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**Heritage Tourism as a strategy for the local economic development in the  
vicinity of the KwaBulawayo and the Ondini Cultural Centres**

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## ORIGINALITY DECLARATION

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I, Thembinkosi Keith Gumede, would like to declare that I have read and understood the policies and rules of the University of Zululand pertaining to the postgraduate research. On that note, I would like to declare that I have complied with the specified requirements. As a result, I obtained an Ethical Clearance Certificate for the study in June 2016 (**Ethical Clearance Certificate Number: UZREC 171110-030 PGM 2016/257**) and I have complied with the special conditions set out in the certificate.

I would further like to declare that this work is my own effort and it has not been submitted for any degree purposes or published elsewhere, either in whole or in part. I have complied with the University of Zululand's Plagiarism Policy, hence the study has undergone text-matching and similarity-checking procedures to ensure it is free of plagiarism. All sources of information employed in the study have been fully acknowledged.

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**Date:** 24 November 2016

## DECLARATION

I, Thembinkosi Keith Gumede, would like to declare that the research project titled: *“Heritage Tourism as a strategy for the local economic development in the vicinity of the KwaBulawayo and the Ondini Cultural Centres”*, except where it is indicated in the text, is my own product conceptually and executional. All the employed or quoted theoretical sources, as well as generic internet and electronic sources, have been acknowledged. I would also like to declare that this research dissertation has not been previously submitted for academic purposes to any institution of higher learning and training.

Signed.....

Thembinkosi Keith Gumede

At: University of Zululand

Date.....

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## **DEDICATION**

I would like to dedicate this piece of work to the following important individuals:

My inspiration, mentors and life-time coaches: My father, the late Mr Elliot Qata Gumede and my mother, Mrs Vuyelwa Beatrice Gumede, for the unconditional love and consistent support they offered me from birth. They equipped me with a life-time gift, i.e. basic education.

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## **ABSTRACT**

The aim of the study was to find out how heritage tourism can be used as a strategy for local economic development. The study was conducted at KwaBulawayo (Eshowe) and at Ondini (Ulundi) Cultural Centres and their surroundings. The study asserts that heritage tourism is embedded and can be explained within a shift from industrial to post-industrial mode of production and consumption, where aspects of society, such as heritage and culture are packaged for tourism consumption. The shift from industrial to post-industrial society and the associated packaging and consumption of heritage in the form of tourism forms the main theory of the study. This shift took place in the late 1970s when global economic system which was predicated on industrialisation and manufacturing experienced problems which were recessionary. Out of the recessionary problems, a new system of production called post-industrialisation or post-Fordism or post-modernity emerged. Post-industrialisation came with new processes of production and consumption. With regards to consumption, consumerism became a feature of the new economy. Consumerism meant that aspects of the society, such as heritage and culture had to be packaged for the tourist consumption and revenue generation.

The study employed the exploratory mixed methodology, which suggests that the study used both qualitative and quantitative methods. With analysis and interpretation of data, content analysis was used to analyse the interviews while, SPSS and Microsoft Excel were used to analyse quantitative data. The population of the study was comprised of the KwaZulu-Natal Tourism Official(s), Zululand and King Cetshwayo District Municipalities' Tourism Officers, KwaBulawayo and Ondini Cultural Centres' Site Managers, Tribal Authorities and community members of the KwaBulawayo and the Ondini Cultural Centres. The study conducted face-to-face interviews and a sample of thirty seven respondents was drawn from the tourism officials and communities.

The study found that the role players, i.e. officials and community members, understand the study sites in terms of culture, history and tradition, which suggests that they have not moved beyond the use value of the heritage sites. The findings

revealed that the community is well aware of the heritage sites, that is, the cases of this study. However, the study established that the majority of communities did not know how long the heritage sites have been in operation. With regards to the running of the study sites, based on the Provincial and District Officials' responses, the results showed that the power to manage them is decentralised to the District and Local Levels. The findings showed that the marketing of the heritage sites is not satisfactory. However, the on-line marketing (e.g. Internet, Facebook) was found to be predominant. The general observation of the study showed that the branding of the heritage sites revolves around King Shaka and King Cetshwayo. The communities of the study areas embrace heritage tourism sites and are regarded as the most important role players in heritage tourism of the study areas. The study found that heritage tourism has been used as a strategy for the local economic development of the study areas. The findings presented that attributes, such as artefacts and infrastructure, e.g. roads, stimulate heritage tourism of the study areas. The study observed that the tourists' turnout to the heritage sites is inadequate. The study, therefore, recommends that the heritage tourism sites, in collaboration with all stakeholders, need to find alternative strategies to improve heritage tourism in the study areas e.g. involving tourism operators in their tourism processes. This could assist the heritage sites to generate sufficient revenue to employ more locals and assist the emerging local entrepreneurs with funding to strengthen their business ventures. The study recommends that the heritage sites need to engage ordinary community members and the local business people, especially those in the hospitality business in the tourism development processes. This could strengthen positive relationship between community members and the heritage tourism sites.

The study further recommends that the key role players in heritage tourism of the study areas need to focus more on the exchange value than on the use value of the heritage sites. In the end, the study recommends further research, which will focus on the basic policy and/or a principle that could address community engagement to ensure a collective and/or beneficial participation in the entire tourism industry.

**Key words:** Heritage, tourism, heritage tourism, local economic development

## ACRONYMS AND ABBREVIATIONS

TERM	DEFINITION
CHM	Cultural Heritage Management
CSIR	Council for Scientific and Industrial Research
DAERD	Department of Agriculture, Environmental Affairs & Rural Development
DEAT	Department of Environmental Affairs and Tourism
DoT	Department of Transport
GDP	Gross Domestic Product
GVA	Gross Value Added
ICT	Information and Communications Technology
IDP	Integrated Development Plan
KZN	KwaZulu-Natal
LDCs	Less Developed Countries
LED	Local Economic Development
LTMP	Local Tourism Master Plan
NGOs	Non-Governmental Organisations
PTP	Public Transport Plan
RBM	Richards Bay Minerals
SPSS	Statistical Package for the Social Sciences
StatsSA	Statistics South Africa
TV	Television
UNDP	United Nations Development Programme
UNESCO	United Nations Education, Scientific & Cultural Organisation
UNWTO	United Nations World Tourism Organisation
WHS	World Heritage Sites
WTO	World Tourism Organisation

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## CHAPTER 1

### ORIENTATION OF THE STUDY

#### 1.1 Introduction

Sustainable development involves economic growth, human development, environmental protection, institutional transformation, equality, as well as human rights protection (Azmat, 2013). However, the majority of developing states still feature perpetual development challenges such as high rates of unemployment, poverty, and inequality. The result is pervasive poverty that manifests itself through numerous challenges such as food insecurity, chronic diseases, and inadequate infrastructure (Azmat, 2013; Ohiorhenuan, 2011). In addressing these challenges, tourism is perceived as one of the strategies that could be adopted. Hence, it is viewed as a rapidly growing industry that has made a significant contribution towards economic growth by being able to revitalise and bring about stability in the economy of peripheral areas. Tourism has been declared as a viable strategy for resuscitating local, regional and national economies (Min *et al.*, 2016; Deng and Ma, 2014; Fonseca and Ramos, 2012; Chen and Chen, 2010; Cela *et al.*, 2009; Russel, 2008; Rogerson, 2002).

The crucial economic role played by heritage tourism as one of the essential sub-sectors of tourism in developing countries, has transformed tourism sector into a socio-economic issue with an exceptional ability to influence significant tourism aspects, such as physical landscapes, land-use, planning, social structures, local cultures, everyday living as well as livelihoods (Kruger and Douglas, 2015; Saarinen and Manwa, 2008). However, it has remained a challenge to developing states to ensure constant protection and preservation of heritage. As a result, culture as an integral part of heritage is said to be poorly managed, especially in those heritage sites that do not feature important heritage attributes, such as museums, architecture and monuments. Thus, heritage sites that are of local significance need to be juxtaposed with heritage routes and be marketed as a package. This will ensure the improvement of heritage sites management and protection of heritage assets (Snowball and Courtney, 2010). If heritage tourism is properly managed and well promoted, it could serve as an economic driving force and lucrative sector within the

tourism industry (Wurz and van der Merwe, 2005). Tourism has been able to open doors for numerous economic generating opportunities, namely: foreign investments, local economic development, local employment, etc. Heritage tourism has also been referred to as a tourist-driven tourism sector for its tendency to engage visitors in an active participation (Ali, 2015; Wurz and van der Merwe, 2005).

South Africa is known to be rich in cultural heritage which could be used for tourism purposes. However, heritage sites have not been adequately branded and marketed (Wurz and van der Merwe, 2005; Ashley and Roe, 2002). Therefore, by committing to the branding and marketing of the country's cultural and heritage attractions, South Africa would be in a better position to put its own cultural heritage attractions on a world map (Ashley and Roe, 2002). In view of what has been discussed above, this study explores how heritage tourism can be used as a catalyst for local economies. This chapter unpacks the background to the problem, discusses the statement of the problem, primary and secondary research questions, aim and objectives of the study, preliminary literature review, research methodology, description of the study areas, definition of key concepts, significance of the study, limitations of the study and the structure of the entire research study.

## **1.2 Background of the study**

Poverty alleviation was on top of the Millennium Development Goals and a basic theme in the international policy formulation (Ram, 2013). Poverty alleviation has been at the centre of scholars and policy-makers' negotiations pertaining to the economic development of Less Developed Countries (LDCs), where most citizens live under \$2 per day (Akanbi, 2015). Reducing poverty in developing countries still remains a great challenge. As a result, more than 50 per cent of people in the world live below the poverty line (Chireshe and Plattner, 2010; Tsai, 2006). Poverty tends to violate human dignity and simultaneously denies people their civil rights, such as their right to choose and their right to opportunities (Chireshe and Plattner, 2010). UNDP (2003) regards poverty reduction as a fundamental initiative towards community development. Economic growth, especially at local levels, is perceived as a key solution to addressing the problem of poverty that most developing countries are faced with. The world view, therefore, is that there is an undisputable link

between economic development and poverty alleviation (Azmat, 2013; Tsai, 2006; Dollar and Kraay, 2002).

There have been extreme attempts both by worlds (developed and developing worlds) to reduce poverty by means of enhancing development (Kennedy and Dornan, 2009). Most strategies formulated to address poverty in these countries have not been successful, especially, in developing countries, such as those in the sub-Saharan African region (Akanbi, 2015). Heritage tourism, a declared fastest growing industry worldwide, has quite often demonstrated its economic potential in the developed and developing states. Thus, it has been declared as an engine for poverty reduction and has been assisting in growing developing states' ailing economies without causing any harm to customs, cultures and the environment of local residents. Hence, the need to strike the balance between economic growth and environmental protection has become a global issue (Azmat, 2013; Kennedy and Dornan, 2009; Mabulla, 2000). Cassel and Pashkevich (2014) attest that there have been tremendous economic gains attained from tourism. These economic benefits include, among other things, employment creation, increased foreign investments and improved foreign exchange.

The literature shows that local economic development can be made possible through a sub-sector of tourism, known as heritage tourism (Bucurescu, 2015). Scholtz and Slabbert (2015); Kausar and Nishikawa (2010); Manyama and Jones (2007); Binns and Nel (2002) maintain that heritage tourism sector, particularly in developing states, has an extreme potential for alleviating poverty by creating employment opportunities and bridging the existing economic gap between the affluent and indigent communities. Developing states that feature heritage assets have a great opportunity to utilise heritage resources in order to stimulate their own socio-economies. In fact, they do not have to rely on governments, NGOs or on any private support for their local economic development, as long as they have heritage resources at their disposal, they have an appropriate avenue (Madden and Shipley, 2012; Kausar and Nishikawa, 2010). Heritage tourism has been considered as the most effective economic potential element of tourism industry for it has shown perpetual dominance within the tourism industry across the globe. Moreover, it has presented a great potential for the international economic generation. The

aforementioned heritage tourism potentials are as a result of the inbound visitors who tend to yearn to experience various heritage offerings in different heritage tourism destinations (Secondi *et al.*, 2011).

Developing states characterised by rich heritage resources, such as South Africa, can make use of heritage offerings, such as historic festivals and cultural heritage rituals to stimulate local economy, especially, the rural economy. In turn, this will assist in addressing development challenges facing these countries, such as poverty, unemployment and inequality (Binns and Nel, 2002). It remains undisputable that heritage tourism accumulates visitor spending, which in turn, assists in stimulating local economic development. For this reason, governments of developing states need to prioritise heritage tourism sector, simply because of its economic accumulation potential (Snowball and Courtney, 2010). As highlighted above, literature shows that heritage tourism is the most potential mechanism that could be used to stimulate local economic development, especially, in peripheral areas. Most significantly, heritage tourism has an ability to serve as an impetus to poverty reduction as a result of its potential for employment creation which could result into addressing challenges, such as poverty and income inequality.

This study has been inspired by numerous challenges that are troubling residents of the areas of study. In view of this, the study explores how heritage tourism could be used as a strategy for the local economic development of the study areas.

### **1.3 Statement of the problem**

Much has been indicated by the literature on the effects of heritage tourism on local economic development (Chung-Ki *et al.*, 2016; Ghanem and Saad, 2015; Department of Travel and Tourism, 2013; Secondi *et al.*, 2011; Cela *et al.*, and Nyaupane, 2009; Yilmaz and Bititci, 2006; Richards, 2005). However, the literature does not state vividly how heritage tourism can be used to stimulate local economies, especially those of rural communities. Therefore, the study arrived at a realization that there is a need for conducting such research. To support, heritage development in rural and/or peripheral areas has not been adequately explored and can be perceived as an inadequately researched area in literature (Fonsesca and Ramos, 2012). In view of this, the study seeks to find out how heritage tourism can

be used to stimulate local economies. Formulation of this research problem serves as a prerequisite for the feasibility of this research project. It also serves as an engine towards answering the research questions (Shuttleworth, 2008). Furthermore, the study considers the presentation of this research problem as an important activity in assessing the economic potential of heritage tourism in the communities adjacent to the study areas.

Hall and Jenkins (1998) uphold that heritage tourism, especially in rural areas, has been able to enhance local revenue, create sustainable job opportunities, sustain economic growth, contributing in cutting costs for both social and economic infrastructures and making significant contribution toward preservation of heritage resources. Despite the aforementioned attributes, most developing states, such as South Africa are still characterised by high rates of poverty, inequality and unemployment. Ironically, these countries have natural and heritage assets at their disposal that can be exploited for tourism purposes in order to resuscitate their trembling economies. Seemingly, developing states have not been able to explore the full economic potential of heritage tourism (Ashley and Roe, 2002).

South Africa is a heritage destination where one is still able to experience the connection with pristine, unspoilt culture and nature. South Africa is fortunate to feature such natural and cultural assets that can be economically utilised for tourism purposes (Wurz and van der Merwe, 2005; Ashley and Roe, 2002). In light of the theoretical perspective on the economic development potential demonstrated by heritage tourism versus socio-economic challenges faced by developing countries, such as South Africa as highlighted in the National Development Plan-2030, the study seeks to find out how heritage attractions found in the heritage destinations, such as South Africa, can be used as a strategy for local economic development for the local communities. However, the cases of study are the KwaBulawayo Cultural Centre at Eshowe and the Ondini Cultural Centre at Ulundi.

#### **1.4 The research question**

The first step in any research project is developing a research question that will eventually result into the assumptions of the study (Durbin, 2004). On the basis of this, the primary research question of the study reads: How can heritage tourism be

used as a local economic development strategy in the study areas? The study intended to provide answers to the following secondary research questions:

- a) How does the shift from industrial to post-industrial mode of production and consumption accounts for heritage tourism?
- b) Who are the key role players of the heritage tourism sites of the study areas?
- c) How is heritage tourism understood in the areas of study?
- d) What is the economic potential of heritage tourism in the vicinity of the study areas?
- e) What are the factors in favour of and/or against heritage tourism in the study areas?

### **1.5 Aim and objectives of the study**

The aim of the study is to explore how heritage tourism can be used as a stimulus for local economic development. In other words, the study explores how heritage attractions in the study areas can be used to catalyse local economic development.

The objectives of the study, therefore, were as follows:

- a) To find out how the shift from industrial to post-industrial mode of production and consumption accounts for heritage tourism.
- b) To identify the key role players in heritage tourism within the two identified sites (the KwaBulawayo and the Ondini Cultural Centres).
- c) To determine how heritage tourism is understood in the areas of study.
- d) To find out the economic potential of heritage tourism in the vicinity of the study sites.
- e) To identify factors in favour of and/or against heritage tourism in the study areas.
- f) To make recommendations on the economic potential of heritage tourism in the study areas.

### **1.6 Preliminary literature review**

This section of the study focuses on the literature based on heritage tourism and local economic development from an international to a local context. The literature

points to three fundamental concepts of the study, and these are: heritage, heritage tourism and local economic development (Schramm, 2004). Literature on the above concepts will be used as a frame of reference in order to have tangible basis with regards to the theoretical aspect of these concepts from the perspective of the eminent and accredited researcher on the related field of study. Heritage tourism has been declared as a local economic development engine that can be used to stimulate macroeconomic benefits, especially in developing countries (Bucurescu, 2015; Binns and Nel, 2002). Local economic development is regarded as a viable strategy with which poverty, unemployment and inequality can be alleviated in developing countries, such as South Africa (Rogerson, 2006). Marschall (2012) highlights that through heritage tourism, South Africa managed to host approximately 9.5 million foreign tourists during the year 2008. As a result, economic development was enhanced, new jobs were created and poverty was alleviated. However, this section is discussed in details in chapter two.

