

UNIVERSITY OF ZULULAND

MTUNZINI: PROFILE OF A  
RECREATION TOWN



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University of Zululand, in partial fulfilment for  
the degree of Honours in the department of Geography.

By  
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It is hereby declared that this is my own work, both in conception and execution and that the opinions expressed or conclusions reached are not to be regarded as reflecting the views of the above-mentioned persons.

Steve Untiedt  
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## CHAPTER 1: STUDY ORIENTATION

### 1.1 INTRODUCTION

No regular visitor to Mtunzini can escape hearing the words: "But there's nothing to do here" at some time during the visit. These words laid the foundation upon which this study has been built.

Mtunzini appears, at first glance, to have everything a town could possibly want when it comes to recreation potential. It has a seemingly unlimited supply of natural attractions which combine in a unique blend to create a unique recreation town. Mtunzini's elevated setting above a stretch of coast which is largely unspoilt- with the unpolluted Mlalazi River, lagoon and estuary situated between the town and the sea- makes it one of the most aesthetically pleasing town one could hope to find. The prograding coast, with its mature dune forest vegetation- home to a rich diversity of small animals, insects and birds- lends itself to a wide variety of recreation activities, ranging from sun-tanning to hiking. The town also has one of the two existing groves of Raffia Palms in South Africa. These are home to the Palmtree Vulture, one of South Africa's rarest birds.

The town boasts a variety of social and sporting clubs, including a country club with various sports on offer. It has a hotel, caravan parks and other holiday accommodation in the form of chalets and private houses for rent.

All of this is evident for all to see, yet visitors and locals alike complain about the lack and unsuitability of recreation facilities in Mtunzini. This is where this study's title stems from. Although the profile appears to be full of recreation

promise when viewed from one angle, the profile changes each time the viewing angle is altered.

The study examines the profile of Mtunzini as a recreation town from four points of view: local whites, visiting whites, local blacks and visiting blacks. The study searches for the common denominators and the glaring differences of opinions amongst those utilising the town's recreation facilities. In so doing, the study attempts to describe the details about the profile which, in some cases, are seen by one group but hidden from the other groups.

This study is based on the perceptions of these four groups of recreators towards existing recreation facilities in the town of Mtunzini. These groups are:

- local blacks
- visiting blacks
- local whites and
- visiting whites.

The purpose of the study is to identify and explain these perceptions in order to facilitate planning of future recreation facilities in Mtunzini. This aim will be partially accomplished by:

- a) Taking a brief look at Africanist and Western recreation philosophies,
- b) examining the perceptions of 85 respondents and
- c) examining the management policies of those managing Mtunzini's recreation facilities at present.

## 1.2 DEFINITION OF TERMS

In order to avoid confusion when it comes to the terms leisure and recreation these two terms need to be clearly defined.

**LEISURE:** The word leisure has been defined in a number of

different ways. Torkildsen (1991) identifies four major approaches to leisure in current literature. Leisure is seen in terms of:

- time
- activity
- a state of being
- an all pervading 'holistic' concept.

An example of leisure being defined according to an activity is:

Leisure is an opportunity to engage in some kind of activity, whether vigorous or relatively passive, which is not required by daily necessities. (Neumeyers in Torkildsen, 1991: 176- 177).

For the purposes of this study, however, the definition of leisure as seen in terms of time- as seen below- has been adopted as this definition draws a far clearer distinction between the words leisure and recreation.

Leisure refers to uncommitted or unobligated time; time which belongs to an individual and which can be used by that individual for whatever pursuit(s) that individual wishes to follow. (Kelly, 1982:31)

In the South African situation it is necessary to go one step further with the definitions of leisure because, even when seen in terms of time there is true leisure and there is enforced leisure:

True leisure refers to the time to be used according to our own judgement or choice.... Enforced leisure describes the leisure time people do not seek as through illness, unemployment or unwanted retirement. (Brightbill in Torkildsen, 1991:176)

**RECREATION:** the term recreation is, according to Magi (1989), seen as having different meanings when looking at it in terms of Africanist or Western recreation philosophies. In terms of Western recreation philosophy:

Recreation refers to all those activities undertaken

during leisure time or time when one is free from work.  
(Magi, 1988:1)

In terms of Africanist recreation philosophy, however, recreation often forms a part of work. Because of this, this study has adopted a neutral definition which applies to both philosophies:

Recreation is the participation in, or enjoyment of any activity for the purpose of attaining pleasure and personal worth in any particular space and time. (Magi, 1988:7)

**RECREATION FACILITIES:** from the above definition of recreation it follows that recreation facilities are:

any facilities used by recreators at any time for the purpose of attaining pleasure and personal worth. (Butler, 1976:56; Magi, 1988: 7)

**BLACK:** in this study the term black will be taken as referring to:

...African ... or negroid people of South Africa distinguishable from Whites, 'Coloureds' and Indians. (Magi, 1989:21)

### 1.3. BACKGROUND TO THE PROBLEM

When looking at recreation in terms of the definition for recreation, as stated above, it is clear that in order to be classified as a recreation activity an activity must be undertaken voluntarily and must afford the individual participating therein satisfaction. In order for a recreation activity to take place facilities are required, be they outdoor facilities- such as beaches, swimming pools and so on- or indoor facilities- such as games arcades, bars and so on. The same facilities may be used in a number of different ways by different recreators, depending on each recreator's needs. Such needs are influenced by a variety of social and cultural

factors such as politics, age, social standing, health, economic standing, and so on (Butler-Adam 1982, Bucher, et al. 1984, Pickles 1985, Magi 1991, Moller 1991). This clearly implies that whereas a recreation facility may satisfy the needs of one recreator it will not satisfy the needs of another.

Largely because of this there is no scientific gauge which can be used to measure whether a town has sufficient, suitable recreation facilities. Studies such as this are forced instead to rely on the perceptions of those who utilize the recreation facilities in order to answer such questions (Magi, 1989).

#### **1.4 STATEMENT OF THE PROBLEM**

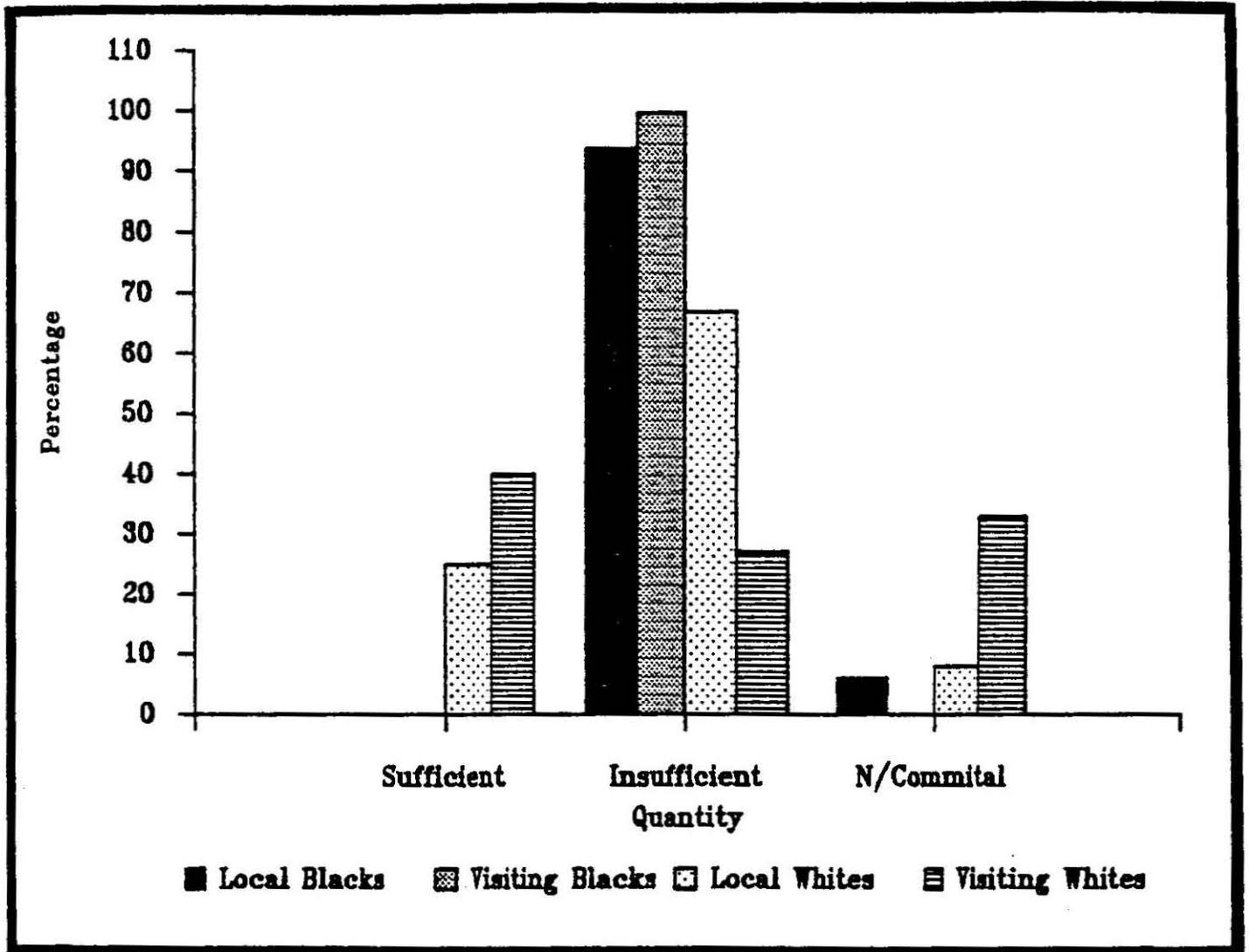
This study assumes that Mtunzini's problems as regards recreation facilities centre on:

1. the insufficiency of recreation facilities and
2. the fact that those recreation facilities that Mtunzini does have are not suitable for use by the broad spectrum of recreators who make use of these facilities.

These problems are used as the foundation for this study. Whilst investigating these problems other issues concerning recreation in Mtunzini, for example those concerned with management of recreation facilities, have come to the fore and are also addressed in this study.

Mtunzini has a relatively small local population with limited recreation needs. However, the town also has a dynamic population that constantly flows and ebbs as holiday-makers and visitors move in and out of Mtunzini. It would be an impossible task to attempt to satisfy everybody who seeks recreational fulfilment in Mtunzini. It is not too much to ask, however, that the recreation needs of the majority of recreators in Mtunzini be met. As can be seen in Figures 1 and

2 below this is not happening.



**FIGURE 1: PERCEPTIONS REGARDING THE SUFFICIENCY OF EXISTING RECREATION FACILITIES IN MTUNZINI.**

It is a well known fact that the apartheid policy of the Nationalist government in South Africa has affected the lives of millions of South Africans. Settlements such as Mtunzini have been drawn up along divided lines, with facilities set aside for the use of some but not for others. This, combined

with the removal of political rights, economic and educational suppression and so on, resulted in blacks not even being considered when it came to the planning and provision of recreation facilities in Mtunzini.

With the abolishment of the Group Areas Act (1950) and the Separate Amenities Act (1953) in mid-1991, it is essential that existing recreation facilities be re-examined. The increase in numbers of black locals and visitors in Mtunzini is bound to increase drastically in the near future. Blacks will move into what were previously 'white' residential areas and will eventually shrug off their inhibitions about utilizing recreation facilities which were previously off-limits to them. This will further emphasise the insufficiency and unsuitability of existing recreation facilities.

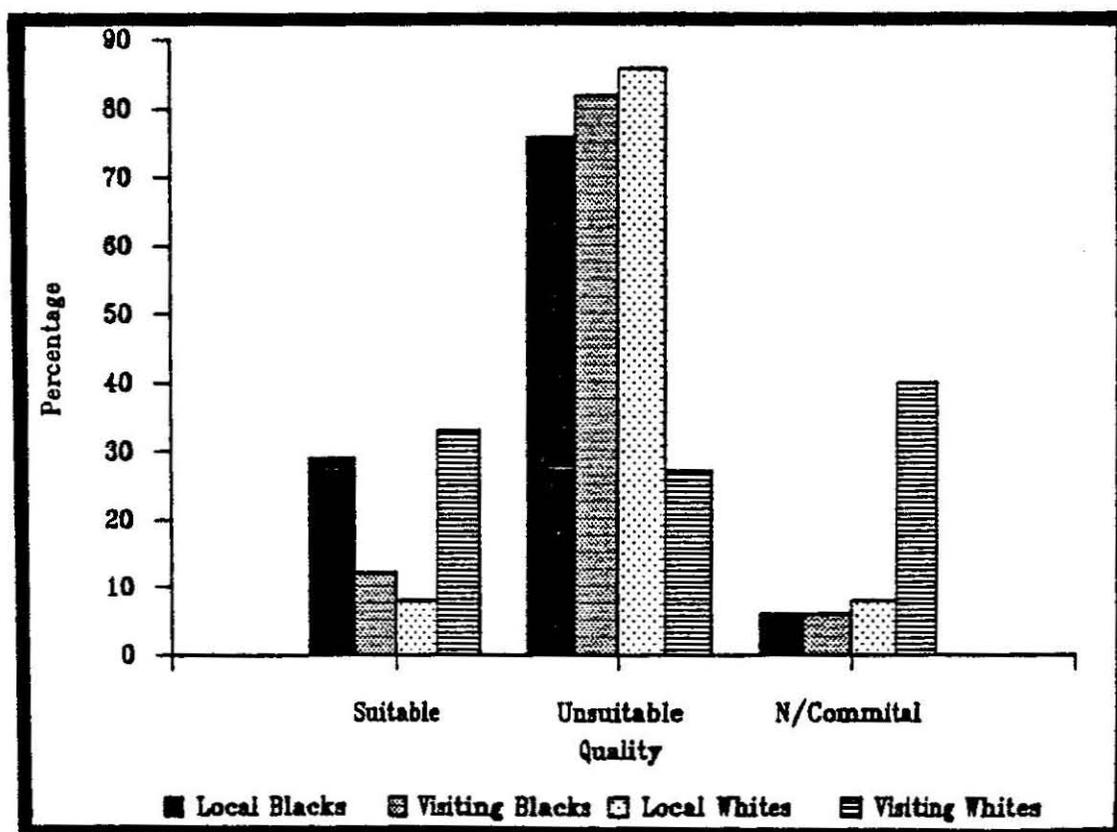


FIGURE 2: PERCEPTIONS REGARDING THE SUITABILITY OF EXISTING RECREATION FACILITIES IN MTUNZINI.

Mr John Malteby, Warden of the Umlalazi nature Reserve in Mtunzini, said in a personal interview that already numbers of visitors to the reserve were too great and that this is causing the rapid deterioration of existing recreation facilities.

The priorities of the N.P.B. are firmly centred on conservation:

The management priority is education of the public in the wise utilization of the marine environment and to control possible over - exploitation. (Brokensha and Snyman, 1984:58)

This, as viewed by many blacks in South Africa, is not an ideal to which they aspire:

Because of the particular history and character of the conservation movement in South Africa, and its failure to involve Blacks, it can very easily be regarded as a hobby or pastime for the affluent White group, which has no immediate concern for nor understanding of life among rural African people. (Magi, 1989:83)

This clash of ideals and perceptions is dealt with in greater detail when this study examines the Africanist and Western philosophies of recreation in Chapter 2. At this point it will suffice to say that the provision and management of recreation facilities by the N.P.B. has been based upon management policies which clash with black ideals. John Malteby stated that the N.P.B. attempts to 'educate' the local rural blacks about conservation through the services of a black extension officer, whose modus operandi is agricultural adviser.

It is clear changes as regards the N.P.B.'s attitude towards recreation will also have to take place. There will have to be a considerable softening of attitude on the part of the N.P.B. towards the acceptance of recreation facilities in the Umlalazi Reserve which do not meet the high ideals of

conservation. Only in this way will conservation become more acceptable to the broader spectrum of South Africans.

Outside of the reserve it is as obvious, if not more so, that Mtunzini has a problem as regards the quantity and suitability of recreation facilities. The Town Board of Mtunzini supplies and/ or maintains only the Mtunzini chalets, the Raphia Palm Monument and the undeveloped park areas within the town- (Figure 4). These are all selectively utilized by one or another group of recreators- as discussed in Chapter 5 of this study- and are not suitable for use by the broad spectrum of recreators who seek recreation fulfilment in Mtunzini.

Private clubs in Mtunzini are mostly centred on sport. The problem with these clubs is that, in almost all cases, the membership requirements allow the clubs to remain exclusive. Although none of these clubs have it written into their constitutions that they will not accept black members membership requirements make it a relatively simple matter to 'blackball' potential members.

### 1.5 DELIMITATION

This study is limited to examining existing recreation facilities within the town of Mtunzini. The town of Mtunzini is that area bounded in the West by the N2 main road, in the South by privately owned farm land, in the East by the Indian Ocean and in the North by the Mlalazi River. The recreation facilities which are examined are only those which are regarded as formal- that is to say controlled, provided, maintained or owned by recognised authorities. In Mtunzini's case the recognised authorities are the Town Board and the Natal Parks Board.

Conceptually, the social implications of this study are clear

for all to see. The Behavioral approach adopted by this study implies that Sociology will play a role in this study. As this is a Geographical study, however, the study investigates the problems which it has identified from a Geographical rather than Sociological point of view.

As is common practise in geography, this study uses the term perception as a tool for analyzing the judgements, attitudes, goals, feelings, and beliefs towards recreation facilities, use and participation.

Mtunzini does not have any bona fide local black residents in the town nor does it have a specific black 'township' attached to it. For this reason those respondents classified as Locals are blacks who live in those rural areas in the immediate vicinity of Mtunzini.

## 1.6 CONCLUSION

In the light of the political situation which has prevailed in South Africa since 1948 it is only to be expected that the recreation facilities provided in a 'white' town would be designed to cater for white recreation needs. Mtunzini can still be regarded as a 'white' town as only whites reside in the town. Mtunzini does not even have a 'township' attached or associated with it. This means that many black recreators perceive the recreation facilities in existence in Mtunzini as having a racial bias to them and, as such, see them as unsuitable. That there will be an increase in the number of black tourists and that black recreators will become more mobile in the future is, according to Kane-Berman (1990), in no doubt whatsoever. This means that unless shortcomings in the field of recreation facilities are addressed soon, Mtunzini will lose out on an enormous amount of black visitors. This, in turn, means a loss of income for the town

and will further inhibit the upgrading and/ or replacement of existing recreation facilities.

## CHAPTER 2: LITERATURE REVIEW

### 2.1 INTRODUCTION

As the shortage and unsuitability of recreation facilities has, as its foundation, political undertones and implications politics cannot be ignored by this study. This study does not set out to make a political statement. However, seen in the light of South Africa's past political policies, the reasons underlying the problems being investigated by this study become a lot clearer. In this regard literature which deals with black recreation patterns in South Africa cannot ignore the political undertones and implications involved in the supply of recreation facilities for black recreators. Authors such as Hugo (1974), van der Wal and Steyn (1981), Kies (1982), Butler- Adam and Franke (1986) and Moller (1991) have directly linked the shortage of recreation facilities for black recreators in South Africa to discriminatory legislation policies.

The recreators examined in this study fall into two race groups- black and white. The literature used to establish the philosophical background of these two groups relates to Western and African recreation philosophies. The study assumes that the white recreators in South Africa conform largely to the Western recreation philosophy whilst the black recreators conform largely to the African recreation philosophy.

As the white population have had their recreation wants and needs met and accommodated because of their ability to participate in decision making this is not primarily where the problem lies. White recreation patterns and perceptions are covered by most literature which addresses the Western recreation philosophy. Amongst others such authors as Butler (1976), McKenry (1977), Kelly (1982), Bucher, et al. (1984),

Goodale (1985) and Torkildsen (1991) have been consulted in this regard.

Little has been written about how black South Africans perceive recreation until very recently. Authors such as Magi (1986, 1988, 1989, 1991), Wilson and Hattingh (1989) and Moller (1991) have carried out work in this field which has provided some valuable insights for the purposes of this study.

As has already been stated, a large number of Mtunzini's recreation facilities fall within the Umlalazi Reserve, which is under the jurisdiction of the Natal Parks Board. The prime aim of this para-statal organisation is, according to Brokensha and Snyman (1984), conservation. It is upon the topic of conservation in South Africa that the perceptions of black and white writers differ notably. These differences are examined under the sub-heading **Studies On Recreation In South Africa**.

## 2.2 BACKGROUND MATERIAL

This material concerns literature and studies pertaining specifically to the town of Mtunzini. The term 'Background Material' refers to information regarding Mtunzini's:

- position; size; population;
- physical attributes like topography, natural vegetation, drainage patterns and climate
- management structures and policies.

Some of the background material in this study has been gleaned from a special newspaper supplement which was published in The Zululand Times in 1965. The occasion was the attainment of Town Board status for the town of Mtunzini and the supplement contains many congratulatory advertisements, some making interesting statements:

**ESHOWE**

Which enjoys the privilege of being the first local authority to be established in Zululand, and with its historical background and modern amenities, is proud to welcome Mtunzini into the higher sphere of local government

**CONGRATULATIONS!**

(Advertiser, 1965:8)

This supplement contains inserts from a number of contributors, none of whom are named. Material used from this supplement will, therefore, be attributed to The Zululand Times Correspondent.

Background information on the physical aspects of the land in and around Mtunzini were obtained from Steyn (1968). Although much of this work is very dated, the information on relief, soil types and so on was still mostly relevant. Haughton (1969) is another valuable source of geological information for the Natal North coast region which was consulted for this study.

