure that will be their voice in the mandatory park forum. The success of the model depends on a positive attitude, team effort with a common goal, including resolving current burning issues.

Building a cultural village in the park in highly recommended. The existence of such a cultural village will play a key role when it comes to traditions and protocols to appease the ancestors and meet the wishes of their descendants. On that note, a recommendation for management to give attention to the issues of the descendants because if left unattended, they might eventually negatively affect the functioning of the descendants' forum, which will in turn affect the running of the whole organisation. These issues include land claims, the identification of real descendants and contribution by local mines to Mapungubwe.

It is further recommended that the park management immediately develop guidelines for stakeholders. This will prevent individuals or fraudsters from misusing the park's resources. It will also make it clear who represents who, how and why through formal guidelines and structures for the representation of grievances. Educating stakeholders on the comparative advantages of their geographical location and its possible economic gains (from its cultural heritage assets such as relics, monuments, sites and landscapes), is likely to strengthen the relationships between the people and the managers and the system (Keitumetse 2014 and Kurin 2004, Section 2.2.1 point I paragraph 2).

The study aslo recommends that management learns from the three countries investigated by Boyle in Chapter 2 by placing emphasis on sustainable tourism in particular for CHT when developing a new park management plan (see Bolye *et al.,* Section 2.2.1, point II). This shoud be with the aim of enhancing the social and cultural value of Mapungubwe's heritage and legacy value with the involvement of all stakeholders. At the same time, it should address and mitigate the risks associated with underestimating the existing social value of heritage. It could also be helpful to have indicators to measure the sustainability of the park's CHT products and services.

6.4. RECOMMENDATION FOR FUTURE RESEARCH

The following research themes need to be investigated:

I. The impacts of minning towards cultural heritage tourism and socio-economic development in World Heritage Sites;
II. The influence of neigbouring countries in a Transfontier Conservation Area;
III. The significance of a World Heritage Site as an economic contributor to domestic tourism and local communities;
IV. The contribution of a Transfontier Conservation Area in regional development: Tourism and Conservation;
V. The meaning of a World Heritage Sites to its descandants;
VI. The environmental impacts of local mines towards the flora and fauna in WHSs;
VII. The importance of adhereing to traditional customs in heritage sites.

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One that note, I would like to close with the following quote:

"When a man is at peace with his gods and ancestors, his harvest will be good or bad according to the strength of his arm." Chinua Achebe, 1930 - 2013

8. APPENDICES

8.1 Appendix A: Wits Clearance Certificate – Protocol Number: H18/10/29

Research Office

HUMAN RESEARCH ETHICS COMMITTEE (NON-MEDICAL)
R14/49 Shabalala

CLEARANCE CERTIFICATE	**PROTOCOL NUMBER: H18/10/29**
PROJECT TITLE	Perspectives on the role of Cultural Heritage Tourism in community development in South Africa: A study of Mapungubwe World Heritage site in Limpopo Province
INVESTIGATOR(S)	Miss L Shabalala
SCHOOL/DEPARTMENT	GAES/
DATE CONSIDERED	19 October 2018
DECISION OF THE COMMITTEE	Approved
EXPIRY DATE	28 November 2021

DATE 29 November 2018 **CHAIRPERSON** J-Knight (Professor J Knight)

cc: Supervisor : Professor M Simatele

DECLARATION OF INVESTIGATOR(S)

To be completed in duplicate and **ONE COPY** returned to the Secretary at Room 10004, 10th Floor, Senate House, University. Unreported changes to the application may invalidate the clearance given by the HREC (Non-Medical)

I/We fully understand the conditions under which I am/we are authorized to carry out the abovementioned research and I/we guarantee to ensure compliance with these conditions. Should any departure to be contemplated from the research procedure as approved I/we undertake to resubmit the protocol to the Committee. **I agree to completion of a yearly progress report.**

Signature

30 / 11 / 18
Date

PLEASE QUOTE THE PROTOCOL NUMBER ON ALL ENQUIRIES

8.2 Appendix B: SANParks Project Approval Letter

To develop, expand, manage and promote a system of sustainable national parks that represent biodiversity and heritage assets, through innovation and best practice for the just and equitable benefit of current and future generations.

South African NATIONAL PARKS

SANParks Head Office
Groenkloof, Pretoria
23 July 2018

addo elephant
agulhas
augrabies
bontebok
camdeboo
golden gate highlands
karoo
kglalagadi transfrontier
knysna lake area
kruger
mapungubwe
marakele
mokala
mountain zebra
namaqua
table mountain
tankwa karoo
tsitsikamma
richtersveld
west coast
wilderness

Attention: Precious Shabalala
CC: Prof. D. Simatele
University of the Witwatersrand
School of Geography, Archaeology & Environmental Studies

Project Reference Number: CHT/2018/06

This serves to confirm that Ms Precious Shabalala, a registered PhD student at the University of the Witwatersrand's School of Geography, Archaeology & Environmental Studies has been granted **approval** to conduct research at selected South African National Parks under the project titled: "**Perspectives on the role of Cultural Heritage Tourism in Community Development in South Africa: A study of Mapungubwe World Heritage Site in Limpopo Province**".

SANParks hereby agrees to allow the University's researcher(s) access to its staff for purposes of conducting semi-structured group interviews and individual semi-structured interviews as described in the research proposal and based on the following terms and conditions as well as those stipulated in the Research Agreement between SANParks and the researcher:

1. No fieldwork will be allowed without proof of ethical clearance.
2. Data collection instruments should be approved by SANParks prior to fieldwork.
3. Dates for fieldwork must be cleared with SANParks in advance.
4. The University shall make available to SANParks, copies of publications, reports or theses arising from this study.

643 Leyds Street
Muckleneuk
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Pretoria
0001

tel: 012 426 5000
fax: 012 343 0905

central reservations: 012 428 9111
reservations@parks.co.za
www.parks-sa.co.za

8.3 Appendix C1: Chief /Headman: Unstructured Interview Guide

Researcher details

Name : Ms. LP Shabalala
Position : PhD Candidate
Institution : University of the Witwatersrand
Department : School of Geography, Archaeology and Environmental Studies
Supervisors : Prof Simatele and Dr Ezeuduji

The following ethics protocol will be followed in this research and will be explained to respondents prior to the interview:

Your participation is voluntary and your contribution to the research will be maintained as confidential. Interview data will be collected using an audio recorder. A recorder may not be used if you don't feel comfortable, instead hand-written notes will be taken by the researcher. You are most welcome to opt out from the entire interview or opt not to answer or discuss any specific question/s. The data to be collected will only be referred to by generic code given to each unique interview respondent in the final thesis so that your contribution is unidentifiable except that it is part of a specific target group e.g. Staff member, descendants, local community, etc.

PhD Research Project Titled: "Perspectives on the role of Cultural Heritage Tourism in Community Development in South Africa: A study of Mapungubwe World Heritage Site in Limpopo Province"

Dear Sir or Madam

I'm a PhD Candidate researcher from the University of the Witwatersrand who is conducting the interview which seeks to identify cultural heritage tourism products/services that exist in Mapungubwe World Cultural Heritage Site and the impact of the benefits towards the Mapungubwe, its descendants and local communities. The recommendations from this research will shed light on improving the involvement of communities in all stages of decision making including community beneficiation from the tourism cultural benefits derived from the landscape.

The research seeks to stablish views of the descendants and other local communities with regard to the cultural heritage tourism benefits derived from this landscape that has gained universal value. The study will also attempt to identify the different methods applied by management to ensure the fulfilment of National Tourism Sector Strategy (NTSS) vision (by incorporating the guiding principles and values of the NTSS in Mapungubwe).

The following questions will be used to conduct the interview with the Headman/s or Chief/s?

1. As a leader and a key representative of the descendants / local communities, what is your understanding about the role of Cultural Heritage Tourism towards community development?
2. What is your view about the level of participation of the local communities of Mapungubwe in Cultural Heritage Tourism development?
3. What cultural heritage tourism products/services do you know of that exist in Mapungubwe?

4. What roles are presented to the descendants and local communities towards maintaining and upholding Cultural Heritage Tourism products/services in Mapungubwe World Heritage Site?
5. Does the local community and descendants enjoy Mapungubwe receive any cultural heritage tourism benefits that are contributing towards community development? If yes, kindly state the benefits received and currently receiving?
6. Do you think the current methods that are implemented by Mapungubwe Management encourage community participation and beneficiation from the benefits that have been derived from the site? Yes /No and Why?
7. As a leader, how do you think the descendants and local community would wish to be engaged about community development issues?
8. How do the descendants and community wish to benefit from Mapungubwe?
9. With regard to community participation in all stages of decision making in particular to projects that will have an impact towards community development and enhancement/initiation of cultural tourism products/services, how would the community wish to participate?
10. Do you and the descendants /community believe that Mapungubwe management is doing to their best to engage and involve you as leaders and representatives of the descendants/community members?
11. What are the challenges you believe exist/have experienced for trying to get involved in projects that will develop and benefit the descendants and local communities?
12. As a leader, what do you think needs to be done in order to eliminate the challenges stated above?
13. In your own view, how are the descendants of Mapungubwe different from the general local communities and farmers residing around the landscape? Why?
14. Do you believe that the descendants should be granted preference over other local communities?

    14b. if yes, state why?
15. Please give any comments or recommendations or advice that you may have on cultural tourism benefits and community development that can be realised from this landscape that has gained universal value to the descendants and local communities.

Thank you for your time and contribution. Enjoy the remainder of the day!!

8.3.1 Appendix C2: Chief /Headman: Unstructured Interview Guide

(Sepedi translated version)

Researcher details

Leina	: Ms LP Shabalala
Maeno	: Moituti lengwalong la bo ngaka
Leina La lefelo la boituti	: University of Witwatersand
Lefapa	: School of Geography, Archaelogy and Environmental studies
Bahlahli	: Prof Simatele and Dr Ezeuduiji

Melawana ya maitshwaro le tshipidišo ye e latelago e tla shalwa morago gomme ya hlalosetšwa ba tšea karolo ka moka pele ga dipoledišano tše.

Go tšea karolo mo dipoledišanong tše tša dinyakišišo ga go gapeletšeletšege. O na le tokelo ya go ya go gana. Dikarabo tše o tla go go difa di tla ama fela maemo a dinyakišišo tše, gomme di ka se phatlalatšwe ka leina la gago. Dipoledišano tše di tla go latela di tla dirwa ka mokgwa wa segatiša lentšu gomme ga eba ga o dumele go gatišwa lentšu o na le tokelo ya go se dumele go gatišwa lentšu. Monyakišiši o tla ngwala seo o se bolelago go kgonthišiša bonnete bha seo o se boletšego. Ga o gapeletšege go tšea karolo mo poledišanong tše tša dinyakišišo gomme o na le tokelo ya go tlogela goba go se arabe tše dingwe dipotšišo goba kamoka ga dipotšišo. Diphetolo tše o tla go go difa di ka se ke tša bapetšwa le tša batho ba bangwe ba o ba tla go go tšea karolo ntle le go šomiša maina goba semelo sa bona.

Hlogokgolo ya dinyakišišo legatong la bongaka dithutong lere: "Dintlhakgolo tša mabapi le karolo yeo e kgathago ke lefapa la bohwa bja setšo, boeti le tlhabollo ya setšhaba mo Afrika Borwa: Sedi e fiwa thuto ka lefelo la bohwa la Mapungubwe profenseng ya Limpopo".

Mohlomphegi/Mohumagadi

Ke monyakišiši dithutong tša bongaka go tšwa Unibesithing ya Witwatersrand yoo a dirago dinyakišišo ka go tšweletša dintlhakgolo mabapi le ditirelo tša bohwa, boeti le tlhabollo ya setšhaba tšeo di ka hwetšwago lefelong la bohwa la Mapungubwe. Lefelong la boeti la boditšhabatšhaba go lebeletšwe boeti, mehola le ditlamorago tšeo di hlohleletšago ke ketelo ya lefelo le la bohwa, mehola go boeti le setšhaba ka kakaretšo tša dinagamabapi.

Ditlamorago tša dinyakišišo tše di tla hola go godiša kamano ya setšhaba sa meetse mabapi ga holegago tša taolo ya tshepidišo ya tša bohwa le boeti. Dinyakišišo tše tšweletšwa maikutlo a boeti le maloko a setšhaba mabapi le ditšweletšwa tša mohola tšeo di tlišago ke lefelo le la bohwa le boeti nageng ya bona.

Dipoelo tša dinyakišišo tše di tla leka go tšweletša mekgwa ya go fapana yeo e ka thušago goba e ka holago tshepidišo le boetapele go tšweletša moeno wa lenaneo kgoparara la mmušo la National Tourism Sector Strategy (NTSS) ka lefelong la Mapungubwe.

Dipotšišo tše di latelago di tla botšišwa baetapele ba setšhaba/Magoši.

1. Bjalo ka moetapele wa setšhaba, naa le na le tsebo mabapi le karolo yeo lefelo la bohwa le boeti le ka holago setšhaba go tša tlhabologo?

2. Naa le ka reng ka karolo yeo ditšhaba tša kgauswi le Mapungubwe di e kgathago mabapi le tša tlhabollo ya lefelo le la bohwa le boeti?

3. Naa ke ditšweletšwa dife tšeo le ditsebago di hwetšagalago lefelong la Mapungubwe?

4. Naa ke dikaralo dife tšeo di kgathago ke baeti le ditšhaba mabapi malebana le tlhokomelo ya ditšweletša tša bohwa le boeti lefelong la lefase la bohwa la Mapungubwe?

5. Naa baeti le ditšhaba mabapi ba ipshina ka dienywa tšeo di tlišago ke lefelo la tša bohwa bja setšo le boeti kudu kudu tlhankelong ya tšwelopele le tlhabologo ya setšhaba lefelong la Mapungubwe? Ge o dumela ka kgopelo efa mehola yeo le e hwetšago ga bjalo go tšwa mo lefelong le.

6. Naa go ya ka tebelelo ya lena e ka ba ba taolo ya Mapungubwe ba kgona go hlohleletša gore setšhaba se tšee karolo le go holega ka dikenywa tšeo di tlišago ke lefelo le? Araba ka Ee goba Aowa gomme o fe mabaka.

7. Bjalo ka moetapele, naa le gopola gore baeti le ditšhaba mabapi ba ka be ba duma go kgatha karolo bjang go ditaba tša go ama tlhabologo ya setšhaba.

8. Naa e ka ba baeti le setšhaba ba hlolofela go ka holega bjang lefelong la Mapungubwe?

9. Go tša mabapi le go tšea karolo ga setšhaba magatong ka moka a go tšea sephetho ka diprojeke tšeo di ka tlišago diphetogo kagong ya setšhaba le tlholegong ya dienywa tša tlhabologo ya setšo le boeti, Naa ke mekgwa efe yeo setšhaba se ka kgathago tema ka gona?

10. Go ya ka lena le dumela gore lekgotla taolo la Mapumgubwe le dira bo johle bja lona go le akaretša bjalo ka baetapele bja setšhaba.mererong ya bona?

11. Naa ke ditlhotlho dife tšeo le ilego la kopana le tšona mererong ya diprojeke tša go godiša le go hola baeti le dinaga mabapi.

12. Bjalo ka moetapele ke mekgwa efe yeo o ka e šomišago go fediša ditlhohlo tšeo o di bontšhitšego potšišong yeo e fetilego?

13.Go ya ka maikutlo a gago e ka ba baeti ba lefelo la Mapungubwe ba fapana bjang le setšhaba mabapi ka kakaretšo le balemiši bao ba dulago lefelong leo?