## **1.7 Research methodology**

This section deals with the research methodology that was employed by the study. It focuses on the critical components of the research methodology, such as the research design, the research methods and ethical considerations. Urwin and Burgess (2007) define research methodology as the mechanism or a tool through which data are collected, organised, analysed and interpreted. This section provides a brief discussion on the research methodology. However, the detailed discussions and justifications on this section are dealt with in chapter three.

### **1.7.1 Research design**

This sub-section briefly deals with the type of research design that was employed by the research study. Matima (2000) asserts that the nature of the research design is informed by the nature of the research questions. Based on this assertion, the study employed the exploratory design, since the main research question of the study reads “How can heritage tourism be used as a stimulus for local economic development?” Therefore, exploratory design was considered appropriate for the study as the study intended to explore the economic potential of heritage tourism in the places adjacent to the study areas. However, for the detailed discussions and justifications on this sub-section, refer to chapter three.

### **1.7.2 Research methods**

In this sub-section, the focus is on the methods of research that were adopted by the study, such as the research approach; target population; sampling methods; collection, analysis, and interpretation of data; recruitment of the research respondents and ethical considerations. However, this sub-section is fully discussed and justified in chapter three.

#### **1.7.2.1 Research approach**

In terms of the research approach, the study employed a mixed methods approach during the collection of data as informed by the nature of the objectives of the study. Golcic and Davis (2012) refer to the mixed methods approach as a form of research strategy that combines both qualitative and quantitative research approaches in a single study. The rationale that influenced the study to employ mixed methods approach was that, in mixed methods, the weakness of one approach is addressed by the strength of the other (Grafton *et al.*, 2011). Therefore, the study opted for this approach in order to strike a balance between two research approaches and to have a solid study that will accommodate both modes of enquiry, i.e. qualitative and quantitative modes of enquiry. However, for the detailed discussions and justifications on this sub-section, see chapter three.

#### **1.7.2.2 Target population**

The target population of the study comprised KZN Provincial Tourism Official, Municipal Tourism Officer(s), Heritage Sites Manager(s), Tribal Authority(s) and community members (Local business people, Heads of households and Households between the ages of 18 years and older) of the study areas. This sub-section is also fully outlined in chapter three.

#### **1.7.2.3 Sampling methods**

The study conducted both non-probability and probability sampling methods in order to accommodate both qualitative and quantitative research strategies. In terms of the qualitative sampling, the study conducted purposive sampling. With regards to the quantitative sampling, the study conducted simple random sampling. Details and justifications on sampling methods are discussed in chapter three. In terms of the sample size, the study used eighteen participants in each study area, and one KZN

Provincial Tourism Official. This sample size comprised of one Heritage Site Manager, one Municipal Tourism Officer, one Tribal Authority, fifteen community members in each study area. Details on this sub-section together with justifications on the sample size chosen, are further outlined in chapter three.

#### **1.7.2.4 Data collection techniques**

In terms of the qualitative data, the study used interview schedules during qualitative data collection from the KZN Provincial Tourism Official, Heritage Site Manager(s), Municipal Tourism Officer(s) and Tribal Authority(s). Structured open-ended questions were used to collect qualitative data from the community members. With regards to the quantitative data, the study used the face-to-face questionnaires during quantitative data collection from the community members. For more details and justifications on this sub-section, also refer to chapter three.

#### **1.7.2.5 Analysis of data**

The qualitative data were analysed using content analysis while, the quantitative data were analysed using the SPSS (Statistical Package for the Social Science) and Microsoft Excel as the approved statistical software by the University of Zululand. This sub-section is also discussed in details in chapter three.

#### **1.7.2.6 Interpretation of data**

In terms of the data interpretation, the study focused on the fundamental areas that determined the formulation of the research question and research objectives in order to make meanings from statistical information derived from the collected data. This procedure is supported by (Sontakki, 2006). The details and justifications on this sub-section are found in chapter three.

### **1.7.3 Ethical considerations**

The study ensured that the rights of participants were protected by ensuring that personal information was not divulged or required when answering questions and confidentiality was maintained at all costs. Therefore, the ethical guidelines, such as obtaining an informed consent from participants, confidentiality, beneficence, non-maleficence and justice were taken into consideration by the study during the

collection of data. The ethical guidelines are also discussed in details in chapter three.

### **1.8 Description of the study areas**

Providing a brief description of the study areas serves as an imperative element of the study and it is crucial to select research sites that are convenient and accessible (McMillan and Schumacher, 2001). On the basis of the latter statement, the cases of the study are: the KwaBulawayo Cultural Centre and the Ondini Cultural Centre also known as the Ondini Cultural Museum and the site of King Cetshwayo's Royal residence. The KwaBulawayo Cultural Centre is situated less than twenty minutes-drive from Empangeni within the uMhlathuze Valley, in ward 25 of the uMlalazi Local Municipality, under the King Cetshwayo District Municipality. The site is recognised as being of the prime importance in the Zulu Culture and History and the engine of the Zulu Nation's growth. The KwaBulawayo Cultural Centre is located close to the N2, allowing it to service the passing tour group markets, accessible on a tar road and in very close proximity to other attractions along the Zululand Heritage Route (Route 66) such as Queen Nandi's Grave, Cowards Bush, Mandawe Cross and the Ongoye Forest. The business concept for the KwaBulawayo Cultural Centre is modelled very closely on similar products in the Middle East and Australia (uThungulu, 2014). It was here (KwaBulawayo) that the formation of the Zulu Nation was consolidated. The actual site of King Shaka's Royal Town of KwaBulawayo as well as other historic sites in the area have been upgraded and developed to draw local, national and international tourists. Furthermore, the current KwaBulawayo Tourism Centre includes substantial infrastructure built in 2008 with funding from KZN Department of Cooperate Governance and Traditional Affairs in partnership with the King Cetshwayo District Municipality and Bhekeshowe community. The Centre was officially opened on 15 December 2011 (uThungulu, 2014).

The KwaBulawayo is a significant project in the sense that it is 100 per cent community owned, managed and operated. All income generated from the Centre goes directly back into the community, making the KwaBulawayo Cultural Centre a truly unique responsible tourism product. The objectives of the KwaBulawayo Cultural Centre revolve around ensuring that the local customs and traditions of the community are preserved for generations to come, educating children tourists and

others on the significance of the site to the Zulu people and to providing tourists with a truly authentic and unforgettable African experience. The Centre (KwaBulawayo Cultural Centre) features, among other things, a central conference venue or a dome that caters for large groups of visitors and a spacious area designated for outdoor events. KwaBulawayo is the place where King Shaka formed his military (Amabutho). KwaBulawayo was known as the place where old men were kept to advise young men with necessary fighting skills and behavioural patterns, e.g. sexual abstinence when you were a warrior. This place was back then called KwaGibixhegu because of the old men staying there. KwaBulawayo, the heart of the Zulu Nation, is adjacent to Isiklebhe where King Shaka stayed at Dlangubo. King Mpande, Shaka's brother stayed at Dlangubo before he advanced to KwaNodwengu. Nandi, King Shaka's mother, stayed at Dlangubo in the area called eHebeni near Matheku River where she built her kraal called Emkhindini. Prince Mbuyazi, King Cetshwayo's brother also stayed at Dlangubo (uThungulu, 2014).

The Ondini Cultural Centre, near Ulundi, was opened in 1983 and house one of the most representative collections of the rich cultural heritage of the KwaZulu Natal. The focus of the Ondini Cultural Centre is on the Nguni speaking people of the Southern-Eastern Africa, from the earliest inhabitants to the great Zulu Nation. Of note, is its famous collection of beadwork. The items featured on the site are a selection of some of the beautiful items which can be viewed at the museum. The items are divided into categories according to their different functions. There is also a number of historical items, such as spears, silver-cup and a bible that belonged to King Cetshwayo who ruled the Zulu Nation during the Anglo-Zulu war of 1879. The Ondini Cultural Centre is situated in ward 22 of the Ulundi Local Municipality, under the Zululand District Municipality, 9km outside Ulundi along the road to Hluhluwe-iMfolozi Park (ISSUU, 2015). Details on this section are found in chapter four.

## **1.9 Definition of terms**

The ambiguity of meanings in concepts may be prevented through defining those concepts (Walliman, 2005). Given a pool of information accessible worldwide, the study intends to make an additional contribution to the pool of information that already exists. Therefore, the study considers defining fundamental terms employed in the study as an imperative initiative towards the success of this research project.

Heritage, tourism, heritage tourism and local economic development are regarded as the keywords of the research study. In this sense, the study is obliged to define these concepts.

### **1.9.1 Heritage**

Heritage refers to an inheritance that is underpinned by three categories, namely: natural, cultural and mixed heritage cultural landscapes and characterised by two basic elements, namely: tangible and intangible heritage. It involves current needs and concerns pertaining to economic, social and political issues (Ivanovic and Saayman, 2013; Zhang *et al.*, 2008; Ramshaw and Gammon, 2005). According to Otto (2015), heritage refers to a newly discovered form of cultural based production which takes place in the present, but is supported and stimulated by the past. In other words, heritage involves nowadays happenings and interests while using past as a reference. Tangible refers to anything or any object that can be perceived by the senses of touch, be precisely identified by the mind and appraised at an actual or approximate value. Tangibility is characterised by impacts that can be touched and identified, impacts that are either positive or negative (Scholtz and Slabbert, 2015).

The positive tangible impact refers to activities such as strengthening of local economies due to an increased tourism inflows towards a specific tourism destination, which in turn, increases tourists' spending (Hu and Vogt, 2008). Employment creation based on stimulated local economy as a result of increased tourism activities also forms part of positive tangible impacts (Diedrich and Garcia-Buadas, 2009). The negative tangible impacts comprise of anti-social aspects, such as commercial sexual activities, gangsterism, drug and alcohol abuse and other forms of criminal activities (Kim and Patrick, 2005). By virtue of this, tangible heritage refers to all traces after human activities within our material surroundings (Swensen *et al.*, 2013). In terms of the intangible impacts, it refers to anything that is imperceptible or cannot be physically touched, but rather just experienced. Also, the intangible impacts can be either positive or negative (Scholtz and Slabbert, 2015).

The positive intangible impacts encompass social cohesiveness, community pride as well as development of respect and understanding of cross-cultures which, in turn result into a more tourist-friendly environment (Cooper and Hall, 2008). While the

negative intangible impacts incorporate aspects such as commodification of culture, religion and art. During this process, authenticity is intentionally replaced by monetary value as hosts sell their culture in order to entertain the visitor (Weaver and Lawton, 2010). Therefore, the intangible heritage refers to practices, representations, expressions, knowledge, skills and cultural spaces in which the existing heritage traditions are performed (Swensen *et al.*, 2013). The above definitions of both tangible and intangible heritage are adopted by the study.

### **1.9.2 Tourism**

Tourism can be defined as a form of enterprise that specialises in entertainment, accommodation and service provision to visitors visiting a particular destination for pleasure (Hornby, 2010). Tourism also refers to a process whereby individuals travel to destinations that are outside their place of stay basically for pleasure, business, and other related activities (UNWTO, 2000). The study adopts these definitions.

### **1.9.3 Heritage tourism**

Delconte *et al.* (2015) define heritage tourism as a process of remembering, celebrating and extending the heritage destination. Delconte *et al.* (2015) further assert that through heritage amenities, the destination is made more attractive and at the same time gains an upper hand in terms of competition as tourists happen to fully participate in heritage activities and eventually acquire heritage-based experiences. Heritage tourism refers to permanent as well as specific source for the exploitation of both cultural and social heritage throughout the process of sustainable development of tourism (Demonja and Gredičak, 2014). It is concerned with paying visits to cultural destinations with attractions such as artistic and cultural events, and other activities found outside the visitor's residence area such as stories and people of the past and present (Forga and Valiente, 2015; Baltescu and Boscor, 2013; Ray *et al.*, 2006).

Heritage tourism is a form of tourism that is motivated by the destination's heritage features according to the tourists' perceptions of their own heritage (van der Merwe and Rogerson, 2013). Heritage tourism refers to an economic activity considered to be a means to access culture, culture as a pull-factor for tourists. Both culture and heritage generate tourism flows, hence culture becomes a valuable attraction and

provides a significant argument for a particular region's preservation (McKercher *et al.*, 2005). Kim *et al.* (2007) maintain that heritage tourism is the visits by individuals from outside the tourism destination basically inspired by historical, artistic, lifestyle and heritage offerings of a specific community, region, group or institution. However, heritage tourism has become a highly politicised phenomenon which is somehow implemented to ensure that certain histories are secluded (Timothy and Boyd, 2006). The above definitions of heritage tourism are adopted by the study.

#### **1.9.4 Local Economic Development (LED)**

Local economic development refers to an on-going process by which wealth is generated through deployment of scarce human resources, financial resources, capital resources, physical as well as natural resources in order to produce goods and services that meet consumers' demands and equivalent to the value for money (Madden and Shipley, 2012). Local economic development is a process whereby sector partners collaborate in order to accumulate economic growth and enhance employment opportunities within a specific geographic region (World Bank, 2009). Local economic development's features are diversified economic base and sustainable local economic growth (Binns and Nel, 2002). The study adopts these definitions.

#### **1.10 Significance of the study**

This research project is important as it intends to explore heritage tourism and its effects on the livelihoods of rural communities. The study also intends to explore the significant role played by heritage tourism in enhancing and sustaining local economic development and as a feasible strategy for poverty and unemployment alleviation. In this regard, the findings and recommendations of the study would be resourceful in terms of empowering both local communities and local economic development planners within the study areas and the surrounding vicinities. The findings of the study would assist in providing an overview of how heritage tourism can be used as a viable technique for the creation of sustainable employment opportunities, capacity building initiatives, youth empowerment initiatives and ensuring sustainable local economic growth. A comprehensive heritage tourism management approach would be of critical importance towards ensuring that all significant stakeholders (municipalities, tribal authority(s), tourism sites personnel

and community members) fully participate in the development of their own heritage tourism processes.

### **1.11 Limitations of the study**

The financial resource was likely to cause limitations to the progress of the study. Hence, the researcher had to acquire ethical clearance certificate from the University of Zululand Research and Innovation Office before accessing research funds, including travel grants. This protocol had to be followed by the researcher and had affected the researcher's timeframes as the researcher could not conduct the research without the acquisition of ethical clearance certificate. This, somehow, caused delays with regards to the collection of primary data from the participants as the researcher obtained the ethical clearance certificate during the second year of research project. This, however, did not implicate the findings of the study.

### **1.12 The structure of the study**

This study is organised into six chapters. The chapters are organized in this way: each chapter comprises introduction, main body and summary.

### **Chapter 1: Orientation of the study**

This chapter discusses the background of the study, statement of the problem, the research questions, the aim and objectives of the study, preliminary literature review, research methodology, ethical considerations, description of the study areas, definition of terms, significance of the study and limitations of the study.

### **Chapter 2: Literature review**

This chapter opens by discussing the theory of the study which states that heritage tourism can be explained in terms of a shift in the mode of production and consumption from the industrial to post-industrial society. It further discusses the literature of the study which comprised the following sub-headings: understanding heritage, importance of heritage, heritage and authenticity, heritage and tourism, heritage tourism and competition, sustainable heritage tourism, drivers of heritage tourism, the role of heritage tourism in local economic development and participants in heritage tourism.

### **Chapter 3: Research methodology**

This chapter focuses on the research design, the research methods, the role of the researcher in qualitative and quantitative research, data verification, ethical considerations, disposal of the research data and records, validity and reliability. The chapter intends to outline the appropriate research methodology that was employed by the study in order to address the research questions on the issues pertaining to heritage tourism and local economic development in the places adjacent to the study areas.

### **Chapter 4: Description of the study areas**

This chapter discusses the spatial and physical, the demographic and social, and the economic characteristics of the King Cetshwayo District and uMlalazi Local Municipalities. The chapter further discusses the spatial and physical, the demographic and social, and the economic characteristics of the Zululand District and Ulundi Local Municipalities. It further discusses the history of the cases of study and provides a brief description of the study areas, namely: the KwaBulawayo and the Ondini Cultural Centres.

### **Chapter 5: Results and discussion of data analysis**

The chapter presents the analysis of the qualitative data by means of content analysis and the analysis of quantitative data by means of the SPSS and Microsoft Excel depicted in a form of the frequency tables, pie charts and bar charts. The views of the respondents on heritage tourism and its local economic development contributions in communities surrounding the study areas were eventually interpreted in order to establish the residents' specific interpretations about their own circumstances and to address the research questions.

### **Chapter 6: Summary, conclusions and recommendations.**

This chapter outlines a brief summary of the entire study and it also provides concluding remarks of the study based on the aim and objectives of the study. In the end, the chapter outlines comments and/or recommendations based on the findings of the study.

### **1.13 Summary**

The present chapter focused on the basic stages of the study, namely: background to the research problem, statement of the problem, primary and secondary research questions, aim and objectives of the study, description of the study areas, definition of terms, significance of the study, limitations of the study and the structure of the study. The chapter also discussed general aspects of the study which emanated from the researcher's views which are supported by the relevant literature. The next chapter discusses relevant literature based on the arguments and ideas of different academics on the concept of the study.