A more recent work which deals with many various aspects of Mtunzini, such as population, recreation, tourism, land uses, climate and so on is Delpont (1988). Although this Structure Plan is at present under revision, much of the material contained in these writings was able to be used in this study.

Newspaper articles consulted which covered events relevant to this study were written by Knowler (1991), Scott- Barnes (1991), the Zululand Observer Correspondent (1992), Savides (1992), Udal (1992) and Vineall (1992). Such articles provide useful insights into Mtunzini's newsworthy happenings, such as the Raphia Palm Festival- held in July 1992, the ongoing toll road saga and so on.

## **2.3 GENERAL RECREATION LITERATURE**

This study examines the perceptions of two groups of people with different philosophical backgrounds as regards recreation, namely black South African recreators and white South African recreators. Where black South African recreators have as their background what is basically an Africanist recreation philosophy, white South African recreators have a Western recreation philosophy. It is essential to examine these philosophical backgrounds in order to understand the reasons underlying the findings of this study.

### **2.3.1 The Africanist Recreation Philosophy**

Because much Africanist philosophy has, until recently, been passed on from mouth to mouth much has been written about how 'primitive' this philosophy is when compared to Western philosophy (Keita 1979, Wiredu 1979, Wiredu 1980).

Some authors do not believe that there is any such thing as an Africanist recreation philosophy:

The Africans' dancing and musical activities are as much religious and social as they are 'recreational'. Thus to attempt to isolate primitive society's recreational activities is futile, because recreation is a Western conceptual category. Kando (1980:26)

Keita (1979), however, sees Africanist philosophy as having gone through three stages: Classical, Medieval and Contemporary.

He expounds the theory of ancient Egyptian philosophy - Africanist by virtue of the geographical location of Egypt - being the fountainhead of ancient Greek philosophy. Keita (1979) claims that this, in turn, gave rise to Western philosophy.

After this 'Classic Period' in the development of Africanist philosophy came the 'Medieval Period' which saw the introduction of Islamic thought. It also saw the advents of slave trading and colonisation .

The result of these two phenomena has been a cultural anomie of the African transplanted to the new world and a state of amnesia of the contemporary African whose knowledge of history and philosophy is limited to Western thought systems. (Keita, 1979:37)

The idea of the contemporary African losing his 'roots' as regards recreation philosophy has been picked up by certain South African writers. Hugo (1974) describes the acculturation of the recreation philosophy of black urban dwellers in South Africa which is taking place today.

Following this period came the 'Contemporary Period' during which Africanist philosophy was - and still is being - moulded into a unique discipline.

Despite the belief expressed by authors such as Kando (1980) that there is no such thing as a 'traditional Africanist recreation philosophy' there are those who believe quite the opposite (Keita 1979, Magi 1986, 1989).

According to Magi (1989) the Africanist philosophical view is based on the timelessness of nature versus the temporal nature of the cultural world and human existence.

Furthermore, in the traditional lifestyle of Africans, recreation and work were seen as inseparable as recreation was very frequently indulged in whilst work was in progress.

Though the recreation concept as understood today did not exist in traditional times, an interpretation that attempts to explain the situation experienced then, is such that recreation in the true African idiom could be seen as any activity undertaken during what can be called functional time that

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Though the recreation concept as understood today did not exist in traditional times, an interpretation that attempts to explain the situation experienced then, is such that recreation in the true African idiom could be seen as any activity undertaken during what can be called functional time that has

aesthetic, artistic and spiritual implications.  
(Magi, 1988:7)

Examples of traditional work - recreation activities given by Magi (1988) include such culturally oriented activities as praise-singing, hunting playing, art and artifact creation. Other examples in this vein are given by Bryant (1967) when he writes of the traditional recreational activities of African children. These include such things as stick-fighting; 'hunting'; swimming; making clay oxen whilst tending the cattle and so on.

It appears that there has, to a large degree, been a merging of Africanist recreation philosophy and Western recreation philosophy in the post-colonial era, particularly in South Africa (Hugo 1974, Magi 1989, 1991). For this reason Western recreation philosophy will be examined by this review prior to looking at the modern Africanist recreation philosophy.

### 2.3.2 The Western Recreation Philosophy

Kando (1980) warns scholars that the word 'recreation' as seen in a Western context needs to be looked at very carefully as the meaning of the word depends on the changing behavioral content through the ages. For this reason a brief study of the historical background is essential.

Kando (1980) divides the history of Western recreation philosophy into three eras, namely: the Beginning, the Dark Ages and the Time Of The Recreation Movement. In the Beginning, Kando (1980:25) holds that: "Just as the Greeks invented leisure, so it can be said that Rome invented recreation". He bases this statement upon the fact that in Rome the circuses provided the first forms of mass recreation. This was in the form of gladiatorial games, sea battles on artificial lakes, chariot races and so on. All of these

involved, on the part of the masses, passive enjoyment of bloodshed and brutality. Kando (1980) points out the stark contrast between this and the recreation undertaken by ancient Greek civilization- which involved fair, competitive sport.

The 'Dark Ages' of recreation in the Western world are seen as being that time period commonly known as the Industrial Revolution. The reasoning behind this is that the masses were forced to work for such long hours and under such appalling conditions that recreation became virtually impossible.

The twentieth century is seen as the time of the Recreation Movement. The concept of recreation becomes applicable in a widespread sense. There is increasing public awareness and governments budget for the population's recreation needs. During this period there is also much research that is being done on the provision and management of recreation. Literature and studies which fall into this category are numerous, but some of these consulted for the purpose of this study follow.

Mercer (1977) has edited a number of essays written about recreation in Australia. Russell (1982), and Torkildsen (1991) contain much relevant material on the management of recreation facilities.

Kando (1980) holds that the American philosophical view of recreation differs quite notably from other recreation philosophies. This is particularly obvious in that from society's point of view recreation's major function is to sustain the economic system.

#### **2.4 STUDIES ON RECREATION IN SOUTH AFRICA**

At this point in the review the focus will shift to deal more specifically with recreation in South Africa. The review will

pay particular attention to the lot of the black recreators in South Africa. The reason for this is that politics has had a significant impact on the provision of recreation facilities for this group of recreators.

Hugo (1974) outlines the reality of the modern situation in South Africa. Because more and more South African blacks today are working in cities they are having to conform to the Western work ethic. This means an eight hour working day, with time for recreation being limited to weekends or after-hours. It also means that blacks can no longer indulge in recreation whilst working and recreation is separated from working hours. The fact that space in cities and, in particular, in the work place is limited places further constraints upon recreators:

Recreation as a modern phenomenon, encountered by blacks today, is completely different, both conceptually and spatially from what used to exist before the emergence of an industrialised market economy in South Africa. (Magi 1991:5)

Because of the imposition of this Western work ethic the Africanist philosophy of recreation in South Africa has had to undergo some fairly drastic changes:

The general tendency that becomes apparent from research into the question of recreation for urban black communities in South Africa is that a very strong process of acculturation is noticeable in this sphere. This process has advanced to such a degree that very little seems to be left of the traditional types of recreation among black communities. Hugo (1974:57)

Hugo (1974) also points out that blacks, being aware of their white counterparts' relatively luxurious and comfortable way of life, aspired to this type of life style. However, due to financial and social constraints, the attempts to emulate this life style were limited to the holidays. With these constraints fast disappearing in the 'new' South Africa, Kane-Berman (1990) points out that the economic focus is rapidly

swinging towards blacks in South Africa.

Mercer and Carlson in Magi (1989) explain how modernization and its associated technological advances has narrowed the gap in the recreation choices and perceptions of different socio-cultural groups.

Today, with the abolishment of various discriminatory legislation, such as the Separate Amenities Act and the Group Areas Act, the gap between Africanist and Western recreation in South Africa has narrowed even further (Magi, 1991). This does not mean to say, however, that all issues regarding the provision of recreation facilities have been resolved. One issue over which black and white South African recreators are deeply divided is conservation.

Magi (1989) describes conservation amongst whites in South Africa as being the result of a conscience. This conscience springs from the wanton slaughter of game, particularly during the colonial era. During this time hunting was carried out by white colonists on a 'shoot-for-spoil' basis. In the traditional Africanist recreation philosophy, however, hunting was carried out for subsistence reasons only (Magi, 1989).

Krige (1981) holds that the Zulus, under the leadership of Shaka, exploited wildlife in this country for trading purposes. The major commodity with which he traded was ivory. This appears to contradict the traditional view of African philosophical thought- as outlined by Magi 1989- that traditionally hunting by blacks was carried out for subsistence reasons only.

What is becoming increasingly obvious in writings concerning conservation in South Africa is the use of conservation as a political football (Colly 1991, Savides 1991, Bainbridge 1992,

Koch 1992, Leftwich 1992). The idea of conservation areas in South Africa being the sole domain of affluent whites has been entrenched in the minds of blacks (Magi 1989, 1991). This is largely because of discriminatory legislation which forcibly removed blacks from lands earmarked for conservation. Such lands were turned over to conservation bodies and the Separate Amenities Act (1953) ensured that even the right of blacks to visit these areas was removed.

For whatever reasons, conservation has become a very prominent international issue, particularly in the sphere of Western recreation philosophy (Bannister and Gordon 1984, Bucher, et al. 1984, Butler 1976, Sullivan and Sullivan 1977). Because of this eco-tourism is becoming increasingly important in South Africa, as demonstrated in the White Paper On Tourism (1992).

An ever increasing number of people worldwide are turning to conservation in the form of game reserves and national parks as a form of recreation (Butler 1976, Hey 1979, Kelly 1982, Bannister and Gordon 1984, Goodale 1985). However, only when South African conservation can be divorced from past politics is the idea of conservation likely to become acceptable in the minds of South African blacks.

According to Magi (1989) Black South African recreators have negative perceptions of outdoor recreation facilities. This is because these perceptions have been distorted by discriminatory legislation such as the Group Areas Act (1950), the Separate Amenities Act (1953) and the General Sea-shore Regulation (1962). Such legislation did not affect whites in South Africa other than to make them feel that recreation resources and facilities were rightfully theirs. It also means that white South African recreators conformed largely to Western recreation patterns. In the mean time black South African recreators developed recreation patterns which had to

fit in with the laws which restricted them. For these reasons it is necessary to examine recreation literature and studies undertaken in South Africa amongst blacks specifically. Works which have already been mentioned will not be included here.

When it comes to the examination of such literature the shortage of such material immediately becomes apparent:

What can be reiterated and perhaps concluded from looking at the nature of this review (of recreation research undertaken in South Africa) is that very few, if any, of these collaborational research activities have up to now paid attention to specifically looking at blacks as subjects of recreation research. (Magi, 1989:21)

Kies (1982) examines problems which relate to the use of leisure time in Soweto. As this is a preliminary study it can be seen as a useful stepping-stone to updated, in-depth studies which are urgently needed in these times of political turmoil in the townships.

Magi (1986) draws almost exclusively on the perceptions of black recreators on the Natal North Coast, examining their cognitions of natural recreation resources. Attention is drawn to the negative effects of apartheid legislation- which has precluded so many people from enjoying the recreation resources to be found in this area- on these perceptions. This study also emphasises the fact that amongst traditional black communities work was often inseparable from recreation, something that is alien to the Western perception of recreation which holds that recreation takes place only during free time.

Magi (1988) discusses the various ways in which South African blacks define and relate to the concept of recreation in the modern era. Based on information collected from academics across South Africa, the study concentrates on translations,

interpretations and definitions of recreation as seen by South African blacks. The conclusion which is reached is that the definition of recreation, as seen by South African blacks, differs from the Western definition. This is especially noticeable in that time used for recreation by blacks is not necessarily unobligated time and that recreation is frequently participated in during 'work'.

Krige (1981) makes mention of a number of traditional Zulu recreation activities and patterns. What emerges very clearly from this study is that, in the traditional setting, it is often very difficult to separate recreation from work.

The value of this study lies mostly in that it is an historic comment on some rather unique recreation activities in which many black South Africans used to participate and in which some still participate to this day.

Bryant (1984) devotes a substantial section of his work to 'sports and pastimes' in traditional Zulu life. The original Zulu terms for games and recreation activities are used and explained in great detail. The work covers activities of both adults and children. As in Krige (1981) the value of this work lies largely, albeit not exclusively, in its historic significance.

Wilson and Hattingh (1989) carried out a comprehensive study which looks at the use of leisure time by blacks in the Pretoria- Witwatersrand- Vereeniging area. A serious need for recreation facilities for the use of black recreators in this region is identified. The inadequate funding and provision of such facilities is exposed and the study suggests that an investigation into the possibility of blacks using facilities in 'white' urban areas be carried out.

Magi (1991) presents the initial findings of an ongoing investigation into changing perceptions of potential and actual black recreators. This study is based on research done in the Lower Umfolozi- Mtunzini coastal recreation areas. The conclusion reached is that blacks are still hesitant about utilizing recreation facilities and areas which were previously off-bounds to them, despite the removal of the Separate Amenities Act.

This study provides valuable insight into the problems experienced by black recreators as they struggle to shrug off the legacies of the apartheid system.

Moller (1991) focuses on young black people and their use of leisure time. The survey suggests that semi-leisure (the serious side of leisure in the form of educational and learning experiences) needs to be linked to pure leisure (free time). This study concludes that such a linkage would meet many demands for constructive leisure at home, in community centres and projects as well as in youth groups.

Although the study identifies tensions and conflicts in many areas of this study group's lives it also suggests some useful solutions to such problems. It also contains a great deal of valuable information about the recreation patterns of the black youth of South Africa.

The following writings, although they do not concentrate exclusively on black recreators, make some useful observations about black recreators in South Africa. These studies include black and white recreators in South Africa.

Steyn (1979) based his study on recreation movements of people within the Pretoria- Witwatersrand- Vereeniging area. The study concentrates on the spatial patterns of recreation

behaviour associated with the different race groups in this area. It also points out the implications of such patterns.

No mention is made of the number of respondents in each race group included in this study so it is difficult to comment on the validity of the findings as regards black recreators in this region. Nevertheless, some useful observations are made regarding the affects of: availability of transport, cost, accessibility and time on patterns of recreation behaviour. The study also suggests that black recreators should be allowed to make more use of recreation facilities in 'white' urban areas.

van der Wal and Steyn (1981) builds onto the above-mentioned study conducted by Steyn in 1979. Patterns and problems associated with recreation in South Africa's urban areas are identified and their implications for planning are investigated. An important observation made in this study is that the participation of blacks in recreation is inhibited more through lack of facilities than through socio-economic factors.

A further important observation made is that rural and urban areas cannot be regarded as two separate entities when it comes to recreation because the advent of the motor car has married the two.

Solutions to problems identified in this work rest fairly heavily on the shoulders of sport. In the light of all the problems which have arisen recently in the attempts to unite South African sport bodies this solution appears not to be as ideal as it at first seems.

Butler-Adam and Franke (1986) stress that recreation is a need rather than a luxury. It suggests that social needs in the

field of recreation must first be identified then a framework must be established to help planners assess the relative needs of recreators. The study also suggests that 'people's parks' are examples of identified and self-met needs.

Although it is largely theoretical, this study does propose a very realistic solution to some of the recreation needs in South Africa. The idea of creating 'people's parks' out of whatever resources are available in an area makes a great deal of sense, particularly in a time of economic depression.

Taljaard (1989) presents a study which investigates recreation activity patterns, preferences and needs of the inhabitants of the East London metropolitan area. Although blacks make up only 9,7 percent of the respondents the survey was able to identify certain dominant traits amongst black recreators in this region. One such trait is that 'visiting friends and family' is the most important recreation activity of all groups. Another is that 68,6 percent of the black respondents preferred forms of passive recreation such as watching television or films, listening to music and so on.

The one criticism of this study is the disproportionately low number of black respondents used in this study. This factor does cast some doubt on whether the findings are truly representative of the entire black population in the East London metropolitan area.

Kane-Berman (1990) makes some interesting observations about the recreation patterns of South African blacks. The idea of a 'silent revolution', in which seven components of the revolution are examined, is put forward. These components comprise of areas of South African life in which significant power swings from white to black have taken place. A great deal of emphasis is placed on the swing of economic power

towards South African blacks and recreation amongst blacks is singled out as one area which is sure to benefit from this swing.

One criticism of this work is that the power of politicians is underplayed, resulting in a slightly distorted picture of what is really happening in South Africa today.

At this point in the literature review it is necessary to examine how recreation planners go about planning recreation facilities and the provision thereof. It also becomes obvious when looking at how recreation planners view the needs of black recreators in South Africa that very little consideration is given to these recreators.

Essays written by McKenry (1977)- dealing with value analysis of wilderness areas- and Boden (1977)- dealing with ecological aspects of outdoor recreational planning were particularly useful because of their applicability to the Umlalazi reserve in Mtunzini. Another collection of useful essays regarding recreation planning is that which was edited by Lieber and Fesenmaier (1983). In this work, essays written by Mitchell (1983)- examining the future directions of recreation planning- and LaPage (1983)- concentrating on planning and research- were particularly useful when considering solutions for the purposes of this study.

Steyn (1985) presents guidelines for the development of sport in the Richard's Bay area. This study examines the present participation for each race group in the area and projects future needs in various types of sports.

What this study did not take into account was the possibility of discriminatory laws being abolished. Because of the abolishment of the Separate Amenities Act many of the

projections put forward in this study regarding provision of sporting facilities for black recreators in the Richard's Bay area will have to be revised.

Spies (1986) concerns planning for a future Natal/ Kwa-Zulu yet an extremely small section is devoted to recreation in this area. In this section a brief mention is made of the likely impact which 'other than white' (Spies 1986:96) groups are likely to have on recreation facilities in Natal/ Kwa-Zulu in the future.

In light of the fact that the overwhelming majority of those living in Natal/ Kwa-Zulu are black and that a great deal of this region's revenue is reliant on tourism, this study falls far short of expectations.

McCarthy (1987) includes a chapter on 'Black Projections About Desirable Coastal Developments'. Although the work concentrates very little on recreation it does highlight the lack of recreation facilities for black recreators and mentions the poor condition of existing facilities. The recreation needs of black youth is singled out as an area for concern.

## 2.5 CONCLUSION

Recreation as a discipline might, in the past, have had a philosophy that was either Africanist or Western. What should have become clear as this review has progressed, however, is that this is no longer the case. Instead, there appears to have been a process of acculturation in which the Africanist philosophy of recreation has been considerably affected by having to fit in with the Western work ethic. Western recreation philosophy seems, on the other hand, to have adopted the positive Africanist philosophy as regards the

sustainable utilization of nature.

Through this literature review it has become obvious that there is a great need for more studies in the field of recreation amongst South African blacks. Such studies hold inherent benefits for a broad spectrum of people. Geographers are likely to gain a better understanding of black recreators in South Africa from these studies. Planners will be in a far better position to provide suitable recreation facilities for all recreators. Also, South African recreators of all races will stand a better chance of understanding one another and of being able to practise tolerance as the barriers between them gradually disintegrate.

## CHAPTER 3: THE PHYSICAL SETTING

### 3.1 INTRODUCTION

As has been stated on a number of occasions already in this paper, the physical setting of Mtunzini is without doubt its greatest asset. Very few other towns in South Africa can boast of a similar setting:

The sudden view of the Umlalazi lagoon, glistening in the morning sun, always comes as a surprise and thrill to motorists as they drive into Mtunzini - no matter how often this visit is repeated. Even those people who live and work in Mtunzini glance with jealous pride at their beautiful surroundings. Dull must be he of mind who can pass through Mtunzini and not be affected by these exquisite vistas. (The Zululand Times Correspondent, 1965b: 6)

Many respondents cited Mtunzini's unspoilt natural beauty as the reason for its popularity both as a recreation destination and as a dwelling place. Almost all respondents are very aware of the atmosphere created by the indigenous trees and plants, the undeveloped beach front, the Mlalazi River, lagoon and estuary and the vast numbers of bird and animal species to be found in Mtunzini.

### 3.2 HISTORICAL BACKGROUND

Mtunzini's name has been traced back to the time when the first white settler- John Dunn- set up a dwelling in Mtunzini. Despite having sided with Umbalazi against Cetshwayo at the battle of Ndongakusuka in 1856, he became a favourite of Cetshwayo. After taking many Zulu wives he established one of his homes at the Umlalazi lagoon. Here he would often hold *indabas*- discussion sessions- with Zulu men in the shade of a large Mdoni tree. The men, when referring to these *indabas*, would say that they were going to e Mtunzini- in the shade-

and so the place was named.

In order not to spend too much time going into the historical background of Mtunzini the major milestones in Mtunzini's history are presented in point form.

1895- Umlalazi Magistracy proclaimed.

1903- The railway line from Durban reached Mtunzini. This was an important step as it made Mtunzini more accessible to visitors, who could easily walk to the beach from the railway station.

1905- The township of Mtunzini was laid out.

1907- The name of the magistracy- Umlalazi- was changed to Mtunzini.

- Establishment of a tennis club.

1911- The first telephone was connected to the government buildings in Mtunzini.

1917- Mtunzini's school was opened.

1930- Angling club established.

1932- Earthquake lasting two minutes and 32 seconds hits Mtunzini- not much damage done and no lives lost.

1942- Raphia Palm grove declared a monument.

1945- Umlalazi Crown Lands (now known as Umlalazi Reserve) added to Mtunzini.

1947- Mtunzini Health Committee constituted.

1954- Water scheme inaugurated.

1959- New court house occupied.

- Country Club established.

1960- Public hall completed.

1964- Dredging of the lagoon commences.

1965- Mtunzini Town Board constituted.

- Mtunzini is a thriving, bustling coastal resort with a tarred highway connecting it to the Provincial main road. It boasts no fewer than four modern stores, two tea rooms, a butchery and a modern 23 roomed hotel. (Zululand Times

Correspondent, 1965:1)

1991- Skate board track opened.