14. Na o dumela gore baeti ba fiwe maemo a go feta a Maloko a ditšhaba mabapi? Ge o dumela efa mabaka?

15. Ka boikokobetšo hlalosa o be o re fe dikakanyo le maele ao o ka bago le wona mabapi le dikenywa tša tlhabologo le boeti le tšwelopele ya setšhaba.

8.3.2 Appendix C3: Chief /Headman: Unstructured Interview Guide

(Tshivenda translated version)

Khosi/Vhakoma: siaṱari ḽa mbudziso

<u>Zwidodombedzwa zwa Muṱoḓisisi</u>

Dzina : Ms. LP Shabalala
Vhuimo : Mugudi wa Vhudokotela ha Pfunzo
Tshiimiswa : University of the Witwatersrand
Muhasho : School of Geography, Archaeology and Environmental Studies
Vhafhaṱusi : Phrofesa Simatele na Dr Ezeuduji

<u>Maga a tevhelaho a vhuḓifari ndi ane a ḓo tevhedzwa musi hu tshi khou itwa ṱhoḓisiso ino nahone a ḓo ṱaluswa phanḓa ha musi vhadzheneleli vha ino ṱhoḓisiso vha tshi nga vhudziswa mbudziso:</u>

U shela mulenzhe havho kha ṱhoḓisiso ino ndi u tou ḓiṋetshedza havho vhone vhaṋe, a si khombekhombe nahone makumedzwa avho kha ṱhoḓisiso a ḓo ḓi dzula e tshidzumbe. Mawanwa ane a ḓo kuvhanganywa nga kha u vha vhudzisa mbudziso a ḓo vhulungwa kha tshishumiswa tsha u rekhoda mafhungo. Arali vha sa takaleli u rekhodiwa musi vha tshi amba, muṱoḓisisi u ḓo tou ṅwala fhasi maambiwa avho. Vho tendelwa u ḓibvisa kha ṱhoḓisiso ino tshifhinga tshiṅwe na tshiṅwe kana u sa fhindula mbudziso nkeṋe dzine vha si takalele u rera nga hadzo kha ṱhoḓisiso ino. Mafhungo ane a ḓo kuvhanganywa, a ḓo ṱaluswa nga u shumisa nomboro lune mudzheneleli muṅwe na muṅwe kha ṱhoḓisiso ino ha nga koni u ḓivhea nga dzina zwi tshi anana na zwine a ḓo vha o amba musi a tshi vhudziswa mbudziso. Hu ḓo tou angaredzwa vhadzheneleli kha ṱhoḓisiso ino u ya nga zwigwada zwine vha wela khazwo, sa tsumbo: Mushumi, Vhaḓuhulu vha vhathu vho dzulaho Mapungubwe, Vhadzulapo vha vhuponi ha tsini, ngauralongauralo.

ṰHOHO YA ṰHOḒISISO: "Makumedzwa malugana na mushumo wa vhuendelamashango ho livhanywa na vhufa na mvelele hu u ṱoḓou swikelela mveledziso ya vhadzulapo vha Afurika Tshipembe: Ngudo nga ha Mapungubwe sa fhethu ha vhufa Vunduni ḽa Limpopo."

Aa!

Nṋe ndi mugudi aṋe a khou ita ṱhoḓisiso yawe hu u ṱoḓou swikelela ṱhoḓea dza digirii ya Vhudokotela ha Pfunzo ngei Yunivesithi ya Witwatersrand. U fusha ṱhoḓea dza ṱhoḓisiso ino, ndi khou enda ndi tshi vhudzisa mbudziso nga ha zwibveledzwa kana tshumelo dzine dza wanala fhethu ha vhufa na mvelele, Mapungubwe. Ndi ṱoḓa hafhu u ḓivha nga ha mbuelo dzine fhethu afha ha dzi wana khathihi na mbuelo dzine vhadzulapo (vhaḓuhulu vha mirafho yo tshilaho

Mapungubwe) ho katelwa na vhadzulapo vha vhuponi ha tsini na afha fhethu vha dzi wana. Themendelo dzine dza ḓo itwa kha ṱhoḓisiso ino dzi ḓo shela mulenzhe kha u khwinisa u dzhenelela ha vhadzulapo na kha maga ane a tevhedzwa musi hu tshi dzhiiwa tsheo malugana na mbuelo dzine dza wanwa nga kha vhuendelamashango vhu kwamaho fhethu afha ha vhufa na mvelele.

Ndivho ya ṱhoḓisiso ino ndi u ṱoḓou tumbula mihumbulo ine vhaḓuhulu vha vhathu vho tshilaho Mapungubwe khathihi na vhaṅwe vhadzulapo vha vhuponi ha tsini vha vha nayo malugana na mbuelo dzine dza wanwa nga kha vhuendelamashango vhu kwamaho na afha fhethu hu kungaho madalo a vhaendelamashango u bva shangoni nga vhuphara. Ṱhoḓisiso ino i ḓo dovha ya lingedzavho na u tumbula maga ane a tevhedzwa nga Vhulanguli ha Mapungubwe hu u ṱoḓou fusha ṱhoḓea dza bono ḽa vha National Tourism Sector Strategy (NTSS) kana Vhulanguli ha nṱha ha Afurika Tshipembe vhu shumanaho na zwa Vhuendelamashango kha ḽa Afurika Tshipembe. (Izwi zwi ḓo itwa ho sedzwa milayo yo rwelwaho ṱari nga vha NTSS ngei Mapungubwe).

Mbudziso dzi tevhelaho ndi dzine dza ḓo shumiswa musi hu tshi vhudziswa Vhakoma (kana vha Khoro ya Musanda) kana Vhamusanda vhone vhaṋe:

1. Sa murangaphanḓa nahone sa muimeleli muhulwane wa vhadzulapo vha Mapungubwe khathihi na vha vha vhupo ha tsini, kupfesesele kwavho ndi kufhio malugana na vhuendelamashango ho livhanywaho na vhufa na mvelele musi zwi tshi ḓa kha mveledziso ya vhadzulapo?
2. Vhupfiwa havho ndi vhufhio musi zwi tshi ḓa kha u dzhenelela ha vhadzulapo kha mveledziso ya Mapungubwe sa fhethu ha vhufa na mvelele ho livhanywa na vhuendelamashango?
3. Ndi zwifhio zwibveledzwa kana ndi tshumelo dzifhio dzine vhone vha dzi ḓivha dzine dza wanala Mapungubwe?
4. Ndi mishumo ifhio ine ya ṋewa vhadzulapo vha Mapungubwe na avho vha dzulaho tsini naho ine yo itelwa u vhulunga khathihi na u alusa Mapungubwe sa fhethu ha vhufa na mvelele?
5. Vhadzulapo vha tsini na Mapungubwe khathihi na avho vhaṋe vhufa havho ha baḓekanywa na Mapungubwe vha a ḓiphina kana vha a wana mbuelo nkeṋe dzine dza shela mulenzhe kha u bveledzwa ha vhupo ha havho? Arali phindulo hu “Ehe”, vha humbelwa uri vha bule mbuelo idzo dzo no ṱanganedzwaho na dzine dza khou ṱanganedzwa zwa zwino.
6. Vhone vha vhona maga ane a tevhedzwa nga Vhulanguli ha Mapungubwe musi zwi tshi ḓa kha matshimbidzele a Mapungubwe a tshi ṱuṱuwedza vhadzulapo u dzhenelela

khathihi na u vhuelwa nga kha mbuelo dzine fhethu afha ha vhufa na mvelele ha ḓisa? Ehe/Hai? Ndi ngani vha tshi ralo?

7. Sa murangaphanḓa, vha vhona u nga vhadzulapo vha Mapungubwe khathihi na vha vhupo ha tsini vha nga takalela u dzhenelela hani kha mafhungo a kwamaho mveledziso ya vhupo ha havho?
8. Vhadzulapo vha Mapungubwe na vhuponi ha tsini vha tama u wana mbuelo nga nḓilaḓe u bva Mapungubwe?
9. Musi zwi tshi anana na u shela mulenzhe kha maga oṱhe ane a tevhedzwa musi hu tshi dzhiiwa tsheo dzi kwamaho thandela dzo fhambanaho dzo anganyelwaho u bveledza lushaka vhuponi ha Mapungubwe na u aluswa kana u thomiwa ha nyanḓadzo dza zwibveledzwa zwa mvelele na tshumelo dza hone, vhadzulapo vha tama u shela hani mulenzhe kha thandela dzo tou raloho?
10. Vhone na vhadzulapo vha Mapungubwe na tsini, vha vhona Vhulanguli ha Mapungubwe vhu tshi khou lwa nga ṋungo dzoṱhe u swikelela na u katela vhone sa vharangaphanḓa na vhaimeleli vha vhadzulapo vha Mapungumbwe na vhuponi ha tsini?
11. Ndi dzifhio khaedu dzine vha tenda uri dzi khou ṱanganwa nadzo kana dze vhone vha ṱangana musi vha tshi lingedza u shela mulenzhe kha thandela dzine dza nga bveledza na u vhuedza vhadzulapo vha Mapungubwe na vhuponi ha tsini?
12. Sa murangaphanḓa, vha vhona hu tshi tea u itwa mini uri hu fheliswe khaedu idzo dze vha bula afho nṱha?
13. U ya nga kuvhonele kwavho, vhadzulapo vha Mapungubwe kana vhaḓuhulu vha vhathu vho dzulaho Mapungubwe vho fhambana hani na vhadzulapo vha vhuponi ha tsini khathihi na vhalimi vha dzulaho tsini na afha fhethu? Ndi ngani vha tshi ralo?
14. Vhone vha vhona vhaḓuhulu vha vhathu vhe vha vhuya vha dzula Mapungubwe vha tshi tea u farwa nga nḓila yo khetheaho u fhira vhaṅwe vhathu vha vhuponi ha tsini?
    14b. Arali phindulo hu “Ehe”, kha vha sumbedze uri ndi ngani vha tshi ralo.
15. Ndi humbela uri vha ṋee makumedzwa, themendelo kana ngeletshedzo dzine vha nga vha vha nadzo malugana na mbuelo dzine dza nga wanwa nga kha vhuendelamashango ho livhanywaho na mvelele na mveledziso ya lushaka dzine vha vhona afha fhethu hune ha kunga madalo u bva kha vhaendelamashango shango nga vhuphara.

Ndi livhuwa tshifhinga tshavho na u shela havho mulenzhe. Kha vha ḓiphine nga ḓuvha ḽavho!

8.4 Appendix D1: Chief /Headman Management Consent Form

Title of Project

"Perspectives on the role of Cultural Heritage Tourism in Community Development in South Africa: A study of Mapungubwe World Heritage Site in Limpopo Province"

Name of researcher: Lombuso Precious Shabalala

I …….. ……., agree to participate in this research project. The research has been explained to me and I understand what my participation will involve.

I agree that my participation will remain anonymous YES NO (please circle)

I agree that the researcher may use anonymous quotes in his research report YES NO

I agree that the interview may be audio recorded YES NO

If No to interview audio recording, I do agree that notes can be taken instead YES NO

I agree that the researcher may take photos of me (but not my face) YES NO

I agree that the information I provide may be used Anonymously by other researchers following this study YES NO

Initials and Surname of the participant: ……

Participant signature: ……

Participation date: ……

8.4.1 Appendix D2: Chief /Headman Management Consent Form

(Sepedi translated version)

Hlogo ya projeke.: "Dintlhakgolo tša mabapi le bohwa bja setšo ka go lefapeng la tša bohwa, boeti le tlhabollo ya setšhaba mo Afrika Borwa: Lefelo la bohwa la Mapungubwe profenseng ya Limpopo."

Leina la Monyakišiši: Lombuso Precious Shabalala

Nna……Ke dumela go tšea karolo mo projekeng ya dinyakišišo. Tlhaloso e filwe mabapi le dinyakišišo tše ke monyakišiši gomme ke a dumela go ba o mongwe wa ba tšea karolo.

Ke a dumela go tšea karolo mo dinyakišišong ge fela go ka se šomišiwe leina laka **Ee/Aowa**

Ke a dumela gore monyakišišia ka šomiša le ditsopolwa tša mantšu aka ge a abelana ka dipoelo tša dinyakišišo tše. **Ee/Aowa**

Ke a dumela gore segatiša mantšu se ka šomišiwa modipoledišanong tše. **Ee/Aowa**

Ge ke sa dumele go kgatišo ya setšeamantšu, gona ke dumela gore ditsopolwa tšaka di ka ngwadiwa. **Ee/Aowa**

Ke a dumela gore monyakišiši a ka tšea dinepe/diswantšho tšaka a sa tšweletše sefahlego saka. **Ee/Aowa**

Ke a dumela gore dipolešano tšaka di ka šomišiwa ke banyakišiši ba bangwe ntle le go šomiša leina laka. **Ee/Aowa**

Ditlhakaina le sefane tša motšeakarolo

……..

Sikineitšhara ya Motšeakarolo: ……

Letšatšikgwedi la dinyakišišo : ……..

8.4.2 Appendix D3: Chief /Headman Management Consent Form

(Tshivenda translated version)

U tenda u shela mulenzhe kha ṱhoḓisiso nga Vhamusanda/Vhakoma

Ṱhoho ya ṱhoḓisiso

"Makumedzwa malugana na mushumo wa vhuendelamashango ho livhanywa na vhufa na mvelele hu u ṱoḓou swikelela mveledziso ya vhadzulapo vha Afurika Tshipembe: Ngudo nga ha Mapungubwe sa fhethu ha vhufa Vunduni ḽa Limpopo"

Dzina ḽa Muṱoḓisisi: Lombuso Precious Shabalala

Nṋe …….. ……., ndi tenda u shela mulenzhe kha ṱhoḓisiso ino. Ndo ṱalutshedzwa nga ha ṱhoḓisiso ino nahone ndi a pfesesa zwine u dzhenelela hanga ha ḓo katela zwone.

Ndi a tenda uri u dzhenelela hanga hu ḓo dzula hu tshidzumbe EHE HAI
(kha vha tingeledze)

Ndi a tenda uri muṱoḓisisi a nga topola makumedzwa o kuvhanganywaho kha ṱhoḓisiso yawe naho hu uri makumedzwa ayo a ḓo topolwa sa a bvaho kha tshiko tsha tshidzumbe EHE HAI

Ndi a tenda uri nyambedzano yanga na muṱoḓisisi i rekhodiwe EHE HAI

Arali phindulo i HAI kha u rekhodiwa ha nyambedzano, ndi a tenda uri muṱoḓisisi a tou ṅwala notsi dza zwine a ḓo kuvhanganya nga kha nyambedzano yashu EHE HAI

Ndi a tenda uri muṱoḓisisi a nga ndzhia zwinepe EHE HAI
(fhedzi hu si kha tshifhaṱuwo tshanga)

Ndi a tenda uri mafhungo ane nda ḓo a kovha kha ṱhoḓisiso ino a nga shumiswa lwa tshidzumbe na nga vhaṅwe vhaṱoḓisisi vhaṋe vha ḓo ita ṱhoḓisiso dzavho nga murahu ha ṱhoḓisiso iyi

EHE HAI

Maḽeḓere a u ranga a madzina na tshifani zwa Mudzheneleli: ……

Tsaino ya Mudzheneleli: ……

Datumu ye ngayo ha shelwa mulenzhe: ……

8.5 Appendix E1: Chief /Headman Management Participant Information Sheet

Dear Sir/Madam

My name is Lombuso Precious Shabalala and I am a PhD student in Geography, Archaeology and Environmental Studies at Wits University in Johannesburg. As part of my studies I have to undertake a research project, and I am investigating **"Perspectives on the role of Cultural Heritage Tourism in Community Development in South Africa: A study of Mapungubwe World Heritage Site in Limpopo Province".** The aim of this research project is to stablish views of the descendants and other local communities with regard to the cultural heritage tourism benefits derived from this landscape that has gained universal value.