## **CHAPTER 2**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

The previous chapter introduced the study. The present chapter reviews literature on the chosen topic, which is the economic role of heritage tourism. Literature review forms the important basis on which the study employs literature related to the problem statement of the study. The chapter discusses the following sub-headings: theory of heritage tourism, understanding heritage, importance of heritage, heritage and authenticity, heritage and tourism, heritage tourism and competition, sustainable heritage tourism, drivers of heritage tourism, the role of heritage tourism in local economic development and participants in heritage tourism.

#### **2.2 Theorizing heritage tourism**

The study asserts that heritage tourism is embedded and can be explained within a shift from industrial to post-industrial mode of production and consumption, where aspects of society, such as heritage and culture are packaged for tourism consumption. The shift from industrial to post-industrial society and the associated packaging and consumption of heritage in the form of tourism forms the main theory of the study.

##### **2.2.1 Industrial to post-industrial society and heritage tourism**

A shift from industrial to post-industrial era has influenced the evolution and practice of heritage tourism (Booyens, 2010). Cassel and Pashkevich (2014) attest to the above assertion by stating that the process of transforming heritage into tourism is associated with a move from industrial to post-industrial society. Further, Mason *et al.* (2005); Vogt *et al.* (2004) state that tourism development was influenced by a need to switch from basic economic industries (commodities and manufacturing industries) to a more vibrant and viable service industry. This shift entails the move from high (traditional) heritage to a low (commodified) heritage (Goulding, 2000). As a result, heritage tourism has emerged as the potential mechanism for addressing the economic crisis devastating the industrial society. This process requires tourism planners and decision makers to demonstrate creativity, hence it advocates, among

other things, what Joseph Schumpeter, the German economist, called creative destruction, where systems continually evolve as times change. For instance, old buildings and other heritage resources have been refurbished and staged for economic returns (Cassel and Pashkevich, 2014).

The typical example of how a shift from industrial to post-industrial era has influenced the evolution and practice of heritage tourism is the Soweto context. This South African largest township was specifically established to accommodate black African labourers who were employed in the traditional industrial sectors, such as mining, manufacture, etc. in the vicinity of Johannesburg. Currently, the Soweto Township is considered to be one of the South African top 20 tourism attractions because of its rich history. Visits to Soweto have been declared to as a sought-after cultural heritage experience by the international tourists resulted from its diverse cultural heritage background and remarkable political history. Areas in the vicinity of Vilakazi Street, Pela Street and Hector Pieterse Museum have been declared by the Johannesburg City's Development Agency as essential centres for heritage tourism and strategies for job creation and local economic development (Booyens, 2010). Booyens (2010) further asserts that as per the South African Tourism Survey of international visitors conducted in 2002, 15.8 per cent of international tourists to Gauteng visited Soweto. The 'Big Hole' in Kimberly, South Africa, is considered to be amongst the top heritage attractions in the Country and the world. This attraction used to be a mining industry (diamond mine) before it was transformed to a heritage attraction as a result of a great decline in the mining commodities (van der Merwe and Rogerson, 2013).

According to Leung (2002), tourism growth is influenced by globalisation and at the same time, tourism perpetuates international relations, which in turn, promote and facilitate globalisation. In other words, heritage tourism is an offspring of globalisation. The interconnection between heritage and globalisation has resulted into a growth in heritage tourism that has been improving from strength to strength. This improvement in heritage tourism growth is as a result of visitors' interests in heritage products (Soper, 2007; Ashworth, 2000). Heritage has been staged and sold to the public to cater for human consumption. As a result, management of heritage assets, such as tourism products for consumption has been advocated

since late 1990s as a new economic generation idea. Tourists, as heritage consumers, are searching for buyable aspects of culture. Hence, heritage is obliged to address, among other things, the aspirations, needs and motivations of regular and future tourism clients (Ho and McKercher, 2004; Vesey and Dimanche, 2003). The process of staging heritage is aimed at promoting heritage tourism and generating revenue to sustain heritage destinations. However, such practices have had adverse results on heritage preservation as it somehow compromises authenticity (Chhabra, 2009). The staging of heritage is perpetuated by a significant transformation which is informed by the gentrification of societies and aspirations to meet clients' demands. This has resulted into perpetual heritage consumption and has turn heritage into a subject of commodification. Consequently, heritage attributes, such as museums and monuments have been transformed into entertainment platforms rather than sources of knowledge (Trinh *et al.*, 2015). The reason why heritage is being staged is none other than selling it to attract possible customers. Therefore, the overall intention is to generate income out of selling the past in order to boost local economies (Petr, 2009). The above discussion also alludes to the existence of neoliberals' agenda which is based on a political-economic system that advocates maximisation of business initiatives and considers private property rights, personal autonomy and free trade as priority (Harvey, 2007).

The commodification of heritage intends to ensure that heritage attributes are sold to potential consumers (Donohoe, 2012). This suggests that tourists' needs should be understood, their motivations should be considered and taken care of. The tourists' experiences as well as benefits obtained from heritage tourism visits are declared as essential for the success of heritage tourism going forward (Laws and Pan, 2004). Thus, the visitors' choice of tourism destination is informed by its values, ideas as well as lifestyle it represents, e.g. customs, religion, principles of life, heritage, etc. (Ginting and Wahid, 2015). Besides heritage tourism potential to enhance local economies, commodification of heritage has made numerous remote and rural communities to acquire new experiences from tourists outside their territory. Although heritage has an ability to keep localities and nations distinct from each other, globalisation, through commodification, exposes each country's heritage to the outside world (George, 2010). Heritage is themed, generalised, and replicated in order to provide a sense of familiarity and security to travelling tourists. However,

during this process, heritage intrinsic value is compromised through its commodification, e.g. some customs and rituals were not meant for public viewing (Daniel, 2003).

In countries, such as Indonesia, numerous purpose-built Buddhist religious tourism attractions have been designed to create conducive environment to attract tourists. These sites have been used as tourism attractions in order to accumulate revenue (Shackley, 2003). Some of the prominent religious congregations sell their religious artefacts and indulgences for economic purposes. Consequently, it is rare to find a religious site today that is without its own shopping outlet for selling souvenirs and devotional items. Some are even charging entrance-fees to access their religious sites in order to generate colossal profits (Shoval, 2000). In developing countries, such as Cuba, religious traditions are commodified and distorted in order to earn foreign exchange. The Government of Cuba perceives activities, such as Santeria (the act of offering religious services for economic gains) as a viable mechanism for stabilising economies. Consequently, heritage is exchanged without referring to its social roots and environment in which it belongs (Hernandez-Ramdwar, 2013; Sanger, 2006). Most heritage destinations have even gone further to greater lengths and sell their unique heritage history in order to generate profits. The past is commodified as a result of profit viability perceived in heritage tourism since it is considered as profitable component of tourism industry and accounts for almost hundred millions of jobs. This includes permanent and specific sources for the exploitation of cultural and social heritage throughout the process of sustainable development of tourism (Hubbard and Lilley, 2000).

Heritage has been transformed into a product, service and/or a symbolic capital. It has been commodified and used as an income generation strategy to address economic backlogs within heritage tourism destinations (Boswell and O'Kane, 2011). The concepts of product and marketing offer tourism incentives and assist towards achieving heritage management goals (Demonja and Gredičak, 2014). Donohoe (2012) refers to product as any intangible or tangible form of service provided to possible clients for economic benefits. Promotion and marketing of heritage sites as products have had numerous positive effects pertaining to the preservation, conservation and re-interpretation of the past. This has assisted in ensuring that

heritage is sustained and local economies are resuscitated (Hubbard and Lilley, 2000). Heritage tourism serves as a basic sustainable development generator. It provides an important opportunity to destinations that are not solely tourism destinations to become more attractive to both local and international visitors. In order to realise these milestones, viable strategies based on local cultural as well as artistic resources need to be designed. Heritage tourism products, such as arts, rituals, buildings, festivals, gastronomy, etc. play a crucial role in heritage tourism as they serve as pull-factors for international and local residents (Demonja and Gredičak, 2014).

Heritage tourism contributes towards the enrichment of a particular heritage tourism destination's image and its reputation, increases consumption and length of stay, as well as tourists' satisfaction. Heritage is an essential element of tourism industry that has demonstrated a great deal of capability to attract vast tourists from all over the world. Thus, it should be made available to everyone, especially to future leaders (youths). In turn, this will ensure that heritage is conserved and well marketed to secure the economy (Goodall, 1997). Bucurescu (2015) maintains that numerous forms of culture and heritage have been formulated and used for both tourism and cultural heritage. This has been done mainly to attract numerous visitors and eventually to generate revenue. Consequently, heritage has been transformed into an asset that can be marketed and sold to satisfy clients' needs. In other words, heritage has been made a product that can be consumed in order to strengthen the economic potential of heritage industry. Heritage demand captures the interest of both the more mature as well as the developing market (Boyd and Gruffydd, 2002). Heritage tourism is known for its remarkable reputation for satisfying visitors that are in a position of resources such as time and money to indulge themselves in sightseeing. This also ensures revenue accumulation (Gruffydd, 2002).

Heritage and culture are intertwined as they both constitute commercial resource and history. However, issues of conservation versus change involved in cultural heritage have had serious development problems, e.g. the question of appropriate strategies that can be scientifically employed to assess heritage assets in order to strengthen tourism potential and what can be done to address such issues (Li and Lo, 2005). There is a rapidly growing trend in heritage tourism which is made

possible, by among other things, the increasing education level amongst citizens, growing heritage experiences urge and an increase in buying and consumption of heritage (Wurz and van der Merwe, 2005). Given the international growing interest in heritage tourism, the trend is expected to grow continuously (Nguyen and Cheung, 2014).

### **2.3 Understanding heritage**

Heritage is basically grouped into two broad categories, namely: tangible and intangible heritage (Chen and Chen, 2010; Li, 2003). However, it is no simple task to separate the tangible from intangible aspect of heritage. In actual fact, they are inseparable (Robert, 2014). Chen *et al.* (2009) attest that heritage resources both tangible and intangible combined are essential in creating a unique travelling experience. Further, the integration of these resources (tangible and intangible) is critical for the tourism business to develop and deliver high quality of service and experience to heritage tourism consumers. It is through intangible that tangible heritage can be understood and become interpretable. Heritage comprises elements of both tangibility and intangibility within its nature. The tangible aspect of heritage is characterised by touchable features that can be precisely identified by the mind and also appraised at an actual and/or approximate value (Scholtz and Slabbert, 2015). Swensen *et al.* (2013) adds that tangible heritage is characterised by attributes, such as monuments, artefact, architecture, etc. Despite dominant emphasis on material aspect of heritage in the field of practice, the recognition of intangible heritage remains pivotal in the process of heritage development. However, attempts to address imbalance between the material and non-material heritage aspects have created fragmentations between the two aspects in question as discussed in the UNESCO's 2003 International Convention on Preservation of Intangible Cultural Heritage (Robert, 2014; Swensen *et al.*, 2013).

It is through community's inherited tangible and intangible heritage that both competitive advantage and uniqueness are acquired (George, 2010). George (2010) further adds that tangible and intangible aspects of heritage serve as viable and reliable mechanisms by which each community remains distinct from others. The connection between tangible and intangible aspects of heritage is of imperative importance towards an acquisition of a viable management of the two aspects.

Hence, the recognition of an intangible value does not occur in a vacuum because its existence depends highly on the availability of material resources and spaces (Pocock *et al.*, 2015). Intangible heritage, like culture, changes and evolves over time and has to be enriched by future generations (Otto, 2015). According to the UNESCO (2011), for intangible heritage to be protected, it must be constantly kept relevant to a particular culture, be continuously practiced, be studied by community members, and be inherited by future generations. Wurz and van der Merwe (2005); Ashley and Roe (2002) argue that South Africa is one of the fortunate developing countries to feature tangible and intangible resources, such as monuments, battlefields, customs, etc. that can be economically utilised for tourism purposes. In view of the above, South Africa as a heritage destination, has a great potential to develop local economies using the available tangible and intangible heritage resources as central tourism attractions.

## **2.4 Importance of heritage**

Heritage is interpreted as an outcome based on a multifaceted form. Different ethnic groups claim specific identities, memories and histories that underpin cultural heritage in a particular place (Hubbard and Lilley, 2000). Heritage is a key resource, especially in those destinations aiming at achieving sustainable positioning. Heritage always features an identity value for each ethnicity. For example, the Ondini Cultural Museum and the site of King Cetshwayo at Ulundi, features a variety of traditional attributes which represent the uniqueness and the identity of the Nguni Speaking people of Southern Eastern Africa or the Zulu Nation (Zululand, 2014). Each heritage is unique and valuable. Despite the importance of economic generation, attempts to generate wealth from exploiting heritage bring masses of visitors who do not appreciate heritage authenticity. The uniqueness and authenticity of heritage always depend on destination's ability to strengthen its relationship with its heritage. Besides heritage ability to serve as a technique to define destination's positioning, it also attracts visitors with financial resources (De Carlo and Dubini, 2010). The evaluation of heritage destinations' potential for development is critical, particularly, for the assessment of the level of cultural significance of heritage assets available in a particular heritage tourism destination (Li and Lo, 2005).

Heritage is always valuable and need not to be recreated. Therefore, social values, such as traditional practices and beliefs need to be considered as the main priorities when determining the importance of heritage to cultural heritage destinations (Rouss and Alfare, 2013). Heritage destinations that dedicate their maximum efforts towards preservation of their unique heritage and not exploiting it for tourism purposes are more likely to suffer failure in business terms. However, heritage destinations with minimum heritage conservation strategies but excessive business goals are susceptible to a loss of their culture and traditions (Li, 2003). There is an escalating interest in heritage tourism that is believed to be underpinned by numerous factors, namely: higher levels of education, the status given to heritage tourism and the growing desire among tourists to learn something new. Apparently, heritage tourists that tend to stay longer or spend more, are those who are highly educated and have higher remunerations than any other general tourist. For this reason, heritage tourism is believed to be the most attractive and lucrative form of tourism. It has a direct economic contribution to communities that are characterised by traditionally based or subsistence agriculture, suffer from certain degree of unemployment, and inadequate investments (Israeli *et al.*, 2004).

## **2.5 Heritage and authenticity**

Heritage needs to be convenient, tourist oriented, physically and intellectually accessible, striking the balance between the tourist needs and the significance of preservation. It must be able to sustain authenticity, integrity as well as the value of heritage destination. Therefore, the balance should be struck amongst the issues of conservation, accessibility, community participation and economic generation to ensure that despite its staging, the intrinsic value of heritage is not compromised (Dutton and Busby, 2002; Goodall, 1997). Anything that stimulates interest in heritage tourism is quite associated with authenticity. Authenticity serves as a substantial motivational factor in heritage tourism. Hence, the integration of business potential and retelling the past remains an important issue to be considered by tourism destinations. However, the reconstruction of the past by means of interpretation in the present remains a challenge. Tourists tend to be more interested in visiting destinations that are characterised by pure, primitive, and simpler forms of existence (Dueholm and Smed, 2014).

The past is recreated by tourism suppliers using staged tourism in order to maintain the intrinsic value of their traditions. Authenticity is determined by the nature of interaction between tourees and tourists. The recent literature reveals that through stage authenticity, authentic experiences are being obtained by tourists. Despite, authenticity is not at the centre of tourists attractions as many tourists still enjoy their touring experiences even though they are no longer authentic (Trinh *et al.*, 2015). For instance, the objective of the KwaBulawayo Cultural Centre is to ensure that the local customs and traditions of the community are preserved for generations to come, educating children tourists and others on the significance of the Site to the Zulu people and providing visitors with a truly authentic African experience (Cele, 2001). Trinh *et al.* (2015) further assert that heritage is quite often commodified simply for the purpose of mass consumption. In this regard, the heritage authenticity is compromised for entertainment events to captivate tourists' aspirations. Nevertheless, authenticity can be achieved either through environmental experiences or through a people-based experience or through an interaction of the two. Hence, tourists come from all walks of lives searching for new, unspoilt and authentic heritage destinations (Li, 2003).

## **2.6 Heritage and tourism**

Fonseca and Ramos (2012) refer to heritage tourism as visiting sites that are characterised by the past, the past that is used as the basic theme or the visitors' pull-factor. Heritage tourism also refers to direct travelling to heritage destinations in order to explore arts, heritage and tradition inspired by the interests of visitors to explore the past and the environment of a particular heritage tourism destination without degrading the surrounding communities' environment (Keitumetse, 2009; Li and Lo, 2005). During these visits, tourists satisfy their touring desires by experiencing the unknown, participating in different cultural events and rituals, interacting with community members and experiencing culture, whether authentic or inauthentic (Surugiu and Surugiu, 2015). For example, in Kenya, heritage tourism has been a significant source of attraction to thousands of tourists. Slave Cave has been used by the Country's citizens to attract tourists interested in heritage resources. As a result, the Slave Cave has been used to as a strategy to alleviate poverty, by among other things, employment creation and assisting school pupils with bursary opportunities (Wynne-Jones and Walsh, 2010). Further, the locals of

Mali, one of the developing countries in Africa, participate in numerous heritage tourism initiatives, such as preparing indigenous foods for tourists and exposing them to traditional buildings. As a result of these initiatives, heritage tourism contributed towards at least 73, 000.00 job opportunities during the year 2014 (Farid, 2015). In Ondini Museum, most of the traditional items, such as artefacts, are replicas of the originals, however, tourists come from local and international regions to experience and enjoy these offerings (Zululand, 2014). However, each nation is entitled to choosing as to how its heritage should be interpreted (Bucurescu, 2015). Heritage and tourism have developed an inextricable connection where the former supports the latter, and vice versa. This symbiotic connection is believed to form concrete basis for what today is popularly known as heritage tourism (Gilbert, 2006). It shows that heritage tourism can be theorized from the post-industrial society perspective.