1992- Permanent volley- ball net erected on the beach.

### **3.3 THE STUDY AREA**

The area which this paper has concentrated on includes only the township of Mtunzini. Although this is a small area it contains enormous recreation potential and is utilized by a large number of recreators- in excess of 200 000 per annum according to interviews with the Town Board and N.P.B.. The township is bordered to the North by the Mlalazi River, to the South by private farm lands, to the West by the N2 main road and to the East by the Indian Ocean.

Mtunzini Magistracy controls an area of 710 square kilometres and includes the townships of Gingindlovu, Amatikulu, Mandini and Inyoni. The township of Mtunzini lies within this magistracy.

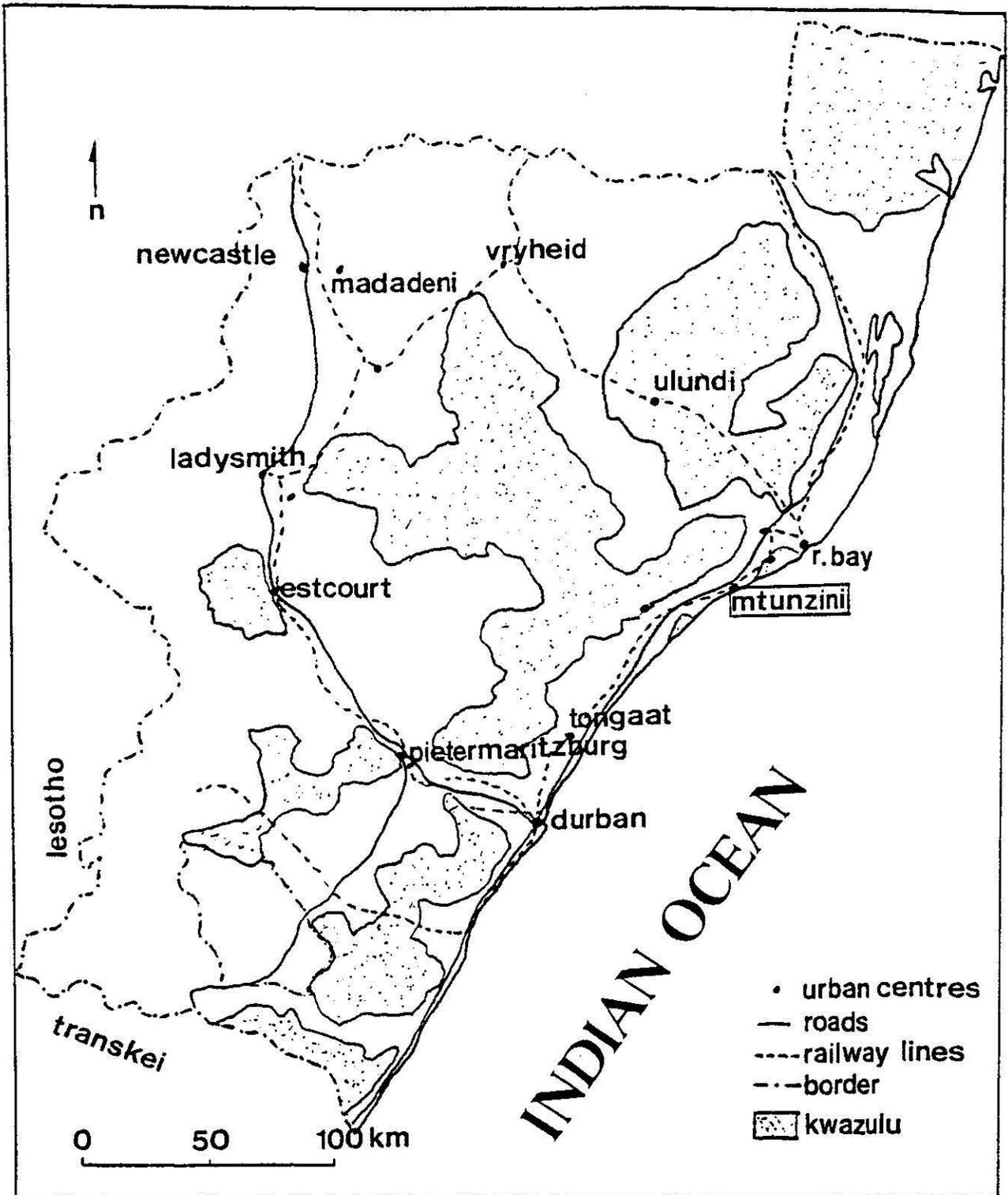
#### **3.3.1 Situation**

Mtunzini is situated on the Zululand coast in an area which is largely undeveloped. The nearest coastal resort to the North is Richard's Bay, some 60 kilometres away by road. To the South, the nearest coastal resort is Zinkwazi, also roughly 60 kilometres away. This makes it a very popular resort with the local communities of Mandini, Amatikulu, Gingindlovu, Eshowe, Melmoth, Inyoni, Kwadlangezwa, Esikhawini, Ngwelezane and Empangeni. Visitors from these communities are largely day-trippers, who come to the town of Mtunzini in order to make use of the recreation resources and facilities. Visitors from Richard's Bay have been known to visit Mtunzini in preference to their own beaches.

Mtunzini is situated very favourably in relation to major centres. It is almost as easily accessible to the Pretoria-Witwatersrand- Vereeniging area as Durban is. Durban is 140 kilometres away whilst Empangeni is 35 kilometres away- (Figure 3).

The N2 highway is only two kilometres from the centre of Mtunzini- (Figure 4). This road has, however, a deservedly bad reputation. It is narrow, unfenced and frequently used by pedestrians and animals alike. It carries a large volume of heavy industrial traffic between Richard's Bay and Durban and is extensively utilized by trucks carrying sugar cane and timber. The large rural black population of this region has also meant that mini bus taxis are heavy users of this road. Many fatal accidents have occurred on this road in the past. Prevailing conditions have clearly had an adverse affect on the number of potential visitors to Mtunzini in the past and will continue to do so until matters improve.

The new N2 toll road is, however, well under way. The Southern section of this road from Durban to Ballitoville was completed towards the end of 1991. The Northern section from Mtunzini to Mariedale opened in June, 1992. Both completed sections make for a far safer, more enjoyable journey. According to the Zululand Observer Correspondent (1992 b), however, recent delays in completion date for the rest of the road are, causing outrage amongst local businessmen, industries, trucking companies and the general public. The stretch of road from Zinkwazi to the Amatikulu River is now due for completion in 1997, whilst the plans and the funding for the Amatikulu-Mtunzini stretch are non- existent. All that this means is that people using the road will have to exercise caution in those sections which have not been completed and enjoy the pleasure of driving on those sections which have.



**FIGURE 3: ORIENTATION OF STUDY AREA**

Source : Steyn (1985:1a)

to have a significant impact on the number of recreators visiting Mtunzini and making use of its recreation facilities.

### 3.3.2 Population

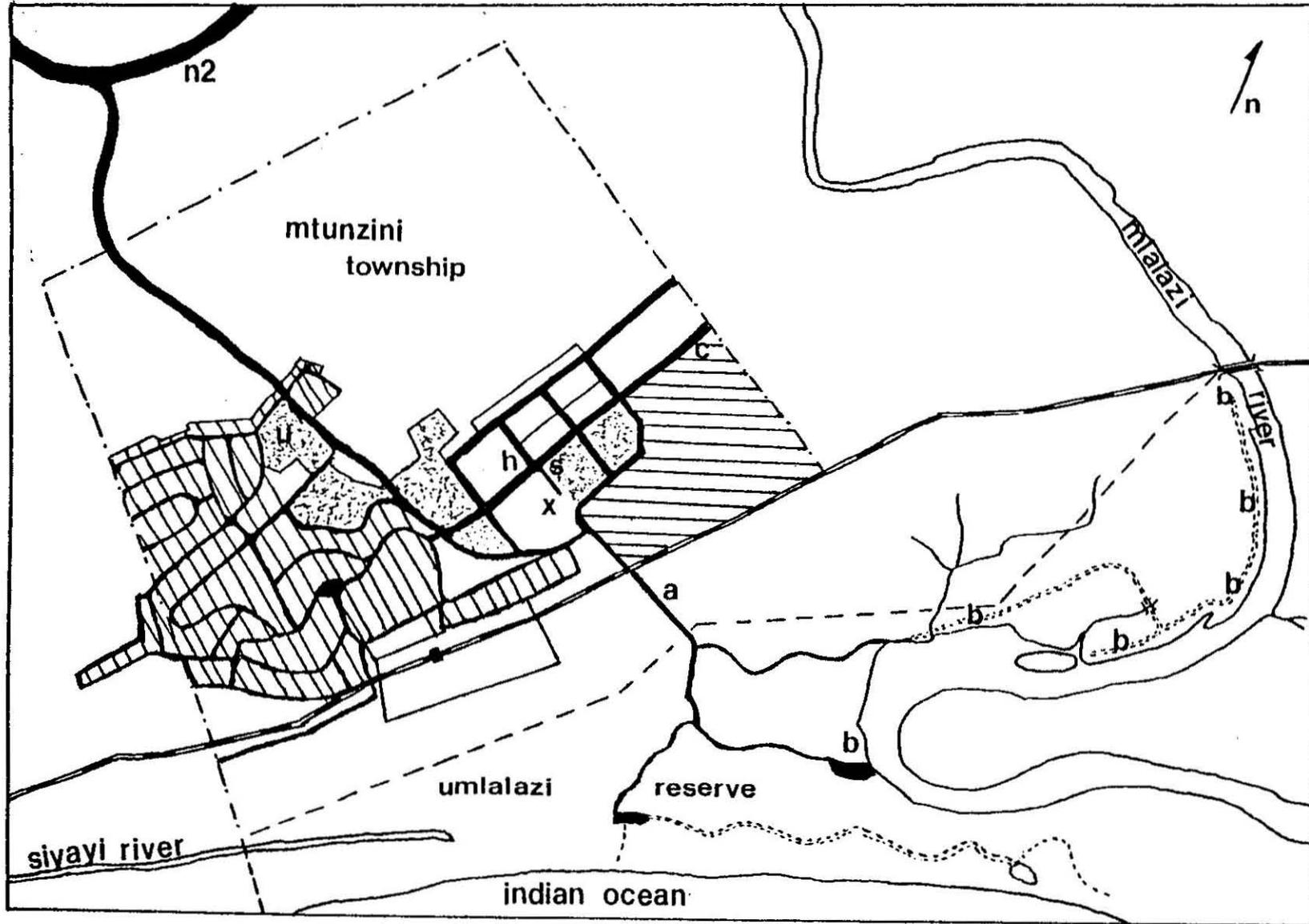
The recreation population of Mtunzini is not just made up of people who live permanently in the township. In fact, people living in the township make up only a very small portion of the total recreation population of the town. Table 1 below gives figures for the residential population of Mtunzini. Unfortunately, there are no official records of the number of visitors to the town of Mtunzini.

**TABLE 1: POPULATION OF MTUNZINI**

YEAR	BLACK	WHITE	COLOURED	INDIAN	TOTAL
1936*	248	115	1	0	364
1946*	246	160	1	1	408
1951*	292	159	3	20	474
1960*	326	218	1	8	553
1970**	559	415	0	9	983
1980***	500	740	0	0	1240
1985****	510	929	2	5	1446

**SOURCES:** \* Zululand Times Correspondent (1965:3)  
 \*\* R.S.A. Department of Statistics (1976)  
 \*\*\* R.S.A. Central Statistical Services (1982)  
 \*\*\*\* R.S.A. Central Statistical Services (1987)

FIGURE 4: MTUNZINI  
 Source: Delport (1988:Plan 8)



- public areas
- residential
- golf course
- tar road
- railway
- gravel road
- beach access
- umlalazi res.
- mtunzini
- s - school
- h - hotel
- c - country club
- b - 'braai' areas
- u - undeveloped
- rec. land
- a - angling club
- x - bowls club

scale



### 3.3.3 Conservation

According to the Zululand Times Correspondent (1965) Mtunzini was well known in the early 1900's for its hippopotamus hunting. Hunters from across the country would travel by train and by ox wagon to the Umlalazi lagoon where the large population of hippopotamus lived. Here they would spend much time hunting these creatures simply for the sport of hunting.

Since that time, however, conservation has become a major part of Mtunzini. Although there is some doubt as to the exact origin of the Raphia Palm grove, it is commonly believed that it was started in 1918 by C.C. Foxon, Mtunzini's magistrate at that time. The seeds are believed to have been brought to Mtunzini from Kosi Bay, the only other place in South Africa where these palms are found. These palms are unique because of the size of their leaves, which reach up to 18 metres in length. Shortly after this grove was established a small group of Palm Nut Vultures made their way down from Kosi Bay and settled here. These rare birds are found only where the Raphia Palm is found as they live off the thin epicarp of Raphia fruit. It is believed that there are no more than thirty breeding pairs in South Africa- four of which have nested in Mtunzini. Mtunzini's official coat of arms is made up of a stylized Palm Nut Vulture perched on top of a Raphia Palm- (cover page).

Ever since the Umlalazi Crown Lands were made part of Mtunzini in 1945 conservation has been under the official control of N.P.B.. The policy of the N.P.B. in Mtunzini is to conserve the environment in and around the Umlalazi Reserve. This policy is commented on in Chapter 5 of this study.

One of Mtunzini's greatest conservation figures is Ian Garland. Udal (1992:1) writes that in June, 1992, he was

declared the winner in the Individual category in the prestigious 1992 Green Trusts Environmental Awards presented by M-Net and the Southern African Nature Foundation in Johannesburg. This was in acknowledgement of the huge amount of work which he has done for conservation in Mtunzini which includes, amongst other things:

- rehabilitation of the Siyayi River to return it to its natural state,
- the establishment of Mic's Park Education Centre on his farm 'Twin Streams',
- landscaping Mtunzini Chalets with indigenous flora,
- establishing an indigenous arboretum,
- establishing hiking trails and
- eradication of alien weeds.

According to Mrs Tait, the Town Clerk of Mtunzini, some 40 percent of the available land area of Mtunzini is allocated to indigenous forest, which has resulted in the demand for residential land outstripping the supply (Zululand Observer Correspondent, 1992 a: 27). This has meant that in June, 1992, the Town Board found itself compelled to rezone some of this land.

The stated policy of the Town Board is to attract tourists through the adoption of a policy to promote eco-tourism. This is very much in line with the White Paper On Tourism (1992), which is aimed at making South Africa the number one eco-tourist destination in the world. The White Paper points out that this type of tourism is what the world tourist community is looking for at present. The White Paper On Tourism (1992) outlines a three year plan to sell the beauty of South Africa's fauna, flora and scenery to the world tourist community. Mtunzini, being well endowed with all three of these attributes stands to score attractive Satour subsidies as well as a welcome boost to the Town Board coffers if it is

able to attract tourists through eco-tourism.

#### 3.3.4 Physical Elements

As the Mlalazi River plays such an important role as a recreation resource in Mtunzini it is necessary to examine it a little more closely.

Most of the water which flows through the Mlalazi River comes from numerous small forest streams which rise in the Ngoye forest, some 20 kilometres from Mtunzini. The river flows strongly even in dry times as its flow is maintained by groundwater flow which stems from a substantial groundwater supply stored within the unusual geologic aquifers of the Ngoye hills (Haughton, 1969).

The Mlalazi River broadens out as it negotiates its last hairpin bend within the Umlalazi Reserve before it reaches the sea. This bend is a result of the coastal uplift which is taking place along this stretch of coast (Haughton, 1969). The raised coastal land presented a barrier to the passage of the river, forcing it to alter its path and head in a North-Easterly direction rather than in an Easterly direction straight down to the coast. The resulting feature is what is commonly referred to as the Umlalazi Lagoon, although strictly speaking this is not a lagoon in the true sense of the word as it is not cut off from the sea. This 'lagoon' area is not very deep except on its inside curve, which is largely as a result of dredging operations which were carried out in this area in the 1960's. The lagoon is a very popular area for sailing, power-boating, water-skiing and paddle-boating, despite the threat of crocodiles. With the river running almost parallel to the coast for some two kilometres this could be labelled a subsequent stream.

The tidal fluctuations combined with the flow of fresh water in the area of the lagoon have allowed for the natural growth of a substantial mangrove forest. This mangrove forest has white and black mangrove trees which proliferate in the thick, sticky swamp mud. Trails for those who do not mind getting their feet muddy have been laid out through this forest in the lagoon area. Many educational institutions make use of this forest to give students first-hand knowledge of Mangrove swamps.

The high dunes on either side of the river are covered by dense dune forest vegetation which affords shelter from the wind and is home to many bird and small mammal species. This climax dune vegetation is encountered in a broad band- 100 to 500 metres wide- running parallel to the coast throughout the reserve. Walking trails have been established through much of this dune forest- (Figure 7). These dunes are also rich in Titanium. This is unfortunate because it makes them a target for Richard's Bay Minerals, a mining company which already holds the rights to mine the dunes North of Mtunzini and at Lake Saint Lucia.

On the beach are numerous outcrops of pioneer plants which anchor the beach sand and provide a foothold for the larger plant seres which follow. In anchoring the sand and preventing it from blowing away they also promote the prograding process taking place along this stretch of coast.

Theories regarding the reasons why this stretch of South Africa's coast is a prograding coastline (it is at present building outwards into the sea) are abundant. According to John Malteby, Warden of Umlalazi Reserve, the progress of this process is being monitored on an annual basis by teams of scientists from Europe and America. He states that the most commonly held theory amongst these scientists is that

isostatic uplift is taking place, a process whereby the forces within the mantle are slowly causing the continental shelf to rise in this area. Haughton (1969) cites such isostatic uplift as a response to millions of years of deposition which has been taking place on the edge of the continental shelf. The enormous weight of this sediment helped the felsic layers of continental rock to force the underlying oceanic sima down into the Asthenosphere, thus exposing it to greater pressures from within the Asthenosphere. These pressures are exerted against the underside of the oceanic Sima, forcing it to rise. This, in turn, forces the edge of the continental shelf to rise. Why this is happening in such a localised area scientists have yet to discover.

According to Delport (1988) the bluff- or ridge- on which the town of Mtunzini is situated is made up of Berea Red Sand which forms part of the Bluff Formation. Coal, associated with Ecca sediment is also found here. It is in the form of a relatively thin layer of poor quality anthracite, which makes it a poor economic proposition. Such sediments are, according to Haughton (1969), symptomatic of Quaternary sea level fluctuations. The coastline is characterised by a strip of dune and beach sand. Granite and basic igneous rocks of the Tugela Complex are found one kilometre North of the Mlalazi River mouth.

The Indian Ocean, with its warm Mozambique Current, moderates Mtunzini's climate and is responsible for the high annual rainfall which Mtunzini receives. Summer temperatures average out at a maximum of 27,5 degrees Celsius and minimum of 20,7 degrees Celsius. Winter temperatures average out at a maximum of 22,2 degrees Celsius and a minimum of 14 degrees Celsius. Rainfall figures average 1 250 mm per annum.

### 3.4 CONCLUSION

With its favourable climate, huge potential for eco-tourism and interesting Geographical, Biological and Zoological attributes Mtunzini has much to offer. Recreators are attracted to the town because of its natural beauty, its moderate climate and its small town atmosphere. Scientists are attracted because of the prograding coastline, the Mangrove swamps, the Raphia Palms, the Palm Nut Vulture, the marine life and the dune forests. International mining consortiums are attracted by the wealth of Titanium in the dunes of Mtunzini.

All of this interest in Mtunzini means that a large number of people are continually being exposed to Mtunzini's charms. This, in turn, means that an ever-increasing number of people are likely to hear about Mtunzini and many will, in all likelihood, want to visit in the future. With access to Mtunzini improving as the new N2 toll road progresses recreators will become less hesitant about travelling to Mtunzini.

That the physical setting of Mtunzini lends itself to recreation is an indisputable fact. That the populations of Mtunzini- both permanent and temporary- are bound to increase in the future is also an indisputable fact. That the recreation facilities available in Mtunzini at present are sufficient and suitable is highly unlikely. It is this last issue upon which this paper centres.