As part of this project I would like to invite you to take part in an interview. This once off activity will involve answering and will take around 45 minutes. With your permission, I would also like to record the interview using a digital device. Audio recording or video recording will be used (digital device that you are comfortable with will be used). The recorded information will be downloaded to the researcher's personal desktop (kept at her residential place) as well on her personal research laptop and the rest will be deleted from the device. Both desktop and laptop will require a password to access this file. Only the researcher and both supervisors will know the password. Only the appropriate video/audio recording clips may be useful for future reference / future studies and some of those clips may be used to support certain results or finding of the study. You will not be required to face the camera only the researcher's face will be recorded unless you wish your face to also appear on the video recording. With your permission, photography will be taken. Only the appropriate photos may be used to support certain results or finding of the study.

You will not receive any direct benefits from participating in this study, and there are no disadvantages or penalties for not participating. You may withdraw at any time or not answer any question if you do not want to. The interview will be completely confidential and anonymous as I will not be asking for your name or any identifying information, and the information you give to me will be held securely and not disclosed to anyone else. I will be using a pseudonym (false name or code) to represent your participation, in my final research report. If you experience any distress or discomfort, we will stop the interview or resume another time.

If you have any questions afterwards about this research, feel free to contact me on the details listed below. This study will be written up as a research report which will be available online through the university library website. If you wish to receive a summary of this report, I will be happy to send it to you upon request. If you have any queries, concerns or complaints regarding the ethical procedures of this study, you are welcome to contact the University Human Research Ethics Committee (non-medical), telephone + 27(0)11 717 1408, email hrec-medical.researchoffice@wits.ac.za/ Shaun.Schoeman@wits.ac.za

Yours sincerely,
Lombuso Precious Shabalala

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Phone number: +27 (0) 35 902 6871

8.5.1 Appendix E2: Chief /Headman Management Participant Information Sheet

(Sepedi translated version)

Chief/Headman: Letlakala la tshedimošo

Mohlomphegi/Mohumagadi

Leina la ka ke Lombuso Precious Shabalala, ke moithuti wa lengwalo la bongaka lefapeng la Geography, Archaelogy and Environment Studies Unibesithing ya Wits go la Johannesburg. Bjalo ka karolo ya dithuto tšaka ke swanela ke go nyakišiša ka: "Dintlhakgolo tša mabapi le bohwa bja setšo ka go lefapeng la tša bohwa, boeti le tlhabollo ya setšhaba mo Afrika Borwa: Lefelo la bohwa la Mapungubwe profenseng ya Limpopo." Maikemišetšo magolo a dinyakišišo tše ke go tšweletša maikutlo a baeti le maloko a dinaga mabapi malebana le mehola ya bohwa bja setšo le tša boeti tšeo di ka hwetšwago lifelong le la boditšhaba.

Bjalo ka karolo ya projeke ye ke rata go ka go mema go tšea karolo go dipoledišano mabapi le taba ye. Dipoledišano tše di ka go tšea tekano ya metsotso ye masomenne hlano.

Ka tumelelo ya gago, ke tla rata go ka šomiša segatišamantšu poledišanong ya rena. Molaetša wo o gatišitšwego o tla bolokwa khomphutheng ya monyakišiši gomme molaetša yo e sego yo bohlokwa o tla phumulwa. Molaetša yo o tla fihlelelwa fela ka tumelelo ya monyakišiši le bahlahli ba gagwe. Ye nngwe ya karolo ya digatišwa e ka šomišiwa go di nyakišišo tše dingwe ka moso. O na le tumelelo ya go ka tšewa diswantšho ge fela o dumelela monyakišiši go dira bjalo.

Ga go na le meputso/ go ba patella go tšeeng karolo mo dinyakišišong tše, gape ga gona le ditla morago tše mpe le dipatela ge o tšere karolo mo di nyakišišong tše. O na le tokelo ya go ka ikgogela morago nakong e nngwe le enngwe go ba gona go se fetole dipotšišo ge o nyaka. Dipoledišano tše di tla hlomphiwa ebile tša bolokwa lefelong le bohlokwa / la maleba leo le ka se fihlelelwego ke motho mang le mang. Ke tla šomiša maina ao es sego a nnete go ba tšea karolo ka moka kudukudu go pego ya dinyakišišo tše. Ge o ka ikhwetša o sa amogelo seemo seo dipolešano di sepetšwago ka gona lebakeng leo o na le tokelo ya go emiša dipoledišano, wa kgopela gore di tšwele pele nakong ye e tlago.

Ge eba o na le dipotšišo mabapi le dinyakišišo tše o na le tokelo ya go ikopanya lenna modinomorong tše dilatelago. Dipoelo tša dinyakišišo tše di ka hwetšwa websaeteng ya bokgobapuku bja ya Unibesithi ya Wits. Nka thaba go ka go romela tšona ge o di hloka. Ge eba ona le dipelaelo mabapi le tshepidišo ye e latetšwego ka dinyakišišo tše o dumelelwa go ka ikopanya le ba lefapa la komiti yaUnibesithi (Human Research Ethics Committee, non-medical) dinomorong tše dilatelago +27 (0)11 717 1408, email hrec-medical.researchoffice@wits.ac.za/Shaun.Schoeman.wits.ac.za

Yo a rategago

Lombuso Precious Shabalala

Email: 429888@students.wits.ac.za or Lombusoshabalala@gmail.com

Nomoro tša mogala +27 79 4372 169

Leina la mohlahli: Prof Mulala D Simatele

Email: Danny.simatele@wits.ac.za

Nomoro ya mogala: 27 (0)11-717-6515

Leina la Mothuša mohlahli: Dr Ikechukwu. O. Ezeuduji

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Nomoro ya mogala: +27(0) 35 902 6871

8.5.2 Appendix E3: Chief /Headman Management Participant Information Sheet

(Tshivenda translated version)

Zwidodombedzwa zwa ṱhoḓisiso zwo livhiswa kha Vhamusanda/Vhakoma

Aa!

Dzina ḽanga ndi Lombuso Precious Shabalala nahone ndi mutshudeni wa Vhudokotela ha Pfunzo u bva kha Muhasho wa Geography, Archaeology and Environmental Studies ngei Wits University ine ya vha Johannesburg. U fusha ṱhoḓea dza digirii yanga, ndi tea u ita ṱhoḓisiso nga ha **"Makumedzwa malugana na mushumo wa vhuendelamashango ho livhanywa na vhufa na mvelele hu u ṱoḓou swikelela mveledziso ya vhadzulapo Afurika Tshipembe: Ngudo nga ha Mapungubwe sa fhethu ha vhufa Vunduni ḽa Limpopo".** Ndivho ya ṱhoḓisiso ino ndi u tumbula makumedzwa u bva kha vhaḓuhulu vha vhathu vho dzulaho Mapungubwe khathihi na vhupo ha tsini na Mapungubwe zwi tshi anana na vhuendelamashango vhu livhanywaho na vhufa, mvelele na mbuelo dzine dza wanwa u bva fhethu afha hu kungaho madalo a vhaendelamashango shango nga vhuphara.

Sa tshipiḓa tsha ṱhoḓisiso ino, ndi tama u vha ramba u shela mulenzhe kha mbudzisavhathu ine nda ḓo ita. Ndi humbela uri vha ntendele u vha vhudzisa mbudziso. Mbudzisavhathu iyi i ḓo itwa luthihi nahone i anganyelwa u dzhia mithethe ya fuiṋaṯhanu (45). Nga thendelo yavho, ndi tama u dovha hafhu nda rekhoda nyambedzano yashu ndi tshi khou shumisa tshishumiswa tsha u rekhoda. U rekhoda uhu hu nga tou vha ha ipfi ḽavho kana ha u tou vha ha u dzhia zwifanyiso sa vidiyo zwi tshi ya nga uri vha takalela zwifhio. Mafhungo ane a ḓo rekhodiwa, a ḓo vhulungwa kha khomphyutha ya muṱoḓisisi ine ya ḓo vhulungwa afho hune muṱoḓisisi a dzula hone na kha khomphyutha ine muṱoḓisisi a i shumisa u ita ṱhoḓisiso. Zwiṅwevho zwi kwamaho ṱhoḓisiso ino zwo vhulungwaho kha zwiṅwe zwishumiswa zwa u rekhoda zwi ḓo thuthwa. Nyambedzano ine ya ḓo rekhodiwa i ḓo tsireledzwa nga nomboro ya tshiphiri ine ya ḓivhiwa nga muṱoḓisisi na vhafhaṱusi vhawe fhedzi. Ngauralo, ndi muṱoḓisisi na vhafhaṱusi vhawe fhedzi vhaṋe vha ḓo kona u swikelela mafhungo ayo. Hu ḓi nga na nomboro ya u swikelela mafhungo ayo, i ḓo ḓivhiwa nga muṱoḓisisi na vhafhaṱusi vhawe fhedzi. Ndi mafhungo o teaho fhedzi kha ane a ḓo vha o rekhodiwa ane a ḓo shumiswa kha dziṅwe ṱhoḓisiso dza muṅwe musi hu u itela u tikedza mawanwa a ṱhoḓisiso dzenedzo dza matshelo. Hune ha ḓo rekhodiwa mafhungo hu tshi khou dzhiiwa zwifanyiso kana vidiyo, a vha nga kombetshedzwi u vhonadza tshifhaṱuwo tshavho nga nnḓa ha musi vhone vhaṋe vha tshi funa tshifhaṱuwo tshavho tshi tshi vhonwa. Nga thendelo yavho, vha ḓo fodiwa zwinepe.

Ndi zwinepe zwo fanelaho fhedzi zwine zwa ḓo shumiswa u tikedza mawanwa a ṱhoḓisiso ino.

A hu na mbuelo dzi fareaho dzine vha ḓo dzi ṋewa nga muṱoḓisisi musi vha tshi shela mulenzhe kha ṱhoḓisiso ino nahone a hu na masiandoitwa a si avhuḓi ane vha ḓo ṱangana nao arali vha nanga u sa bvela phanḓa na u shela mulenzhe kha ṱhoḓisiso ino. Vha nga ḓibvisa kha ṱhoḓisiso ino tshifhinga tshiṅwe na tshiṅwe kana vha si fhindule mbudziso arali vha tshi pfa vha sa funi u i fhindula. Nyambedzano yavho na muṱoḓisi i ḓo dzula i tshidzumbe nahone a vha nga ambululwi sa muṅwe wa vho shelaho mulenzhe kha mbudzisavhathu. Ngauralo, a thi nga vha humbeli zwidodombedzwa zwavho zwa vhuṋe kana zwidodombedzwa zwiṅwe na zwiṅwe zwine vha ṱaluswa ngazwo nahone mafhungo a nyambedzaho a ḓo vhulungwa fhethu ho tsireledzeaho vhukuma lune na u vhudzwa muṅwe ha nga ḓo vhudzwa muṅwe. Ndi ḓo shumisa dzina ḽa kholekhole u ṱalusa mafhungo avho kha mvetomveto yanga ya u fhedza ya ṱhoḓisiso. Arali ha vha na u sa farea zwavhuḓi kana u sa dzudzanyea zwavhuḓi nga ha zwi kwamaho nyambedzano yashu, nyambedzano yashu i ḓo imiswa kana ra tou dovha ra ṱangana muṅwe musi.

Arali vha vha na mbudziso iṅwe na iṅwe nga murahu ha ṱhoḓisiso, kha vha ḓipfe vho vhofholowa u davhidzana na nṋe kha zwidodombedzwa zwa vhudavhidzani zwe nda ṋea afho fhasi. Ṱhoḓisiso ino i ḓo ṅwalwa sa muvhigo une wa ḓo anḓadzwa kha lubuvhisia (inthanethe) nga kha ḽaiburari ya ya yunivesithi. Arali vha tshi ṱoḓa manweledzo a ṱhoḓisiso ino, ndi nga takalela u vha rumela one arali vha nkhumbela. Arali vha na mbudziso, mbilahelo kana lugungulo malugana na vhuḓifari ho bvukululwaho kha ngudo iyi, vho tendelwa u kwama vha University Human Research Ethics Committee (non-medical), kha nomboro heyi ya luṱingo: + 27(0)11 717 1408, email: hrec-medical.researchoffice@wits.ac.za/ Shaun.Schoeman@wits.ac.za

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8.6 Appendix F1: Descendants/ Local Communities / Local Famers Respondent Information Sheet

Dear Sir/Madam

My name is Lombuso Precious Shabalala and I am a PhD student in Geography, Archaeology and Environmental Studies at Wits University in Johannesburg. As part of my studies I have to undertake a research project, and I am investigating **"Perspectives on the role of Cultural Heritage Tourism in Community Development in South Africa: A study of Mapungubwe World Heritage Site in Limpopo Province".** The aim of this research project is to stablish views of the descendants and other local communities with regard to the cultural heritage tourism benefits derived from this landscape that has gained universal value.

As part of this project I would like to invite you to take part in an answering a questionnaire. This once off activity will involve answering and will take around 20 minutes. The complete questionnaires will be kept safe in my office. Only I, supervisors and data capture/s will have access. With your permission, photography will be taken. Only the appropriate photos may be used to support certain results or finding of the study.

You will not receive any direct benefits from participating in this study, and there are no disadvantages or penalties for not participating. You may withdraw at any time or not answer any question if you do not want to. The interview will be completely confidential and anonymous as I will not be asking for your name or any identifying information, and the information you give to me will be held securely and not disclosed to anyone else. I will be using a pseudonym (false name or code) to represent your participation, in my final research report. If you experience any distress or discomfort, we will stop the interview or resume another time.

If you have any questions afterwards about this research, feel free to contact me on the details listed below. This study will be written up as a research report which will be available online through the university library website. If you wish to receive a summary of this report, I will be happy to send it to you upon request. If you have any queries, concerns or complaints regarding the ethical procedures of this study, you are welcome to contact the University Human Research Ethics Committee (non-medical), telephone + 27(0)11 717 1408, email hrec-medical.researchoffice@wits.ac.za/ Shaun.Schoeman@wits.ac.za

Yours sincerely,

Lombuso Precious Shabalala
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Phone number: +27 79 4372 169

Supervisor name: Prof Mulala D Simatele
E-mail: Danny.simatele@wits.ac.za
Phone number: +27 (0) 11-717-6515

Co-Supervisor name: Dr Ikechukwu .O. Ezeuduji
E-mail: EzeudujiI@unizulu.ac.za
Phone number: +27 (0) 35 902 6871

8.6.1 Appendix F2: Descendants/ Local Communities / Local Famers Respondent Information Sheet

(Tshivenda translated version)

Zwidodombedzwa zwa ṱhoḓisiso zwo livhiswa kha vhadzulapo vha Mapungubwe/ vhuponi ha tsini /vhalimi vha tamaho u shelaho kha ṱhoḓisiso

Aa!

Dzina ḽanga ndi Lombuso Precious Shabalala nahone ndi mutshudeni wa Vhudokotela ha Pfunzo u bva kha Muhasho wa Geography, Archaeology and Environmental Studies ngei Wits University ine ya vha Johannesburg. U fusha ṱhoḓea dza digirii yanga, ndi tea u ita ṱhoḓisiso nga ha **"Makumedzwa malugana na mushumo wa vhuendelamashango ho livhanywa na vhufa na mvelele hu u ṱoḓou swikelela mveledziso ya vhadzulapo Afurika Tshipembe: Ngudo nga ha Mapungubwe sa fhethu ha vhufa Vunduni ḽa Limpopo".** Ndivho ya ṱhoḓisiso ino ndi u tumbula makumedzwa u bva kha vhaḓuhulu vha vhathu vho dzulaho Mapungubwe khathihi na vhupo ha tsini na Mapungubwe zwi tshi anana na vhuendelamashango vhu livhanywaho na vhufa, mvelele na mbuelo dzine dza wanwa u bva fhethu afha hu kungaho madalo a vhaendelamashango shango nga vhuphara.