## **2.7 Heritage tourism and competition**

The market for heritage tourism is rapidly becoming more competitive. For the past fifteen years, the development of heritage tourism has been internationally embraced. As a result, heritage tourism is currently regarded as a highly notable, widespread form of tourism and attraction. It appeals to hundreds of millions of tourists each year as it comprises at least 40 per cent of the total global trips. Consequently, the demand for heritage of a particular culture grows up to 15 per cent each year as acclaimed by the United Nations World Tourism Organisation (Hawkins, 2004; Goodall, 1997). Hawkins (2004) stresses that the destinations' competitive advantage is determined by four significant factors, and these are: factor conditions (land, human resource and capital); demand conditions (high expectations by local tourists that drive tourism destinations to a competitive and innovative position); related support sector (for tourism destination to become competitive, it is of imperative importance to be supplemented by an innovative and dynamic support system) and strategy, structure and rivalry (tourism environment must promote innovation and efficiency, reduced costs, improved quality and new market development). Hong (2009) attests that attractiveness of heritage destination is attributed, among other things, to its scenery, land-scape, heritage resources, environmental and infrastructural conditions, etc. For example, Dubai Burj Al Arab is regarded as the heritage tourism destination with competitive advantage in terms of

infrastructure, such as accommodation facilities. While, China, attracts most tourists towards their heritage destinations as a result of indigenous food served in their heritage destinations known as Ching and Han Royal Dynasty Feast. Therefore, as a result of these Countries' competitive advantage over their competitors, the tourists' turnout towards these heritage destinations has significantly increased, which has had a significant effect on the Countries' heritage tourism and economic development. Francis-Lindsay (2009) supports this view by asserting that all nations that preserve their natural and heritage assets have an economic competitive advantage over their counterparts.

Either success or failure of all sorts of business ventures lies upon the ability to effectively compete, especially at a global context (Pansiri, 2014). The destination's experience is an important ingredient in the tourism industry for the achievement of its tourism competitiveness. However, it is a process that involves a wide and complex range of issues, e.g. the image and attractiveness of a heritage tourism destination. The tourism competitiveness comprises, among other things, the destination's comparative advantage, its competitive advantage, and its tourism management. Competitiveness depicts the extent to which each tourism destination is able to yield goods and services that surpass the global market standards. It also emphasises prioritisation of the significance of maintaining and the expansion of its citizens' returns. As a result, competitiveness has become a global prevalent concept for the past twenty years (Wei-Chiang, 2009).

## **2.8 Sustainable heritage tourism**

Sustainable heritage tourism refers to taking full responsibility of present and future economic, social and environmental impacts, addressing the needs of tourists, the industry, the environment and hosting communities without compromising the needs of future generations (Marcotte and Bourdeau, 2012). In the context of heritage tourism, sustainability refers to a permanent presentation and equitable distribution of income through creation of conducive and competitive tourism exclusive market. This can be made possible by ensuring that immediate communities are involved in planning and other decision making activities without compromising culture and the authentic value of the tourism destinations (Giudici *et al.*, 2013; Logan, 2012). Sustainable tourism development ensures that all needs of the current tourist and

tourism destination are taken care of while the needs of the future tourist and tourism destination are not compromised (World Tourism Organisation, 2004).

The execution of different heritage tourism sustainable marketing strategies includes, inter alia, that a variety of mechanisms and policies need to be inclusive. These strategies are informed by whether the focus is on nature conservation, equal redistribution of wealth, or culture and social impacts. The marketing strategies need to be in-line with effective techniques of communication in order to ensure that tourists' awareness about heritage attractions is at all costs well taken care of (Marcotte and Bourdeau, 2012). In the modern day world, there has been a noticeable shift from the traditional modes of communication, such as newspapers, TV, radio and magazines to the more sophisticated forms. As a result, internet communications, such as Facebook, twitter, digital videos, etc. are dominating the modern marketing space (Keller, 2009). Keller (2009) further upholds that internet provides businesses (tourism businesses) with an advantage for contextual placement and/or Site for advertisement related to their services and/or offerings. In addition, internet is considered as the most effective technique for marketing communication for its accountability and traceability compared to the traditional forms.

Bucurescu (2015) maintains that the tourism potential needs to be assessed in a realistic manner in order to ensure sustainable development in cultural heritage destinations. In this sense, heritage needs to be consistently protected and preserved in order to maintain heritage tourism for decades to come. While we are on the point of heritage resources protection, Ferreira (1999) warns that although heritage tourism serves as a mainstay of numerous socio-economies, perceptions pertaining to its safety need to be adequately and urgently addressed and be treated as a strategic priority. On that point, Ozturk *et al.* (2015) contend that visitors' attitudes toward touring a particular destination are determined by numerous factors, such as the population structure, social structure, employment, crime, etc. Ferreira (1999) further contends that there have been numerous cases of crime against inbound tourists reported in the coastal region of South Africa. Gauteng and the KwaZulu-Natal are considered to be the most dangerous regions to inbound tourists as a result of pervasive crime incidents in these two provinces. As a result, foreign

tourists, such as those from Australia, Pacific, Asia, etc. have expressed their concerns pertaining to the high crime rates in South Africa.

Sustainable heritage tourism is underpinned by four basic and critical principles namely: contributing actively towards the conservation of natural and cultural heritage; involvement of local and indigenous communities in the process of planning, development and operation, and contributing directly towards their well-being and interpreting the significance and meaning of the natural and cultural heritage of a particular heritage tourism destination basically for the visitors' experiential benefits; and lending itself to independent travellers and to organise tours specifically for small-size groups. For this reason, striking the balance between tourism industry and heritage tourism serves as a vital ingredient towards sustainable development and utilisation of sensitive cultural resources within heritage tourism (Wurz and van der Merwe, 2005). The increasing significance of heritage has resulted into a collective support of a blanket and comprehensive conception of sustainability (Giudici *et al.*, 2013). Giudici *et al.* (2013) further assert that domestic festivals have gained worldwide momentum since they are perceived as feasible mechanisms through which local, regional, as well as national tourism sustainable development can be realised. Moreover, local heritage festivals e.g. traditional dance and rituals ceremonies have gained popularity and considered as tourism enhancement technique for two identified reasons, namely: heritage festivals enhance the demand for local tourism, successful cultural festivals assist in the recreation of a destination's image and they directly contribute towards the exposure of a destination in its attempt to get recognition as a sustainable heritage tourism destination. For example, virginity test initiation (*umkhosi womhlanga*) and Zulu dance (*Indlamu*) held in KwaZulu-Natal at Enyokeni, attract thousands of local and international visitors who are interested in traditional ceremonies, which in turn, exposes heritage of the host destination. Therefore, sustainability and heritage need to be inextricably connected in order to maintain the legitimacy of heritage for future generations.

## **2.9 Drivers of heritage tourism**

The increasing interests and visits in heritage tourism destinations are motivated by the basic heritage components, such as authenticity, arts, rituals, history, culture,

architecture, competition, festivals, religion, gastronomy, folklore, nature, pilgrimage, etc. These are regarded as drivers of heritage tourism. However, uniqueness is what enhances heritage and makes it more attractive towards tourists (Vong and Ung, 2012; Hubbard and Lilley, 2000). Heritage offerings, such as rituals, festivals, gastronomy, etc. stimulate tourism flows to urban and rural heritage destinations. Thus, there are higher economic development opportunities in the vicinity of heritage tourism destinations. By sustaining heritage attributes, e.g. gastronomy, architecture, art, etc. communities surrounding heritage destinations have higher chances of breaking the chains of poverty by using their heritage sites as cornerstone for tourism development (Secondi *et al.*, 2011). All products that form part of heritage, such as customs, festivals, rituals cuisine, artefacts and buildings may be either authentic or inauthentic depending on local people's traditions (Yang and Wall, 2009). Heritage tourism is quite often regarded as an appropriate framework for modern-day economic development. As a result, countries such as Japan embraced and implemented heritage tourism as the most relevant mechanism for enhancing their economic development. This has assisted them in sustaining their economy without deviating from the sense of neither their local identity nor their uniqueness (McMorran, 2008).

This section gives more focus on drivers of heritage tourism with the role of arts. Heritage tourism is estimated at more than 240 million global tourists per year as a result of art related tourism. However, the focus of art tourism developers is on commodification, pricing, promotion and other income-generating factors rather than the protection of its authenticity. In addressing this, public education related to heritage conservation would be the key to ensure that heritage authenticity is not compromised (Deacon, 2006). Deacon (2006) further states that the involvement of essential stakeholders, such as community members, in decision-making pertaining to the art-related tourism, portrayed positive effects. This has resulted to a richer understanding of rock art and the importance of heritage sites. Therefore, aims, objectives and strategies underpinning art-related tourism need to be taken into consideration in order to sustain both art and tourism business.

Heritage assets, such as art, are perceived as raw materials for tourism activity and wealth generators. The potential of the rock art tourism can be measured in terms of

strength and market attractiveness of the rock art sites. Showcasing both culture and art has gained tremendous significance for at least two notable reasons, namely: benchmarking and destination branding (du Cros and Jolliffe, 2011). Art is no longer an expression of imagination and creativity, but a real consumable product and commodity. The term “product” is normally used to define various forms of culture and heritage consumed by different tourists, such as cultural performances, ruins, historic sites, museums and arts. There is a need to properly manage heritage assets, such as art, in order to realise success in the development of heritage tourism. However, this has been the biggest challenge in the heritage tourism sector.

In France, Chauvet Cave discovered during 1994, has been highly protected from the researchers only, but in instances where such sites are exposed to the public, it becomes very difficult to maintain their protection (Clottes, 2001). In Southern Africa, it has been maintained that heritage tourism destinations characterised by rock art need not to be exposed to the public since it is believed that ease of access and level of damage occurs correlate (Whitley, 2001; Deacon, 1994). To address this, there are four critical factors that need to be taken into consideration to ensure successful product development in heritage tourism, and these are: stakeholders’ values and objectives, morphological characteristics of cultural heritage assets, accessibility and functionality and supporting components (Ho and McKercher, 2004). In tourist economies, art comprises local and international, the past and the present. Hence, artistic objects are specifically produced for aesthetic and ceremonial purposes. However, cultural, economic and social responses of developing societies are informed by the influence of developed economies (Jenkins and Romanos, 2014).

The second driver of heritage tourism is gastronomy. There are two forms of gastronomic tourism, namely: existential and experimental gastronomic tourism (Kivela and Crofts, 2005). Existential gastronomic tourism refers to visitation to destinations that offer food combinations and eating experiences meant to foster learning about gastronomy. This provides tourists an opportunity to gain an in-depth knowledge about local or regional cuisine and culture. Experimental gastronomy tourism refers to a form of tourism where tourists are more interested in destinations with smart designer cafes and those restaurants that only serve innovative menus

and offer equally chic services to their consumers. Sanchez-Canizares and Lopez-Guzman (2012) argue that the concept 'gastronomy' comprises both culinary components, such as dishes, foods and the methods to prepare them. These include all which is related to oenology in order to accommodate beverage to form an integral gastronomy. Canizares and Lopez-Guzman (2012) continue to uphold that gastronomy focuses on both food and beverages. Gastronomic tourism, therefore, entails visitation to primary and secondary producers of food, food festivals, specific locations and restaurants for the purpose of tasting food and beverage. During this period visitors get a great chance to experience attributes of specialists' food production which motivate travel and tourism. Gastronomic tourism is a sub-element of heritage tourism that depicts the inextricable connection between food, beverage and heritage (Green and Dougherty, 2008).

Culinary tourism needs to be developed in destinations that are characterised by inadequate resources to support gastronomic tourism strategies. These include unique culinary heritage, creative chefs as well as good-quality agricultural products. Food industry is rated as second axis for the tourism sector as a result of its significant role in the global economy. In Cordoba, Spain, food tourism is reported to be enormously increasing over the years. As a result, gastronomy appears to be one of heritage tourism sector elements that are perpetually progressing. Furthermore, gastronomy and culinary appear to be the potential alternatives for the areas with inadequate benefits from their resources, such as sun, sea and sand. Gastronomy is capable of reviving destinations with declining tourist product life-cycle (Sanchez-Canizares and Lopez-Guzman, 2012). Kivela and Crofts (2005) further mention that if gastronomy tourists are to be considered as target market, then there must be a better understanding of the market segmentation, its unique need and tourists' expectations in a greater detail. Tourism destinations that feature required resources to support gastronomic tourism strategy stand a better chance to excel in the development of gastronomic tourism products. Most significantly, if food is considered to be at the centre of cross-cultural reconciliation, therefore food qualifies as one of the essential development strategies (Bessiere, 2013).

Architecture is another driver of heritage tourism. Whenever people travel into a particular destination, they tend to gaze at its surroundings. Historical buildings and

architectural structures form a significant component of heritage tourism. Hence, destinations with distinct landscapes and townscapes are more likely to attract more visitors than those with common buildings. Heritage buildings and tourists' experiences are intertwined and have a significant relationship (Shehata *et al.*, 2015). Shehata *et al.* (2015) further add that conservation of unused heritage buildings that can be converted into a modern utility and other relevant functions serves as an important strategy towards preservation of architectural heritage. Architectural structures, character, originality and authentic importance serve as tools to address the pressing needs of local communities and a contributor towards the improvement of the economic, environmental and social conditions of the community.

The complexity of thoughts and visitors' emotions for architecture of a specific destination must be understood in order to develop, enhance and sustain tourism potential of its favoured buildings and future architectural development. It has been noticed that the majority of tourists enjoy viewing heritage buildings for pleasure (Willson and McIntosh, 2007). Willson and McIntosh (2007) argue further that aesthetic experiences need to be a supplementary experience to other forms of experiences tourists receive from heritage destinations. For instance, some visitors use architectural tourism as a means of gaining a wide range of experiences, such as complex, emotionally engaging, potentially rich in narrative and personal meaning. In this regard, an individual may engage in architectural tourism in order to account for fulfilment, significance, spirituality and a sense of belonging.

Linked to the heritage tourism drivers, is the concept of nostalgia, which states that people visit areas of heritage because of longing for the past. Nostalgia refers to a process of longing for the past, fuelled by, among other things, the emotions, moods as well as individual preferences. Nostalgia serves as a driving force for the revival and preservation of culture and heritage. Nostalgia is also considered as a tool for acquiring appropriate knowledge related to traditions and can mitigate falsification of the indigenous history as it has been happening with the most African history (Alexandra and Paul-Emmanuel, 2014; Fairweather, 2003). Cho *et al.* (2014); Russel (2008) refer to nostalgia as a distinct feeling generated by yearning to experience the past or an emotional longing for the past experience, product, or service. While,

Marschall (2012); McIntosh (1999) argue that nostalgia is concerned with the memories of the past, memories that are said to play a crucial role in persuading tourists to travel to different heritage destinations as it (nostalgia) is connected to one's identity and provides individuals with an exceptional chance to define themselves in the past, present, or in the future. In this sense, nostalgia remains an important source of tourism.

The tendency of people to celebrate remarkable events of the past, such as their touring experiences, evokes a true sense of nostalgia (Renko and Buear, 2014). Kim *et al.* (2013) maintain that heritage tourism is mostly driven by the past nostalgia and tourists' desire to experience different forms of cultures. Marschall (2012) states that tourists are highly keen to visit sites of memory, such as museums, monuments and memorials. This has resulted to a significant growth in the economies of heritage destinations that are providing these nostalgic offerings as tourists come in large numbers from all corners of the globe to consume such services. Hunt and Johns (2013) argue that nostalgic-based heritage tourism is stimulated by approximately four factors, namely: the past, uniqueness, tradition and transition. These scholars affirm that tourists tend to associate themselves with heritage sites that reflect the past, that feature an element of originality, that value traditions and that facilitate development.

Russel (2008) asserts that nostalgic-based tourism takes two forms, which are: real nostalgic tourism as well as historical nostalgic tourism. He defines the former as tourism based on yearning to revisit the past heritage destinations, while defining the latter as longing for visiting desired tourism destinations for the first occasion. Ali (2015) is of the view that tourists tend to develop interest in revisiting the same heritage site (positive nostalgic consumption experience) as a result of positive memories associated with the heritage site. These nostalgic revisits accumulate tourists spending, as tourists spend a number of days enjoying fulfilments of their desires. Consequently, the economy of heritage destinations is enhanced as a result of these visits. The nostalgic-based tourism is informed by globalisation, modernisation and post-industrial society. However, these three phenomena are believed to have been contributing towards a declining interest in the past and towards a loss of individuals' identity (Marschall, 2012).

## **2.10 The role of heritage tourism in local economic development**

Tourism was first considered as a catalyst for economic development during the 1970s and has been serving as an important source of employment, foreign exchange and the governments' poverty-reduction strategy (Harrison and Schipani, 2007; Shaw *et al.*, 1987). As a result, series of studies on the economic significance of tourism were conducted. Due to the fluctuation of the world economies, states are searching for an alternative economic stimulus and new methods to substitute basic commodities and serve as new economic development strategies. In addressing these gaps, heritage tourism has been declared as an appropriate option and a local economic development strategy that can be used to yield macroeconomic benefits for development challenged communities (Bucurescu, 2015; Binns and Nel, 2002).