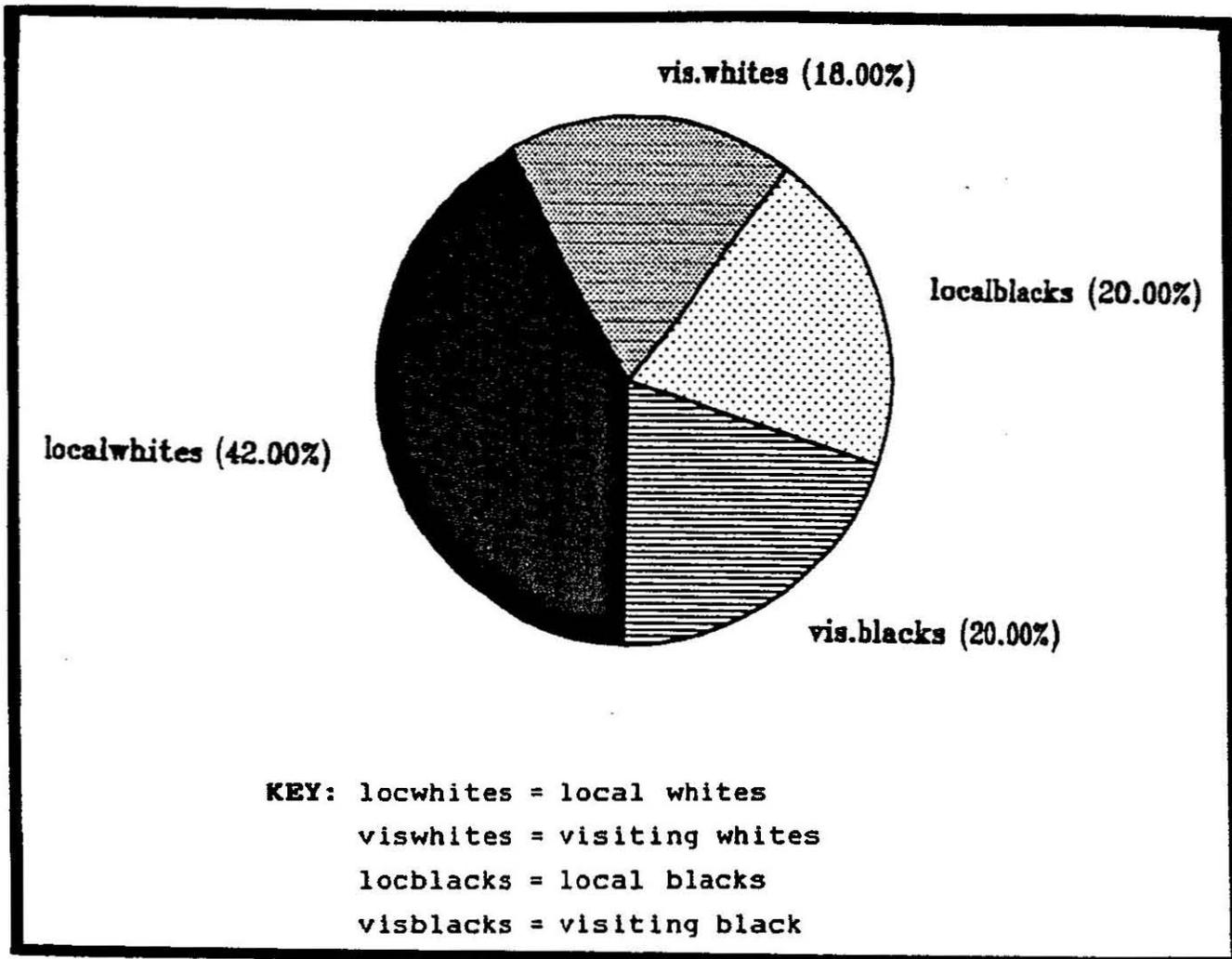
## CHAPTER 4: METHODOLOGY

### 4.1 RESEARCH DESIGN

The findings of this study were obtained from June, 1991, to June, 1992, in the town of Mtunzini. Information was obtained from a stratified- random sample of 85 old, young; male, female; married, unmarried; local, visitor; black and white respondents- (Figure 5). Characteristically, these respondents were all active recreators who responded directly to questions posed in a questionnaire- (Appendix 1). Each questionnaire was answered in the presence of the researcher or one of his aids. The aim in selecting as varied a sample as possible is fundamentally based on the following assumptions:

- a) the broader the sample base the closer to the true picture the findings are likely to get,
- b) the findings are based on recreators in the broadest possible sense, giving no one group precedence over another,
- c) although blacks at present make limited use of Mtunzini's recreation facilities this will change in the near future, especially in the light of the abolishment of the Group Areas Act (1950) and the Separate Amenities Act (1953) and
- d) that respondents be appreciative of recreation both on an aesthetic and a functional basis.

These assumptions are based on research studies undertaken in the Natal North Coastal region (Pistorius 1964, Magi 1986, 1989, Butler-Adam 1989). Considering the size and population of Mtunzini- both permanent and temporary- it was decided that the sample size of 85 was large enough to prevent undue bias or influence in the results.



**FIGURE 5: COMPOSITION OF THE SAMPLE**

The types of recreation facilities considered for perceptual evaluation by the respondents included the Umlalazi Reserve with its sea-shore frontage, dune forests, lagoon and estuary, mangrove swamps; private clubs and sporting organisations; public recreation areas within the town and recreation facilities in caravan parks and the hotel.

**4.2 AN ANALYSIS OF THE UTILIZATION OF EXISTING RECREATION RESOURCES IN MTUNZINI**

The following information is presented in point form for the sake of easy reference. Included in the information is:

- the recreation resources and/ or facilities,
- the recreation activities carried out at each recreation site,
- a breakdown of who uses the recreation facilities and
- an assessment of the degree of utilization.

In order to facilitate instant cross-referencing the degree of utilization is indicated by symbols:

- \*\*\* = Heavy Utilization
- \*\* = Medium Utilization
- \* = Low utilization

FACILITIES/ RESOURCES	RECREATION ACTIVITY	DOMINANT UTILIZERS
<b>UMLALAZI RESERVE</b>		
- Mlalazi River, lagoon and estuary	- Boating, skiing, swimming, sailing, fishing	White locals*** White visitors**
	- 'Braai', socialising, relaxing	All***
	- Bird watching	White visitors*
	- Mangrove swamps	- walks - education
- Walking trails	- exercise, aesthetic appreciation	White locals* White visitors**
- Beach	- fishing	White Locals*** White visitors**
	- swimming	All***
	- socialising, relaxing	All***

## **MTUNZINI TOWN BOARD**

- |                        |                                  |                                  |
|------------------------|----------------------------------|----------------------------------|
| - Raphia Palm monument | - bird watching, botany          | White locals*<br>White visitors* |
| - Undeveloped areas:   |                                  |                                  |
| - parks                | - aesthetic value,<br>relaxation | White locals*<br>Black locals*   |
| - recreation space     | - pony club<br>- soccer          | White locals*<br>Black locals**  |
| - Library              | - reading, relaxation            | White locals**                   |
| - Mtunzini Chalets     | - swimming pool                  | White visitors**                 |

## **SCHOOL**

- |                  |  |                |
|------------------|--|----------------|
| - Playing fields | - school sport: rugby,<br>cricket, athletics | White locals** |
|------------------|--|----------------|

## **COUNTRY CLUB**

- |                                       |                       |                                   |
|---------------------------------------|-----------------------|-----------------------------------|
| - Golf course<br>(lease expires 2011) | - golf, socialising   | White locals**<br>White visitors* |
| - Tennis courts                       | - tennis, socialising | White locals**<br>White visitors* |
| - Squash courts                       | - squash, socialising | White locals*<br>White visitors*  |

### **BOWLING CLUB**

- Bowling greens and clubhouse	- bowls, socialising	White locals** White visitors*
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### **ANGLING CLUBS**

- Sea shore	- surf angling	White locals*** White visitors*
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- Deep sea	- ski-boat angling	White locals***
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### **PONY CLUB**

- Undeveloped Town Board land	- horse riding, socialising	White locals*
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### **HOTEL**

- Hotel grounds and buildings	- swimming pool	White visitors**
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- restaurant, bar (ex- 'whites only')		White locals*** White visitors*** Black visitors*
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- bar (ex- 'others')		Black Locals*** Black visitors**
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- Swimming pool	- swimming	White visitors** White locals*
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## **XAXAZA CARAVAN PARK**

- Caravan park
  - indoor games: table tennis, darts, board games      White visitors\*\*\*  
White locals\*
  - outdoor games      White visitors\*\*\*  
(holiday season only)
- Swimming pool
  - swimming      White visitors\*\*

### **4.3 INSTRUMENTATION AND COLLECTION OF DATA**

Assessment of the proportional utilization of resources was based on actual observations carried out at the listed recreation areas. These observations were planned to coincide with both off-season periods and peak-season periods. Observations were carried out over a 19 month period, beginning January, 1991, and ending July, 1992. A random selection of recreators encountered at recreation sites were questioned about their places of abode and their utilization of recreation facilities in Mtunzini (type, frequency and duration). Interviews with Natal Parks Board and Mtunzini Town Board officials were used to test and modify the findings regarding utilization of recreation facilities in Mtunzini.

When questionnaires were administered to those who had difficulty in understanding the English in which the questionnaires were written questions were translated for respondents. Where Afrikaans translation was necessary an Afrikaans speaking translator with a Geography major carried out the translating. Where Zulu translation was needed a Zulu speaking translator with a Geography major was used. Responses were translated into English by the respective translators and then noted in the questionnaires.

Because of the sensitive nature of race relations in South Africa the questionnaires did not call for respondents to identify their race. However, because each questionnaire was personally administered by the researcher or one of his helpers, this detail was able to be noted down upon completion of each questionnaire.

The majority of the questionnaires were administered at most of the recreation sites in Mtunzini, with the obvious exception of deep sea angling. Some questionnaires were also administered to local business people at their places of work. Due to the shortage of black recreators at recreation sites certain blacks in the streets of Mtunzini were also asked to complete questionnaires.

Personal interviews with the warden of Umlalazi Reserve, Mr John Malteby, and the Town Clerk of Mtunzini, Ms Annemarie Tait, were carried out on July 2, 1992. Each interview lasted roughly one hour and yielded valuable information which was used to test and, where necessary, to re-examine preliminary findings. The abridged transcripts of these interviews can be found in Appendices 2 and 3. The Mtunzini Town Board showed particular interest in this study and expressed a wish to have the preliminary findings of this study presented at a Strategic Planning Symposium, held from 24-26 July, 1992. However, a lack of funds prevented this from coming about.

Other less formal interviews, which often took the form of discussions were held with representatives from each group of recreators who participated in this study. Such discussions were held on a very casual basis and yet they yielded unguarded insights into how individuals perceived recreation facilities in Mtunzini.

A personal case-study of beach recreation patterns in Mtunzini

was carried out over the Easter weekend, from 17-20 April, 1992. Data gathered for this case-study has also been used to substantiate and modify the findings of this study.

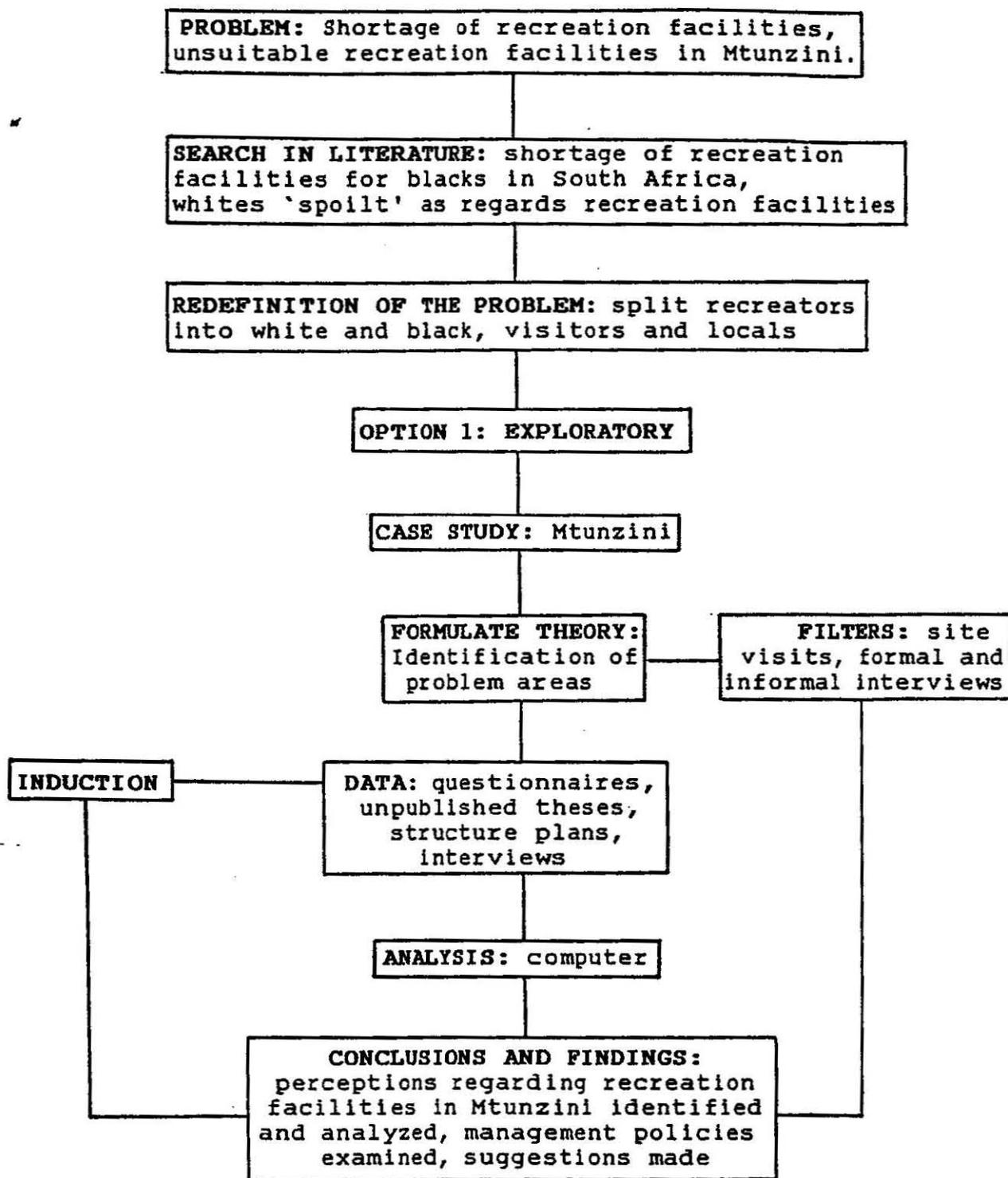
Site visits to Mtunzini for recreation and for observation purposes began in January, 1990, and are ongoing. Each time such a visit takes place observations are noted down, particularly those regarding utilization of recreation facilities. It is on the strength of these observations that an assessment of existing recreation facilities in Mtunzini was drawn up and the utilization of recreation facilities were analyzed. These observations also served to substantiate and, where necessary, modify the findings of this study.

#### **4.4 CONCLUSION**

This study has followed a basic Geographic research paradigm, as expounded by Chakravarti and Tiwari (1990). This paradigm has been adjusted to suit the needs of this study- (Figure 6).

Data collection for this study proved to be fairly straight forward on the whole. Difficulties arose, however, when it came to on-site interviews with black locals and visitors who were unable to speak English and the researcher's translator was not present. In such cases the interviews had to be abandoned, resulting in the loss of many valuable interview opportunities.

On-site observations and informal interviews proved to be invaluable sources of information for this study. These yielded extremely interesting insights which helped to strip away all pretences and/ or misrepresentations of the truth, whether intentional or not.



**FIGURE 6: BASIC GEOGRAPHIC RESEARCH PARADIGM APPLIED TO THIS STUDY**  
 Source: Chakravarti and Tiwari (1990:54)

Observing the interaction of recreators in Mtunzini and noting the attitudes of various groups of recreators towards recreation facilities confirmed that white recreators tend to see such facilities as rightfully theirs. Black recreators, despite the repeal of the Separate Amenities Act (1953), confirm the findings of Magi (1991) which indicated that black recreators are reluctant to take full advantage of the repeal of this Act. There is still a hesitancy on behalf of local and visiting blacks to utilize recreation facilities which were previously off-limits to them.

## **CHAPTER 5: DATA ANALYSIS AND INTERPRETATION**

### **5.1 INTRODUCTION**

This study set out to examine the number of recreation facilities available in Mtunzini and to gauge whether these facilities are suitable for the recreators who utilize them. During the course of this study a number of issues related to the supply of recreation facilities in Mtunzini and the perceptions of recreators utilizing these facilities emerged. These issues and findings have been loosely grouped together under four broad headings:

- Attitudes and perceptions,
- Existing recreation facilities in Mtunzini,
- Management of recreation facilities in Mtunzini and
- Development and the future.

The splitting of respondents into four groups of recreators has provided valuable insights and conclusions, drawn by running comparisons amongst these groups. The feasibility of suggestions made by respondents has been examined and, where necessary, solutions to problems which have arisen have been put forward.

It should be borne in mind that in this study perceptions of recreators regarding recreation facilities in Mtunzini refers to the way in which recreators perceive or 'see and know' their recreation situation (Magi, 1991:8).

### **5.2 FINDINGS OF THE STUDY**

Findings of this study have proved to be both interesting and exciting. Because the recreation needs of black recreators have largely been ignored in Mtunzini to date it is hoped that the findings in this regard will receive the attention which

they deserve.

### 5.2.1 Attitudes And Perceptions

When perceptions of recreators regarding the town of Mtunzini were examined it soon became clear that whites have a more positive attitude towards the town than blacks have. Over 90 percent of white locals and visitors responded positively when asked about their feelings upon entering the town. As can be seen from Table 2, the positive feelings about Mtunzini stem largely from an aesthetic appreciation of the town. Looks play a role in this appreciation, with responses such as: neat and tidy, natural beauty and clean featuring fairly strongly.

Psychological advantages also come to the fore in responses such as: peaceful/ tranquil, friendly, small and relaxing all indicating that white respondents in particular feel safe and secure in this town. This can also be taken as an indicator that respondents regard Mtunzini as a source of recreation in the truest sense of the word insofar as the word recreation stems from the Latin word recreatio, meaning restoration and recovery. Kando (1980) states that the word's etymology implies the replenishment of body energy expended on work, literally the recreation of energy. If Mtunzini does offer the psychological pluses listed above there can be no argument that it is an ideal recreation town. Jaded city psyches would view this type of town as exactly what they need when they take a break from work and from the hustle and bustle of city life.

The town's site and situation also play a role in the formation of a positive image in the minds of respondents. Responses such as: good view and close to the sea confirm this.

**TABLE 2: POSITIVE FREE RESPONSE**

<b>Responses</b>	<b>Local Blacks</b>	<b>Visiting Blacks</b>	<b>Local Whites</b>	<b>Visiting Whites</b>
cool	x			
sea breeze	x	x		
uncongested		x		
natural beauty	x	x	x	x
clean	x	x	x	x
small	x	x	x	x
relaxing	x	x	x	x
neat and tidy	x			x
close to the sea			x	x
unspoilt			x	
unexploited			x	
quaint			x	
peaceful/ tranquil			x	x
good view			x	x
friendly			x	x

Conservation considerations also play a role in the appreciation of local whites for the town. The fact that these respondents perceive the town as: **unspoilt, unexploited and quaint** indicate that these respondents are happy with the status quo of the town as a conservation centre.

As regards the attitudes of blacks towards the town of Mtunzini the positive response stems largely from physical considerations. Black respondents picked out attributes like: **cool, sea breeze and uncongested** as strong plus factors. The fact that uncongested recreation environments appeal to black recreators is likely to appear strange to some white respondents who expressed the belief that blacks prefer crowded beaches to quiet beaches like those found in Mtunzini.

This belief was based largely on media coverage of massive influxes of black recreators to beaches in large centres, such as Durban, over Christmas and New Year.

The fact that Mtunzini is close to the sea is appreciated by local and visiting blacks. This is a practical consideration when the difficulties which the majority of black recreators experience when it comes to transport are borne in mind. Dependence on public transport restricts the mobility of these recreators to set routes, making accessibility to outlying recreation facilities difficult.

Local blacks share in appreciating the neatness and tidiness of the town with white locals and visitors.

Positive responses common to all four groups of respondents fall into the categories of:

- a) Looks - natural beauty
  - clean and
- b) psychological - small
  - relaxing.

What should be borne in mind- especially when considering development and the future of Mtunzini- is that for some recreators, particularly whites, these responses can be singled out as the reasons for coming to Mtunzini. As regards the majority of black respondents these plus factors appear to have been singled out largely because there is very little else on offer for black recreators in Mtunzini. This assertion is based largely on the findings of this study as regards development and the future of Mtunzini, expounded below.

Local blacks appear to have the most negative attitude towards the town of Mtunzini. The reasons for this stem largely from the fact that respondents perceive Mtunzini as having been designed to cater almost exclusively for the needs of whites

as regards recreation, accommodation, business and so on. This means that employment opportunities for black locals are extremely limited. Because of this employment has to be sought in larger centres like Durban, Empangeni and Richards Bay. This naturally means that these black locals are seldom in a position to enjoy the recreation facilities of Mtunzini.

Another factor which emerged amongst local black respondents is that they perceive racism as being alive and operating in the local hotel- (Table 3). The fact that the 'apartheid bar' still operates is seen as proof of this. This dingy, ill-equipped bar is stuck away on the side of the hotel and was set aside for the use of black patrons during the apartheid era. Although blacks are not chased out of the 'white' bar any longer respondents hold that they are made to feel anything but welcome when visiting this bar.

Visiting blacks also see the recreation facilities in Mtunzini as having a white bias. This means that these facilities are seen as having been provided with the wants and needs of whites in mind rather than the wants and needs of blacks.

Other negative comments made by black respondents include the fact that Mtunzini is too small and is boring. Alternatives proposed by black respondents are examined under the sub-heading Development And The Future, which follows below.

Negative responses from white respondents stem largely from trivial issues. Local whites complain about too much policing by the N.P.B., while visiting whites complain about conditions and situations of certain camp-sites in Mtunzini.

Common to all groups, however, is the perception that the existing recreation facilities in Mtunzini are woefully inadequate and far from suitable for all recreators who make

use of these facilities- (Figures 1 and 2).