Sa tshipiḓa tsha ṱhoḓisiso ino, ndi tama u vha ramba u shela mulenzhe kha mbudzisavhathu ine nda ḓo ita. Ndi humbela uri vha ntendele u vha vhudzisa mbudziso. Mbudzisavhathu iyi i ḓo itwa luthihi nahone i anganyelwa u dzhia mithethe ya fumbili (20). Mafhuno ane a ḓo kuvhanganywa a ḓo vhulungwa ofisini yanga. Ndi nṋe, vhafhaṱusi na zwishumiswa zwa u kuvhanganya mafhungo fhedzi zwine zwa ḓo swikelela mafhungo ayo. Nga thendelo yavho, vha ḓo fodiwa zwinepe. Ndi zwinepe zwo fanelaho fhedzi zwine zwa ḓo shumiswa u tikedza mawanwa a ṱhoḓisiso ino.

A hu na mbuelo dzi fareaho dzine vha ḓo dzi ṋewa nga muṱoḓisisi musi vha tshi shela mulenzhe kha ṱhoḓisiso ino nahone a hu na masiandoitwa a si avhuḓi ane vha ḓo ṱangana nao arali vha nanga u sa bvela phanḓa na u shela mulenzhe kha ṱhoḓisiso ino. Vha nga ḓibvisa kha ṱhoḓisiso ino tshifhinga tshiṅwe na tshiṅwe kana vha si fhindule mbudziso arali vha tshi pfa vha sa funi u i fhindula. Nyambedzano yavho na muṱoḓisi i ḓo dzula i tshidzumbe nahone a vha nga ambululwi sa muṅwe wa vho shelaho mulenzhe kha mbudzisavhathu. Ngauralo, a thi nga vha humbeli zwidodombedzwa zwavho zwa vhuṋe kana zwidodombedzwa zwiṅwe na zwiṅwe zwine vha ṱaluswa ngazwo nahone mafhungo a nyambedzaho a ḓo vhulungwa fhethu ho tsireledzeaho vhukuma lune na u vhudzwa

muṅwe ha nga ḓo vhudzwa muṅwe. Ndi ḓo shumisa dzina ḽa kholekhole u ṱalusa mafhungo avho kha mvetomveto yanga ya u fhedza ya ṱhoḓisiso. Arali ha vha na u sa farea zwavhuḓi kana u sa dzudzanyea zwavhuḓi nga ha zwi kwamaho nyambedzano yashu, nyambedzano yashu i ḓo imiswa kana ra tou dovha ra ṱangana muṅwe musi.

Arali vha vha na mbudziso iṅwe na iṅwe nga murahu ha ṱhoḓisiso, kha vha ḓipfe vho vhofholowa u davhidzana na nṋe kha zwidodombedzwa zwa vhudavhidzani zwe nda ṋea afho fhasi. Ṱhoḓisiso ino i ḓo ṅwalwa sa muvhigo une wa ḓo anḓadzwa kha lubuvhisia (inthanethe) nga kha ḽaiburari ya ya yunivesithi. Arali vha tshi ṱoḓa manweledzo a ṱhoḓisiso ino, ndi nga takalela u vha rumela one arali vha nkhumbela. Arali vha na mbudziso, mbilahelo kana lugungulo malugana na vhuḓifari ho bvukululwaho kha ngudo iyi, vho tendelwa u kwama vha University Human Research Ethics Committee (non-medical), kha nomboro heyi ya luṱingo: + 27(0)11 717 1408, email hrec-medical.researchoffice@wits.ac.za/ Shaun.Schoeman@wits.ac.za

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8.6.2 Appendix F3: Descendants/ Local Communities / Local Famers Respondent Information Sheet

(Sepedi translated version)

Mohlomphegi/Mohumagadi

Leina la ka ke Lombuso Precious Shabalala, ke moithuti wa lengwalo la bongaka lefapeng la Geography, Archaelogy and Environment Studies Unibesithing ya Wits go la Johannesburg. Bjalo ka karolo ya dithuto tšaka ke swanela ke go nyakišiša ka: "Dintlhakgolo tša mabapi le bohwa bja setšo ka go lefapeng la tša bohwa, boeti le tlhabollo ya setšhaba mo Afrika Borwa: Lefelo la bohwa la Mapungubwe profenseng ya Limpopo." Maikemišetšo magolo a dinyakišišo tše ke go tšweletša maikutlo a baeti le maloko a dinaga mabapi malebana le mehola ya bohwa bja setšo le tša boeti tšeo di ka hwetšwago lifelong le la boditšhaba.

Bjalo ka karolo ya projeke ye ke rata go ka go mema go tšea karolo go ka araba dipotšišo tše di tlago go ba gona mo letlakaleng le. Go araba dipotšišo tše di ka go tšea tekano ya metsotso ye masomepedi. Gomme di karabo tša lena di tla bewa lefelong la polokego. Tše dingwe tša dikarabo di tla tlanywa khomphutheng gomme tša fihlelelwa fela ke monyakišiši le bahlahli ba gagwe. O na le tumelelo ya go ka tšewa diswantšho ge fela o dumelela monyakišiši go dira bjalo gomme di tla šomišiwa go thekga tlhaloso ya dipoelo tša dinyakišišo tše..

Ga go na le meputso/ go ba patella go tšeeng karolo mo dinyakišišong tše, gape ga gona le ditla morago tše mpe le dipatela ge o tšere karolo mo di nyakišišong tše. O na le tokelo ya go ka ikgogela morago nakong e nngwe le enngwe go ba gona go se arabe dipotšišo ge o nyaka. Dikarabo tše di tla hlomphiwa ebile tša bolokwa lefelong le bohlokwa / la maleba leo le ka se fihlelelwego ke motho mang le mang. Ke tla šomiša maina ao e se go a nnete go ba tšea karolo ka moka kudukudu go pego ya dinyakišišo tše. Ge o ka ikhwetša o sa amogelo seemo seo dipotšišo di botšišwago ka gona lebakeng leo o na le tokelo ya go emiša araba, wa kgopela gore di tšwele pele nakong ye e tlago.

Ge eba o na le dipotšišo mabapi le dinyakišišo tše o na le tokelo ya go ikopanya lenna modinomorong tše dilatelago. Dipoelo tša dinyakišišo tše di ka hwetšwa websaeteng ya bokgobapuku bja ya Unibesithi ya Wits. Nka thaba go ka go romela tšona ge o di hloka. Ge eba ona le dipelaelo mabapi le tshepidišo ye e latetšwego ka dinyakišišo tše o dumelelwa go ka ikopanya le ba lefapa la komiti yaUnibesithi (Human Research Ethics Committee, non-medical) dinomorong tše dilatelago +27 (0)11 717 1408, email hrec-medical.researchoffice@wits.ac.za/Shaun.Schoeman.wits.ac.za

Yo a rategago

Lombuso Precious Shabalala

Email: 429888@students.wits.ac.za or Lombusoshabalala@gmail.com

Nomoro tša mogala +27 79 4372 169

Leina la mohlahli: Prof Mulala D Simatele

Email: Danny.simatele@wits.ac.za

Nomoro ya mogala: 27 (0)11-717-6515

Leina la Mothuša mohlahli: Dr Ikechukwu. O. Ezeuduji

Email: Ezeuduji@unizulu.ac.za

Nomoro ya mogala: +27(0) 35 902 6871

8.7 Appendix G1: Descendants/Local Communities / Local Farmers Participant Consent Form

Project Title

"Perspectives on the role of Cultural Heritage Tourism in Community Development in South Africa: A study of Mapungubwe World Heritage Site in Limpopo Province"

Name of researcher: Lombuso Precious Shabalala

I …….. ……., agree to participate in this research project. The research has been explained to me and I understand what my participation will involve.

I agree that my participation will remain anonymous YES NO (please circle)

I agree that the researcher may use anonymous quotes in his research report YES NO

I agree that the interview may be audio recorded YES NO

If No to interview audio recording, I do agree that notes can be taken instead YES NO

I agree that the researcher may take photos of me (but not my face) YES NO

I agree that the information I provide may be used Anonymously by other researchers following this study YES NO

Initials and Surname of the participant: ……

Participant signature: ……

Participation date: ……

8.7.1 Appendix G2: Descendants/Local Communities / Local Farmers Consent Form

(Sepedi translated version)

Hlogo ya projeke.: "Dintlhakgolo tša mabapi le bohwa bja setšo ka go lefapeng la tša bohwa, boeti le tlhabollo ya setšhaba mo Afrika Borwa: Lefelo la bohwa la Mapungubwe profenseng ya Limpopo."

Leina la Monyakišiši: Lombuso Precious Shabalala

Nna……

Ke dumela go tšea karolo mo projekeng ya dinyakišišo. Tlhaloso e filwe mabapi le dinyakišišo tše ke monyakišiši gomme ke a dumela go ba o mongwe wa ba tšea karolo.

Ke a dumela go tšea karolo mo dinyakišišong ge fela go ka se šomišiwe leina laka **Ee/Aowa**

Ke a dumela gore monyakišišia ka šomiša le ditsopolwa tša mantšu aka ge a abelana ka dipoelo tša dinyakišišo tše. **Ee/Aowa**

Ke a dumela gore segatiša mantšu se ka šomišiwa modipoledišanong tše. **Ee/Aowa**

Ge ke sa dumele go kgatišo ya setšeamantšu, gona ke dumela gore ditsopolwa tšaka di ka ngwadiwa. **Ee/Aowa**

Ke a dumela gore monyakišiši a ka tšea dinepe/diswantšho tšaka a sa tšweletše sefahlego saka. **Ee/Aowa**

Ke a dumela gore dipolešano tšaka di ka šomišiwa ke banyakišiši ba bangwe ntle le go šomiša leina laka. **Ee/Aowa**

Ditlhakaina le sefane tša motšeakarolo

……..

Sikineitšhara ya Motšeakarolo: ……

Letšatšikgwedi la dinyakišišo : ……...

8.7.2 Appendix G3: Descendants/Local Communities / Local Farmers Consent Form

(Tshivenda translated version)

U tenda u shela mulenzhe kha ṱhoḓisiso nga Vhaḓuhulu (vha vhathu vho dzulaho Mapungubwe)/Vhalimi vha tsini na Mapungumbwe/Vhadzulapo vha vhuponi ha tsini na Mapungubwe

Ṱhoho ya ṱhoḓisiso

"Makumedzwa malugana na mushumo wa vhuendelamashango ho livhanywa na vhufa na mvelele hu u ṱoḓou swikelela mveledziso ya vhadzulapo vha Afurika Tshipembe: Ngudo nga ha Mapungubwe sa fhethu ha vhufa Vunduni ḽa Limpopo"

Dzina ḽa Muṱoḓisisi: Lombuso Precious Shabalala

Nṋe …….. ……., ndi tenda u shela mulenzhe kha ṱhoḓisiso ino. Ndo ṱalutshedzwa nga ha ṱhoḓisiso ino nahone ndi a pfesesa zwine u dzhenelela hanga ha ḓo katela zwone.

Ndi a tenda uri u dzhenelela hanga hu ḓo dzula hu tshidzumbe EHE HAI
(kha vha tingeledze)

Ndi a tenda uri muṱoḓisisi a nga topola makumedzwa o kuvhanganywaho kha ṱhoḓisiso yawe naho hu uri makumedzwa ayo a ḓo topolwa sa a bvaho kha tshiko tsha tshidzumbe EHE HAI

Ndi a tenda uri nyambedzano yanga na muṱoḓisisi i rekhodiwe EHE HAI

Arali phindulo i HAI kha u rekhodiwa ha nyambedzano, ndi a tenda uri muṱoḓisisi a tou ṅwala notsi dza zwine a ḓo kuvhanganya nga kha nyambedzano yashu EHE HAI

Ndi a tenda uri muṱoḓisisi a nga ndzhia zwinepe EHE HAI
(fhedzi hu si kha tshifhaṱuwo tshanga)

Ndi a tenda uri mafhungo ane nda ḓo a kovha kha ṱhoḓisiso ino a nga shumiswa lwa tshidzumbe na nga vhaṅwe vhaṱoḓisisi vhaṋe vha ḓo ita ṱhoḓisiso dzavho nga murahu ha ṱhoḓisiso iyi

EHE HAI

Maḽeḓere a u ranga a madzina na tshifani zwa Mudzheneleli: ……

Tsaino ya Mudzheneleli: ……

Datumu ye ngayo ha shelwa mulenzhe: ……

8.8 Appendix H1: Protocol for Descendants, Local communities & Local farmers

Researcher details

Name : Ms. LP Shabalala
Position : PhD Candidate
Institution : University of the Witwatersrand
Department : School of Geography, Archaeology and Environmental Studies
Supervisors : Prof Simatele and Dr Ezeuduji

Ethics protocol to be followed in this research to be explained to all respondents

Your participation is voluntary and your contribution to the research will be maintained as confidential. Interview data will be collected using an audio recorder. A recorder may not be used if you don't feel comfortable, instead hand-written notes will be taken by the researcher. You are most welcome to opt out from the entire interview or opt not to answer or discuss any specific question/s. The data to be collected will only be referred to by generic code given to each unique interview respondent in the final thesis so that your contribution is unidentifiable except that it is part of a specific target group e.g. Staff member, descendants, local community, etc.

PhD Research Project Titled: "Perspectives on the role of Cultural Heritage Tourism in Community Development in South Africa: A study of Mapungubwe World Heritage Site in Limpopo Province"

Dear Sir or Madam

I'm a PhD Candidate researcher from the University of the Witwatersrand who is conducting the survey which seeks to identify cultural heritage tourism products/services that exist in Mapungubwe World Cultural Heritage Site and the impact of the benefits towards the Mapungubwe, its descendants and local communities. The recommendations from this research will shed light on improving the involvement of communities in all stages of decision making including community beneficiation from the tourism cultural benefits derived from the landscape.

The research seeks to stablish views of the descendants and other local communities with regard to the cultural heritage tourism benefits derived from this landscape that has gained universal value. The study will also attempt to identify the different methods applied by management to ensure the fulfilment of National Tourism Sector Strategy (NTSS) vision (by incorporating the guiding principles and values of the NTSS in Mapungubwe).

NB: The quantitative questionnaire will be drafted after analysing the data collected from the qualitative interviews. It will be administered by the researcher assisted by the research field assistants.