Local economic development, as a result of globalisation, has emerged and become an imperative strategy for alleviating poverty unemployment and inequality, especially in developing countries. For this reason, heritage tourism has been viewed as a significant pillar that can be used to achieve sustainable local economic development by, *inter alia*, addressing issues of triple challenge (poverty, unemployment and inequality). Hence, the responsibility to ensure that LED is properly planned, executed, monitored and evaluated is the task entrusted to governments at service delivery levels (Rogerson, 2006). Heritage related tourism has been considered as a rapidly growing element of international tourism and a viable local development mechanism for its ability to enhance the economy, enhance local people's lifestyles, create job opportunities and improve infrastructure. For this reason, heritage tourism has been defined as a reflection of sustainable economic mainstay for the developed and developing states (Ghanem and Saad, 2015; Department of Travel and Tourism, 2013; Secondi *et al.*, 2011; Cela *et al.*, and Nyaupane 2009; Yilmaz and Bititci, 2006; Richards, 2005).

The interest in the past is no new phenomenon. The accumulating interest has taken a new form where the past is deliberately used in a capitalist process of production and consumption. Hence, selling the past has become fashionable in many heritage destinations (Schramm, 2004). Heritage sites are significant resources for the enhancement of the socio-economies and valuable economic growth generators mostly at local levels. The linkage between heritage and economy forms basis for

addressing critical social issues, such as inadequate human capital, inadequate infrastructural capital, inadequate access to credit and other important assistance and dominance of urban players. It also assists in addressing economic problems, such as high rates of unemployment, by generating economic bases, e.g. cultural heritage centres (Kausar and Nishikawa, 2010). Despite the fact that heritage sites are incapable of eradicating poverty, however, these sites are capable of being used as platforms to accumulate economic benefits. In turn, this has a significant contribution towards poverty alleviation, especially in poverty stricken areas, such as peripheral areas, since each community has its own distinct cultural and heritage offerings that can be used to attract tourists (Madden and Shipley, 2012; Kausar and Nishikawa, 2010). One example is the case of Shetland in the North East coast of Scotland. Shetland is one of the most remarkable heritage attractions that use the unique Islands and climate to attract different cultural heritage tourists from all walks of life. Shetland's unique cultural landscape attracts local and international tourists and serves as a local economic generator (Leask and Rihova, 2010).

In the case of Vietnam, heritage tourism plays a significant role in economic development. The Vietnam's heritage tourism began to contribute towards their economic development since 1990s. Vietnam is using its historical wars and other negative historic events as tourism attractions. In turn, a number of international tourists visiting this country increased significantly between 1990 and 2010 (Nguyen and Cheung, 2014). In China, cultural and heritage offerings, such as West Lake, have been declared as national scenic designated areas. The West Lake's heritage attractiveness to both local and international tourists has been the main reason for Hangzhou's identification as an important element of the local economic development of China (Dredge, 2004). The Borobudur Temple in Indonesia, built in 8<sup>th</sup> century, is one of the oldest Buddhist temples in the world. This temple is shaped in a pyramid structure and is built by stones. Indonesia uses this religious monument to attract large numbers of religious and other international tourists. Approximately, 2 million tourists visit this site (Borobudur) yearly, of which 80 per cent of those visitors are said to be international. These visits have had a direct contribution towards Indonesia's GDP and have significant effect on the stabilisation of the country's local economic development (Kausar and Nishikawa, 2010). Even young countries that have existed not more than 700 years, such as New Zealand, have made their mark

on the global history through heritage tourism. New Zealand used her colonial history and museums as heritage attractions. Consequently, during the year 2014, the country was able to attract 2.6 million international tourists, of which half of these visitors were as a result of heritage tourism (Trinh *et al.*, 2015).

Developing countries, such as South Africa, that are rich in heritage do not have to rely on their governments or on any private support for their local economic development. They can stimulate their own regional and local economies by making use of their heritage attractions. They are able to create sustainable job opportunities and overcome macroeconomic challenges as the prices of basic commodities seem to deteriorate on a daily basis. However, the public-private sector partnership is essential in ensuring proper management and adequate financing of heritage (Goodall, 1997). Mali, in Africa, is one of the developing countries that employ their heritage resources to boost regional and local economy. The locals in this country are regarded as direct stakeholders and are involved in decision making pertaining to the operations of their heritage sites. They participate in heritage tourism-related local economic development initiatives by, *inter alia*, preparing indigenous food for visitors and exposing visitors to architectural buildings. Consequently, the number of tourists visiting their heritage sites has significantly increased, which resulted into an increased GDP and increased job opportunities in these sites. Heritage tourism created approximately 73, 000.00 job opportunities during the year 2014 and these were expected to increase significantly in 2015 (Farid, 2015).

The Slave Cave, in the south coast of Kenya, is currently the most popular heritage site that attracts thousands of tourists that are interested in slave heritage tourism. The development of slave heritage in this area has been resourceful to community members. It provides inhabitants with employment and financial assistance to educational programs taking place in this area. Job opportunities were created for at least 16 teachers in local schools, bursaries were given to at least 4 high school learners and meals were bought to feed pupils institutionalised in the local deaf unit. Therefore, the site remains a valid reference of heritage tourism-led local economic development (Wynne-Jones and Walsh, 2010). Similarly, in developing states, such as South Africa, heritage activities, such as historic festivals, cultural and heritage rituals, e.g. virginity test ceremony, etc. are staged with an aim to stimulate local

economy. This is specifically done to respond to development challenging environments found in these states in order to pursue their local economies (Binns and Nel, 2002). South Africa, as a result of tourism, hosted more than 9.5 million foreign tourists during the year 2008. Consequently, tourism, particularly heritage-based tourism, has been significantly credited for its crucial economic contribution and got promoted by country's government as a potential mechanism for creating job opportunities, enhancing economic growth and alleviating poverty (Marschall, 2012).

Heritage tourism has a great potential for enhancing and sustaining trembling economies e.g. The 'Big Hole' in Kimberly, South Africa, is considered to be amongst the top heritage attractions in the Country and the world. The attraction was open on the 6<sup>th</sup> of November 2006. Approximately, R16 million has been set aside for the development of the attraction resulted from a significant decline in the mining sector. Secondly, to secure the jobs of thousands of mine workers who might lose their jobs. Thirdly, to create job opportunities for the local entrepreneurs, especially those in the hospitality business. This attraction has been declared as the World Tourism Site (WHS) as it remains the world's richest diamond mine ever discovered (van der Merwe and Rogerson, 2013). For such reasons, it is apparently referred to as the fastest growing element of tourism in the world (Wurz and van der Merwe, 2005). The development milestones, such as economic growth, community development and poverty alleviation are as a result of tourism development and its promotion. Heritage tourism development and promotion serve as a basic local economic development strategy in developing states. Consequently, heritage tourism has been perceived as an imperative development strategy in new democratic states, such as South Africa (Binns and Nel, 2002). Heritage tourism is the most popular form of tourism in terms of attractions and visitor spending. It attracts hundreds of millions of tourists yearly. As a result, 40 per cent of international visits are as a result of both heritage and cultural tourism. The demand for heritage tourism is escalating by at least 15 per cent yearly (Nguyen and Cheung, 2014). Heritage is a significant economic asset that serves as a marketing feature of the tourism industry. For this reason, tourism is expected to become a significant foreign exchange earner going forward, with heritage tourism as the most potential section of tourism industry (Schramm, 2004).

Heritage tourism is considered to be a significant resource for its economic growth potential that is believed to supersede any other industry out there. It is referred to as a local economic development strategy that can be used by cities, towns, and regions to rebuild their economies. The developing states that feature heritage resources, such as museums, pilgrimages, architecture, etc. have an opportunity to attract international visitors to spend their money on them. The revenue generated from these visits can be used to fund local economic development initiatives, e.g. capacity building projects (Madden and Shipley, 2012). Heritage tourism is, however, a viable economic development tool that encompasses both opportunities and challenges. The sector has an extreme potential for alleviating poverty, particularly in developing countries, but still faced with constraints with regard to proper tourism planning (Manyara and Jones, 2007). This statement was supported by Aas *et al.* (2005) by highlighting that heritage tourism has an ability to establish good relationships amongst citizens though it is characterised by poor development planning. These relationships result into numerous positive initiatives, namely: opportunities for income generation, strengthening communication channels between heritage and tourism groups and decision making opportunities for local communities. Capacity building and skills development can be realised through heritage tourism, e.g. community members, especially youths, acquire skills, such as hospitality and tour-guiding when employed in heritage sites (Manyara and Jones, 2007).

The development opportunities, such as promotion of local arts, crafts, language recovery, etc. are enhanced and maintained by means of heritage tourism. As a result, new economic opportunities due to prolonged stays in tourism sites have been established. For instance, the longer the tourists stay in tourism sites, the bigger their spending (Gomes de Menezes and Moniz, 2011). Mabulla (2000) asserts that heritage tourism is the tourism component that has a great potential to accumulate domestic and global economies by creating employment opportunities, especially for local citizens. For instance, Midlands Meander, KwaZulu-Natal, is the example of the earliest heritage tourism route in South Africa. This attraction's focus is mainly on the local arts and crafts. However, 56 per cent of its revenue comes from accommodation and indigenous food provision. As a result, the current attraction's turn-over is estimated at R359 million and has managed to employ 2100 local people (Snowball and Courtney, 2010). In his assertion, Mabulla (2000) further

highlights that through heritage tourism, it is highly possible for visitors to develop mutual relationship with cultural heritage resources since revenue generated from heritage tourism is used to fund Cultural Heritage Management (CHM) programs, e.g. conservation, protection, documentation, etc. Similar to other anchor development programs, heritage tourism also needs financial injection. Therefore, rational decisions and appropriate choices need to be made to ensure economic, efficient and effective allocation of funds to this sector by both public and private sectors (Snowball and Courtney, 2010).

South Africa, as a tourism destination, has a great potential to enhance its economy through heritage tourism. Therefore, government and locals, bear a responsibility to sustain both culture and heritage for the benefit of the current and future generations. Moreover, government and locals, also bear responsibility to conserve culture and heritage for the South Africa's economic benefits (Department of Tourism, 2012). However, the aforementioned attributes of heritage tourism do not occur in isolation. Community participation remains the cornerstone for any efficacious development initiative (Wynne-Jones, 2010).

### **2.11 Participants in heritage tourism**

Different stakeholders and/or authorities are involved in heritage tourism in variety of capacities. Governments (at district and local levels) play a significant role of ensuring the proper management and provision of infrastructure. Local authorities, such as tribal leaders play an important role of controlling entry and exit of visitors to the heritage attraction. While, sites' administrators ensure that heritage sites are properly maintained and visitors are well treated. However, amongst these, the primary stakeholder in heritage tourism is community members (head of households, households, local business people and youths) who are considered to be the real custodians of the heritage attractions. Community members could play a significant role in the protection of heritage attractions against any harm e.g. crime, vandalism, etc. (Hubbard and Lilley, 2000). It is for this reason, that although each heritage tourism stakeholder has a unique and significant role, the researcher perceived a need to discuss and critique the essential role played by the locals towards heritage tourism development and sustainability.

### **2.11.1 Community as a key participant in heritage tourism**

Heritage, through heritage tourism, brings about numerous benefits and fulfilments to various participants. It provides individuals and homeowners with a pool of artistic, aesthetic, spiritual, cognitive as well as recreational requirements. It also provides private sector with revenue by means of tourism. Most importantly, heritage serves as a way of enhancing each community's image (Nyaupane, 2009). Stakeholders need to be fully engaged in heritage tourism activities to ensure that heritage benefits are equitably shared amongst all those who are directly and indirectly involved in heritage tourism. This is an important initiative to ensure that heritage tourism is sustainably developed. In this sense, the involvement of all stakeholders need to be established to ensure that they make contributions during the planning process and are allowed an opportunity to freely express their views, opinions, as well as their expectations with regard to heritage tourism development. This, in turn, assists in ensuring that conflicts that may be caused by mixed interests are curtailed (Ghanem and Saad, 2015).

The cultural, social and economic roles played by heritage tourism have a significant impact on the lives of visitors and community members. Locals get an opportunity to engage with tourists, and vice versa. Strengthening tourists-locals relationship creates emotional connection between these two parties. Subtly, the heritage site obtains recognition and international marketability through the tourists-locals good relationship (Ramshaw, 2014). Heritage tourism is the community's supreme and valuable asset that serves as tourists' pull factor. However, heritage tourism needs to be properly planned and be safeguarded (George, 2010). Ghanem and Saad (2015) avow that stakeholders, particularly community members, are the custodians of heritage sites that are located in the vicinity of their communities. Thus, it is essential to maintain their sense of ownership, hence their connection with heritage sites is critical for sustainable preservation of heritage. In the Chris Hani Liberation Heritage Route, Eastern Cape Province, South Africa, a great deal of effort has been made to involve locals. Consequently, the attraction has been one of the well-established and popular heritage attraction in the Eastern Cape Region and the Country. Here, local people have a strong voice with regards to the ownership of the attraction (Snowball and Courtney, 2010). Jolliffe and Aslam (2009) affirm that tourism development always requires community engagement. Denhardt *et al.* (2009) refer to community

engagement as a process whereby residents work collaboratively with the strategic management during the process of decision making. In this sense, tourism success and sustainability is highly dependent on community participation and support. Despite the fact that success of heritage tourism is determined mainly by the uniqueness, attractiveness of heritage resources, maintenance, and effective policies, community participation and support remain fundamental for the planning and development of heritage tourism (Chen and Chen, 2010).

The community members' inclination and commitment to fully participate in tourism development initiatives stimulate tourists' demand for their tourism destinations (Abuamoud *et al.*, 2014). The World Heritage Sites (WHS) play a tremendous role in attracting tourists and also contribute significantly towards positive reputation and branding of the heritage site (Zhang *et al.*, 2015). Magi and Nzama (2009) argue that any success in tourism initiative is determined basically by the positive response from the local community. The bottom-up approach (community ownership) in heritage tourism plays a significant role in ensuring heritage protection and its long-term survival. Therefore, community participation is imperative for the enhancement of educational activities related to the protection and preservation of heritage resources (Wynne-Jones, 2010; Mabulla, 2000). According to the Municipal Systems Act, no 32 of 2000, municipalities are obliged to involve all stakeholders, especially community members during the process of planning and implementation of strategic documents, such as the Integrated Development Plan (IDP). Therefore, through the participation of devoted local communities, domestic intangible heritage, such as festivals, has a great potential to serve as a viable tool for the promotion of tourism and the enhancement of the regional and local economy (Okech, 2011). Evidently, when heritage is shaped and supported by the locals, it becomes a powerful resource to the entire community and is able to address macro-economic challenges affecting local communities. Gaining community support in tourism development is, therefore, a giant-leap towards sustainable tourism in each tourism destination (Ozturk *et al.*, 2015; Bessiere, 2013).

## **2.12 Summary**

The chapter found that heritage tourism was influenced by the shift from industrial to post-industrial society. It was further discovered in the chapter that heritage tourism

is mostly driven by, among other things, arts, gastronomy and nostalgia. In this chapter, community members are found to be the most important participant in heritage tourism development processes. Most importantly, the chapter established that heritage tourism has been used in different parts (both in urban and rural settings) of the world as a strategy for the local economic development. The following chapter (chapter 3) focuses on the research methodology that was employed by the study, i.e. the research design, the methods of research, the role of the researcher in both qualitative and quantitative modes of enquiry, interpretation of data, data verification, ethical considerations, disposal of the research data and records, and validity and reliability.

## **CHAPTER 3**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

Chapter two dealt with the literature review which discussed theory related to the concept of the study. This chapter presents the research methodology used by the study. The research methodology serves as the mechanism through which data is collected, organised, analysed and interpreted (Urwin and Burgess, 2007). The chapter further explains why certain methods were employed in collection and analysis of data. This assisted the study in the provision of appropriate answers to the research questions, drawing conclusions and making best possible recommendations. Parikh (2006) warns that research projects need to be well planned in order to prevent any possible waste of time, effort and ensuring that valid conclusions are arrived at.

#### **3.2 Research design**

Research strategy emanates from the philosophical approach of a study (Nieuwenhuis, 2007). The research designs tend to vary in forms as a result of the nature of the research questions (Matima, 2000). In terms of the philosophical approach, Maree and van der Westhuizen (2007); Cohen *et al.* (2001) argue that every research project is based on how one understands the world, and understanding is informed by how one views the world. The world is viewed through two different philosophical lenses, which are nominalist perspective and interpretive perspective. These perspectives determine epistemological route that each study takes.

Epistemological stance refers to the nature of knowledge and it seeks to provide answers to three questions: It seeks to find out what is unknown. Second, it seeks to establish the relationship between knower and the known. Third, it seeks to determine how things are found out. It also deals with the question of how the world is perceived, how the world is understood, and how knowledge can be communicated and interpreted (Tronvoll *et al.*, 2011; Waller *et al.*, 2008; Eldabi *et al.*, 2002). The above understanding leads one to the second aspect which is about the

philosophical approach employed by this study. Every study needs a philosophical understanding, be it the positivism or the interpretivism approach in order to address critical research issues, such as the research questions, aim and objectives (Basden and Burke, 2004).