**TABLE 3: NEGATIVE FREE RESPONSE**

Response	Local Blacks	Visiting Blacks	Local Whites	Visiting Whites
Racism (hotel)	x			
High management turnover (N.P.B.)	x			
No jobs	x			
Too small	x	x		
Rec. facilities have white bias	x	x		
Boring		x		
Insufficient rec. facilities	x	x	x	x
Rec. facilities unsuitable	x	x	x	x
Policing (N.P.B.)			x	
Sandy camp sites				x
Noisy road past campsite (N.P.B.)				x
Expensive tarrifs (accomodation)				x

### 5.2.2 Existing Recreation Facilities In Mtunzini

Upon examining the list of recreation facilities in Mtunzini it appears that, for a town the size of Mtunzini, there are plenty of recreation facilities available. However, when the vast number of visitors who swell the population are taken into consideration and a careful analysis of exactly who utilizes these facilities is carried out it soon becomes clear

that this is not the case. There is a drastic shortage of recreation facilities for blacks. Those recreation facilities that are utilized by blacks tend to be perceived by black respondents as having a white bias and are thus seen as unsuitable. In addition to this there is a shortage of certain elementary recreation facilities for whites. This subsection examines the utilization of existing recreation facilities in Mtunzini and proposes ways of meeting those perceived recreation needs which this study recognises as worthy needs. In order to determine whether a need is worthy or not the study used the 'community criterion'. This criterion demands that in order for a need to be deemed worthy the recreation community- in the broadest sense- must benefit through the realisation of these needs.

#### **5.2.2.1 Recreation Facilities Utilized By Black Recreators**

Facilities available to black recreators and which black recreators utilize in Mtunzini are limited to:

- the picnic ('braai') spots along the lagoon,
- the mangrove swamps,
- the beach,
- open parks in the town,
- undeveloped town land used for recreation purposes,
- the Raphia Palm monument and
- the bar and restaurant at the Tradewinds Hotel.

The first three recreation resources- namely the lagoon, the mangrove swamps and the beach- fall under the control of the Natal Parks Board as they are located within the Umlalazi Reserve. Bearing in mind the negative connotations which conservation has for some black recreators in South Africa (Magi, 1989) this immediately makes such recreators ill at ease. Notwithstanding this, however, these resources along with the recreation facilities and amenities supplied by the

N.P.B. are utilized more heavily than any other recreation facilities in Mtunzini- particularly by black recreators.

The picnic- or 'braai'- spots along the lagoon are extremely popular socialising sites. Most are sheltered from the wind, have shade close by, have access to the water, are close to well maintained, clean ablution blocks and have sturdy, well constructed fire places. Large gatherings of black recreators congregate around these sites over major public holidays like Christmas, New Year and Easter.

Visiting blacks, most of whom visit Mtunzini during peak holiday season have expressed the need for more 'braai' spots to be erected- (Table 4). The establishment of such facilities near to the beach appears to be a priority as there is nowhere close to the beach where recreators are able to cook their food. N.P.B. blame vandalism for fires being made in the car park at the beach, recreators blame N.P.B. for not providing the necessary facilities for cooking at the beach. N.P.B. say that if people want to cook they can use the facilities at the lagoon, but do not stop to consider the distance of these facilities from the beach, especially for those without their own transport. Nor do they consider that people might perhaps want to 'braai' at the beach.

The obvious solution lies in the establishment of 'braai' areas at the car park. This has been done at Saint Lucia's North beach car park and these facilities are regularly used by recreators. This has solved their problems of random fire making in the dunes and amongst the dune forest vegetation. It has also cut down on littering as people now congregate in set areas and use the rubbish bins provided. Another interesting feature of the 'braai' spots at Saint Lucia is the fact that these have been designed for the use of large groups of people. The reasoning behind this is that where white

recreators tend to utilize these facilities in small groups or in ones and twos, black recreators tend to congregate en masse, particularly during peak season. Observations carried out at Mtunzini confirm that such facilities would be welcomed in Mtunzini as the present 'braais' are unable to satisfy the requirements of large groups of recreators.

The mangrove swamps are used by blacks primarily for education purposes. Although some might argue that education is not recreation, Moller (1991) regards education as something which is participated in by many black youths on a voluntary basis. As education is also a source of satisfaction for these youths Moller (1991) argues that education can, therefore, be seen as a form of recreation. Local black schools and the University of Zululand are the major utilizers of this resource for education purposes.

The beach is definitely the most popular and the most heavily utilized recreation resource in Mtunzini. Black recreators, like their white counterparts, use the beach for swimming, exercise, socialising and relaxing. Unlike whites, however, most black recreators have to rely on public transport to get to the beach. When large busses are hired they have to park outside the Inkwazi campsite as the car park is too small to accommodate peak season motor vehicle influxes as well as large busses. This means that the black recreators utilizing this transport have to walk roughly one kilometre to get to the beach- (Figure 7). For the elderly, the frail and the very young the walk to the beach and the walk back after a long day is extremely trying. One old, black respondent stated that that was the last time he would be visiting Mtunzini beach as he did not believe that his legs would be able to make the distance again. Clearly this is a recreation need which requires urgent attention. Either the existing car park must be enlarged or an on-loading, off-loading site should be

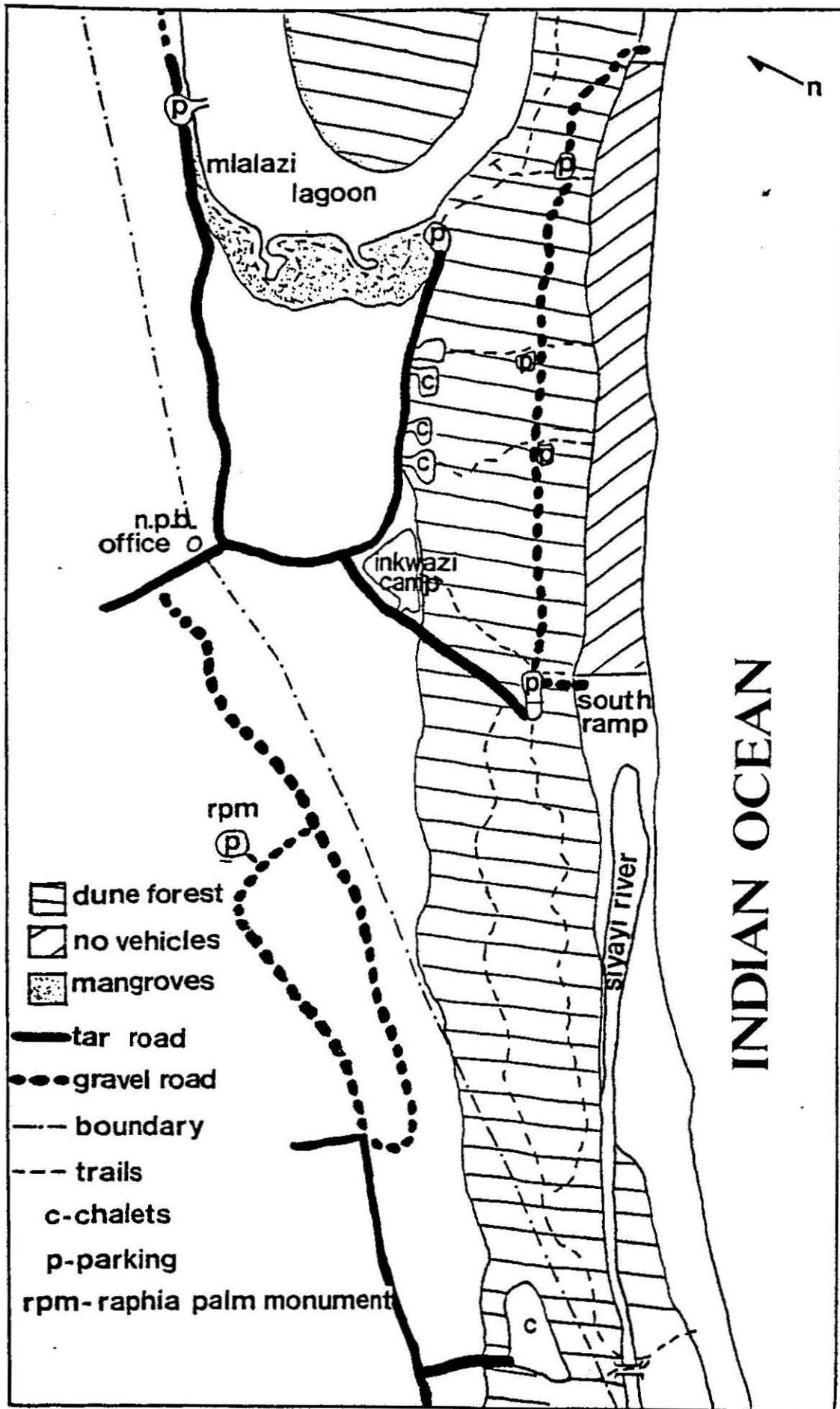
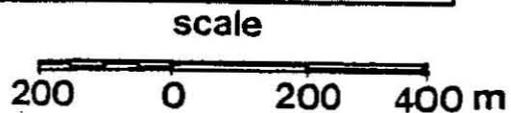


FIGURE 7: UMLALAZI NATURE RESERVE

Source: Natal Parks Board- Umlalazi



reserved close to the beach exclusively for the use of large busses. Once the recreators have been dropped at such a point the busses can move off and park away from the beach parking lot, leaving plenty of space for smaller motor vehicles. At an arranged time the busses could return to pick up recreators, thus saving the recreators a long walk.

There are also no refreshments for sale in the Umlalazi Reserve or in the immediate vicinity of the reserve. This means that recreators have to bring their own refreshments when they visit the reserve. Few black recreators visiting the reserve have what white recreators regard as the 'necessities' essential for beach recreation- umbrellas, cooler boxes, and so on.

For those who do possess such recreation equipment, crowded public transport seldom has room for these 'essentials'- regarded by many black recreators as 'luxuries'. Without cooler boxes or any other means of keeping drinks cool and food presentable throughout hot summer days it means that recreators have to put up with warm beverages and tainted food. Even if these recreators did have such equipment, the sheer physical effort involved in carrying it all the way to the beach from the bus would outweigh any perceived benefits. The need for shops which sell refreshments to be established at the beach and at the lagoon is viewed by both local and visiting blacks as a pressing need which should be urgently addressed by the N.P.B.- (Table 4).

The shortage of such equipment as beach umbrellas has led to the perceived need for shelters to be erected on the beach. As such shelters would not last long due to the unprotected nature of Mtunzini's beaches the erection of shelters is not a practical answer to this need. A more plausible idea would be to establish a system whereby umbrellas could be hired,

**TABLE 4: PERCEIVED RECREATION NEEDS**

<b>Response</b>	<b>Local Blacks</b>	<b>Visiting Blacks</b>	<b>Local Whites</b>	<b>Visiting Whites</b>
Shark nets	x			
Life-savers	x			
Recreation halls	x			
Beach shops	x	x		
'Durban-type' development	x	x		
Beach shelters		x		
Sharing facilities		x		
Playground equipment	x	x	x	
More 'braais'		x	x	
Public pool	x	x	x	x
Cinema	x	x	x	x
Sports fields	x	x	x	x
Dogs on beach			x	
Better roads			x	
Quality fast foods			x	x
Better beach access			x	x
Water sport equip. for hire			x	x
Lagoon tea-room			x	x
Beach recreation facilities				x

such as the system at present in operation at Umhlanga Rocks beach. If a shop is established at the beach the hiring out of such beach equipment could be run by private enterprise, which would mean that N.P.B. do not have to concern themselves and further extend their already over-extended field staff.

Local blacks who make regular use of the sea for swimming fear for their safety whilst bathing and regard the provision of shark nets and life-savers as a pressing need- (Figure 8). In a personal interview with the warden of Umlalazi Reserve, Mr John Malteby, the subject of netting the beaches off the reserve was raised- (Appendix 2). Mr Malteby related a saga of how the Sharks Board had netted this stretch of coast some years ago and had been eventually been forced to abandon their efforts in this regard. The reason for this is that Mtunzini's coast is a breeding ground for sharks and the large numbers of sharks fouling the nets every day rendered the nets useless. In the light of this Mr Malteby is of the opinion that this stretch of coast will never be netted again.

Recent innovations in the field of shark deterrents indicate that soon the netting method will be replaced by more sophisticated methods. Recently tests using refined electromagnetic fields to deter sharks have been carried out at Australia's Great Barrier Reef. If such methods prove to be successful they would prove to be very effective in problem areas like Mtunzini. It is envisaged, however, that such methods are still likely to take some years before they find their way to the beaches of Mtunzini.

As for life-savers, neither the Town Board nor the N.P.B. feel that there is sufficient demand to warrant the services of a life-saver on the beaches of Mtunzini. Further, both hold that the presence of life-savers would suggest that bathing is safe and is recommended by the Town Board and the N.P.B.. Because

of the threat of sharks bathing is not safe and not recommended. Some pertinent questions which would have to be faced should life-savers be provided on Mtunzini's beaches are:

- would life-savers be expected to save a person being attacked by a shark?
- what would the legal position of the authorities be should a shark attack victim take legal action against them?

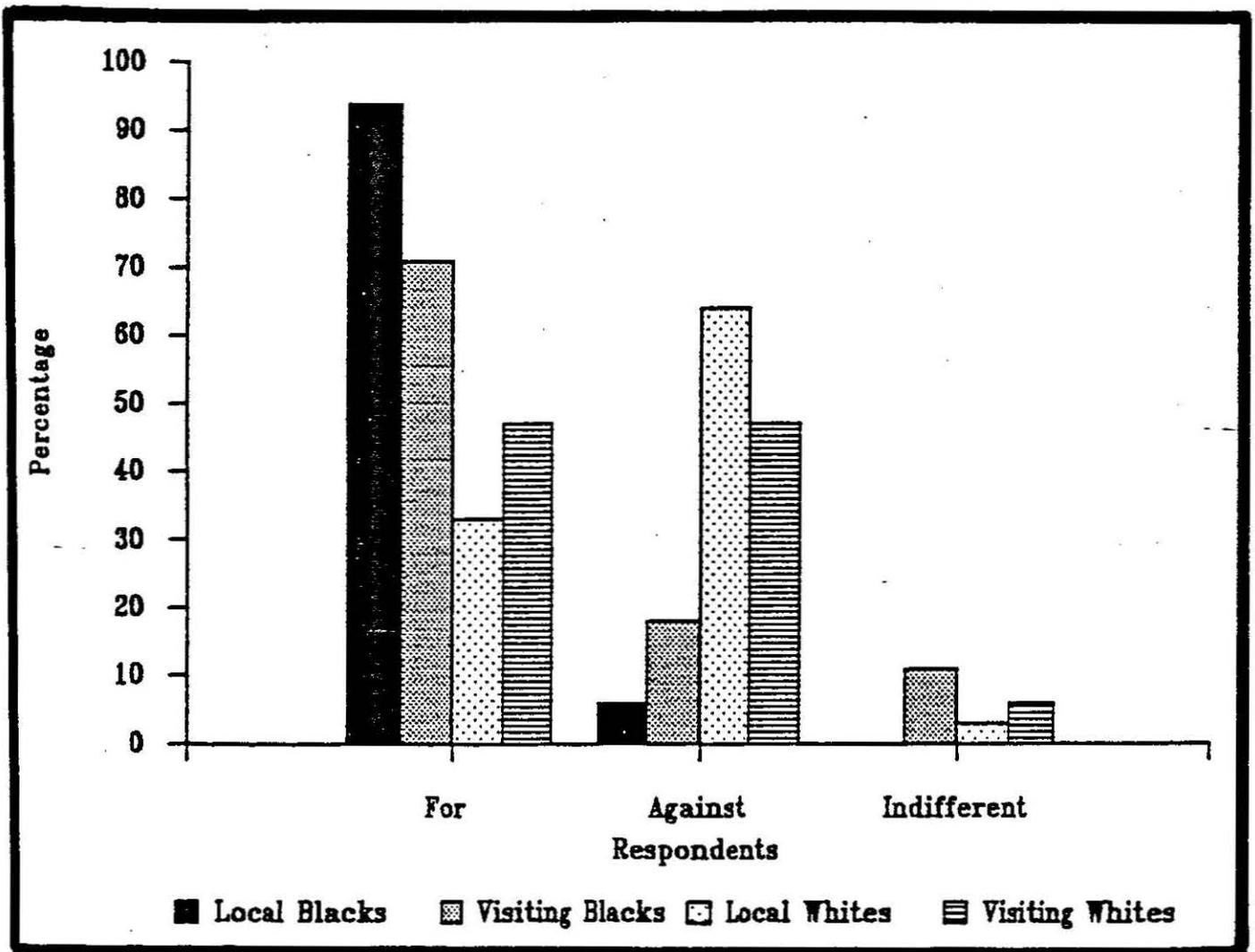


FIGURE 8: OPINIONS REGARDING THE NETTING OF MTUNZINI'S BEACHES

Away from Umlalazi Reserve, black recreators are seen utilizing open park areas, primarily for relaxation purposes. Adjacent to the 'central business district' of Mtunzini these recreators can frequently be seen relaxing under the trees, taking refreshments and talking to one another. When questioned about why they chose this type of recreation many of these people were found to be taking a break from shopping, work or work-seeking. The need for park benches in these areas is painfully obvious as many of these recreators attempt to keep their clothes out of the dirt by spreading old newspaper on the ground before settling down.

Little children who accompany their mothers on such outings often become restless and a nuisance when their mothers are trying to relax. If some basic playground equipment were to be provided this problem would quickly be resolved.

The young, local black men of Mtunzini- as with their big city counterparts- see soccer as a prestigious game. The only ground available to them for this activity, however, is an area of undeveloped Town Board land on the outskirts of Mtunzini. This ground is also utilized by the Pony Club for practice and organised club activities. As the land is available on a 'first-come-first-served' basis the soccer players often find themselves without a venue. In many instances this is after they have made the effort to get there, some having travelled substantial distances on foot. This leads to frustration and anger and (as members of the Pony Club are all white) to racial tension. An organised, level area with proper goal posts and markings should be set aside by the Town Board for soccer. Such a ground would be invaluable to the soccer fans of Mtunzini- black and white, young and old, local and visitor.

The Tradewinds Hotel, the only hotel in Mtunzini, is also

utilized by black recreators in Mtunzini. During the apartheid era a dingy, ill-equipped bar was established around the side of the hotel for the use of 'non-whites'. Although the Separate Amenities Act (1953) has been abolished this bar still existed at the time of writing. Many local black recreators see this as signifying that they are still expected to use this rather than the 'white' bar. Black visitors who use the 'white' bar are not made welcome but neither are they chased away, as they would have been in the not so distant past. Black respondents are very aware of the legacies of apartheid which still exist under such circumstances. These respondents frequently expressed the desire to share equally in all recreation resources and facilities available in Mtunzini.

Because of the lack of community halls for such occasions as weddings, parties and so on local blacks see this as a need which the Town Board should meet. The fact that there is not a single beer hall in Mtunzini is a cause for complaint by many of the local black respondents. The Town Board pointed out that the town hall is available for social occasions and that if people wish to drink they are free to go to the hotel. The cost of building another hall would be prohibitively high according to the Town Board, particularly for a town as small as Mtunzini.

The solution here appears to lie in the sharing of existing resources. The junior school in Mtunzini has a hall which is seldom used in the afternoon or evenings. As the school has accepted the Model B management option offered by the government, parents will have to carry a far greater financial burden. This will mean that any additional sources of income will be welcomed and the hiring out of such facilities as the school hall should be considered.

The hotel and/ or private clubs in Mtunzini should also recognise the need amongst black recreators for suitable venues for stokvel meetings. Ideally, such venues would offer conference facilities and would also be able to supply food and drink.

A public pool is something which a number of local black respondents perceive as a recreation need in Mtunzini. The Town Board is, however, adamant that such an investment is a waste of rate-payers' money- (Appendix 3). The reasons given for this are that there are already 'public' pools at :

- Xaxaza Caravan Park (for park residents only),
- Mtunzini chalets (for chalet residents only)
- Tradewinds Hotel (for hotel residents only) and
- Umlalazi Reserve (for chalet residents only).

As can be seen from this list there is not one pool in this list that could really be classified as a 'public' pool.

Also, according to the Town Board, the number of private swimming pools in Mtunzini is extremely high- although the exact figure is not known. In addition to this, the Town Board holds that the costs of building and maintaining a public pool are prohibitively high.

The solution to this seems to be in the hands of private enterprise and those who control recreation areas in Mtunzini- the N.P.B. and the Town Board. If the demand is large enough and if permission for such a project is granted, a water-slide project on a smaller scale but along similar lines to that found in Durban could be a viable alternative to a regular swimming pool. Paddling pools and water-slides have proved to be extremely popular with black recreators in Durban, as can be witnessed on any public holiday. There is, however, resistance from many whites to this type of development- as is

discussed under the sub-heading **Development And The Future** below.

The need for a cinema is keenly felt throughout Zululand, not just in Mtunzini. The fact that Eshowe's cinema was forced to close down in 1988 and Empangeni's drive-in theatre was closed due to poor support in 1992 seems to indicate that the establishment of cinemas in this region is not a viable proposition. Despite this, however, a cinema complex is at present under construction in Empangeni. Market research has shown that only now is the demand sufficient to merit the construction of such a complex in the Richard's Bay-Empangeni area. With the populations- both permanent and temporary- of Mtunzini being so much smaller than those of Richard's Bay or Empangeni it is highly unlikely that recreators will see the construction of a cinema in Mtunzini for some time to come. The new cinemas in Empangeni will, however, be far closer than those in Durban for Mtunzini recreators who are ardent fans of the 'movies'.

#### **5.2.2.2 Recreation Facilities Utilized By White Recreators**

The recreation resources and/ or facilities as well as the recreation activities in which whites participate have already been listed. As these appear to have been planned and supplied according to the needs of whites this information will not be repeated in this subsection. Instead, the perceived needs of white recreators will be examined, as will be the feasibility of meeting these needs.