8.8.1 Appendix H2: Protocol for Descendants, Local communities & Local farmers
(Tshivenda translated version)

Vhaḓuhulu/Vhadzulapo vha tsini/ Vhalimi: Zwidodombedzwa nga ṱhoḓisiso

<u>Zwidodombedzwa zwa Muṱoḓisisi</u>

Dzina	: Ms. LP Shabalala
Vhuimo	: Mugudi wa Vhudokotela ha Pfunzo
Tshiimiswa	: University of the Witwatersrand
Muhasho	: School of Geography, Archaeology and Environmental Studies
Vhafhaṱusi	: Phrofesa Simatele na Dr Ezeuduji

<u>Maga a tevhelaho a vhuḓifari ndi ane a ḓo tevhedzwa musi hu tshi khou itwa ṱhoḓisiso ino nahone a ḓo ṱaluswa phanḓa ha musi vhadzheneleli vha ino ṱhoḓisiso vha tshi nga vhudziswa mbudziso:</u>

U shela mulenzhe havho kha ṱhoḓisiso ino ndi u tou ḓiṋetshedza havho vhone vhaṋe, a si khombekhombe nahone makumedzwa avho kha ṱhoḓisiso a ḓo ḓi dzula e tshidzumbe. Mawanwa ane a ḓo kuvhanganywa nga kha u vha vhudzisa mbudziso a ḓo vhulungwa kha tshishumiswa tsha u rekhoda mafhungo. Arali vha sa takaleli u rekhodiwa musi vha tshi amba, muṱoḓisisi u ḓo tou ṅwala fhasi maambiwa avho. Vho tendelwa u ḓibvisa kha ṱhoḓisiso ino tshifhinga tshiṅwe na tshiṅwe kana u sa fhindula mbudziso nkeṋe dzine vha si takalele u rera nga hadzo kha ṱhoḓisiso ino. Mafhungo ane a ḓo kuvhanganywa, a ḓo ṱaluswa nga u shumisa nomboro lune mudzheneleli muṅwe na muṅwe kha ṱhoḓisiso ino ha nga koni u ḓivhea nga dzina zwi tshi anana na zwine a ḓo vha o amba musi a tshi vhudziswa mbudziso. Hu ḓo tou angaredzwa vhadzheneleli kha ṱhoḓisiso ino u ya nga zwigwada zwine vha wela khazwo, sa tsumbo: Mushumi, Vhaḓuhulu vha vhathu vho dzulaho Mapungubwe, Vhadzulapo vha vhuponi ha tsini, ngauralongauralo.

ṰHOHO YA ṰHOḒISISO: "Makumedzwa malugana na mushumo wa vhuendelamashango ho livhanywa na vhufa na mvelele hu u ṱoḓou swikelela mveledziso ya vhadzulapo vha Afurika Tshipembe: Ngudo nga ha Mapungubwe sa fhethu ha vhufa Vunduni ḽa Limpopo."

Aa!

Nṋe ndi mugudi aṋe a khou ita ṱhoḓisiso yawe hu u ṱoḓou swikelela ṱhoḓea dza digirii ya Vhudokotela ha Pfunzo ngei Yunivesithi ya Witwatersrand. U fusha ṱhoḓea dza ṱhoḓisiso ino, ndi khou enda ndi tshi vhudzisa mbudziso nga ha zwibveledzwa kana tshumelo dzine dza wanala fhethu ha vhufa na mvelele, Mapungubwe. Ndi ṱoḓa hafhu u ḓivha nga ha mbuelo dzine fhethu afha ha dzi wana khathihi na mbuelo dzine vhadzulapo (vhaḓuhulu vha mirafho yo tshilaho

Mapungubwe) ho katelwa na vhadzulapo vha vhuponi ha tsini na afha fhethu vha dzi wana. Themendelo dzine dza ḓo itwa kha ṱhoḓisiso ino dzi ḓo shela mulenzhe kha u khwinisa u dzhenelela ha vhadzulapo na kha maga ane a tevhedzwa musi hu tshi dzhiiwa tsheo malugana na mbuelo dzine dza wanwa nga kha vhuendelamashango vhu kwamaho fhethu afha ha vhufa na mvelele.

Ndivho ya ṱhoḓisiso ino ndi u ṱoḓou tumbula mihumbulo ine vhaḓuhulu vha vhathu vho tshilaho Mapungubwe khathihi na vhaṅwe vhadzulapo vha vhuponi ha tsini vha vha nayo malugana na mbuelo dzine dza wanwa nga kha vhuendelamashango vhu kwamaho na afha fhethu hu kungaho madalo a vhaendelamashango u bva shangoni nga vhuphara. Ṱhoḓisiso ino i ḓo dovha ya lingedzavho na u tumbula maga ane a tevhedzwa nga Vhulanguli ha Mapungubwe hu u ṱoḓou fusha ṱhoḓea dza bono ḽa vha National Tourism Sector Strategy (NTSS) kana Vhulanguli ha nṱha ha Afurika Tshipembe vhu shumanaho na zwa Vhuendelamashango kha ḽa Afurika Tshipembe. (Izwi zwi ḓo itwa ho sedzwa milayo yo rwelwaho ṱari nga vha NTSS ngei Mapungubwe).

NGAFHADZO: Mbudzisavhathu ya mbalombalo i ḓo dzudzanywa nga murahu ha musi ho no senguluswa mafhungo o kuvhanganywaho nga kha mbudziso dzo fhindulwaho kha mbudzisavhathu yo vetwavetwaho. Mbudzisavhathu i ḓo ṋewa vhadzheneleli vha ṱhoḓisiso nga muṱoḓisisi ene muṋe a tshi khou thuswa nga muṅwe muṱoḓisisi ngae.

8.8.2 Appendix H3: Protocol for Descendants, Local communities & Local farmers
(Sepedi translated version)

Researcher details

Leina	: Ms LP Shabalala
Maeno	: Moituti lengwalong la bo ngaka
Leina La lefelo la boituti	: University of Witwatersand
Lefapa studies	: School of Geography, Archaelogy and Environmental
Bahlahli	: Prof Simatele and Prof Ezeuduiji

Melawana ya maitshwaro le tshipidišo ye e latelago e tla shalwa morago gomme ya hlalosetšwa ba tšea karolo ka moka pele ga dipoledišano tše.

Go tšea karolo mo dipoledišanong tše tša dinyakišišo ga go gapeletšeletšege. O na le tokelo ya go ya go gana. Dikarabo tše o tla go go difa di tla ama fela maemo a dinyakišišo tše, gomme di ka se phatlalatšwe ka leina la gago. Dipoledišano tše di tla go latela di tla dirwa ka mokgwa wa segatiša lentšu gomme ga eba ga o dumele go gatišwa lentšu o na le tokelo ya go se dumele go gatišwa lentšu. Monyakišiši o tla ngwala seo o se bolelago go kgonthišiša bonnete bha seo o se boletšego. Ga o gapeletšege go tšea karolo mo poledišanong tše tša dinyakišišo gomme o na le tokelo ya go tlogela goba go se arabe tše dingwe dipotšišo goba kamoka ga dipotšišo. Diphetolo tše o tla go go difa di ka se ke tša bapetšwa le tša batho ba bangwe ba o ba tla go go tšea karolo ntle le go šomiša maina goba semelo sa bona.

Hlogokgolo ya dinyakišišo legatong la bongaka dithutong lere: "Dintlhakgolo tša mabapi le karolo yeo e kgathago ke lefapa la bohwa bja setšo, boeti le tlhabollo ya setšhaba mo Afrika Borwa: Sedi e fiwa thuto ka lefelo la bohwa la Mapungubwe profenseng ya Limpopo".

Mohlomphegi/Mohumagadi

Ke monyakišiši dithutong tša bongaka go tšwa Unibesithing ya Witwatersrand yoo a dirago dinyakišišo ka go tšweletša dintlhakgolo mabapi le ditirelo tša bohwa, boeti le tlhabollo ya setšhaba tšeo di ka hwetšwago lefelong la bohwa la Mapungubwe. Lefelong

la boeti la boditšhabatšhaba go lebeletšwe boeti, mehola le ditlamorago tšeo di hlohleletšago ke ketelo ya lefelo le la bohwa, mehola go boeti le setšhaba ka kakaretšo tša dinagamabapi.

Ditlamorago tša dinyakišišo tše di tla hola go godiša kamano ya setšhaba sa meetse mabapi ga holegago tša taolo ya tshepidišo ya tša bohwa le boeti. Dinyakišišo tše tšweletšwa maikutlo a boeti le maloko a setšhaba mabapi le ditšweletšwa tša mohola tšeo di tlišago ke lefelo le la bohwa le boeti nageng ya bona.

Dipoelo tša dinyakišišo tše di tla leka go tšweletša mekgwa ya go fapana yeo e ka thušago goba e ka holago tshepidišo le boetapele go tšweletša moeno wa lenaneo kgoparara la mmušo la National Tourism Sector Strategy (NTSS) ka lefelong la Mapungubwe.

8.9 Appendix I: Focus Group Consent Form

Title of project

"Perspectives on the role of Cultural Heritage Tourism in Community Development in South Africa: A study of Mapungubwe World Heritage Site in Limpopo Province"

Name of researcher: Lombuso Precious Shabalala

I …….. ……., agree to participate in this research project. The research has been explained to me and I understand what my participation will involve.

I agree that my participation will remain anonymous YES NO (please circle)

I agree that the researcher may use anonymous quotes in his research report YES NO

I agree that the interview may be audio recorded YES NO

If No to interview audio recording, I do agree that notes can be taken instead YES NO

I agree that the researcher may take photos of me (but not my face) YES NO

I agree that the information I provide may be used Anonymously by other researchers following this study YES NO

Initials and Surname of the participant: ……

Participant signature: ……

Participation date: ……

8.10 Appendix J: Focus Group Participant Information Sheet

Dear Sir/Madam

My name is Lombuso Precious Shabalala and I am a PhD student in Geography, Archaeology and Environmental Studies at Wits University in Johannesburg. As part of my studies I have to undertake a research project, and I am investigating **"Perspectives on the role of Cultural Heritage Tourism in Community Development in South Africa: A study of Mapungubwe World Heritage Site in Limpopo Province".** The aim of this research project is to stablish views of the descendants and other local communities with regard to the cultural heritage tourism benefits derived from this landscape that has gained universal value.

As part of this project I would like to invite you to take part in a taking part in a focus group discussion. This once off activity will involve answering and will take around 1hour minutes. With your permission, I would also like to record the interview using a digital device. Audio recording or video recording will be used (digital device that you are comfortable with will be used). The recorded information will be downloaded to the researcher's personal desktop (kept at her residential place) as well on her personal research laptop and the rest will be deleted from the device. Both desktop and laptop will require a password to access this file. Only the researcher and both supervisors will know the password. Only the appropriate video/audio recording clips may be useful for future reference / future studies and some of those clips may be used to support certain results or finding of the study. You will not be required to face the camera only the researcher's face will be recorded unless you wish your face to also appear on the video recording. With your permission, photography will be taken. Only the appropriate photos may be used to support certain results or finding of the study.

You will not receive any direct benefits from participating in this study, and there are no disadvantages or penalties for not participating. You may withdraw at any time or not answer any question if you do not want to. The interview will be completely confidential and anonymous as I will not be asking for your name or any identifying information, and the information you give to me will be held securely and not disclosed to anyone else. I will be using a pseudonym (false name or code) to represent your participation, in my final research report. If you experience any distress or discomfort, we will stop the interview or resume another time.

If you have any questions afterwards about this research, feel free to contact me on the details listed below. This study will be written up as a research report which will be

available online through the university library website. If you wish to receive a summary of this report, I will be happy to send it to you upon request. If you have any queries, concerns or complaints regarding the ethical procedures of this study, you are welcome to contact the University Human Research Ethics Committee (non-medical), telephone +27(0)11 717 1408, email hrec-medical.researchoffice@wits.ac.za/ Shaun.Schoeman@wits.ac.za

Yours sincerely,
Lombuso Precious Shabalala
Email: 429888@students.wits.ac.za or Lombusoshabalala@gmail.com
Phone number: +27 79 4372 169

Supervisor name: Prof Mulala D Simatele
E-mail: Danny.simatele@wits.ac.za
Phone number: +27 (0) 11-717-6515

Co-Supervisor name: Prof Ikechukwu .O. Ezeuduji
E-mail: EzeudujiI@unizulu.ac.za
Phone number: +27 (0) 35 902 6871

8.11 Appendix K: Mapungubwe Management Participant Information Sheet

Dear Sir/Madam

My name is Lombuso Precious Shabalala and I am a PhD student in Geography, Archaeology and Environmental Studies at Wits University in Johannesburg. As part of my studies I have to undertake a research project, and I am investigating **"Perspectives on the role of Cultural Heritage Tourism in Community Development in South Africa: A study of Mapungubwe World Heritage Site in Limpopo Province".** The aim of this research project is to stablish views of the descendants and other local communities with regard to the cultural heritage tourism benefits derived from this landscape that has gained universal value.

As part of this project I would like to invite you to take part in an interview. This once off activity will involve answering and will take around 45 minutes. With your permission, I would also like to record the interview using a digital device. Audio recording or video recording will be used (digital device that you are comfortable with will be used). The recorded information will be downloaded to the researcher's personal desktop (kept at her residential place) as well on her personal research laptop and the rest will be deleted from the device. Both desktop and laptop will require a password to access this file. Only the researcher and both supervisors will know the password. Only the appropriate video/audio clips recording may be used for future reference / future studies and some of those clips may be used to support certain results or finding of the study. You will not be required to face the camera only the researcher's face will be recorded unless you wish your face to also appear on the video recording. With your permission, photography will be taken. Only the appropriate photos may be used to support certain results or finding of the study.

You will not receive any direct benefits from participating in this study, and there are no disadvantages or penalties for not participating. You may withdraw at any time or not answer any question if you do not want to. The interview will be completely confidential and anonymous as I will not be asking for your name or any identifying information, and the information you give to me will be held securely and not disclosed to anyone else. I will be using a pseudonym (false name or code) to represent your participation, in my final research report. If you experience any distress or discomfort, we will stop the interview or resume another time.

If you have any questions afterwards about this research, feel free to contact me on the details listed below. This study will be written up as a research report which will be

available online through the university library website. If you wish to receive a summary of this report, I will be happy to send it to you upon request. If you have any queries, concerns or complaints regarding the ethical procedures of this study, you are welcome to contact the University Human Research Ethics Committee (non-medical), telephone +27(0)11 717 1408, email hrec-medical.researchoffice@wits.ac.za/ Shaun.Schoeman@wits.ac.za

Yours sincerely,
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Phone number: +27 79 4372 169

Supervisor name: Prof Mulala D Simatele
E-mail: Danny.simatele@wits.ac.za
Phone number: +27 (0) 11-717-6515

Co-Supervisor name: Prof Ikechukwu .O. Ezeuduji
E-mail: EzeudujiI@unizulu.ac.za
Phone number: +27 (0) 35 902 6871

8.12 Appendix L: Mapungubwe Management Consent Form

Title of project

"Perspectives on the role of Cultural Heritage Tourism in Community Development in South Africa: A study of Mapungubwe World Heritage Site in Limpopo Province"

Name of researcher: Lombuso Precious Shabalala

I …….. ……., agree to participate in this research project. The research has been explained to me and I understand what my participation will involve.

I agree that my participation will remain anonymous YES NO (please circle)

I agree that the researcher may use anonymous quotes in his research report YES NO

I agree that the interview may be audio recorded YES NO

If No to interview audio recording, I do agree that notes can be taken instead YES NO

I agree that the researcher may take photos of me (but not my face) YES NO

I agree that the information I provide may be used Anonymously by other researchers following this study YES NO

Initials and Surname of the participant: ……

Participant signature: ……

Participation date: ……

8.13 Appendix M: Mapungubwe/SANParks Staff Member Unstructured Interview Guide

Researcher details

Name : Ms. LP Shabalala
Position : PhD Candidate
Institution : University of the Witwatersrand
Department : School of Geography, Archaeology and Environmental Studies
Supervisors : Prof Simatele and Dr Ezeuduji

The following ethics protocol will be followed in this research and will be explained to respondents prior to the interview:

Your participation is voluntary and your contribution to the research will be maintained as confidential. Interview data will be collected using an audio recorder. A recorder may not be used if you don't feel comfortable, instead hand-written notes will be taken by the researcher. You are most welcome to opt out from the entire interview or opt not to answer or discuss any specific question/s. The data to be collected will only be referred to by generic code given to each unique interview respondent in the final thesis so that your contribution is unidentifiable except that it is part of a specific target group e.g. Staff member, descendants, local community, etc.