The positivists believe that the researcher and reality should be separated, while interpretivists believe that the researcher and reality should be combined. In a nutshell, the positivists advocate quantitative methods, whereas interpretivists advocate qualitative methods (Golobic and Davis, 2012; Hjørland, 2005). This study employed both positivism and interpretivism philosophies. In terms of the design, the study employed the exploratory mixed methods design. McCabe *et al.* (2013); Ivankova *et al.* (2007) refer to the exploratory mixed methods design as a form of design that is employed in cases where the study seeks to explore a research title, making use of qualitative and quantitative data. In other words, this form of design allows the study to firstly: collect, analyse and interpret qualitative data and collect, analyse and interpret quantitative data.

A research question that may use this form of the design might read: “How”? (Harrison and Reilly, 2011). Therefore, the exploratory mixed methods design was appropriate for the study, since the primary question of the study reads: How can heritage tourism be used as a local economic development strategy in the study areas? The exploratory mixed methods design has been declared as the mostly used design in mixed methods studies. Hence, it has been employed in similar studies, such as in Dueholm, Smed and Fu *et al.* (2014); Alonso (2013); De Carlo and Dubini (2010); Ho and McKercher (2004). On the basis of the above literature, the study opted for the exploratory mixed methods design.

### **3.3 Methods of the research**

The study employed mixed methods approach during the collection and analysis of data. In mixed methods approach, the weakness of one approach (qualitative/quantitative) is addressed by the strength of the other (Grafton *et al.*, 2011). The researcher’s decision to employ the mixed methods approach was underpinned by, among other things, the following advantages: The mixed methods approach has a set of procedures that are related to the collection, analysis and

mixing of qualitative and quantitative data within the same study. In other words, mixed methods strategy enables studies to concurrently and/or sequentially collect, analyse and interpret qualitative and quantitative data (Lundi, 2012; Ihantola and Kihn, 2011; Creswell, 2009). Lundi (2012) further elaborates that the mixed methods approach has the capacity to provide more appropriate solutions to complicated research questions than it occurs in a singular approach. The mixed methods approach enables the study to select variables and units of analysis that address the aim of the study and find answers to address research questions in an appropriate manner (Teddlie and Tashakkori, 2009).

A number of studies on heritage tourism and economic development has adopted a mixed methods approach. Some of these literatures are: Sitinga and Ogra (2014); Chang *et al.*, Marcotte and Bourdeau (2012); Ros-Tonen and Werneck (2009); Middleton, Willson and McIntosh (2007). Camero and Molina-Azorin (2011) state that studies, such as Bergman and Bryman (2008); Mertens (2005); Creswell, Tashakkori and Teddlie (2003); Greene and Caracelli (1997) have been at the forefront of a mixed methods approach movement. These evidential references served as the valid basis for the study to employ a mixed methods approach.

### **3.3.1 Target population**

Population can be interpreted as a pool of cases or elements from which the study draws a sample, and it can be defined as a general group or many cases from which the study draws a sample, usually stated in theoretical terms (Neumann, 2003). In this study; KZN Provincial Tourism Official, District Tourism Officer(s), Heritage Sites Manager(s), Tribal Authorities and community members of the study areas were the target population. They were used as reliable informants to acquire appropriate data required to address the research questions and to achieve the research objectives.

### **3.3.2 Sampling methods**

Sampling refers to a process of selecting a possible group of informants, events, behaviours and/or other components that are used in conducting a research study (Robinson, 2014; Polit *et al.*, 2001). Sampling plays a vital role in research, as it assists in establishing the quality of conclusions drawn on the basis of research findings, and there are two forms of sampling from which studies can make

selection, they are non-probability (qualitative) and probability (quantitative) sampling methods (Collins *et al.*, 2006). Collins *et al.* (2006) continue to argue that in mixed methods studies, both qualitative and quantitative methods of sampling are employed to strike a balance between two research approaches. Based on this understanding, the study employed both qualitative and quantitative sampling methods.

With regards to the qualitative sampling, the study employed purposive sampling method. Purposive sampling is the process of randomly selecting sampling units within the most informative populace (Guarte and Barrios, 2006). The rationale behind using purposive sampling strategy is that the participants have a distinct, significant perspective on the research study, and they are always present in the sample (Robinson, 2014). In terms of the quantitative sampling, the study employed simple random sampling method. The simple random sampling was appropriate for the study since it provides sampling frame with an equal and independent opportunity for being selected for the study (Maree and Pietersen, 2007; Collins *et al.*, 2006). Having realised the impossibility of including the entire population in the study, a sample that represented the entire population was drawn in order to avoid unnecessary financial costs and timewasting as there were stipulated time-frames, particularly, for the completion of the research project. The above statement introduces us to the next component of the sampling methods, which is the sample size.

### **3.3.2.1 Sample size**

In research studies, researchers are obliged to make informed decisions pertaining to the appropriate sample size and how to select sampling scheme or sampling members (Collins *et al.*, 2006). After all critical considerations, as mentioned in the above section, section 3.3.2, the study considered the importance of identifying the appropriate sample size, hence, the study did not survey the entire population of the study areas. The study, therefore, had to select an appropriate sample size from the entire population of the study areas in order to address the research questions. The study used eighteen respondents in each study area and one KZN Provincial Tourism Official as the study's sample size. This decision on sample size was made on the basis of the three important factors that need to be considered before

selecting the sample size, namely: population size, financial constraints and characteristics of the population, e.g. maturity and accuracy of results required (Maree and Pietersen, 2007).

The study selected one KZN Provincial Tourism Official, one District Municipality Tourism Official in each study area, one Heritage Tourism Site Manager in each study area, one Tribal Authority in each study area and five respondents from the communities of the three nearer wards in each study area. These respondents were chosen on the basis of their ability to provide rich data. Most significantly, as outlined in the above section, section 3.3.1, this sample size was perceived to be appropriate for the study for three critical reasons, namely: the collection of appropriate data, provision of appropriate responses to address the research questions and to achieve the objectives of the research project.

### **3.3.3 Recruitment of the research respondents**

The Recruitment of the research respondents is an important component of the research project. Hence, if there are no respondents, the viability of the research study is impossible. However, the ethical approval serves as a prerequisite to the recruitment of the research respondents as it ensures that the rights of respondents are taken into consideration at all costs (James *et al.*, 2014; Peel and Wilson, 2008). Peel and Wilson (2008) continue to state that the recruitment of the research respondents assists the investigators and potential respondents as it provides the investigator with an opportunity to explain the research project to potential respondents, to answer questions from potential respondents and to clarify anything that may cause anxiety to respondents pertaining to the research study.

The gate-keepers, such as the Tribal Authorities, the District and Local Municipalities, the Heritage Site Managers and the Ward Councillors were engaged to obtain an official permission to meet with the respondents in the designated areas. The study ensured that each respondent signed a consent form to ensure their voluntary participation in the study. The study, however, had to obtain an ethical approval from the University of Zululand Research and Ethics Office before the execution of these activities. This official document served as a proof that the research project was permissible. After obtaining an ethical clearance certificate, the

study was eligible to recruit the research respondents on the basis of the eligibility criteria which entail that: the respondents must be the residents of the study areas, they must be well informed in terms of the research concept, i.e. the economics of heritage tourism, they must be willing to participate in the study and they must meet the demographic eligibility criteria, such as age, etc. The ethical guidelines, such as an informed consent, confidentiality, beneficence and non-maleficence were taken into consideration by the study during the recruitment of the respondents and during data collection.

### **3.3.4 Data collection techniques**

The study considered the aspect of data collection as essential towards a viable, meaningful and effective research project. Selecting viable data collection methods is underpinned by different aspects in the research project; such as the nature of the research study, research questions, and research aim and objectives (Polonsky and Waller, 2005). The primary data was collected from the relevant informants by means of the interview schedules and questionnaires, while, secondary data was collected from the relevant sources of information, such as the discussion documents as well as the National, Provincial and Local Government Tourism Policies on heritage tourism. With regards to the qualitative data collection technique, the study employed unstructured and structured (open-ended) face-to-face interviews.

Interview is a two way conversation in which the interviewer interacts with the interviewee in order to collect data and learn about the ideas, beliefs, views, opinions and behaviours of the interviewee (Nieuwenhuis, 2007). Open ended interview questions were used in the interview schedules and questionnaires in order to prevent limitations to the respondents in expressing their feelings based on the questions related to the concept of the study (the economics of heritage tourism within their communities). Questions on the interview schedules and questionnaires were arranged in a logical manner to ensure a proper way in which different areas were to be addressed, but most importantly, to prevent sensitive areas, such as the personal and/or confidential information. During this process, the interview schedule forms were used to collect qualitative data from the KZN Provincial Tourism Official, King Cetshwayo and Zululand District Municipalities' Tourism Officers, KwaBulawayo

and Ondini Cultural Centres' Managers and the KwaBulawayo and Ondini Cultural Centres' Tribal Authorities.

Open-ended interviews allowed the respondents to explore their understanding of the concept of the study. The study used seven copies of the interview schedule forms when conducting interviews with the relevant informants to ensure the acquisition of a reliable qualitative data and to be in a better position to understand the economic contributions of heritage tourism in the study areas. In terms of the quantitative data collection technique, the study made use of user-friendly face-to-face questionnaires with clear instructions. Fifteen copies of questionnaires in each study area were used to collect quantitative data from the community members in the form of face-to-face interviews.

In the questionnaires, structured open ended questions were included in order to provide the respondents with an opportunity to openly express themselves when responding to the questions and to support and make sound meanings of the quantitative responses. Delconte *et al.* (2015) refer to face-to-face interviews as telephone interviews without a telephone, the reason being, they allow the researcher to further explain and to be able to probe out questions to the interviewee. Delconte *et al.* (2015) further regard this form of interview as the most suitable data collection technique, since it enables the study to obtain deeper information from the participants, as they get a chance to express themselves freely without any influence by an investigator.

#### **3.3.4.1 Schedule of the interview activities**

Table 3.1 shows fieldwork schedule form that was prepared for the study to provide a clear picture on the institution(s) that were visited, the respondent(s) that were interviewed, the purpose of visit(s) and the form of interviews that were conducted.

<b>Interviews/Site visits</b>			
<b>Institution</b>	<b>Responsible person/s</b>	<b>Purpose</b>	<b>Type of interview</b>
KZN Provincial Tourism Office (Pietermaritzburg)	Tourism Official	To find out their subjective experiences of heritage tourism and the meaning they attach to it	Person to person interviews
Heritage Sites (KwaBulawayo and Ondini Cultural Centres).	Site Manager or Curator(s)	To find out their subjective experiences of heritage tourism and the meaning they attach to it	Person to person interviews
King Cetshwayo District Municipality	LED or Tourism Officer	To find out their subjective experiences of heritage tourism and the meaning they attach to it	Person to person interviews
Zululand District Municipality	LED or Tourism Officer	To find out their subjective experiences of heritage tourism and the meaning they attach to it	Person to person interviews
Tribal Authority (Ondini and KwaBulawayo Cultural Centres' Tribal Authority)	Tribal Council(s)	To find out their subjective experiences of heritage tourism and the meaning they attach to it	Person to person interviews

(KwaBulawayo and Ondini Cultural Centres' Communities)	Community members	To find out their subjective experiences of heritage tourism and the meaning they attach to it	Person to person interviews
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Table 3.1: Fieldwork schedule

#### **3.3.4.2 Data collection techniques response format**

The study may choose the appropriate research format(s) from which questions can be structured, and these are closed-ended questions, open-ended questions, multiple choice questions, and dichotomous questions (Economic and Demographic Research, 2010). Open-ended questions refer to those questions that allow the respondents to express their opinions without being influenced by the investigator. While, closed-ended questions provide the respondent with only two possible answers, which are: “yes” or “no”. Based on this statement, the study employed both open-ended and closed-ended questions (open-ended questions in the interview schedules and structured open-ended and closed-ended questions in the questionnaires) in order to address the research questions and to provide respondents with an enabling platform to answer questions in an effective manner.

#### **3.3.4.3 Data collection techniques language medium**

The researcher designed interview schedules such that they were instrumental and served as qualitative data collection technique when interviewing the KZN Provincial Tourism Official, the Municipal Tourism Officers, the Heritage Sites Management and the Tribal Authorities. Interview schedules were prepared in English on the basis of an assumption that the Provincial Tourism Officials, the Heritage Sites Managers and most of the Tribal Authorities are literate. In terms of questionnaires, they were designed in a manner that they accommodated literate as well as illiterate respondents. Language is an essential ingredient towards a better communication between the researcher and respondents (Economic and Social Research, 2008). The researcher, therefore, prepared questionnaires in both IsiZulu and English for the benefit of the study and the respondents, as this saved time and minimised costs, since there were no translations required.

### **3.3.5 Qualitative data analysis**

Qualitative data analysis needs to be in a form of words and/or observations and need not to feature any numerical and/or statistical analysis since the primary aim is to interpret and make sense of the data (Nieuwenhuis, 2007). The study employed content analysis to analyze the qualitative data. Donohoe and Schreier (2012); Harrison and Reilly (2011) define content analysis as a qualitative data analysis tool that is used specifically to identify, categorise and summarise the meaning of qualitative raw data. Schreier (2012) states that content analysis presents three critical features, namely: a systematic methodology, flexibility and minimising large quantities of data. Neuendorf (2002) defines content analysis as a qualitative data analysis tool that is inductive and iterative in nature used to establish similarities as well as differences in respondents' responses to determine whether they confirm or dispute the literature. Content analysis is a suitable qualitative data analysis technique, especially when one analyses qualitative responses to unstructured and/or structured open-ended interview questions (Nieuwenhuis, 2007).

Based on the above understanding, the rationale for the study to employ content analysis was to generate themes from the qualitative data in order to remain with pure qualitative analysis and interpretation of data. The study used the collected data in order to identify keys and/or similarities in the data to form clearer understanding of the information contained in the data. The meanings of the data obtained from the interview transcripts were translated using categories of coding frames in order to generate themes and/or subthemes. The data were matched with the research question during the analysis in order to achieve the main purpose of the study which is to address the primary research question.

### **3.3.6 Quantitative data analysis**

With regards to the quantitative data, data were captured by means of a computer and analysed using the SPSS and the Microsoft excel as the approved quantitative data analysis software by the University of Zululand. The study used descriptive statistics which provided the study with a chance to apply the information acquired from the samples in order to establish conclusions about the populations. In this case, the study used the statistics to establish population parameters, at a later stage in the process, the study used these statistics combined with the qualitative

analysis in order to answer the research question. The study ensured that the raw data were well organised in order to get useful information from it. The analysed data provided insight into numerous issues related to the objectives of the study.

The study considered the conversion of raw data in order to suit analysis before they were subjected to statistical analysis and presented the series of data in percentage, frequencies, tables and graphs in order to provide a better understanding of purely quantitative data. The study also employed different forms of data presentation, such as: pie charts, frequency tables and bar charts to ensure that the analysis of the results provide vivid understanding of the research findings for each and every aspect of the research, including the research objectives.

### **3.4 The role of the researcher in qualitative research**

Unlike in quantitative studies where the researcher demonstrates objectivity, qualitative studies admit that subjectivity cannot be escaped. Researchers are perceived as research tools during the qualitative data collection process (Nieuwenhuis, 2007). The researcher was subjectively involved during the qualitative data collection process. Interviews were conducted by engaging relevant informants, i.e. the KZN Provincial Tourism Official, the District Tourism Officer(s), the Heritage Site Managers and the Tribal Authorities to acquire relevant data pertaining to the effect of heritage tourism on local economic development in the study areas. The researcher used interview schedules as the qualitative data gathering tools when interviewing the above mentioned informants.

### **3.5 The role of the researcher in quantitative research**

In quantitative studies, the researcher always demonstrates objectivity. The researcher has a responsibility to establish good relationship with the respondents in order to acquire every piece of relevant information from them but has to remain objective (Maree and van der Westhuizen, 2007). The researcher carried out the following activities when dealing with quantitative research: formulating or compiling research questionnaires, ensuring that research questionnaires are correctly arranged, and ensuring that quantitative data are correctly analysed. However, objectivity remains an ultimate goal.

### **3.6 Interpretation of data**

The interpretation of data serves as an integral part of any assessment related to drawing conclusions from the collected data after an analytical study (Verma and Verma, 2006). Any incorrect conclusions yield useless findings. Also, in this aspect, the sequential interpretation of data was followed by the study. The study focused on the fundamental areas that determined the formulation of the research question and research objectives in order to make meanings from the statistical information derived from the collected primary and secondary data as highlighted by Sontakki (2006). During this stage, the study brought the analysed data into context with the existing literature to determine whether it aligns with or disputes the available knowledge.

### **3.7 Verification of data**

Data verification process entails checking of data, confirmation of data, guaranteeing the data and being certain about data in order to ensure reliability, validity and rigor or trustworthiness of the research study (Morse *et al.*, 2002). Based on this notion, the study ensured that the collected data were thoroughly checked, confirmed and guaranteed. This enabled the study to verify the reliability, validity and trustworthiness of the research data. The next section discusses ethical guidelines considered by the study during data collection from the recruited respondents.

### **3.8 Ethical considerations**

Ethics are responsible for the prevention and mitigation of harms. They are also responsible for the means to enhance citizens' well-being as they play an important role in protecting rights and interests of the respondents in research (Robin, 2009; Meyrick, 2005). Marangos and Astroulakis (2009) assert that ethics are concerned with means and ends related to how human beings behave. The study ensured that the rights of the respondents were protected by ensuring that personal information was not required when answering questions and that confidentiality was maintained at all costs. The following ethical guidelines were considered by the study during the collection of data.