In common with local black respondents, local white respondents expressed a need for a public swimming pool, a cinema and public sports fields. As the issues of a cinema and a swimming pool have already been dealt with these will not be repeated. As regards sports fields, however, a quick glance at

the recreation facilities utilized by whites in Mtunzini seems to suggest that there are ample clubs to satisfy these needs. Some respondents, however, felt that the subscription fees were too high for many of these clubs and/ or that the membership requirements were far too exclusive. No allowances are made for those recreators who wish to participate on a social basis, only playing the occasional game once or twice a month. If public sports fields which are multi-functional are supplied they would be able to cater for a number of sporting as well as social functions. As regards the latter, marquee tents could be hired and erected on such fields as and when required. This would also go part of the way to solving the problem raised above regarding the shortage of recreation halls in Mtunzini. Local white residents feel that they have a right to such amenities as they pay rates and taxes. The feasibility of the Town Board providing such grounds will be discussed under the sub-heading **Management Of Recreation Facilities In Mtunzini.**

In common with local and visiting blacks the need for playground equipment in the town's parks are seen by local whites as a recreation need which should be met by the Town Board. The response of the Town Board to this suggestion was that they had placed one set of playground equipment in one of the parks some time ago and that nobody had used this equipment.

The reason for this was, they believe, due to the fact that parents are afraid to allow their children to play in the parks- (Appendix 3). Respondents deny this, saying that they feel that their children are quite safe in Mtunzini as it is a friendly, small town in which virtually everybody knows everybody else- (Table 2). The supply of playground equipment would not be a costly exercise for the Town Board and would be well received by many of the youngest of Mtunzini's recreators

and their parents.

In common with visiting black respondents local white respondents see a need for more 'braai's' to be established, particularly at the beach. It is seen by respondents as being the responsibility of the N.P.B. to do something about this need.

Also in common with visiting black respondents local white respondents expressed a need for quality fast food outlets and the re-establishment of the lagoon tea-room. The picturesque setting of this building, combined with its unusual design, makes this an ideal venue for recreation purposes- (Plate 1).

**PLATE 1: THE SETTING OF THE OLD TEA-ROOM LENDS ITSELF TO RECREATION**



Originally this building was used as a genuine tea-room, in which recreators could sit and enjoy a cup of tea and a light snack during the day. It was run by the local hotelier, Mr Alan Veitch, until the mid- 1980's when he closed it down because it was 'not economically viable'. The building has stood unused until very recently when it served as a kitchen for a visiting film crew. (The fact that an espionage thriller was filmed in Mtunzini is bound to provide a fair amount of free publicity, thus further increasing the pressure on existing facilities and accentuating the need for more recreation facilities).

Such a venue would be ideal as a casual, fast food restaurant offering light refreshments during the day. At night it could offer a more substantial menu and possibly some dancing. Mr Malteby, warden of Umlalazi Reserve, holds that no such proposals have been put to the N.P.B. in the recent past- (Appendix 2). This is the type of development which black respondents in particular favour and which is examined more closely under the sub-heading **Development And The Future**.

In common with visiting white respondents, local whites expressed a need for better beach access. This could be taken as meaning either :

- a) existing access should be improved or
- b) access points outside of Umlalazi Reserve should be established.

As regards existing access, the N.P.B. have no intention of improving beach access for beach vehicles as this would only encourage more people to drive on the beaches. The feeling is that such vehicles already cause too much damage and it is Mr Malteby's opinion that eventually all vehicular beach traffic could be banned from the beaches of Mtunzini- (Appendix 2).

As regards access points, the Town Board holds that it has no

say in the establishment of such points as the N.P.B. controls the entire beach front- (Appendix 3). Even those recreators who stay at the Town Board's chalets have to cross N.P.B. land in order to reach the beach- (Figure 7). The N.P.B. states that, in the event of vehicular beach traffic being done away with, access points might be established to enable fishermen to reach their favourite fishing spots- (Appendix 2).

As for the upgrading of untarred roads within the reserve this is unlikely to take place in the near future. Umlalazi Reserve is already sustaining huge financial losses every year, largely because no gate fees are charged. Mr J. Malteby holds that simply maintaining the roads at their present standard already costs N.P.B. too much and states unequivocally that there is no money for upgrading roads at present- (Appendix 2).

The wishes of local white respondents to take their dogs onto the beach and to hire water sport equipment have both been acceded to- at least in part- by the N.P.B.. Dogs whose owners are in possession of a permit are now permitted onto the beach between the north ramp and the Mlalazi mouth- (Figure 7). This area is less accessible to walkers and bathers than the southern beaches, which means that the dogs are less likely to make a nuisance of themselves.

Paddle boats have been made available for hire by the N.P.B. since June, 1991. The charge is five rand for forty-five minutes, which places this recreation facility out of the reach of a large number of recreators. Despite this, these paddle boats are very popular, particularly in peak season. One complaint which respondents did raise in this regard, however, was the inconvenience of having the tickets for sale only at the main office- which is situated at the gate. Recreators wishing to make use of the paddle boats have to

travel all the way back to the main gate in order to purchase tickets before they are allowed to make use of these craft- a distance of roughly one kilometre. A far more satisfactory arrangement would be for the N.P.B. to locate the ticket office at the mooring site. The need to keep a N.P.B. officer in this area to keep a watch over the boating, fishing, and fire- making public in this popular lagoon area already exists. If the officer assigned to this duty also sold the tickets for the paddle boats it would not be adding all that much of an extra burden to his work load. Alternatively, N.P.B. should consider allowing this recreation facility to be privatised. This, however, would require a fairly major policy shift on the part of N.P.B. who disallow and actively discourage the act of money changing hands on N.P.B. land anywhere outside of N.P.B. administrative offices.

Visiting white respondents expressed a need for beach recreation facilities such as permanent beach volley-ball nets to be set up on Mtunzini's beaches. This follows the trend presently in vogue on Durban's beaches. Volley-ball enjoys a strong following amongst the younger recreators in Durban and it was particularly the younger white visitors who expressed this need at Mtunzini. This raises the question of what happens when some other form of recreation becomes fashionable? Are recreation providers there to satisfy the recreation whims of the fashion- conscious few or the genuine recreation needs of the majority of Mtunzini's recreators? Such needs have to be weighed up against the more widely expressed needs of the recreation public. When this is done it soon becomes obvious that this is the type of recreation facility which would be used by some for a short while then discarded in favour of something new. It is this type of recreation facility which Mtunzini cannot afford to supply.

### 5.2.3 Management Of Recreation Facilities In Mtunzini

As can be seen from Figure 9 below the management of Mtunzini's recreation facilities falls into the hands of N.P.B., the Town Board and private clubs.

N.P.B. and the Town Board- the two major controlling bodies when it comes to recreation facilities in Mtunzini- are accountable to provincial government. This means that both depend on State subsidies and have their recreation policies influenced by external factors, such as politics, available funds, international conservation trends and so on. Private clubs like the Country Club, the Bowling Club and the Pony Club are dependant on the Town Board for land.

The Junior School has been classified here as a private controller of recreation facilities even though it used to fall under direct government control. The reason for this is that with the adoption of Model B the school is controlled by the parent body. This means that the recreation facilities are also now under the direct control of this body and any decisions pertaining to the running of these facilities will be determined by the parents. The school's recreation facilities include sports fields which are ideally situated in the centre of Mtunzini. These fields have an uninterrupted view of the sea and are accessible from all sides of Mtunzini- (Figure 3 and Plate 2). These playing fields would be ideal as public sports fields, both in terms of cost and situation. This would also lift part of the financial burden off the shoulders of the parents as the maintenance of these fields could be taken over by the Town Board. Money gleaned from recreation facilities like the Town Board run Mtunzini chalets could be used by the Town Board for this purpose. As the fields are close to the school the school could make use of them during school hours, for a limited time during the

afternoons and on Saturday mornings. This would leave these fields free for any after-hours sporting activities which the recreators of Mtunzini wish to use them for.

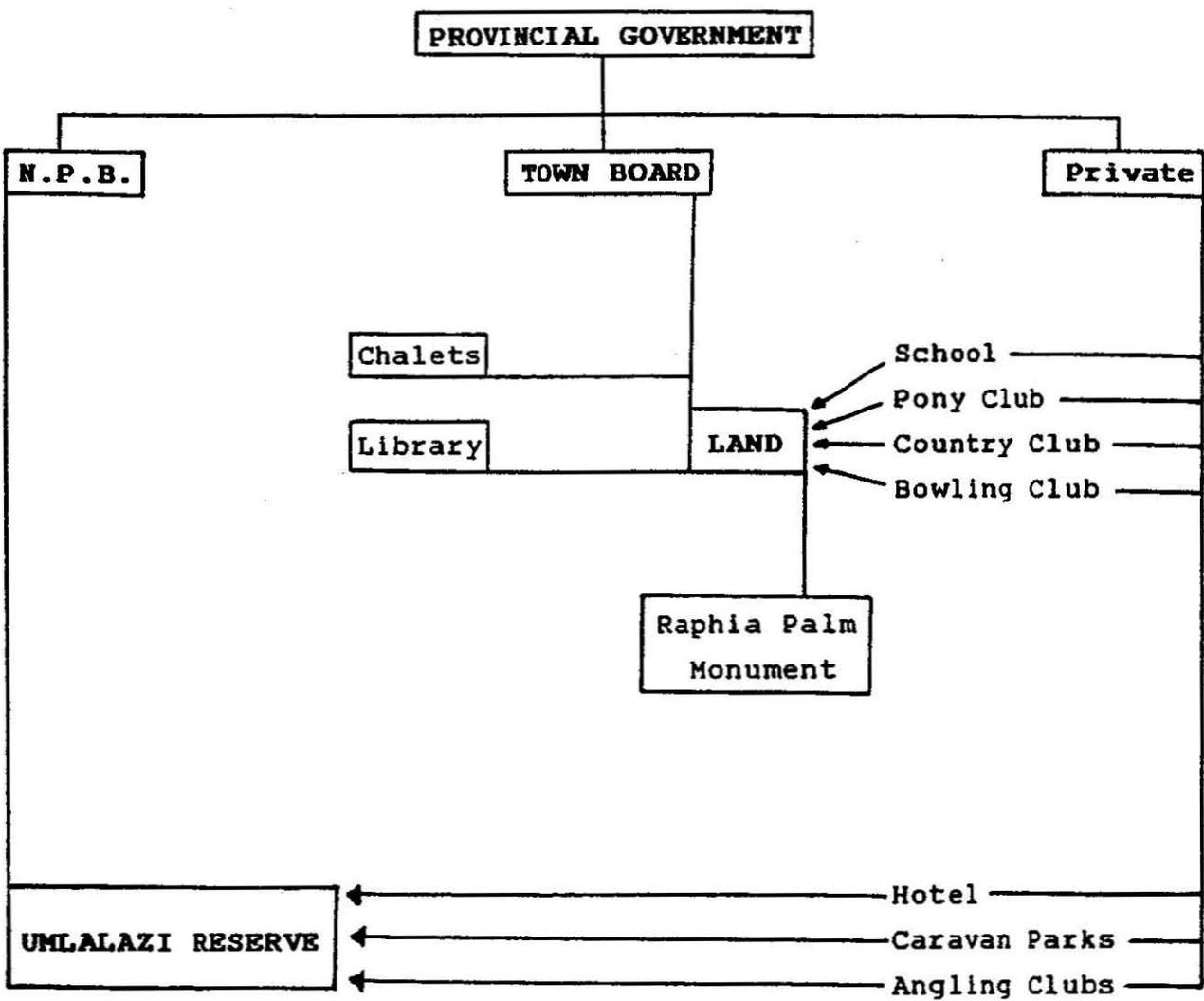


FIGURE 9: MANAGEMENT OF RECREATION FACILITIES IN MTUNZINI

**PLATE 2: THE IDEALLY SITUATED JUNIOR SCHOOL PLAYING FIELDS**



The Pony Club, which has restricted membership, utilizes open recreation land belonging to the Town Board, as mentioned above. No charge is levied by the Town Board for the use of this land and the Town Board does not concern itself with administering the utilization of this land. The Pony Club has only white locals as members at present. This is not because their membership requirements are racially based but because members have to own their own horses. This is a requirement which very few- if any- local blacks can meet.

The Country Club also has an ideal setting, perched high above the Mlalazi River and lagoon possessing an uninterrupted view of the sea. The golf course occupies very valuable, ideally

situated land which has been leased from the Town Board- (Figure 4). It is close to the 'central business district' of Mtunzini, has an uninterrupted sea view, almost borders on the Umlalazi Reserve and is perfectly situated for recreational development- (Plate 3).

**PLATE 3: MTUNZINI GOLF COURSE**



The lease for this land expires in the year 2011 but no alternative plans have been considered as yet because the Town Board regard this as a 'sensitive issue'- (Appendix 3). Membership requirements for this club are exceptionally stringent, with one active member nominating a prospective member and ten other active members seconding the nomination. In this way the recreation facilities of the Country Club are reserved for the use of a relatively small number of white locals. There are no black members of the Country Club at present.

The Bowling Club also depends on land leased from the Town Board and has a restricted membership. This club is known for its social gatherings and is actively supported by local whites.

Other facilities controlled and maintained by the Town Board are the library, parks, the Raphia Palm Monument and the Town Board controlled Mtunzini chalets. The library, although small has a good selection of books which are regularly swapped on an inter-library loan system. Park areas are largely undeveloped and under utilized, as has already been stated. The Raphia Palm Monument was established in the 1970's when local authorities were instructed to create as many employment openings for unskilled labour as possible. The scenic wooden walkway, freshwater swamp and unique palms make this an attractive and unusual place to visit- (Plate 4). The area is, however, not always well maintained and often looks neglected. The Town Board scotched rumours that 'unsympathetic' development (development which would not fit in with the ambience of this area) was planned for this area (Appendix 3). Instead, an indigenous arboretum- which will be built 'some time in the future'- has been targeted for this area.

The Town Board chalets are something which Mtunzini has a right to be proud of. These wooden chalets are nestled in amongst the dense dune forest vegetation, well away from the busy parts of Mtunzini and almost on the beach- (Plate 5). They have been designed to blend in with the natural surroundings and do so to the extent that, unless a point is made of going to see them they would not be noticed either from the road or from the beach.

**PLATE 4: THE UNIQUE RAPHIA PALM MONUMENT**



Such development is acceptable to even the most conservation-bound respondents, whose opinions were sought in this regard. As such, future development would do well to follow this guideline.

They are well maintained and offer recreators a chance to enjoy the benefits of bordering on the Umlalazi Reserve. The wooden bridge which crosses the clear waters of the Siyayi River affords a view of fish, birds, monkeys and the occasional small buck- (Plate 6).

The Natal Parks Board undoubtedly has the lion's share of recreation resources and facilities in Mtunzini. With its control over access to the Mlalazi River, lagoon and estuary; the mangrove swamps; the dune forests and the sea shore it is the domineering force which determines recreation patterns in Mtunzini.

**PLATE 5: MTUNZINI TOWN BOARD CHALETS**



**PLATE 6: BRIDGE OVER THE SIYAYI RIVER**



Every recreator wishing to make use of any of these recreation resources and/ or facilities has to pass through the N.P.B.'s gates and obey N.P.B.'s rules and regulations. Privately run accommodation bodies and clubs whose existence is wholly or partly dependant upon access to these facilities are the caravan parks, the hotel and the angling clubs- (Figure 9). Because of the N.P.B.'s role in providing and administering recreation resources, facilities and amenities in Mtunzini is so prominent a role it merits more attention than other controlling bodies have been given in this study.

The control of the Umlalazi Reserve was delegated to N.P.B. in terms of Section 1 of the Sea-Shore Act, 21 of 1935.

In terms of Ordinance 15 of 1974 (Natal), control over all biological life, pollution and motor vehicles on the sea-shore and in the inter-tidal zone of rivers, estuaries and lagoons on the Natal coast, including all fishing from the shore and all fish caught from boats leaving from or landing on the sea-shore, has been delegated to the Natal Parks Board. (Oosthuizen, 1987: 49)

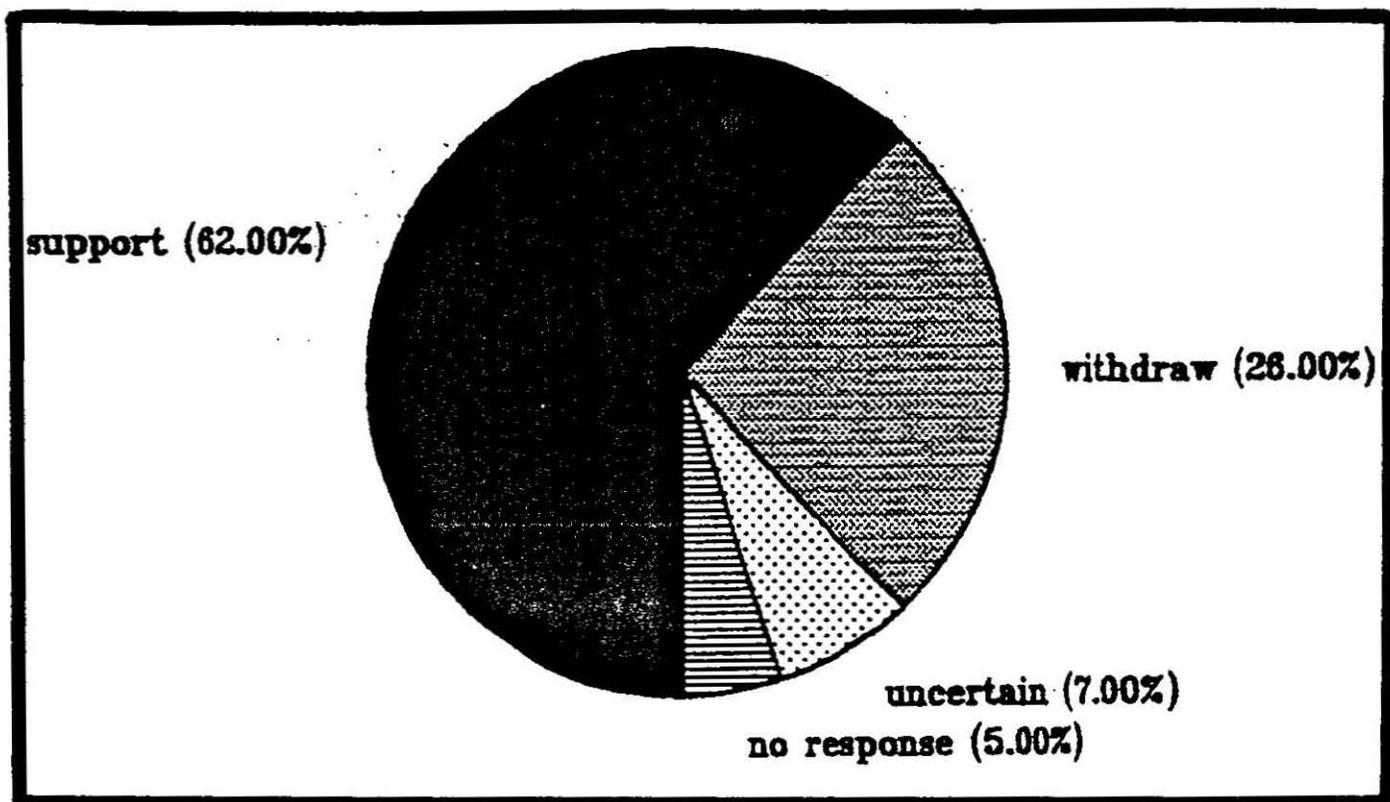
The policies of the N.P.B. in Umlalazi have, according to Mr John Malteby, been aimed at the preservation of fauna and flora. Policing has played a big part in upholding these policies and this has led to an uneasy relationship between some recreators and the N.P.B.. Certain of the local white and local black respondents stated that they experienced difficulty in trying to reconcile the role of N.P.B. as recreation facilitator with the role of N.P.B. as policeman.

The N.P.B. strongly believes that this part of South Africa's coast has to be set aside as a high priority conservation area. The major reason for this is because of the prograding coastline in this area- as explained in Chapter Three. Mr Malteby expressed the opinion that not enough was being done to preserve this area from the damage being done by recreators using beach vehicles- (Appendix 2).

Decisions about how Umlalazi Reserve is run, what facilities are provided and so on are made in Pietermaritzburg by N.P.B. head office, in consultation with the Warden of the Umlalazi Reserve. Decisions are also based on impact studies carried out by the N.P.B.'s regional scientist and on the availability of funds.

Despite a large number of visitors- 186 024 in 1991- Umlalazi Reserve runs at an annual loss of roughly R 180 000, according to Mr Malteby. This is one of the reasons why N.P.B. wish to implement a gate fee. Another reason is that, by imposing a gate fee on those using the reserve, N.P.B. will have greater control over who visits the reserve. Mr Malteby feels that this is likely to cut down on the amount of vandalism at present being experienced in the reserve. He also believes that it will limit the number of bored, casual visitors whose sole intention when visiting the reserve is to cause trouble. Figure 10 below indicates that should such a fee be imposed 62 percent of the respondents would be willing to pay. Although this might not seem a significant number it should be borne in mind that, at present, the N.P.B. controls 95 percent of the recreation facilities available in Mtunzini. The N.P.B. controls the Mlalazi lagoon and estuary as well as the adjoining sea-shore and dune vegetation- some 1 250 ha. of prime recreation land. This means that even if recreators are reluctant to pay an entrance fee they will have to if they wish to enjoy these recreation facilities.

Mr Malteby states that N.P.B. are sympathetic towards the reserve's black neighbours. Gill-netting and other fishing practises which normally earn transgressors a fine earn these locals a warning instead because of the fact that these practises are carried out for subsistence reasons.