PhD Research Project Titled: "Perspectives on the role of Cultural Heritage Tourism in Community Development in South Africa: A study of Mapungubwe World Heritage Site in Limpopo Province"

Dear Sir or Madam

I'm a PhD Candidate researcher from the University of the Witwatersrand who is conducting the interview which seeks to identify cultural heritage tourism products/services that exist in Mapungubwe World Cultural Heritage Site and the impact of the benefits towards the Mapungubwe, its descendants and local communities. The recommendations from this research will shed light on improving the involvement of communities in all stages of decision making including community beneficiation from the tourism cultural benefits derived from the landscape.

The research seeks to stablish views of the descendants and other local communities with regard to the cultural heritage tourism benefits derived from this landscape that has gained universal value. The study will also attempt to identify the different methods applied by management to ensure the fulfilment of National Tourism Sector Strategy (NTSS) vision (by incorporating the guiding principles and values of the NTSS in Mapungubwe).

The following questions will be used to conduct the interview with Mapungubwe Staff & Cultural Manager

1. What is your understanding about the role of Cultural Heritage Tourism towards community development?

2. What is your view about the level of participation of the local communities of Mapungubwe in Cultural Heritage Tourism development?
3. What cultural heritage tourism products/services exist in Mapungubwe?
4. What roles are presented by Mapungubwe to the descendants and local communities towards maintaining and upholding Cultural Heritage Tourism products/services?
5. Do the local community and descendants receive any cultural heritage tourism benefits that are contributing towards community development derived from Mapungubwe? If yes, kindly state the benefits received and currently receiving?
6. Do you believe that you as Mapungubwe management recognise and grant the respect due to your leaders or representatives (Chief/Headman) and take their views into consideration? If yes, how do you demonstrate this?
7. In your own view, do you think the descendants of Mapungubwe should be granted preference over other general local communities in regard to community participation in all stages of decision making in particular to projects that will have an impact towards community development and enhancement/initiation of cultural tourism products/services? Yes or No and state Why?
8. Which methods that are currently implemented by Mapungubwe Management in order to encourage community participation and beneficiation from the benefits that have been derived from the site? And how are being implemented?
9. What are some of the challenges or frustrations that the Park Management have experienced in trying to accommodate the local community's demands/wishes?
10. In your own view, how are the descendants of Mapungubwe different from the general local communities and farmers residing around the landscape? Why?
11. Are you familiar with the National Tourism Sector strategy policy?
12. If Yes, What is your understanding with regard to the vison of the National Tourism Sector strategy (NTSS)?
13. What methods are in place / implemented by Mapungubwe management to ensure the implementation of NTSS vision?
14. How can the above stated methods work or can be used in addressing stakeholder participation and be effective in ensuring fair stakeholder benefits from Mapungubwe World Heritage Site?

15. Please give any comments or recommendations or advice that you may have on cultural tourism benefits and community development that can be realised from this landscape that has gained universal value to the descendants and local communities.

Thank you for your time and assistance. Enjoy the remainder of the day!!!

8.14 Appendix N: Survey Questionnaire for Farmers near Mapungubwe

Researcher details

Name : Ms. LP Shabalala
Position : PhD Candidate
Institution : University of the Witwatersrand
Department : School of Geography, Archaeology and Environmental Studies
Supervisors : Prof Simatele and Prof Ezeuduji

I'm a PhD Candidate researcher from the University of the Witwatersrand. The title of the study is "Perspectives on the role of Cultural Heritage Tourism in Community Development in South Africa: A study of Mapungubwe World Heritage Site in Limpopo Province". The research seeks to establish views of the descendants and other local communities with regard to the cultural heritage tourism benefits derived from this landscape that has gained universal value. The study will also attempt to identify the different methods applied by management to ensure the fulfilment of National Tourism Sector Strategy. This survey will take approximately 5-10 minutes to complete. Your participation in this survey is voluntary and will be kept confidential. All information collected will be used for research and statistical purposes only. You will be requested to complete a consent form.

Section 1: Profile of participants & General Information

1.1	Have you been to Mapungubwe World Heritage Site before? (Please tick the box that best suits your answer✓)	Yes	No

1.2 If Yes on 1.1, what was the main purpose of your visit?
(Please tick the box that best suits your answer✓)

Excursion as a tourist/day visitor	1
Overnight visitor	2
Invited by the park for community enjoyment or involvement related activities	3
Spiritual / ancestral reasons	4
Other (specify) ……	5

1.3 How satisfied were you with the received experience during your visit?
(Please tick the box that best suits your answer✓)

Highly satisfied	1
Mostly satisfied	2
Moderately satisfied	3
Mostly dissatisfied	4
Highly dissatisfied	5

1.4	Did you pay entrance fee to enter the park? (Please tick the box that best suits your answer✓)	Yes	No
1.5	If yes in 1.4, did you pay a full amount?	Yes	No

	(Please tick the box that best suits your answer✓)		
1.6	If yes if no in 1.5, did you pay a discounted amount? (Please tick the box that best suits your answer✓)	Yes	No

1.7	How far is your farm located from Mapungubwe (kilometres)?	

1.8	What is the name of your farm (please specify) ……

1.9	Is South Africa your country of origin?	Yes	No

1.10 If you indicated No in 1.9, please select (✓) your country

1.Zimbabwe	2.Botswana	3.Mozambique	4. other (specify)

1.11 What is your role in the farm?

1. Farm owner	2.Farm co-owner	3.Farm manager	4. other (specify)

1.12 What is your age group (Please tick box that best suits your answer✓)

(Specify) ≤20	21-30	31-40	41-50	51-60	61-70	≥71 (specify)

1.13 What is your gender? (Please tick the box that best suits your answer✓)	Male	Female

1.14 What is your race? (Please tick the box that best suits your answer✓)	Black	White	Other (Specify):

Section 2: Products/services and benefits

2.1 How well do you know the following Cultural Heritage products that exist in Mapungubwe? (Please tick the box that best suits your answer✓)

Products / Services	**Very well**	**Well**	**Neutral**		**Definitely not**
Heritage Site Tour and walk: include the Mapungubwe hill: where the reburial took place on top of the hill (departure times: 07h00, 10h00 & 16h00).	1	2	3	4	5
Rock art site and K2 tours (on request)	1	2	3	4	5

Military remains site (military history not far from the confluence)	1	2	3	4	5
Confluence viewpoints: where the three countries meet (South Africa, Botswana & Zimbabwe) and where Shashe River & Limpopo river meet.	1	2	3	4	5
Museum: history of the site, the excavated golden rhino and other excavated artefacts are preserved.	1	2	3	4	5
Interpretative Centre.	1	2	3	4	5
Other guided tours (morning drive – depart at 05h30 for 3hrs, Night drive- depart at 19h30 for 2hours , sunset drive- depart at 16h00 for 3hours & morning walk depart at 06h00 for 3hours).	1	2	3	4	5

2.2 Do you know any roles that are presented to you as a famer towards maintaining and upholding Cultural Heritage Tourism products/services in Mapungubwe World Heritage Site? (Please tick the box that best suits your answer✓)

Possible roles	**Very well**	**Well**	**Neutral**	**Not sure**	**Definitely not**
Looking after the existing heritage (Any repairs or maintenance within the site).	1	2	3	4	5
Involved in planning and decision making of new products or services to be developed or enhanced in the site?	1	2	3	4	5
Any involvement on serving on the site, descendants catering support when the site is hosting events or play a vital role when planning some of the events	1	2	3	4	5

2.3	A benefit can be defined as an advantage or profit gained from something. For example: taking part on the tours/activities in the park, a payment or gift made by an organisation or individual. Have you ever received any benefits from Mapungubwe? (Please tick the box that best suits your answer✓)	Yes	No

2.4 Please rate the level of agreement regarding your knowledge of the following activities (Please tick the box that best suits your answer✓)

Activities/benefits	**Strongly agree**	**Agree**	**Neutral**	**Disagree**	**Strongly disagree**
Descendants representation in committees	1	2	3	4	5
Consultation and engagement when the park is planning or deciding on a project or other park activities.	1	2	3	4	5
Active Park Forum (Descendants forum)	1	2	3	4	5
Economic benefits (e.g. bursaries, employment for qualifying descendants and so forth).	1	2	3	4	5
Giving input on protocol to be observed in regard to the sacred places, grave site, new infrastructure, signage and the museum.	1	2	3	4	5

Section 3: Management and farmers involvement

3.1	Management style can be defined as the methods used by a person in managing an organization or group of people. Are you happy with the management style of Mapungubwe?		Yes	No

	(Please tick the box that best suits your answer✓)			

3.2 How would you rate the Mapungubwe management style?

Excellent	1
Very good	2
Good	3
Poor	4
Very poor	5

3.3 How would you rate the level of involvement and engagement of farmers towards community development issues around the area?

Excellent	1
Very good	2
Good	3
Poor	4
Very poor	5

3.4	In your view, do you think that the level of partnership you have with Mapungubwe in Cultural Heritage Tourism development is sufficient? ? (Please tick the box that best suits your answer✓)	Yes	No

3.5 How satisfying is your involvement and engagement towards Mapungubwe activities?

Totally satisfied	1
Mostly satisfied	2
Moderately satisfied	3
Mostly dissatisfied	4
Not at all satisfied	5

3.5	Do you think that Mapungubwe management is doing their best to engage and involve you as farmers on park activities? (Please tick the box that best suits your answer✓)	Yes	No

3.6	Do you think is important for the park management to engage with you regarding community development issues and Mapungubwe activities? 3.6.1 How would you expect the park management to engage with you regarding community development issues? …….. …… …….. 3.6.2 How would you expect for the park management to engage with you in regard to Mapungubwe activities?	Yes	No

	…….. …….. ……		

3.7	What challenges are you facing regarding the management of Mapungubwe?

3.8	What change would you like to see from the management of Mapungubwe?

3.9	How would you prefer to be engaged and be involved on activities that are taking place in Mapungubwe?

Section 4: Descendants

4.1	In your own view, do you think the descendants of Mapungubwe should be granted preference over other general local communities in regard to community participation in all stages of decision making in Mapungubwe Heritage Site? (Please tick the box that best suits your answer✓)	Yes	No	All groups should be accommodated equally

4.2	In your own view, do the descendants see themselves as equal beneficiaries and the owners of the land (Mapungubwe World Heritage Site)? (Please tick the box that best suits your answer✓)	Yes	No

Thank you for participating.

8.15 Appendix O1: Survey Questionnaire for Descendants/Local Community of Mapungubwe

Researcher details

Name : Ms. LP Shabalala
Position : PhD Candidate
Institution : University of the Witwatersrand
Department : School of Geography, Archaeology and Environmental Studies
Supervisors : Prof Simatele and Prof Ezeuduji

I'm a PhD Candidate researcher from the University of the Witwatersrand. The title of the study is "Perspectives on the role of Cultural Heritage Tourism in Community Development in South Africa: A study of Mapungubwe World Heritage Site in Limpopo Province". The research seeks to establish views of the descendants and other local communities with regard to the cultural heritage tourism benefits derived from this landscape that has gained universal value. The study will also attempt to identify the different methods applied by management to ensure the fulfilment of National Tourism Sector Strategy. This survey will take approximately 5-10 minutes to complete. Your participation in this survey is voluntary and will be kept confidential. All information collected will be used for research and statistical purposes only. You will be requested to complete a consent form.

Section 1: Profile of participants & General Information

1.1	Have you been to Mapungubwe World Heritage Site before? (Please tick the box that best suits your answer✓)	Yes	No

1.2 If Yes on 1.1, what was the main purpose of your visit? (Please tick the box that best suits your answer✓)

Excursion as a tourist/day visitor	1
Overnight visitor	2
Invited by the park for community enjoyment or involvement related activities	3
Spiritual / ancestral reasons	4
Other (specify) ……	5

1.3 How satisfied were you with the received experience during your visit? (Please tick the box that best suits your answer✓)

Highly satisfied	1
Mostly satisfied	2
Moderately satisfied	3
Mostly dissatisfied	4
Highly dissatisfied	5

1.4	Did you pay entrance fee when visiting the park? (Please tick the box that best suits your answer✓)	Yes	No
1.5	If yes in 1.4, did you pay a full amount? (Please tick the box that best suits your answer✓)	Yes	No
1.6	If no in 1.5, did you pay a discounted amount?	Yes	No

	(Please tick the box that best suits your answer✓)		

1.7	Are you a Mapungubwe descendant?	Yes	No

If Yes in 1.7 state your tribe? (Please tick box that best suits your answer✓)

The Vhangona Cultural movement	1
The Machete Community	2
The Tshivhula Royal Council	3
The Leshiba Royal family	4
The Lemba Cultural Association (The Black Jews)	5
Sematle people (part of Machete)	6

1.8	If No in 1.7, Are you a Mapungubwe local community member? (Please tick box that best suits your answer✓)	Yes	No

1.9	Is South Africa your country of origin?	Yes	No

1.10 If you indicated No in 1.9, please select (✓) your country

1.Zimbabwe	2.Botswana	3.Mozambique	Other (specify):

1.11 What is your age group (Please tick box that best suits your answer✓)

(Specify) ≤20	21-30	31-40	41-50	51-60	61-70	≥71 (specify)

1.12 What is your gender? (Please tick the box that best suits your answer✓)	Male	Female

1.13 What is your race? (Please tick the box that best suits your answer✓)	Black	White	Other (Specify):

Section 2: Products/services and benefits

2.1 How well do you know the following Cultural Heritage products that exist in Mapungubwe? (Please tick the box that best suits your answer✓)

Products / Services	**Very well**	**Well**	**Neutral**	**Not sure**	**Definitely not**
Heritage Site Tour and walk: include the Mapungubwe hill: where the reburial took place on top of the hill (departure times: 07h00, 10h00 & 16h00).	1	2	3	4	5
Rock art site and K2 tours (on request)	1	2	3	4	5
Military remains site (military history not far from the confluence)	1	2	3	4	5

Confluence viewpoints: where the three countries meet (South Africa, Botswana & Zimbabwe) and where Shashe River & Limpopo river meet.	1	2	3	4	5
Museum: history of the site, the excavated golden rhino and other excavated artefacts are preserved.	1	2	3	4	5
Interpretative Centre.	1	2	3	4	5
Other guided tours (morning drive – depart at 05h30 for 3hrs, Night drive- depart at 19h30 for 2hours , sunset drive- depart at 16h00 for 3hours & morning walk depart at 06h00 for 3hours).	1	2	3	4	5

2.2 Do you know any roles that are available to you as descendants / local community towards maintaining and upholding Cultural Heritage Tourism products/services in Mapungubwe World Heritage Site? (Please tick the box that best suits your answer✓)

Possible roles	**Very well**	**Well**	**Neutral**	**Not sure**	**Definitely not**
Looking after the existing heritage (Any repairs or maintenance within the site).	1	2	3	4	5
Involved in planning and decision making of new products or services to be developed or enhanced in the site?	1	2	3	4	5
Any involvement on serving on the site, descendants catering support when the site is hosting events or play a vital role when planning some of the events	1	2	3	4	5

2.3	A benefit can be defined as an advantage or profit gained from something. For example: taking part on the tours/activities in the park, a payment or gift made by an organisation or individual. Have you ever received any benefits from Mapungubwe? (Please tick the box that best suits your answer✓)	Yes	No

2.4 Please rate the level of agreement regarding your (as descendants / local community) Involvement or beneficiation on following activities (Please tick the box that best suits your answer✓)

Activities/benefits	**Strongly agree**	**Agree**	**Neutral**	**Disagree**	**Strongly disagree**
Descendants / local community representation in committees	1	2	3	4	5
Consultation and engagement when the park is planning or deciding on a project or other park activities.	1	2	3	4	5
Active Park Forum (Descendants forum /community forum)	1	2	3	4	5
Economic benefits (e.g. bursaries, employment for qualifying descendants/ local community members and so forth).	1	2	3	4	5
A chance to give an input on protocol to be observed in regard to the sacred places, grave site, new infrastructure, signage and the museum.	1	2	3	4	5

2.5 How would you rate the level of involvement and engagement the farmers have demonstrated towards community development issues around the area of Mapungubwe?