### **3.8.1 Informed consent**

Informed consent refers to an obligation held by the researchers to inform the respondents about all information pertaining to the research study and also to inform them about their right to choose whether they participate or not in the study. Most significantly, it serves as a tool by which both researchers and institutions could be protected against litigation (Mortari and Harcourt, 2012; Meyrick, 2005; Smythe and Murray, 2000). The consent should be voluntary and informed. Therefore, the study ensured that the respondents received a full, non-technical and clear explanation of tasks expected of them so that they could make an informed choice to participate voluntarily in the research project, as coercion, threats and inducements might limit the voluntary and autonomous choices of respondents.

### **3.8.2 Confidentiality**

Confidentiality involves avoiding divulging sensitive, private and personal information that needs not be shared. However, it can be shared or divulged on the basis of respondent's consent (Johnson, 2014; Smythe and Murray, 2000). The researcher was limited to asking respondents only for information that was central to the study to reduce the risk of the invasion of privacy, and thereby reducing inadvertent disclosure of confidential information.

### **3.8.3 Beneficence, Non-maleficence and Justice**

In terms of beneficence, the study had to consider the importance of doing justice when conducting the research project. In ensuring this, the researcher considered the significance of three fundamental principles with which beneficence is maintained, i.e. avoiding deception by being honest with the respondents and being transparent about the aim and benefits of the research project (Hart, 2005). Most significantly, the study had to provide assurance to the community members that the research project aims to benefit them since the findings and recommendations of the study will be used to bridge the gaps and consolidate the relationships between heritage tourism sites and the communities within immediate vicinities. These anticipated collaborations will assist in addressing heritage sites-community interactions and eventually be used in an attempt to alleviate triple challenge (poverty, unemployment and inequality).

With regards to non-maleficence, the researchers need to ensure that any form of harm against respondents is prevented during the conduct of the research study. In this regard, the researcher explained all expected research procedures to the respondents in order to maintain all goals of the research ethics (Robinson, 2010). The researcher provided the respondents with the consent forms (Appendix A) in order to ensure that their privacy was not compromised or invaded. The ethics of justice occur when the study executes ethical decisions that are informed by the rules and principles that are declared as universal. In this sense, all codes, rules, protocols, and guidelines serve as the ethics of justice (Mortari and Harcourt, 2012). On that note, the study ensured that it adhered to all stipulated rules and principles to ensure that all respondents are equally treated without any favour, fear or prejudice, irrespective of their social, political or economic status. The study regarded all the respondents as significant and equal individuals.

#### **3.8.4 Plagiarism**

Plagiarism involves the act of deliberately copying or stealing somebody else's academic work without acknowledging him or her and pretending as if that piece of work is legitimately yours (Griffith, 2008). In light of this, the study ensured that all sources of information used in the study were fully acknowledged. Second, the final version of the study was subjected to turnitin to detect the level of similarity index.

#### **3.9 Disposal of data and records**

The disposal of data and records is approved by the Head of Department on the basis of the researcher's recommendations (University of Melbourne, 2011). In this study, the records of the researcher's recommendations and the approval will be safely kept in a departmental register or in the University of Zululand Research Data Registry. The data and records will be recommended for disposal if the study is not published after five years from its completion, post examination or post supervision. If published, data and records will be disposed after the period of five years post dissertation submission. The disposal of data and records kept in the department will be authorised by the Head of Department. Confidential data and records will be disposed to ensure that confidential data and records are completely destroyed. All confidential data and records recorded on hard copies will be shredded. The electronic data and records will be disposed by means of reformatting or rewriting.

The effective method during this process will be used to accommodate any future technological advancement. The confidential data and records disposal process will be recorded in the Departmental or Central Research Registry.

### **3.10 Validity and Reliability**

Validity refers to the degree to which a particular instrument captures or measures the intended attribute, while reliability measures the level of consistency in a variable or in a set of variables you intend to measure (Ihantola and Kihn, 2011; Maree and Pietersen, 2007). Validity is concerned with the question “Am I measuring what I intend to measure”? The study established construct validity by relating a measuring instrument to a general review of literature in order to determine whether the instrument was tied to the concepts and theoretical assumptions they were employing. Validity and reliability serve as non-negotiable techniques used to evaluate measurement tools when planning research project. Validity is responsible for ensuring that the instrument measures what it intends, while reliability verifies the extent to which data collection tools (questionnaires and interview schedules) produce the same results repeatedly (Cooper and Schindler, 2003). Therefore, the study was obliged to facilitate quality assurance to ensure that the tools used to collect data were repeatedly tested to ensure that both validity and reliability were adequately facilitated.

### **3.11 Summary**

This chapter has discussed the aspects of the methodological framework that inform the appropriate research methodology with which objectives of the study can be realised. The chapter has provided a detailed research process, with more emphasis on the research design. The chapter focused on the three fundamental elements of the methodology, which are: the collection, analysis and interpretation of data. The chapter also discussed the significance of data verification, ethical considerations, how research data and records would be discarded and how validity and reliability were ensured by the study. The next chapter discusses the spatial and physical aspects, demographic and social aspects and the economic aspects of the King Cetshwayo and Zululand District Municipalities. The chapter further discusses the cases of study namely: KwaBulawayo and Ondini Cultural Centres.

## **CHAPTER 4**

### **DESCRIPTION OF THE STUDY AREAS**

#### **4.1 Introduction**

Having discussed the methodology of the study in the previous chapter, this chapter focuses on the description of the municipalities where the study cases are situated, which is the KwaBulawayo and the Ondini Cultural Centres. The KwaBulawayo Cultural Centre is located in the King Cetshwayo District Municipality (formerly uThungulu District Municipality) under uMlalazi Local Municipality. The Ondini Cultural Centre is located in the Zululand District Municipality under Ulundi Local Municipality. The discussion opens with the description of the King Cetshwayo District Municipality and uMlalazi Local Municipality.

#### **4.2 The King Cetshwayo District and uMlalazi Local Municipalities**

This section discusses the spatial and physical, demographic and social and the economic aspects of the King Cetshwayo District Municipality and that of uMlalazi Local Municipality.

Figure 4.1 below is the map of the King Cetshwayo District Municipality showing ward 25 of the uMlalazi Local Municipality under which the study area is located.

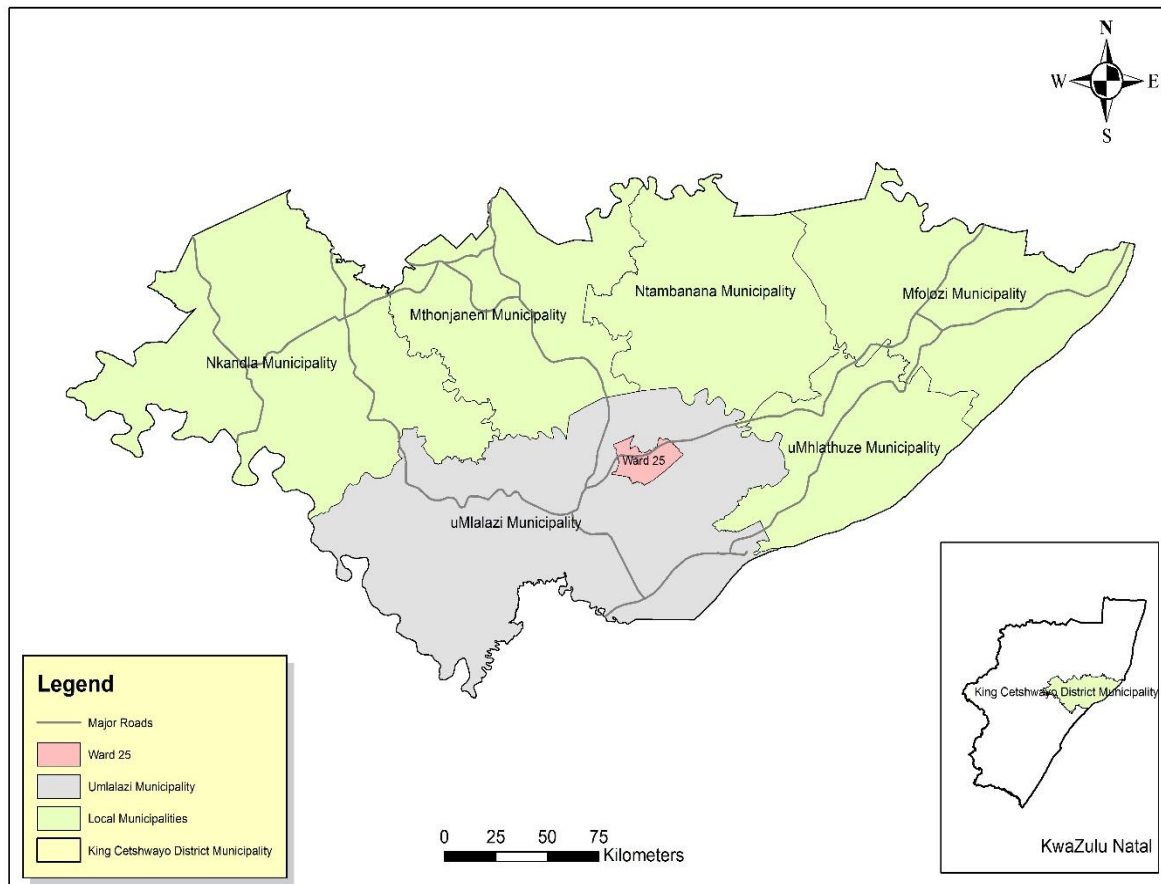


Figure 4.1: The Map of the King Cetshwayo District Municipality [Source: *KZN Demarcation Board*, (undated)].

#### 4.2.1 The spatial and physical attributes of the District and Local Municipalities

The King Cetshwayo District Municipality covers an area of about 8 213 square kilometres and is categorised as Category C Municipality. It is located in the north-eastern region of the KwaZulu-Natal province. The King Cetshwayo District Municipality serves as an umbrella to six local municipalities namely: Mfolozi, Nkandla, Mthonjaneni, uMlalazi, Ntambanana, and City of uMhlathuze. The District constitutes the third-highest population in the KwaZulu-Natal province. It is linked to recognised economic zones, such as Durban, and provides direct route to neighbouring countries, such as Mozambique (ISSUU, 2015). The King Cetshwayo District has a broad spatial structure that consists of a corridor rich in natural and built resources, its land comprises undulating topography consisting of commercial

agriculture highly dominated by forestry, rural settlement and small towns. The King Cetshwayo District also features high lying dramatic landscape with both rural settlement and forestry which makes access to services and economic opportunities possible as the District's general spatial trend. The District has adequate natural resources that assist towards the stimulation of district competitive advantage and they are: agriculture with adequate irrigation resources, scenic environment and coastal terrain and these assist in stimulating opportunities for tourism development. The District also features notable amenities, such as river valley, e.g. Tugela River on the western boundary of the King Cetshwayo District Municipality (KwaZulu-Natal Municipal Portfolio, undated).

The District is characterised by a multi-faceted topography, including the flat coastal region consisting of the Natal Coastal Belt as well as Zululand Coastal Plain features altitudes ranging from sea levels to 450 metres. The Inland which is located adjacent to the coastal belt, the Low-veld of Zululand to north east as well as the Eshowe Block to the west have hilly topography consisting of altitudes increasing to 900 metres. As a result, the terrain becomes more extreme towards the north west of the District. The District is bounded by the Valley of the Tugela River on the West of the District. Besides, areas in the coastal belt comprise sand stone, shale and mudstones with a high potential agricultural soil. The District is also characterised by low potential agricultural soil that is mainly found along the Tugela River and along some of the areas of the UMhlathuze River (KZN Top Business Portfolio, 2015). Approximately 500 millimetres of rainfall is found in the district, especially within the lower Thukela River (Wahl and Schalkwyk, 2012).

The District has a very diverse climatic conditions resulting from the topography which modifies rainfall as well as temperature. The District is characterised by numerous wetlands, such as Lake Cubhu and the Greater Mhlathuze Wetland System to the south of Richards Bay at Esikhaleni. The District's climate enables the execution of large-scale agricultural activities, such as sugar, forestry, natural oils and fruit cultivation. The King Cetshwayo District Municipality features diverse animals and plants. To ensure their well-being, the District has developed a Biodiversity Plan to ensure that the biodiversity within the District is well conserved, well protected and enhanced. The Biodiversity Plan addresses issues of preventing

the loss of species and ensuring that the survival of diverse plants and animals within the King Cetshwayo District is sustained. Furthermore, the Biodiversity Plan incorporates numerous essential components, such as ensuring that invasive alien vegetation is well managed while areas, such as Nzuza-Nseleni-Msingazi Conservation Corridor, Kwambonambi Grasslands, uMlalazi Estuary, uMlalazi Nature Reserve and Ngoye Forest are used to conserve, protect and enhance the District's biodiversity (DAERD, 2011). The uMlalazi Local Municipality consists of 14 Traditional Authority Areas and 27 electoral wards. The Municipality is predominantly rural. There are three main towns found within the Municipality, namely: Eshowe, Mthunzini and Gingindlovu. Amongst these towns, Eshowe is considered to be of great significance since it is King Cetshwayo's birth place (uMlalazi, 2016-2017).

#### **4.2.2 The demographic and social aspects of the District and Local Municipalities**

The King Cetshwayo District Municipality have a population of 907 519 people consisting of different racial groups of which isiZulu language speaking Black Africans constitute the highest population percentage which equals to 94.67 per cent (StatsSA, 2011). In terms of age structure, more than 50 per cent are younger than 19 years of age. With regards to education, only 6 per cent of the District's population have tertiary education, while the remaining group has intermediate and primary education (ISSUU, 2015). Relatively low standards of living are recorded in rural areas where approximately 70 per cent of the District's population resides and the most affected groups are youths, aged as well as physically challenged. The number of inhabitants with higher education equals to 30.1 per cent and those with basic and informal education equals to 16 per cent (The Local Government Handbook, 2015).

According to StatsSA (2011), the total population of the uMlalazi Local Municipality equals to 213 601. The Municipality's population distribution is characterised by high population density in rural areas. However, there has been a significant decline with regards to the Municipality's total population between 2001 and 2011. The population decline of 7400 inhabitants is attributed to HIV/AIDS and outward migration due to urbanisation. The gender break breakdown of the Municipality depicts that there are more females (55 per cent) than males (44.7 per cent) in the

Municipality. In terms of age breakdown, inhabitants between 0-14 years equals to 37.2 per cent, 15-64 years equals to 54.1 per cent, 65 and above years equals 5.6 per cent. There has been an increase in the total number of employed people between 2001 and 2011 within the Municipality. The employment status shows that 65 per cent of the Municipality's inhabitants are employed while, only 35 per cent of the total inhabitants is unemployed. With regards to the Municipality's levels of education, the total number of people without education equals to 12.7 per cent. Those with primary education constitute a highest percentage of 29.0 per cent. Those with secondary education (grade 8 to grade 11) equals to 23.8 per cent, those with matric constitute 12.8 per cent and those with tertiary education constitute the least percentage of 2.9 per cent (StatsSA, 2011).

#### **4.2.3 The economy of the District and its main contributors**

The main economic sectors that directly contribute towards the District's economic development are: manufacturing (40.9 per cent), mining (15.2 per cent), community services (11.9 per cent), finance (8.7 per cent), transport (8.5 per cent), trade (6.5 per cent), agriculture (5.3 per cent) and construction (2.1 per cent). Cultural heritage in the District serves as local economic development engine (ISSUU, 2015). Nineteen per cent of the King Cetshwayo District's adult population is engaged in economic activities, such as gardening, local trading, formal and informal employment, etc. hence the overall socio-economic conditions in the District's rural areas indicate poverty and underdevelopment. The overall monthly income per employed household equals to R661 (Hoque, 2009). The Manufacturing appears to be doing well in terms of income generation and has a positive effect on the District's economy. The District has had high goods export growth during the year 2012 which resulted from the uMhlathuze contribution of R35.2 billion which is the highest recorded exports contribution compared to the contribution made by other local municipalities within the same District, followed by uMlalazi by R162.4 million, followed by Ntambanana during the same period (Global Insight, 2014). The economic study conducted by the CSIR (Council for Scientific and Industrial Research) indicated that the King Cetshwayo District's economy increased positively during the financial year 1995 (Pienaar *et al.*, 2007).

Tourism is considered to be a cross-sectorial industry for its linkage with other sectors within the uMlalazi Local Municipality. The catering and accommodation sectors total Gross Value Added (GVA) contribution equals to 1.3 per cent, equivalent to 8.6 per cent of total catering and accommodation output within the King Cetshwayo District Municipality (StatsSA, 2011).

#### **4.2.3.1 The Local Economic Development (LED) initiatives within the uMlalazi Local Municipality**

The Municipality's LED Strategy reviewed in 2003 encourages the public sector, the business sector and locals to collaboratively contribute towards the maximisation of the Municipality's economic potential. This was done to create job opportunities, develop local markets, promote and support SMMEs, decrease poverty and hardship, ensure community empowerment (uMlalazi, 2016-2017). The SMME sector has linkages with other sectors, which makes it a cross-sectorial industry. However, it has been difficult for the Municipality to measure the economic contribution of the sector towards the local economy. The agricultural sector contributes at least 33 per cent towards the local economy with sugar cane, timber and citrus farming dominating the sector. The sector's contribution towards the King Cetshwayo's District total GVA equals to 6.4 per cent, while, its contribution to the formal employment equals to 7.9 per cent. The Municipality's contribution towards the District's total agricultural output equals to 19.8 per cent. However, the sector has experienced a slight decline of -5.5 per cent between 2001 and 2011 (StatsSA, 2011).