**FIGURE 10: RESPONSES REGARDING USE OF THE UMLALAZI RESERVE AFTER THE IMPOSITION OF A GATE CHARGE**

Over the past year the N.P.B. in Mtunzini have encouraged these neighbours to utilize the reeds within the reserve. This is, however, more in line with the policy of the Kwa-Zulu Bureau Of Natural Resources than the official N.P.B. policy in this regard. The N.P.B. also pays a black agricultural extension officer to actively promote conservation amongst these neighbours in the hope that they will become more conservation conscious.

The high turnover of personnel at Umlalazi is a source of dissatisfaction amongst certain local black respondents. Mr Malteby holds that this turnover is in line with N.P.B. policy. It is aimed at avoiding difficult situations which might arise when N.P.B. officials find themselves unable to do their duties because they have become too friendly with the local populace.

In 1991 local visitors made up 27 percent of the visitors to Umlalazi Reserve- paying over 50 000 visits. Initially, however, when N.P.B. established the Umlalazi Reserve in 1947 there was a feud between local white recreators and N.P.B.. These recreators felt that N.P.B. had taken what was rightfully theirs away from them and imposed unreasonable rules and regulations regarding the use of these areas. This feeling still exists amongst some local recreators but, according to Mr Malteby, the relationship is greatly improved- as witnessed by the attendance figures cited above.

The N.P.B. appears to be concerned about being on good terms with local recreators. When gate charges are imposed N.P.B. envisages operating a 'neighbour card' system whereby locals can purchase cut-price admission cards which will allow them access to the reserve.

Respondents were, on the whole, very positive in their attitudes towards the work which the N.P.B. are doing in Mtunzini- (Figure 11). Many respondents commented on the high degree of cleanliness which the N.P.B. maintain in the ablution blocks and beach showers. There were also favourable comments on the lack of litter, the well maintained campsites and the hiking trails in the reserve.

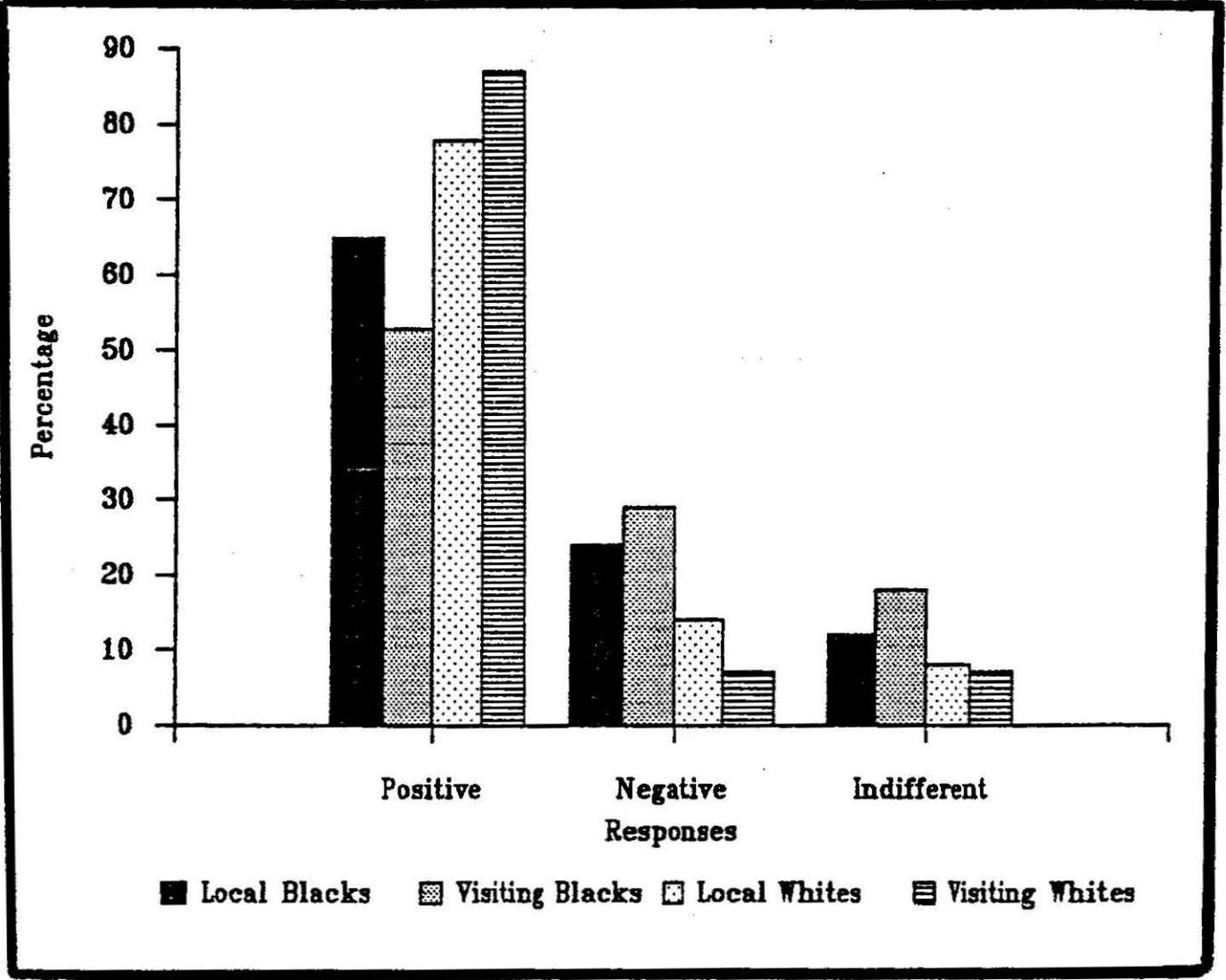


FIGURE 11: N.P.B.'S PUBLIC SUPPORT

5.2.4 Development And The Future

At this point the study has established that recreation facilities in Mtunzini are insufficient and are unsuitable for recreators in the broadest sense of the word. Some suggestions regarding development have already been discussed above. This

subsection, however, deals with a far more radical solution to the perceived shortfall and unsuitability- as proposed by black respondents (both local and visiting) and young, white, local respondents. This proposal concerns the establishment of what this study refers to as 'Durban-type' development. Included in this type of development are high order recreation facilities such as discotheques, nightclubs, games arcades and so on. These are the type of recreation facilities against which the conservation-minded local and visiting white recreation community balk. Also under this heading falls paddling pools, fast food outlets and so on- all classified as recreation needs by respondents from all groups.

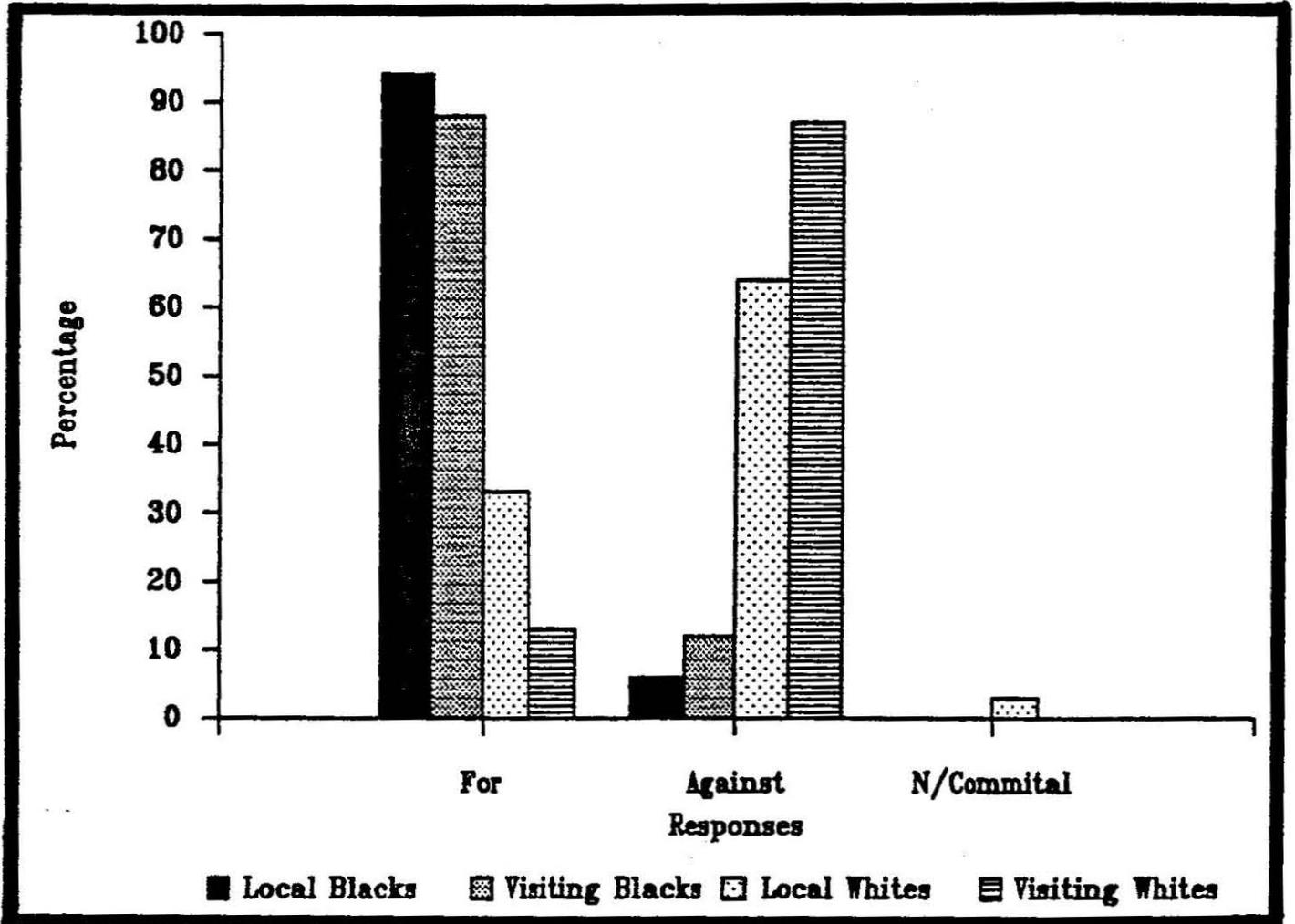
The fact that Mtunzini is so richly blessed with natural recreation facilities did not make an equally great impression on all respondents. Such a phenomenon is, however, not limited only to Mtunzini:

But the first thing to be said about provision and management is that nature provides us, in the natural environment, with abundant resources for recreation, so much so that, one could argue, there is no need for expensive additional facilities, services, programmes and management. Nature has provided the grass and the fields, the trees and the woods, rivers, rain and sunshine. We have beauty to behold, solitude in the country and peace away from the crowds... Yet the demand for man-made additional resources for recreation is greater now than it has ever been. (Torkildsen, 1991: xvii)

When it comes to 'Durban-type' development in Mtunzini there is a virtual mirror-image of black support for such development and white resistance against such development- (Figure 12). Ninety-four percent of local black respondents were for such development, giving reasons for wanting such development such as:

- the creation of new jobs,
- injection of wealth into Mtunzini and

- the provision of relief from boredom.



**FIGURE 12: ATTITUDES TOWARDS 'DURBAN-TYPE' RECREATION FACILITIES IN MTUNZINI**

Visiting black respondents, especially those from Empangeni and Richard's Bay, view such development in Mtunzini as an

alternative to having to travel all the way to Durban to find this kind of entertainment. Amongst this group 88 percent were for such development, citing reasons such as:

- Recreation facilities were sufficient prior to the repeal of the Separate Amenities Act but won't be for long.
- Mtunzini competes with Richard's Bay but doesn't have a town like Empangeni to support it.
- Blacks need financial assistance to help them to appreciate the value of preserving recreation facilities (echoes of the Earth Summit, Brazil, 1992).

The 33 percent of local white respondents who said that they are in favour of such development were almost exclusively younger respondents. These respondents expressed dissatisfaction with the 'boring' recreation facilities which at present are on offer in Mtunzini. Their desire to live life in the 'fast lane', seeking adventure, speed, noise and independence cannot be satisfied in Mtunzini at present. This lack of satisfaction is what often leads to tragic diversions being sought by this frustrated group of recreators. During the period that this study was being researched one such diversion- which involved playing a game of 'chicken'- resulted in the death of one local white youth and the lengthy hospitalisation of another. Such behaviour can simply be dismissed as immature, spoilt, unnecessary or whatever. On the other hand, it can also be seen as tragic evidence that the recreation facilities in Mtunzini are in desperate need of a change.

There is, however, a strong reluctance on the part of visiting white respondents to accept the idea of such development in

Mtunzini. An 87 percent response against such development was backed by responses such as:

- We don't need development- we come to Mtunzini for the sea.
- People visit Mtunzini because it is Mtunzini- clean, non- built up area (sic) which is ideal for bringing up children.
- We don't want another 'surf- city'.

Local white respondents, 64 percent of whom are against such development, gave the following reasons for this:

- Mtunzini is a haven for its residents and stands to be destroyed by too many holiday makers and inconsiderate, money- hungry investors.
- If one chooses to live in a rural area one should not expect too many recreation facilities, otherwise the village will become too commercial.
- Those who want to can go to Durban for arcades, etc..
- No 'touristy' gimmicks- people must come here for the atmosphere.
- Entertainment must not change the character of Mtunzini.
- Who wants another Durban?

As regards the attitudes of the dominant providers and administrators of recreation facilities in Mtunzini, namely the N.P.B. and the Town Board, both are very opposed to such development- (Appendices 2 and 3). The reasons given by Mr Malteby, Warden of Umlalazi Reserve, for this are:

- N.P.B. in Mtunzini does not cater for 'such people' (presumably this means people who want this type of development),
- such development needs specialised staff and N.P.B. in Mtunzini are not 'in this league',
- construction of roads needed to sustain such

development will destroy sensitive ecosystems which N.P.B. are trying to conserve and

- there are already too many visitors to the Umlalazi Reserve and this is leading to the breakup of existing facilities and amenities, such as roads, showers, toilets and so on.

The Town Board objects to such development on the following grounds:

- Mtunzini's attraction lies in its natural beauty and
- the character of Mtunzini cannot be preserved if such development takes place.

As these two major players in the field of recreation are so against this type of development this study examined their future plans for recreation in Mtunzini.

The N.P.B. intends to decrease the number of visitors utilizing the Umlalazi Reserve. Mr Malteby believes that this will be achieved when a gate charge is brought in at the reserve. He does not regard this as an unrealistic solution in light of the fact that the reserve does not attract large numbers of fishermen or divers due to the absence of rocks in this area. The reserve also lacks those recreation facilities which have a 'mass recreation' appeal, such as those on offer in Durban. Because of this intention there are no plans to increase the accommodation in the reserve in the near future. Instead, N.P.B. aims to extend existing hiking trails in the area, to link up with other trails outside of Mtunzini and to create new trails. These plans have been made in full awareness that very few, if any, blacks utilize the existing trails in the reserve. N.P.B. also intends placing greater emphasis on education in the reserve.

The greatest concessions which N.P.B. appear likely to make as

regards development are, according to Mr Malteby:

- the establishment of a shop within the reserve,
- the provision of a conference centre and
- the building of more chalets (not exceeding 30) in the future.

As concerns the Town Board, the major thrust of development will be towards eco-tourism. No concrete details could be obtained from the Town Board in this regard as they are at present just starting to plan a strategy for such development. A Strategic Planning Symposium was held at the end of July, 1992. At this symposium tourism emerged as an important source of revenue for Mtunzini and it was decided to investigate all possible ways of improving Mtunzini's tourist potential. At present, however, the emphasis of future development is still on the establishment and extension of hiking trails through Mtunzini. This seems to stem from the feeling that such trails are very much in vogue in South Africa and amongst the international tourist community at present.

The Town Board's anti-development stance needs to be viewed in the light of recent development moves made by this body. Land zoned as recreation land was re-zoned as residential land in June, 1992, and was sold off at enormous profits. The Town Board holds that this is in keeping with their policy of keeping recreation areas- in the form of parks- in reserve until the demand for residential land is unable to be met. Such a policy appears to contradict the reasons given above by the Town Board for objecting to 'Durban-type' development.

## CHAPTER 6: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

### 6.1 INTRODUCTION

This study has examined the recreation perceptions of black and white, young and old as regards recreation facilities in Mtunzini. In so doing the study has revealed that the perceived needs of these recreators would- in the majority of cases- be relatively easy for the existing providers and administrators of existing recreation facilities to meet.

This study has also examined the existing recreation facilities in Mtunzini and has concluded that they are insufficient and unsuitable for those who use them. Existing recreation facilities show a distinct white bias. Black recreators have either been ignored when such recreation facilities were initially planned, or effectively excluded by virtue of membership requirements.

At this point the study examines the road which lies ahead of those concerned with the planning and provision of recreation facilities in Mtunzini. It makes suggestions- based on the findings of this study- which planners will need to consider as they plan the recreational future of Mtunzini.

A priority for recreation planners in Mtunzini is to begin to place more emphasis on the people- the recreators of Mtunzini- rather than on the place- Mtunzini:

The energies of young people, increasingly seen channelled frustratingly into needless violence, or acts of vandalism, evidence unsatisfied needs. Leisure opportunities for the adventure, the noise, the speed and the independence of youth can assist in meeting some of the needs. Opportunities are needed for adults, for families, for the loner, for the lonely, the old, the handicapped and the delinquent to experience recreation, which may enhance their quality of life.

Hence, the cornerstone of recreation and its management must be concerned first, foremost and always with people, not just resources, buildings and facilities, but with the human rights, the dignity and the uniqueness of the individual. (Torkildsen, 1991: xviii)

As recreation writers have stressed many times over-recreation is for people and without people there can be no recreation (Kando 1980, Kies 1982, Russell 1982, Bucher, et al. 1984, Butler- Adam and Franke 1986, Moller 1991, Torkildsen 1991).

Planners and administrators of recreation facilities in Mtunzini are going to have to consider the following aspects:

- the number of recreators,
- the perceived needs of Mtunzini's recreators,
- the availability of resources, both physical and human and
- the responsibilities which they have to society.

On examining these aspects the study has reached a number of conclusions and offers some possible solutions to problems which have been identified.

## **6.2 SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

It is an indisputable fact that the number of recreators in Mtunzini will increase in the future. The repeal of discriminatory legislation such as the Group Areas Act (1950) and the Separate Amenities Act (1953) has, for a number of reasons, not resulted in an instant flood of black recreators into what were previously 'white' recreation areas (Magi, 1991). As black recreators get used to the idea of being allowed to utilize these facilities and as white recreators get used to the idea of sharing recreation facilities with all race groups the numbers of black recreators in such areas are bound to increase.

The greater buying power of blacks in South Africa today will also have an impact on their mobility and recreation patterns (Kies 1982, Taljaard 1989, Wilson and Hattingh 1989, Kane-Berman 1990). With more money black recreators are now able to afford to travel further afield for recreation purposes. This means that those urban black recreators who were previously limited to utilizing the recreation facilities in their immediate environment will, in all likelihood, begin to explore more remote recreation centres like Mtunzini.

The new toll road, which already extends from Durban to Ballito Bay, will extend all the way to Mtunzini in the near future and will make Mtunzini far more accessible to recreators from Durban. The northern extension of this toll road has already made Mtunzini far more accessible to recreators from the Richard's Bay and Empangeni areas.

All of these factors point strongly to the likelihood of a vast increase in the number of black recreators making use of Mtunzini's recreation facilities in the near future. This means that existing recreation facilities and resources will have to be made available to all recreators on an equal basis. Sports clubs which make use of Town Board land should adjust their membership requirements so that all recreators who wish to gain admission to these clubs be screened on a non-discriminatory basis. Once initial resistance to the acceptance of black members has been overcome, it is likely that the numbers of members at these clubs will increase and the facilities extended. As the Town Board owns the land it should take over the role of facilitator in this regard.

The perceived needs of recreators must also be heeded by recreation planners and administrators. With careful, eco-sensitive development it is possible to satisfy both black and white recreators' needs. 'Durban-type' development on the

scale that it exists in Durban is obviously not feasible in a small town like Mtunzini. Some of the main reasons for this are that Mtunzini lacks the:

- population (both permanent or temporary),
- capital necessary for such development,
- infrastructure and
- situation and size- especially with the town being sandwiched between the N2 to the West, the Umlalazi Reserve on the seaward side, private farms to the South and Kwa-Zulu to the North.

Limited 'Durban-type' development is, however, possible and is economically feasible. Already the lagoon area is used for power-boating and water-skiing. When asked how they felt about this, respondents were more or less equally divided over this issue, with roughly 35 percent for, 40 percent against and 15 percent non-committal. From such a response it seems that this area would be the ideal site for paddling pools and a water-slide as the nuisance level of such facilities would be hard pressed to equal that of power-boating and water-skiing. Such development could be carefully designed to fit into the natural surroundings so as not to destroy what remains of the peaceful, natural ambience of this area. Development should be based on the same principles as the chalet developments in Mtunzini. The paddling pools and water slide could be situated behind the old lagoon tea room and could be made to blend in in such a way that they would not even be noticeable from the road. Private enterprise would be sure to take an interest in such a project as the financial rewards are likely to be high. This would solve the Town Board's problem of having to contend with complaints about the lack of such facilities in Mtunzini. It would also mean that the costs of constructing, maintaining and administering such facilities would have to be borne neither by the N.P.B. nor the Town Board.

The re-establishment of the old lagoon tea-room along the lines suggested above could also be a private venture. As has already been pointed out such a facility has enormous potential and would be a sure bet when it comes to financial returns.