Excellent	1
Very good	2
Good	3
Poor	4
Very poor	5

Section 3: Management and community involvement

3.1	Management style can be defined as the methods used by a person in managing an organization or group of people. Are you happy with the management style of Mapungubwe? (Please tick the box that best suits your answer✓)	Yes	No

3.2 How would you rate the Mapungubwe management style?

Excellent	1
Very good	2
Good	3
Poor	4
Very poor	5

3.3	Do you believe that Mapungubwe management recognise and grant the respect due to stakeholders like yourselves and take your views into consideration? (Please tick the box that best suits your answer✓)	Yes	No

3.4 How satisfying is your involvement and engagement towards Mapungubwe activities?

Totally satisfied	1
Mostly satisfied	2
Moderately satisfied	3
Mostly dissatisfied	4
Not at all satisfied	5

3.5	Do you think that Mapungubwe management is doing their best to engage and involve you as the descendant's/community members? (Please tick the box that best suits your answer✓)	Yes	No

3.6	Do you think is important for the park management to engage with you regarding community development issues and Mapungubwe activities? 3.6.1 How would you expect the park management to engage with you regarding community development issues?	Yes	No

	…….. …… …….. 3.6.2 How would you expect for the park management to engage with you in regard to Mapungubwe activities? …….. …….. ……		

3.7	What challenges are you facing regarding the management of Mapungubwe?

3.8	What change would you like to see from the management of Mapungubwe?

3.9	How would you prefer to be engaged and be involved on activities that are taking place in Mapungubwe?

Section 4: Descendants & farmers

4.1	In your own view, do you think the descendants of Mapungubwe should be granted preference over other general local communities in regard to community participation in all stages of decision making in Mapungubwe Heritage Site? (Please tick the box that best suits your answer✓)	Yes	No	All groups should be accommodated equally

4.2	In your own view, do the descendants see themselves as equal beneficiaries and the owners of the land (Mapungubwe World Heritage Site)? (Please tick the box that best suits your answer✓)	Yes	No

Thank you for participating.

8.15.1 Appendix O2: Survey Questionnaire for Descendants/Local Community of Mapungubwe

Mbudziso: Vhadzulapo/Vhadzulatsini vha Mapungubwe (Tshivenda translated version)

<u>Zwidodombedzwa zwa Muṱoḓisisi</u>

Dzina : Ms. LP Shabalala
Vhuimo : Mutshudeni wa pfunzo dza Vhudokotela
Tshiimiswa : University of the Witwatersrand
Muhasho : School of Geography, Archaeology and Environmental Studies
Vhafhaṱusi : Phrofesa Simatele na Phrofesa Ezeuduji

Nṋe ndi muṱoḓisisi aṋe a khou ṱoḓa u swikelela ṱhoḓea dza digirii ya Vhudokotela ngei University of the Witwatersrand. Ṱhoho ya ṱhoḓisiso yanga ndi "Makumedzwa (mavhonele) malugana na mushumo wa vhuendelamashango ho livhanywa na mvelele na vhufa hu u ṱoḓa u swikelela mveledziso ya vhadzulapo vha Afrika Tshipembe: Ngudo nga ha Mapungubwe sa fhethu ha vhufa Vunduni ḽa Limpopo". Ndivho ya ṱhoḓisiso ndi u kuvhanganya mihumbulo ya vhadzulapo khathihi na vhaṅwe vhadzulatsini malugana malugana na mbuelo dzine dza wanwa nga kha vhuendelamashango vhu kwamaho afha fhethu hu kungaho madalo a vhaendelamashango u bva shangoni nga vhuphara. Ṱhoḓisiso i ḓo dovha ya lingedza u ṱalusa maga o fhambanaho ane a nga tevhedzwa nga vha vhulanguli hu u ṱoḓa u fusha ṱhoḓea dza vha National Tourism Sector Strategy. Mbudziso idzi dzi ḓo dzhia mithethe miṱanu u yak ha ya fumi u dzi fhindula. U shela mulenzhe havho kha u fhindulwa ha mbudziso a si khombekhombe nahone hu ḓo dzula hu tshiphiri. Mafhungo ane a ḓo kuvhanganywa a ḓo shumiswa kha ṱhoḓisiso na muvhalelano fhedzi. Vha ḓo humbelwa uri vha ḓadze siaṱari ḽa ṱhumetshedzwa hu u ṱoḓa u khwaṱhisedza uri vho tendelana na muṱoḓisisi u shela mulenzhe kha ṱhoḓisiso ino.

Tshiteṅwa 1: Zwidodombedzwa zwa Vhadzheneleli na maṅwe mafhungovho

1.1	Vho no vhuya vha ya Mapungubwe sa fhethu ha vhufa na mvelele? (Kha vha sumbedze phindulo ye vha nanga nga u shumisa: ✓)	Ehe	Hai

1.2 Arali phindulo yavho hu Ehe kha 1.1, tshipikwa tshihulwane tsha u dalela Mapungubwe tsho vha tshi tshifhio? (Kha vha nange phindulo yoneyone nga u shumisa luswayo ✓ kha kubogisi kwo livhanaho na phindulo yavho)

Ndo ya sa muendelamashango/mudali wa masiari	1
Ndo eḓela vhusiku vhuthihi sa mudali	2
Ndo tou rambiwa u ya u ḓimvumvusa nga vha lushaka kana nge dzhenelela kha dziṅwe nyito dzi ngaho dzenedzo	3
Madalo anga a anana na zwa vhurereli ha hashu/u luvha vhadzimu	4
Zwiṅwe(kha vha dodombedze) ……	5

1.3 Vho fushea u swika ngafhi nga madalo avho?
(Kha vha nange phindulo yoneyone nga u shumisa luswayo✓ kha kubogisi ku re na phindulo yavho)

Ndo fushea lwa maimo a nṱhesa	1
Ndo fushea fhaḽa na fhaḽa	2
Ndo fushea sa zwezwo	3
Hu na hunzhi he nda si fushee	4
A tho ngo fushea na luthihi	5

1.4	Hu na masheleni e vha a badela phanḓa ha musi vha tshi dzhena phakhani? (Kha vha nange kubogisi ku re na phindulo i ananaho na vhupfiwa havho nga u shumisa luswayo✓)	Ehe	Hai
1.5	Arali phindulo hu Ehe kha 1.4, vho badela mutendo woṱhe? (Kha vha nange kubogisi ku re na phindulo i ananaho na vhupfiwa havho nga u shumisa luswayo✓)	Ehe	Hai
1.6	Arali phindulo hu Ehe kha 1.5, vho badela mutengo wo fhungudzwaho? (Kha vha nange kubogisi ku re na phindulo i ananaho na vhupfiwa havho nga u shumisa luswayo✓)	Ehe	Hai

1.7	Vha mudzulapo wa Mapungubwe?	Ehe	Hai

Arali phindulo kha 1.7 hu Ehe, kha sumbedze lushaka lwa havho? (Kha vha sumbedze phindulo yavho nga u shumisa luswayo✓ kha kubogisi kwo teaho)

Lushaka lwa Vhangona	1
Lushaka lwa ha Machete	2
Lushaka lwa Vhuhosini ha Tshivhula	3
Lushaka lwa Vhuhosini lwa ha Leshiba	4
Lushaka lwa Vhalemba	5
Lushaka lwa ha Sematle (tshipiḓa tsha vha ha Machete)	6

1.8	Arali phindulo hu Hai kha 1.7, Vha muraḓo wa lushaka lwa vhadzulatsini na Mapungubwe? (Kha vha sumbedze phindulo yavho nga u shumisa luswayo kha kubogisi kwo teaho✓)	Ehe	Hai

1.9	Afrika Tshipembe ndi shango ḽa havho ḽa vhubvo?	Ehe	Hai

1.10 Arali phindulo hu Hai kha 1.9, vha humbelwa uri vha nange shango ḽa havho afho fhasi nga u shumisa luswayo (✓) kha kubogisi kwo teaho

1.Zimbabwe	2.Botswana	3.Mozambique	Huṅwe (Kha vha hu bule):

1.11 Miṅwaha yavho ya vhukale i wela kha tshigwada tshifhio (Vha humbelwa uri vha nange kubogisi ku re na phindulo yoneyone nga u shumisa luswayo✓)

(kha vha bule) ≤20	21-30	31-40	41-50	51-60	61-70	≥71 (kha vha bule)

1.12 Mbeu yavho ndi ifhio? (Kha vha nange kubogisi ku re na phindulo yone nga u shumisa✓)	Munna	Musadzi

1.13 Murafho wavho ndi ufhio? (Kha vha kubogisi ku re na phindulo yone nga u shumisa✓)	Murema	Mutshena	Muṅwe (Kha vha dodombedze):

Tshiteṅwa 2: Zwibveledzwa/tshumelo na mbuelo

2.1 Vha ḓivha u swika ngafhi zwibveledzwa zwa mvelele na vhufa zwi wanalaho ngei Mapungubwe? (Kha vha nange kubogisi ku re na phindulo yone nga u shumisa luswayo✓)

Zwibveledzwa/ Tshumelo	**Ndi hu ḓivha nga maanḓa**	**Ndi a hu ḓivha**	**Sa zwezwo**		**A thi hu ḓivhi na luthihi**
Vhuendeli ha fhethu ha vhufa: ho katelwa thavha ya Mapungubwe: fhaḽa he ha ḓo dovha ha vhulungwa vhathu nṱha ha thavha (hune ha iwa nga awara ya vhusumbe, ya vhufumi nga matsheloni na ya vhuṋa nga mathabama).	1	2	3	4	5
Fhethu ha matombo a vhutsila na vhuendeli ha K2 (hune ha tou humbelwa u dalelwa)	1	2	3	4	5
Fhethu hune ha vha na masalela a mmbi (ḓivhazwakale ya mmbi ine ya si vhe kule na hune ha ṱanganwa hone)	1	2	3	4	5
Ṱanoni: hune mashango mararu a ṱangana hone (South Africa, Botswana na Zimbabwe) na hune mulambo wa Shashe na wa Limpopo ya ṱangana hone.	1	2	3	4	5
Tshiimiswa tsha mbambadzo na nyanḓadzo: ḓivhazwakale ya fhethu, ho fukulwaho tshugulu ya muvhala wa musuku na zwiṅwe zwishumiswa zwo fukulwaho zwa vhulungwa hone.	1	2	3	4	5
Hune ṱhaluso ya mafhungo ya farelwa hone.	1	2	3	4	5
Vhuṅwe vhuendeli vhu re hone (vhuendeli ha matsheloni – hune ha ṱuwiwa nga 05h30 lwa awara tharu, vhuendeli ha vhusiku- hune ha takuwiwa nga hafu u bva kha awara ya vhusumbe, vhuendeli ha tshikovhelelo- hune ha takuwiwa nga awara ya vhuṋa lwa awara tharu na mutshimbilo wa matsheloni hune ha takuwiwa nga awara ya vhurathi lwa awara tharu).	1	2	3	4	5

2.2 Vha a ḓivha miṅwe mishumo ine ya themendelwa kha vhone sa mulimi yo livhanywa na u ṱhogomela khathihi na u anḓadza zwibveledzwa/tshumelo dza Mapungubwe sa fhethu ha vhufa na mvelele? (Kha vha nange phindulo yone nga u shumisa luswayo✓)

Mishumo ine ya nga vha hone	**Nga maanḓa**	**Zwavhuḓi**	**Sa zwezwo**	**A thi na vhuṱanzi**	**A thi ḓivhi tshithu na luthihi**
U vhulunga vhufa vhu re hone zwino (zwine vha lugisa kana u ṱhogomela ngomu ha Mapungubwe)	1	2	3	4	5
Vha a shela mulenzhe kha u pulana na u dzhia tsheo malugana na zwibveledzwa zwiswa kana tshumelo dzo bveledzwaho u khwinisa fhethu afha?	1	2	3	4	5
Vha a dzhenelela kha u shumela fhethu afha ha vhufa na mvelele, khamusi kha u thusa kha nḓisedzo ya zwiḽiwa na maṅwe mafunda musi hu tshi khou dzudzanywa miṅwe mishumovho?	1	2	3	4	5

2.3	Mbuelo i nga ṱalutshedzwa sa zwivhuya zwine zwa nga wanwa u bva kha tshiṅwe tshithu. Sa tsumbo: u shela mulenzhe kha vhuendedzi/dziṅwe nyito phakhani, mbadelo kana mpho dzi ṋewaho nga tshiimiswa kana muthu zwawe. Hu na mbuelo dze vha vhuya vha dzi wana Mapungubwe? (Kha vha sumbedze phindulo yavho nga u nanga phindulo yone kha kubogisi nga u shumisa luswayo✓)	Ehe	Hai

2.4 Vha humbelwa uri vha ele vhuimo ha thendelano ine vha vha nayo malugana na nḓivho yavho nga ha nyito dzi tevhelaho (Kha vha nange phindulo yone nga u shumisa luswayo✓ kha kubogisi kwo teaho)

Nyito/mbuelo	**Ndi a tenda nga maanḓa**	**Ndi a tenda**	**Sa zwezwo**	**Ndi a hana**	**Ndi a hana nga maanḓa**
Vhadzulapo vha Mapungubwe vha na vhuimo kha komiti	1	2	3	4	5
Hu na vhukwamani na vhudavhidzani musi vha phakhani vha tshi khou pulana kana u dzhia tsheo malugana na thandela kana dziṅwe nyito dza phakha.	1	2	3	4	5
Hu na dzulo ḽi shumaho ḽa Vhadzulapo vha Mapungubwe	1	2	3	4	5
Mbuelo dza ikonomi (sa dzibazari, u tholiwa ha vhadzulapo vha re na ndalukanyo ngauralo ngauralo).	1	2	3	4	5
U bvisela khagala vhupfiwa malugana na maga ane a tea u tevhedzwa ho livhanywa na fhethu hukhethwa, zwaloni, zwifhaṱo zwiswa, fhethu ha nyanḓadzo.	1	2	3	4	5

2.5 Vha nga ela hani vhudzheneleli na vhukwamani ha vhalimi malugana na mafhungo a kwamaho mveledziso vhuponi ha Mapungubwe?

Nṱhesa	1
Tshavhuḓisa	2
Tshavhuḓi	3
Tsha fhasi	4
Tsha fhasisa	5

Tshiteṅwa 3: Vhulanguli na vhudzheneleli ha vhadzulapo

3.1	Tshitaila tsha vhurangaphanḓa tshi nga ṱaluswa sa maga ane a shumiswa nga muthu kha u langula tshiimiswa kana tshigwada tsha vhathu. Vha a takala nga tshitaila tsha vhulanguli tsha Mapungubwe? (Kha vha nange kubogisi kune kwa vha na phindulo yone nga u shumisa luswayo✓)		Ehe	Hai

3.2 Vha nga ela tshitaila tsha vhulanguli ha Mapungubwe nga nḓilaḓe?

Nṱhesa	1
Tshavhuḓisa	2
Tshavhuḓi	3
Tsha fhasi	4
Tsha fhasisa	5

3.3	Vha a tenda uri vhulanguli ha Mapungubwe management vhu dzhiela nzhele khathihi na u ṋea miraḓo ya ndeme i ngaho ṱhonifho yo fanelaho na u dzhiela vhupfiwa havho nṱha? (Kha vha nange phindulo yone nga u shumisa luswayo ✓ kha kubogisi kwo teaho)	Ehe	Hai

3.4	U ya nga kuvhonele kwavho, vha vhona vhuimo ha vhushaka vhune vha vha naho na Mapungubwe vhu tshi fusha? (Kha vha nange phindulo yone kha kubogisi nga u shumiswa luswayo✓)	Ehe	Hai

3.5 Vhudzheneleli na vhukwamani havho na tshumelo dza Mapungubwe hu vha fusha u swika ngafhi?

Ndo fushea tshoṱhe	1
Tshifhinga tshinzhi ndi a fushea	2
Ndo fushea sa zwezwo	3
Tshifhinga tshinzhi a thi fushei	4
A tho ngo fushea na luthihi	5

3.6	Vhone vha vhona vhulanguli ha Mapungubwe vhu tshi khou lwa nga ṋungo dzoṱhe u kwama na u dzhenisa vhalimi kha tshumelo dza p̂hakha iyi? (Kha vha nange phindulo yone kha kubogisi nga u shumisa luswayo✓)	Ehe	Hai

3.7	Vha vhona zwi zwa ndeme uri vhulanguli ha phakha vhu vha Kwame malugana na mafhungo a kwamaho mveledziso ya lushaka khathihi na dziṅwe nyito dza Mapungubwe? 3.6.1 Vha nga lavhelela uri vhulanguli ha phakha vhu kwamane hani na vhone malugana na mafhungo a kwamaho mveledziso ya lushaka lwa havho? …….. …… …….. 3.6.2 Vha nga lavhelela uri vhulanguli ha phakha vhu kwamane hani na vhone malugana na nyito dza Mapungubwe? …….. …….. ……	Ehe	Hai

3.8	Ndi dzifhio khaedu dzine vha khou ṱangana nadzo malugana na vhulanguli ha Mapungubwe?

3.9	Ndi ifhio tshanduko ine vha nga takalela u i vhona u bva kha vhulanguli ha Mapungubwe?

3.10	Vha nga takalela u davhidzanwa hani na vhone malugana na vhudzheneleli havho kha nyito dzi farelwaho Mapungubwe?

Tshiteṅwa 4: Vhadzulapo

4.1	U ya nga kuvhonele kwavho, vha vhona vhadzulapo vha Mapungubwe vha tshi tea u farwa nga nḓila yo fhambanaho na vhaṅwe vhadzulapo zwavho musi zwi tshi ḓa kha vhudzheneleli na u shela mulenzhe kha maga oṱhe a u dzhiiwa ha tsheo dzi kwamaho Mapungubwe sa fhethu ha vhufa na mvelele? (Kha vha nange phindulo yone nga u shumisa luswayo holwu✓ kha kubogisi)	Ehe	Hai	Vhathu vhoṱhe vha tea u farwa nga nḓila i linganaho/fanaho

4.2	U ya nga kuvhonele kwavho, vhadzulapo vha Mapungubwe vha ḓivhona vha tshi eḓana na vhalunguli vha mavu musi zwi tshi ḓa kha mukovhe wa mbuelo dza Mapungubwe sa fhethu ha vhufa na mvelele? (Kha vha nange kubogisi kune kwa vha na phindulo yone nga u shumisa luswayo✓)	Ehe	Hai

Ndi a livhuwa u shela mulenzhe havho.

8.15.2 Appendix O3: Survey Questionnaire for Descendants/Local Community of Mapungubwe

Mbudziso: Vhadzulapo/Vhadzulatsini vha Mapungubwe
(Sepedi translated version)

Researcher details

Leina	:	Ms LP Shabalala
Maemo	:	Moituti lengwalong la bo ngaka
Leina La lefelo la boituti	:	University of Witwatersand
Lefapa	:	School of Geography, Archaelogy and Environmental studies
Bahlahli	:	Prof Simatele and Prof Ezeuduiji

Kenna moithuti wa go nyakišiša wa lengwalo la bongaka ka Univesiting ya Witwatersrand go la Johannesburg. Hlogo ya di nyakišišo tša dithoto tša ka: "Dintlhakgolo tša mabapi le bohwa bja setšo ka go lefapeng la tša bohwa, boeti le tlhabollo ya setšhaba mo Afrika Borwa: Lefelo la bohwa la Mapungubwe profenseng ya Limpopo." Maikemišetšo magolo a dinyakišišo tše ke go tšweletša maikutlo a baeti le maloko a dinaga mabapi malebana le mehola ya bohwa bja setšo le tša boeti tšeo di ka hwetšwago lefelong le la boditšhaba.

Dinyakišišo tse di šupa go tsweletša maikutlo a ditlogolo le badudi ba kgauswi mabapi le tša hlokomelo ya bowa le tša boeti. Dinyakišišo di tla leka go tšweletša mekgwa ya maleba ya go fapana ya taolo yeo lekgotla taolo leka fihlelela maikemišetšo magolo a lefapa la boditšhaba la boeti. Molekwana yoo o ka tšea lebaka la metsotso ya magareng ga e mehlano le e lesome (5-10).

Go tsea karolo ka mo dinyakišišong tše ga go gapeletšwe gape dipoledišano di ka se patlalatšwe go pepeneneng go fihlelela ke mang goba mang. Dipoledišano tse di tla šomišiwa feela mo dinyakišišong. O kgopelwa go tlatša lengwalo la tumelelano ya go tšea karolo mo dinyakišišong tše.

Karolo ya pele.

1.1	A ke mathomo o etela lefelo la boditšhaba la bohwa la Mapungubwe? (Kgetha ka mokgwa wa go šupa √ ge o dumelelana le se)	Ee	Aowa

1.2. Ge o kgethile EE ka go 1.1. Nna lebaka la go etela lefelo leo ebe ele lefe? (Kgetha ka ka maleba ka mokgwa wa go šupa √ ge o dumelelana le tše dilatelago)

Ketelo ya letsatsi fela	1

Moeng wa go robala	2
O memilwe ke ba lefelo go tla go kgatha tema mererong ya tsa di kamano le boeti	3
O tlišitše ke tša sedimo goba tša ditumelo	4
Tše dingwe	5

1.3. Naa maikutlo a gago ke a fe ka tshwaro yeo o e hweditšego lifelong le la boeti?
(Kgetha ka mokgwa wa maleba mokgwa wa go šupa √ ge o dumelelana le tše dilatelago)

Kgotsofatša go fitiša	1
Kgotsofatša kudu	2
Kgotsofatša	3
Kgotsofatša ga nnyane	4
Ga e kgotsofatše	5

1.4	Eka ba o lifile tšhelete ya go tsena lefelong la bowa? (Kgetha ka mokgwa wa go šupa √ karabo ya maleba)	Ee	Aowa
1.5	Ge o kgethile Ee ka go 1.4, Naa o lefetše tšhelete ka moka ge o tsena monyako wa lefelo? (Kgetha ka mokgwa wa go šupa √ karabo ya maleba)	Ee	Aowa
1.6.	Ge o kgethile Aowa ka go 1.4, Naa o lefetše tšhelete yeo e fokoditšwego? (Kgetha ka mokgwa wa go šupa √ karabo ya maleba)	Ee	Aowa
1.7	Aa o se tlogolo sa Mapungubwe?	Ee	Aowa

Ge o kgethile Ee ka go 1.7, efa leina la sehlobo sa gago? (Kgetha ka mokgwa wa go šupa √ karabo ya maleba)

Vhangona Cultural movement	1
Machete Community	2

Tshivhula Royal Council	3
Leshiba Royal family	4
Lembe Cultural Association (Black Jews)	5
Sematle people(part of Machete)	6

1.8	Ge o kgethile Aowa ka go 1.7,Aa o yo mongwe wa maleloko a motse a Mapungubwe?	Ee	Aowa

1.9	Naa o modudi wa Afrika borwa.	Ee	Aowa

1.10 Ge o kgethile Aowa ka go 1.9. Bontšha naga ya matswalo a gago.

1.Zimbabwe	2. Botswana	3. Mzambique	5. Other(laetsa)

1.11 Naa mengwaga ya gago ya matswalo e wela mo seripeng sefe?

1. ≤ 20((Bolela mengwaga ya gago)	2. (21-30)	3. (31-40)	(41-50)	(51-60)	(61-70)	≤ 71(Bolela mengwaga ya gago)

1.12	Bong bja gago ke bofe? (Kgetha ka maleba)	Monna	Bosadi

1.13	O mohlobo mang?(Kgetha ka maleba)	Mothomoso	Lekgowa	Omongwe mohlobo(Hlagiša)

Karolo ya bobedi:Ditšweletswa, ditirelo le mehola.

2.1. Naa o tseba bjang ka di tšweletšwa tša thlago tše di latelago tšeo di hwetšwago lefelong le la tša bohwa la Mapungubwe? (Kgetha ka mokgwa wa go šupa √ karabo malebana le ka fao o dumelelanago le tše dilatelago)

Ditšweletšwa/Ditirelo	**Gabotse botse**	**Gabotse**	**Magareng**	**Ga kena nnete**	**Ga gona**

Go maeto a ka gare go akaeretša le Mapungubwe Hills mo go diragetšego poeletšo ya poloko ya mašaledi. Nako 7h00,10h00 &16h00.	1	2	3	4	5
Lefelong la bokgabo bja maswika(Rock art site) le leeto la K2 (ge o le kgopetše)	1	2	3	4	5
Lefelo la mašaledi le Histori ya mašole	1	2	3	4	5
Lefelo la go bogela.Lefelo leo dinaga tše tharo(South Afrika,Botswana & Zimbabwe) dikopaneng gape le moo dinoka tše pedi elego Shashe le Limpopo dikopanago gona.	1	2	3	4	5
Museum:Histori ya lefelo,Lenaka la gauta la Tshukudu le tše dingwe tša dibopego tšeo di bolokilwego.	1	2	3	4	5
Lefelo la go hlaloletšwa	1	2	3	4	5
A mangwe a maeto a hlahlo.(nako ya go thoma maeto ka 05h30 lebaka la go fihla di iri tše tharo.Maeto a bošego go thoma ka 19h30 lebaka la iri tše pedi. Leeto la mantšibowa go thoma ka 16h00 lebaka la iri tše tharo.	1	2	3	4	5

2.2 Naa o tseba ka maekarabelo a ditlogolo goba maloko a ditšhaba mabapi go hlokomela didirišwa tša mo lefelong la bowa la Mapungubwe. (Kgetha ka mokgwa wa go šupa √ karabo ya maleba).

Maekarabelo/mešomo	**Gabotse botse**	**Gabotse**	**Magareng**	**Ga kena nnete**	**Ga gona**
Go hlokomela lefelo la bow aka mokgwa wa go lokiša fao go senyegilego.	1	2	3	4	5
Go tšea karolo go dipheto tše diswa ka lefelo goba ditšweletšwa tša hlabologo.	1	2	3	4	5
Ka mokgwa ofe goba ofe wa go hlankela lefelo kudukudu ge go na le baeng goba dikopano fao ditlogolo di ka kgonago go thuša ka tša go apeela baeng.	1	2	3	4	5

2.3	Ekaba e sale la hwetša meputso,profiti goba tefelo ya mohuta o mongwe goba mpho yeo o e filwego ke motho feela goba mokgatlo ya go sipidišana le ka moo lefelo le la bohwa le sepetšwago ka gona	Ee	Aowa

2.4. Ephe meputso mabapi le tša tumellelano yeo bjalo ka setlogolo goba modudi go tšeo di latelago.

Ditiro/ Mehula	**Ke dumela kudu**	**Dumela**	**Magareng**	**Ga ke dumele**	**Ke a gana**
Ditlogolo/Maloko a motse a tšea karolo ka di komiting	1	2	3	4	5
Le a botswa ge dipheto di tšewa mabapi le lefelo	1	2	3	4	5
O le loko la foramo ya lefelo le la bowa	1	2	3	4	5
Meputso ya tša leruo: Ditlogolo goba maloko a setšhaba ba hwetša di basari tsa go ithuta goba mešomo ge bana le maswanedi.,	1	2	3	4	5
Go fiwa sebaka sa go tšea karolo ge go bolelwa ka tša tshipidišo mabapi le mabitla,mafelo a goiletšwa, go bea maswao,go aga mafelo a maswa goba go beakanya ka museumong.	1	2	3	4	5

2.5. Naa o ka fa meputso efe ka go tšea karolo le go akaretšwa ga balemiši mabapi le ditaba tša thlabologo le tša tšwelopele mo lifelong la Mapungubwe.

Go kgona gofitišiša	1
Go kgona kudukudu	2
Go kgona kudu	3
Go kgona ga nnyane	4
Go kgona ga nnyane kudu	5

Karolo ya boraro: Tša taolo le go akaretšwa ga setšaba

3.1	Naa o kgotsofatšwa ke ka tdela yeo lefelo la Mapungubwe le laolwago ka gona	Ee	Aowa

3.2. Naa o ka fa meputso efe go le kgotla taolo la Mapungubwe?

Go kgona gofitišiša	1
Go kgona kudukudu	2
Go kgona kudu	3
Go kgona ga nnyane	4
Go kgona ga nnyane kudu	5

3.3	Naa o dumela gore lekgotla taolo ya Mapungubwe le dira go lekanetše go fa hlompho go ba tšea karolo ba maswanedi.	Ee	Aowa

3.4. Naa kgotsofalo ya gago ke efe mabapi le go akaretšwa mererong ya ditirelo tša Mapungubwe.

(Kgetha ka mokgwa wa maleba mokgwa wa go šupa √ ge o dumelelana le tše dilatelago)

Kgotsofatša go fitiša	1
Kgotsofatša kudu	2
Kgotsofatša	3
Kgotsofatša ga nnyane	4
Ga e kgotsofatše	5

3.5	Naa o bona lekgotla taolo ya Mapungubwe le go akaretša goba go go reriša bjalo ka setlogolo/moleloko wa selegae mabapi le tša taolo ya Mapungubwe?	Ee	Aowa

3.6	O bona e le toka gore lekgotla taolo ya Mapungubwe le go akaretša goba go go reriša mabapi le ditaba tša thlabollo ya setšhaba. 3.6.1. Naa o ka thabela ge lekgotla taolo le ka go reriša bjang ka dithaba tša go aga setšhaba. Hlalosa …… …… …… 3.6.2. Naa o ka thabela gore lekgotla taolo le go reriša bjang ka dithaba tša go amana le merero ya ditiragatšo. Hlalosa …….. …….. ……	Ee	Aowa

3.7	Naa ke di thlohlo dife tše o kopanogo le tšona mabapi le taolo ya Mapungubwe? …… …… ……

3.8	Naa ke diphetogo dife tšeo o ka dumago go dibona go lekgotla taolo ya Mapungubwe? …… …….. ……

3.9	Naa o ka thabela gore o akaretšwe bjang gore o tšeye karolo go ditiragatšo ka moka tšeo di bago gona mo Mapungubwe? …….. …….. ……..

Karolo ya bone: Ditlogolo le Balemiši

4.1	Go ya ka moo o bonang seemo, o nagana gore ditlogolo tša Mapungubwe ba fiwe šedi ya go feta batho ba bangwe?	Ee	Aowa	Batho kamoka ba swariwe goswana.

4.2	Go ya ka moo o bonang seemo, o nagana gore ditlogolo tša Mapungubwe di epona ele beng ba Mapungubwe?	Ee	Aowa

"I think once you have done all you can to a manuscript, let it find its way in the world"
Chinua Achebe 1930 - 2013

THE END!