The establishment of a beach cafe' and picnic area in the vicinity of the car park at the South beach ramp- (Figure 6)- is also feasible. If such a shop sells necessities for campers and hikers, hires out or sells beach recreation equipment and sells other basic commodities like cooldrinks, newspapers and so on it has to be a success.

The N.P.B. could reap substantial and much needed financial benefits from private commercial ventures taking place within the reserve. Arrangements could be made whereby land and/ or buildings could be rented out to private entrepreneurs and/ or a portion of the profits generated by these concerns has to be paid to the N.P.B..

A few things that N.P.B. are going to have to face up to, however, are:

- That numbers of recreators utilizing Umlalazi Reserve is unlikely to decrease in the future. With or without gate fees being charged recreators will still come to the reserve- (Figure 10).
- That recreation is a people-based industry.
- That any future government in the 'new South Africa' is unlikely to continue subsidising reserves which are losing vast sums of money annually whilst millions of people are homeless.

Once these facts have been accepted by the N.P.B. positive steps can begin to be taken which will ensure the continued existence of reserves such as Umlalazi.

The availability of resources- both natural and human also have to be considered when planning recreation facilities for the future (Boden 1977, Butler- Adam 1982, Russell 1982, La Page 1983, Moller 1991). In Mtunzini's case, the natural resources lend themselves to recreation. The ideal site of the town affords it breathtaking views of the Umlalazi Reserve, through which the Mlalazi River winds its way. The dune forests, mangrove forests and unspoilt coastline are big draw-cards for tourism. The situation of the town with regard to Richard's Bay, Empangeni, Durban and the Pretoria-Witwatersrand-Vanderbijlpark-Vereeniging area gives the town a very large pool of potential recreators from which to draw. As the town relies heavily on tourism this is clearly in Mtunzini's favour- all that is required now is to see to it that the recreation needs of recreators receive attention.

Human resources have been sorely neglected when it comes to recreation facilities in Mtunzini. More than seventy percent of local and visiting black respondents expressed a willingness to help with the maintenance of recreation facilities in Mtunzini. Just over twenty percent of white respondents expressed such a willingness. If all recreators were as willing in this regard as the black respondents such help would clearly go a long way to cutting down on the running costs of recreation facilities.

Over sixty-five percent of local and visiting black respondents even expressed a desire to participate in the decision making as regards recreation facilities in Mtunzini. White respondents, on the other hand, were largely ambivalent about getting involved with this side of recreation, seeming to adopt the attitude that they would rather leave this to 'those who know best', namely the N.P.B. and the Town Board. It is quite clear that the needs of black recreators will best be served only if black recreators get to have a say in the

planning and provision of future recreation facilities in Mtunzini. The reluctance of white recreators to get involved in the decision-making processes relating to recreation seems to indicate that they are satisfied with the status quo as regards decisions being made by the N.P.B. and the Mtunzini Town Board.

The social conscience of this sample of recreators is evident in that, without exception, each respondent came out against wilful destruction and/ or despoliation of public recreation property. If these respondents were willing to actively involve themselves in combatting such behaviour the cost of maintaining, replacing and policing existing facilities would be drastically reduced. This would free more funds and manpower for the establishment of new recreation facilities and/ or the upgrading of existing facilities.

There are clear advantages to involving the public in the establishment, provision and administration of recreation facilities, both for present administrators of recreation facilities and for recreators who utilize these facilities (Kelly 1982, Mitchell 1983, Carlin 1985, Mott 1985). Amongst others, some of the more obvious advantages are:

- recreators will get what they want (within the financial constraints of the community),
- recreators are likely to take more care of the recreation facilities if they regard them as their own, and
- much of the burden of providing and administering recreation facilities will be taken away from the N.P.B and the Town Board.

For the broadest possible spectrum of recreators to reap the benefits of such involvement it is, however, necessary for the broadest possible spectrum of recreators to get involved in

the provision and management of recreation facilities. If only black recreators get involved, for instance, it is highly likely that white recreators will end up expressing dissatisfaction. The white recreators are, therefore, going to have to undergo a change in attitude if and when the public are involved in the establishment, provision and administration of recreation facilities in Mtunzini.

The responsibility of recreation planners, providers and administrators have to bear in mind that they have an important responsibility to the community as a whole:

At the end of the day recreation is about one person and his or her experience. But personal self-fulfilment carries a bonus: what is fulfilling for the individual can also be good for society. When life becomes meaningful for the individual then the whole community is enriched. (Torkildsen, 1991:520)

All too often it seems that recreation planners' plans fall short of expectations. All too often providers and administrators of recreation facilities seem to lose sight of who it is they are providing and administering recreation facilities for (Hugo 1974, Steyn 1979, Kies 1982, Magi 1989, 1991, Moller 1991). It is time that planners, providers and administrators of recreation in South Africa started concentrating on the needs of all South African recreators in South Africa. It is time that they begin to face up to their basic responsibilities.

**APPENDIX 1a**  
**QUESTIONNAIRE USED IN THIS STUDY**

**THE RECREATION FACILITIES OF MTUNZINI**

The purpose of this questionnaire is to assess your attitudes and feelings towards recreation facilities in Mtunzini. It also is designed to assist with research being conducted into the provision of recreation facilities in Mtunzini.

**PERSONAL DETAILS**

Place of abode: \_\_\_\_\_

Age: 10-20; 21-30; 31-40; 41-50; 51-60; 61-70; 71-80; 81-90;  
91-100

(Please underline the age group into which you fall.)

Sex: Male; Female

(Please underline the category into which you fall.)

**ATTITUDES**

Merely place a tick in the appropriate block.

**Note:** P = Pleased; D = Displeased; C.c. = Couldn't care

	P	D	C.c.
1. How do you feel about the town of Mtunzini upon your arrival there? Why? _____			
2. A large number of holiday-makers flock to Mtunzini during holiday season. How do you feel about this?			
3. With the building of the new toll road it is envisaged that the number of people visiting Mtunzini will increase considerably. Your response?			
4. If large-scale development in the form of hotels, putt-putt courses, water-slides, holiday flats, quick-food outlets, games arcades and so on were to be established in Mtunzini how would you respond?			
5. With the abolishment of the Separate Amenities Act recreation areas have recently been opened up to all. How do you feel about this?			
6. if you saw somebody wilfully destroying public recreation facilities how would you feel?			
7. Power-boats often use that part of the Mlalazi River next to the lagoon picnic area. Your response?			
8. How do you feel when you see people littering a public recreation area?			

**GENERAL**

Merely place a tick in the appropriate block.

**Note:** Y = Yes; N = No; D.k. = Don't know

	Y	N	D.k.
1. Do you feel that the number of recreation facilities available to the public in Mtunzini are at present sufficient?			
2. Do you believe that these facilities cater for all visitors?			
3. Is Mtunzini Town Board- in your opinion- looking after the recreation facilities under their control (for example the Raphia Palm Monument) properly?			
4. Is the Natal parks Board- in your opinion- looking after the recreation facilities under their control (for example the beach) properly?			
5. Would you like to have a say in the drawing up of rules and regulations governing recreation facilities?			
6. Would you be prepared to get involved with the maintenance and running of these facilities?			
7. If a nominal fee was charged for entering Umlalazi Nature Reserve would you still visit this reserve?			
8. It has been said that a breeding ground for sharks exists off Mtunzini's coast. It has also been proven that the establishment of shark nets in this area will be very impractical and will have a very negative impact on this breeding ground. Despite all this, would you be in favour of netting Mtunzini's beaches?			
9. Do you think that the recreation facilities in Mtunzini will be sufficient in ten year's time?			

**FREE RESPONSE**

Any general comments which you wish to make about the recreation facilities in Mtunzini: (1 lined page supplied).

**APPENDIX 1b**

**ANALYSIS OF RESPONSES TO QUESTIONNAIRE EXPRESSED AS PERCENTAGES**

**ATTITUDES**

<b>Question</b>	<b>Local Blacks</b>	<b>Visiting Blacks</b>	<b>Local Whites</b>	<b>Visiting Whites</b>
<b>1a</b>	41	76	94	93
<b>1b</b>	35	12	0	0
<b>1c</b>	24	18	3	7
<b>2a</b>	65	76	58	33
<b>2b</b>	18	6	22	60
<b>2c</b>	6	12	25	7
<b>3a</b>	76	76	53	33
<b>3b</b>	18	18	28	53
<b>3c</b>	6	0	19	13
<b>4a</b>	94	88	33	13
<b>4b</b>	6	12	64	87
<b>4c</b>	0	0	3	0
<b>5a</b>	88	76	39	40
<b>5b</b>	0	6	31	27
<b>5c</b>	0	6	28	40
<b>6a</b>	0	0	0	0
<b>6b</b>	100	100	100	100
<b>6c</b>	0	0	0	0
<b>7a</b>	47	41	22	13
<b>7b</b>	35	29	33	53
<b>7c</b>	0	29	72	33
<b>8a</b>	0	0	0	0
<b>8b</b>	100	100	100	100
<b>8c</b>	0	0	0	0

**GENERAL**

<b>Question</b>	<b>Local Blacks</b>	<b>Visiting Blacks</b>	<b>Local Whites</b>	<b>Visiting Whites</b>
<b>1a</b>	0	0	25	40
<b>1b</b>	94	100	67	27
<b>1c</b>	6	0	8	33
<b>2a</b>	29	12	8	33
<b>2b</b>	76	82	86	27
<b>2c</b>	6	6	8	40
<b>3a</b>	59	53	64	47
<b>3b</b>	24	24	14	27
<b>3c</b>	18	24	19	27
<b>4a</b>	65	53	78	87
<b>4b</b>	24	29	14	7
<b>4c</b>	12	18	8	7
<b>5a</b>	65	76	0	47
<b>5b</b>	24	24	17	33
<b>5c</b>	12	0	6	13
<b>6a</b>	71	71	44	27
<b>6b</b>	24	24	36	47
<b>6c</b>	6	6	19	20
<b>7a</b>	59	76	56	60
<b>7b</b>	29	6	36	27
<b>7c</b>	0	6	11	7
<b>8a</b>	94	71	33	47
<b>8b</b>	6	18	64	47
<b>8c</b>	0	12	3	0
<b>9a</b>	41	24	11	13
<b>9b</b>	24	41	61	40
<b>9c</b>	35	35	31	4

**PERSONAL**

<b>Young</b>	35	24	36	47
<b>Middle Aged</b>	41	65	44	40
<b>Old</b>	24	11	20	13
<b>Male</b>	53	65	33	67
<b>Female</b>	47	35	67	33
<b>Married</b>	29	59	64	47
<b>Single</b>	71	41	36	53

## APPENDIX 2

### INTERVIEW WITH MR JOHN MALTEBY- NATAL PARKS BOARD WARDEN, UMLALAZI NATURE RESERVE, MTUNZINI.

**DATE:** July 2, 1992

**PLACE:** Administration offices, Umlalazi Nature Reserve

**INTERVIEWER:** S. Untiedt

**DURATION:** 60 Minutes

#### 1. BACKGROUND

**When did N.P.B. move into Mtunzini?**

1947.

**How many people visit Umlalazi Reserve annually?**

186 024, of whom 27% are local.

**Is it worth the N.P.B.'s while to stay in Mtunzini:**

**a) financially?**

No, this reserve suffers an annual loss of roughly R 180 000.

**b) for conservation reasons?**

Most definitely. This is one of the only coasts in Africa where prograding is taking place. Scientists from all over the world monitor the progress of this stretch of coast on a yearly basis.

**How much land in Mtunzini falls under N.P.B. control?**

1 250 ha..

#### 2. DEVELOPMENT

**Does N.P.B. see the existing recreation facilities in Mtunzini as sufficient?**

No.

**Why not?**

In the reserve there are already too many visitors which

is leading to the break up of existing facilities, especially roads and amenities- like showers, toilets and so on.

**What solution does N.P.B. have for this problem?**

Reduce the number of visitors by charging an entrance fee. This will cut down on the number of people who visit the reserve simply because they have nothing better to do in town.

**A number of factors point to an imminent increase of visitors to Mtunzini. In the light of this, coupled with the fact that N.P.B. controls the majority of the recreation facilities in Mtunzini, is it not unrealistic to expect that the number of visitors to the reserve should decrease in the future?**

No, the reserve does not have rocks to attract fishermen, nor does it have the type of facilities which appeal to mass recreation- like those in Durban.

**What does N.P.B. intend to do about accommodation shortages in Umlalazi?**

At present nothing because of a shortage of funds. In the future more chalets may be erected but the total will not exceed 30 chalets.

**There was a restaurant at the lagoon a while back. What happened to it?**

It was forced to close down as it was not economically viable.

**Will N.P.B. allow another shop to be opened at the beach in the future?**

Most probably. At present we allow mobile tuckshops to operate during peak season. These operators pay N.P.B. 12 percent of their profits.

**Preliminary findings of this research indicate that there is a call from certain recreators for 'Durban-type' recreation facilities, for example fast food outlets, games arcades, water-slides and so on. What is the view of N.P.B. in this regard?**

We are totally against such development. The Town Board proposed the building of a marina development in this area some time back but the floods came along and showed them the errors of this idea. At most we would consider the establishment of a conference centre.

**Why are N.P.B. so opposed to such development?**

We are not catering for such people. Developments such as those you mentioned require a specialised staff to operate them efficiently and we are not in this league. The construction of roads needed to sustain such development destroy sensitive mangrove ecosystems which we are trying to conserve.

**What future development plans does N.P.B. have for this area?**

We want to concentrate on the extension of hiking trails and on education facilities.

**How many black people use your hiking trails in Umlalazi at present?**

Very few, if any. Most congregate at the picnic sites or on the beach.

### **3. RECREATION FACILITIES**

**What does it cost to maintain the recreation facilities at Umlalazi?**

Income is roughly R715 000 and expenditure somewhere in the region of R876 000.

**Who funds Umlalazi?**

Government subsidy is split between conservation and recreation. Conservation is what we're concerned with here at Umlalazi and, because conservation does not generate income like recreation does, we have to battle for every cent.

**Why does N.P.B. have the monopoly over beach access for vehicles?**

Beach access for vehicles used to be situated further

South on the farm now owned by Ian Garland. It is simply because of Mtunzini's topography that we control beach access for vehicles.

**Would N.P.B. object to other access routes being established?**

No, because if we start charging entrance fees in the future it is likely that we will establish servitudes so that locals can get to their favourite fishing spots.

**Is N.P.B. going to charge entrance fees here in the near future?**

Not this year but eventually we will. We envisage bringing in a 'neighbour card' system whereby locals get cut-price season tickets.

**Do you get co-operation from visitors to Umlalazi?**

There are three types of visitors: nature lovers- who create no problems whatsoever; weekend visitors who can get rowdy when they have too much to drink and anti-social visitors who have no qualms about littering, removing indigenous plants, vandalising Parks Board property, making fires on the roads and so on.

**Do you get co-operation from locals?**

Initially there was a feud between the white locals and N.P.B. as they believed that we had taken what was rightfully theirs away from them. To a certain degree this feeling still exists, particularly amongst those who dislike our policies, but we get along far better nowadays.

**What is the attitude of local blacks towards conservation?**

We are sympathetic towards our black neighbours who depend on gill netting for subsistence reasons. We do have a black extension officer who helps locals with agricultural advice and who also puts across a strong conservation message.

**And black visitors?**

There is often friction between visiting blacks and visiting whites, particularly those from the Transvaal.

**Will the beaches in Mtunzini ever be netted to prevent shark attacks?**

The Sharks Board tried to net these beaches some time back but found that the nets were always full of sharks which became entangled and rendered the nets useless. This is because there is a shark breeding ground situated off this stretch of coast. It is, therefore, highly unlikely that Sharks Board will try netting these beaches again.

#### **4 MANAGEMENT**

**Why is there a high turnover of personnel at Umlalazi?**

It is Parks Board policy to move personnel every two years in order to avoid situations arising where N.P.B. officials fail to do their duty because they have become too friendly with the locals.

**Who decides how Umlalazi will be run, what facilities it will offer and so on?**

Head office in Pietermaritzburg, in consultation with the warden.

**On what basis are such decisions made?**

Regional scientists advise head office; impact studies are carried out and the availability of funds also influences such decisions.

**Did N.P.B. have any say in the establishment of the prawn farm on the boundaries of Umlalazi?**

No, this was a Town Board decision.

**How will this prawn farm affect the recreation facilities of Umlalazi?**

During the construction phase the noise, dust and so on caused many complaints to stream in from visitors. There is also the danger of Nitrate pollution upsetting the sensitive mangrove ecosystems in this area.

**Does the Town Board give N.P.B. its full co-operation?**

**We have no problems from the Town Board.**

**Thank you for your co-operation and your time.**

### APPENDIX 3

**INTERVIEW WITH MS ANNEMARIE TAIT, TOWN CLERK OF MTUNZINI.**

**DATE:** July 2, 1992.

**PLACE:** Town Board offices, Mtunzini.

**INTERVIEWER:** S. Untiedt

**DURATION:** 60 minutes

#### 1. BACKGROUND

**When was Mtunzini founded?**

1895.

**When did the Health Committee become a Town Board?**

1965.

**How do people such as yourself get to be on the Town Board?**

The job is advertised and one applies for the advertised post.

#### 2. DEVELOPMENT

**Does the Town Board limit the number of residential stands for sale?**

No. It does, however, impose zoning. If there is a need for residential land it is possible to re-zone land.

**Concern has been expressed about the re-zoning of open park recreation areas for residential use. Was this really necessary?**

This land is kept in reserve for this purpose and when there is a demand for residential land we have to meet it.

**Will such land be re-zoned for industrial purposes?**

No. Mtunzini is not an industrial town and such development will be kept to the barest minimum.

**The golf course is on prime land, close to Mtunzini's C.B.D.**

**and with a wonderful sea view. What are the Town Board's plans concerning this land?**

The lease expires in 2011. At this time there are no plans to develop this land as it is a very sensitive issue in this town.

**In what way is it sensitive?**

The town's people are very protective about their golf course and do not wish to see this land developed.

**Would the Town Board allow 'Durban-type' development- for example fast food outlets, games arcades, water slides and so on- to take place in the town?**

This is a definite no-no for Mtunzini.

**Why?**

Mtunzini's attraction lies in its natural beauty. If one wishes to preserve the character of Mtunzini one cannot allow such development to take place.

**Has any developer approached the Town Board with such development in mind?**

In the 1970's there were plans afoot to build a marina but since then there have been no other plans which have had this type of development in mind.

**There have been rumours about 'insensitive' development which has been planned in the area surrounding the Raphia Palm Monument. What development has been planned for this area?**

These are vicious rumours. The only development planned for this area is an indigenous arboretum.

### **3. RECREATION FACILITIES**

**Have the Town Board provided any recreation facilities in Mtunzini in the past?**

Yes. The Raphia Palm Monument was constructed during the period of work control when local authorities were instructed to create as many jobs as possible for unemployed, unskilled labourers. Other facilities which

we established such as the bowling club, the pony club and so on have been handed over to the clubs to run.

**What recreation facilities in Mtunzini are at present controlled and maintained by the Town Board?**

None... besides the chalets.

**Is any revenue generated for the town by recreation facilities?**

Yes, tourism plays a major role in Mtunzini. The town's population swells by 2 600-3 000 people during season.

**Will the Town Board consider building a public pool?**

No. Firstly, it is too expensive to build and maintain and, secondly, there are already a number of pools in Mtunzini. There are pools at Xaxaza, the hotel, the school and at a number of private residences.

**Are there any plans to provide even basic recreation facilities such as swings, merry-go-rounds or park benches?**

No. We put up one set of playground equipment once and found that it was not used because people are afraid to allow their children to go to the parks on their own.

**Will the Town Board ever create an access road to the beach for the public who do not wish to use N.P.B. facilities?**

Our hands are tied- we do not have any access to the beach that does not cross Parks Board land.

**Are there any future plans regarding recreation facilities in Mtunzini, especially in the light of potential influxes of people to Mtunzini now that the Separate Amenities Act (1953) has been abolished and the new toll road is well under way?**

Yes. We are busy organising a strategic Planning Symposium for the weekend 24-26 July, 1992. At this meeting we plan to discuss tourism, amongst other things. We are looking into establishing a new hiking route through Mtunzini.

**Do you feel that the recreation facilities in Mtunzini at present are sufficient and cater for all recreators?**

As a mother of teenage children I can tell you that the

answer to both of your questions is NO! In the broader sense, this town is geared towards eco-tourism and appeals to those who are interested in nature. It does not cater for those who are looking for the type of recreation facilities found in places like Durban.

#### **4. MANAGEMENT**

**Who decides on the establishment or the abolishment of recreation facilities in Mtunzini?**

The council.

**What are such decisions based on?**

Supply and demand.

**Who gauges these factors?**

A structure plan was completed in 1988 and this is being revised during the Strategic Planning Symposium mentioned earlier.

**Does the Natal Parks Board give you its full co-operation?**

Yes. I am actually glad that they have been given the responsibility of looking after the Umlalazi Reserve area. Secretly, I'm a bit of a 'Greenie' myself and I think that they are doing a good job.

**Does the Town Board have anybody whom they employ to see to the planning and/ or provision and/ or management of recreation facilities on a full time basis?**

No. We use outside consultants for planning.

**Thank you for your co-operation and your time.**

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Personal Interviews: Mr J. Malteby, Warden- Umlalazi Nature Reserve

Mrs A. Tait, Town Clerk- Mtunzini

Sundry Recreators In Mtunzini, amongst whom

were: Mr G. Bell

Mr G. Celliers

Mr D. Greene

Miss F. Vos

Mr J. Nkosi

Mrs L. Ntuli

Mrs L. Sutherland

Miss M. Zondo

Mr P. Zulu