The Municipality's tourism sector has shown a great potential for improving local economies. As a result, the Municipality has perceived a need for improving and enhancing tourism projects within the Municipality. Although it has been difficult to measure the total contribution of tourism to the King Cetshwayo District Municipality's GVA, catering and accommodation contributed 1.3 per cent to the uMlalazi Local Municipality's GVA during 2011. The tourism's contribution towards local employment was equal to .25 per cent in 2011. There are different tourism attractions found within the uMlalazi Local Municipality, namely: the Ongoye forest, the Queen Nandi's Grave, the Eshowe Butterfly Dome and the KwaBulawayo Cultural Centre (uMlalazi, 2016-2017). The Municipality's manufacturing sector has

been largely influenced by the agricultural sector as a result of the sugar mill located at Amatikulu. The sector is the second biggest to the GVA of the uMlalazi Local Municipality with a significant contribution of 18.5 per cent. Its contribution to the District's GVA equals to 26.8 per cent, which makes the sector a biggest contributor. The sector's contribution towards the local employment equals to 2.24 per cent. In terms of services, the Municipality's business sector contributes at least 16.7 per cent to the Municipality's GVA and 2.18 per cent contribution towards the local employment (uMlalazi, 2016-2017).

#### **4.2.4 The history of Bulawayo and the KwaBulawayo Cultural Centre: The case of study**

The King's (King Shaka) homestead was named KwaBulawayo (the place of killings) after he was brutally stabbed by his enemies, after which he left the place to build the new homestead at KwaDukuza across uThukela River in an attempt to be away from the enemies suspected of wanting to assassinate him (Cele, 2001). The KwaBulawayo was founded by King Shaka in his attempt to establish his Zulu Kingdom military camp. The place is located in the South of the uMhlathuze to the right of Eshowe-Empangeni road. The King built the capital in a circular plan made up of about 1500 dwelling huts which encompassed the upper segment of the circle that formed the private quarters of King Shaka and many of his serving guests. The issue of security was highly considered in the capital. In this regard, Mbopha, the King's immediate brother, was appointed by the King to ensure that rules and etiquette were accordingly followed (Ritter, 1978).



Figure 4.2: The main gate of the KwaBulawayo Cultural Centre  
[Source: Researcher's photograph, (July 2016)].

KwaBulawayo is famously known as the place where King Shaka formed his military (amabutho) and the place where old men were kept to advise young men with necessary fighting skills and behavioural patterns, e.g. sexual abstinence when you were a warrior. As a result, this place was back then called KwaGibixhegu because of the old men who stayed there. The KwaBulawayo, the heart of the Zulu nation, is adjacent to Isiklebhe, where King Shaka stayed at Dlangubo. King Mpande, King Shaka's brother, stayed at Dlangubo before he advanced to KwaNodwengu. Nandi, King Shaka's mother stayed, also at Dlangubo in the area called eHebeni, near Matheku River where she built her kraal called Emkhindini. Prince Mbuyazi, King Cetshwayo's brother also stayed at Dlangubo (Cele, 2001). The KwaBulawayo also served as King Shaka's court of justice where the culprits were officially prosecuted. The court was situated under a fig tree, approximately in the five-acre yard, just in front of the King's Great Council hut. Other councillors and Mbopha were assigned duty to arrange court agenda for the day. The court proceedings started in the early hours of each morning, shortly after sunrise and before breakfast in order to prevent disturbance from frequent summer heavy thunderstorms which normally occurred in the afternoon (Ritter, 1955). The results of the battle and expeditions were reported to King Shaka in order to deliver the spoils of war or be assigned further orders. During this period, all those who were injured in the battle were provided medical

treatment by traditional herbalists while those who had killed their foes were fortified against dark evil believed to be sent by evil spirits to torture their minds. The heroes who won distinctions during the battle were rewarded while all those who surrendered were removed to the outskirts of Bulawayo into the Cowards Bush to be slayed (Becker, 1964).



Figure 4.3: The historical site of the headquarters of King Shaka  
[Source: *Researcher's photograph*, (July 2016)].

The KwaBulawayo Cultural Centre is situated less than twenty minutes-drive from Empangeni within the uMhlathuze Valley, in ward 25 of the uMlalazi Local Municipality, under the King Cetshwayo District Municipality. The Site is recognised as being of the prime importance in the Zulu culture and history and the engine of the Zulu Nation's growth. The KwaBulawayo Cultural Centre is located close to the N2, allowing it to service the passing tour group markets, accessible on an excellent tar road and in very close proximity to other attractions along the Zululand Heritage Route (Route 66), such as Queen Nandi's Grave, Cowards Bush, Mandawe Cross and the Ongoye Forest (ISSUU, 2015).



Figure 4.4: The plaque illustrating the official opening date of the KwaBulawayo Cultural Centre [Source: *Researcher's photograph*, (July 2016)].

The KwaBulawayo Cultural Centre is 100 per cent community owned, managed and operated. The objectives of the KwaBulawayo Cultural Centre revolve around ensuring that the local customs and traditions of the community are preserved for generations to come, educating children tourists and others on the significance of the site to the Zulu people and providing tourists with a truly authentic and unforgettable African experience.



Figure 4.5: The monument of King Shaka built outside the KwaBulawayo Cultural Centre [Source: *Researcher's photograph*, (July 2016)].

#### **4.3 The Zululand District and Ulundi Local Municipalities**

The focus of this section is on the spatial and physical, demographic and social and the economic characteristics of the Zululand District and the Ulundi Local Municipalities.

Figure 4.6 below is the map of the Zululand District Municipality showing ward 22 of the Ulundi Local Municipality under which the study area is located.

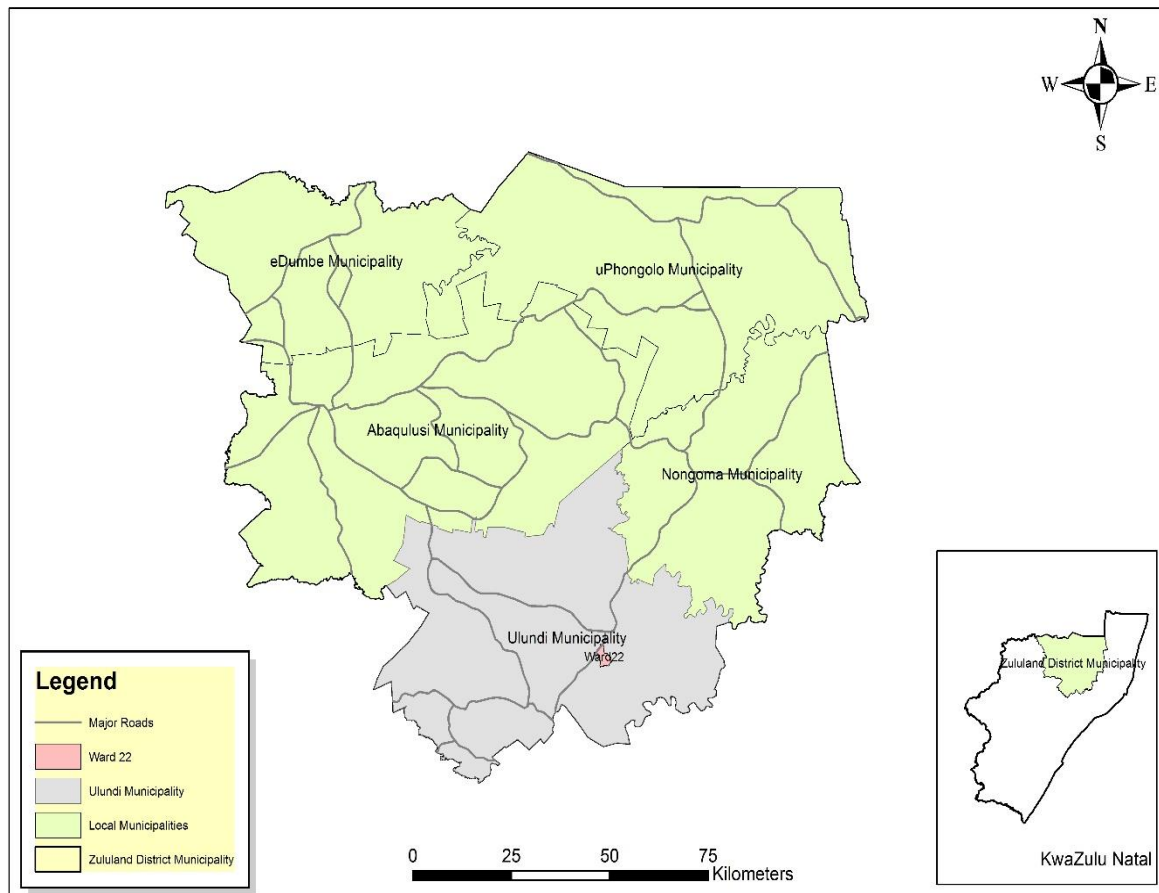


Figure 4.6: The Map of Zululand District Municipality [Source: *KZN Demarcation Board*, (undated)].

#### 4.3.1 The spatial and physical aspects of the Zululand District and Ulundi Local Municipalities

The Zululand District Municipality is located in the northern part of the KwaZulu-Natal province. Almost 50 per cent of the District is controlled by the traditional authority, while the other half is under the jurisdiction of commercial and conservation areas. The District is a rural predominant area with population sparsely dispersed over 14 810 square kilometres. Dumbe, Abaqulusi, Nongoma, Pongola and Ulundi are five Local Municipalities forming part of the Zululand District (ISSUU, 2014). The Slope categories range from less than 1:10 (10 per cent incline), (17 per cent incline), 1:3 (33 per cent incline) and steeper. If the gradient is high, it becomes very difficult and expensive for building constructions and service delivery to reach

inhabitants. The Modes of transportation are also highly affected by the slope. The settlement patterns and line of road construction are informed by the terrain to ensure cost effectiveness as well as functionality. The central and north-western parts of Zululand are characterised by mountains with slope of 1:3 and steeper and slopes become less steep along the eastern half of the Zululand District (Zululand, 2013).

There is varying climate across the Zululand District as it is subjected to summer rainfalls with dry winters. Mean Annual precipitation ranges from 493 millimetres to 1682 millimetres in the District (predominantly below 900 millimetres in the District). There is prevalent rainfall and thunderstorms which contribute towards precipitation at higher elevation even though it is not a common feature. Summer is normally characterised by dry climate despite frequent rainfalls. As a result, water levels in major farm dams have significantly decreased by an approximate 11 per cent from 84 per cent in 2014 to 73 per cent during 2015 (Iyer Rothaug Project Team, 2003). The District is an avifaunal hotspot because it hosts more than 400 birds and inhabits at least 2 Critically Endangered Species, 4 Endangered Species, 35 Vulnerable Species, and 50 Near Threatened Species. There are at least five important fish species featured in the District, namely: 19 mammals, 3 reptiles and 6 invertebrates that are supported by the grasslands for feeding (Zululand, 2014).

The Ulundi Local Municipality is situated on the southern boundary of the Zululand District Municipality in the north-eastern KwaZulu-Natal. Its area is approximately 3,250 kilometre square in extent and includes the towns and settlements of Ulundi, Nqulwane, Mahlabathini, Babanango, Mpungamhlophe, and Ceza. The Municipality has nine Traditional Authorities, namely: KwaPhindangene, Empithimpithini, Mbatha, Mpungose, Ndebele, Ntombela, Ximba, Zungu and Zulu. The Municipality is largely rural and underdeveloped. Fifty per cent of the Municipal area is covered by the commercial farms that support substantial agricultural projects within the Municipality. The highest population is concentrated in the Ulundi town and in the densely populated peri-urban area adjacent to the along the main routes, namely: R34, R66 and P700 (Ulundi, 2014-2015).

### **4.3.2 The demographic and social aspects of the Zululand District and Ulundi**

#### **Local Municipalities**

The District comprises 964 005 inhabitants of whom 74.6 per cent reside in rural areas, while 26.4 per cent reside in urban areas. There are 142 541 households in the Zululand District. The District is comprised of 25.4 per cent urban households and 74.6 per cent rural households. In terms of gender breakdown, there are 46.5 per cent male residents, while female residents constitute 53.5 per cent of the population (KZN Department of Health, 2015). With regards to the age breakdown, 0-14 years equals to 38.9 per cent, 15-64 equals to 56.9 per cent and 65+ equals to 4.2 per cent (StatsSA, 2011; Aerial Photography, 2007). The Abaqulusi Local Municipality has the highest population in the District, while the Dumbe Local Municipality has the least and predominantly rural population (KZN Department of Health, 2015). The District's accessibility to safe water stands at 32 per cent while sanitation stands at 24 per cent and there is a high rate of poverty, basically informed by low levels of literacy, high population density mainly constituted by youths, older populations as well as physically challenged populations (The Local Government Handbook, 2015). Approximately 602 895, equivalent to 11 per cent of District's inhabitants are impoverished and reside in the Abaqulusi and Nongoma Local Municipalities (Zululand, 2014/2015).

The low levels of living are perpetuated by the recessionary global climate. In terms of education, the travelling distance, teacher-learner ratio and education streams are some of the notable factors that contribute towards the backlog in education activities within the District. The backlog analysis indicates that pupils who are distant further than 5 kilometres from primary schools are considered to be in need of a nearer education facility. The District has a range of primary healthcare facilities provided by the KZN Department of Health. However, there is a persistent backlog in terms of health facilities, since there are people who travel more than 5 kilometres to access a nearer health facility. One hospital serves approximately 100 000 people, which indicates a huge backlog in terms of health facilities in the District (KZN Department of Health, 2015). The total population of the Ulundi Local Municipality equals to 180 317. The Municipality has experienced more than 5 per cent decrease in the total number of residents between 2001 and 2011 due to urbanisation resulted from declines in government services within the Municipality. The highest population

is concentrated in the Ulundi town and in the densely populated peri-urban area adjacent to the along the main routes (R34, R66 and P700).

The Municipality has a total number of 35 198 households with female headed households of 58.8 per cent which could be resulted from the migration of males to urban settings, such as Richards Bay, Vryheid, Durban and Gauteng. In terms of gender distribution, the Municipality has the majority of females (54.8 per cent) as opposed to males who constitute 45.1 per cent. Possibly, this difference could also be attributed to urban migration. There are 168 schools (109 primary schools, 51 high schools and 08 combined schools) within the Municipality. The Municipality's total employment rate equals to 50.5 per cent, while the total unemployment rate equals to 49.4 per cent (Ulundi, 2015).

#### **4.3.3 The economy of the District**

The District is ranked 6<sup>th</sup> of the eleven districts for its 4.1 per cent economic contribution towards provincial GVA (Gross Value Added). As a result, the District has a lower economic output compared to its total population. The Zululand District contributes a comparatively low GVA per capita in the KwaZulu Natal province which resulted from its relatively high unemployment rates, standing at 54 per cent. Agriculture and Forestry, Mining, Quarrying and Manufacturing are the main economic drivers in the District (ISSUU, 2015). StatsSA (2011) revealed that the District's unemployment rate was at 41 per cent and this resulted from a slight improvement in terms of new employments in Pongola and Nongoma Sub-Districts. However, the District is still considered underdeveloped because of inadequacy with regard to existing infrastructure to stimulate local economy. Consequently, The Nongoma Sub-District is considered distressed as a result of high population rate, living below poverty line or below a R283 monthly salary (KZN Department of Health, 2015). The Department of Transport (DoT), Zululand District Municipality and Sub-District Municipalities jointly have the responsibility to provide and maintain road infrastructure within the District (Zululand, 2014). Zululand (2014) continues to state that there are numerous roads that need to be upgraded within the District and they are: Nongoma-uPhongola link road, Nongoma-Vryheid link road and Ceza R66 road. In addressing these gaps, Zululand District Municipality has drafted a Public Transport Plan (PTP) that will assist in improving the District's transport system.

#### **4.3.3.1 The Local Economic Development (LED) initiatives within the Ulundi Local Municipality**

Agriculture is considered as a main economic stimulus for the Municipality as a result of the sector's potential to contribute towards the Municipality's employment creation and addressing food security related matters. Consequently, each ward has established its own farmers association responsible for representing the interests of the emerging farmers. The Municipality is significantly rich in terms of cultural heritage and history. As a result, heritage attractions have been considered as the main strategy for the Municipality's economic development. All tourism attraction in the Municipality are administered by the Amafa AkwaZulu parastatal. The Ondini Museum and the site of King Cetshwayo's Royal residence, Ondini Battlefield, etc. are some of the popular cultural heritage sites within the Municipality (Ulundi, 2014/2015). The manufacturing industry is very minimal within the Ulundi Local Municipality. As a result, this sector has not been contributing to the Municipality's economy. There is no evidence of any mining activities happening within the Municipality (Ulundi, 2014/2015).

#### **4.3.4 The history of King Cetshwayo and his Royal residence at the Ondini Cultural Centre: The case of study**

The King of the Zulu's, Cetshwayo, was born around the year 1832, the eldest son of King Mpande kaSenzangakhona from his first wife, Ngqumbazi. His majesty was the nephew of the most prominent King of the Zulus, Shaka kaSenzangakhona. King Cetshwayo was highly determined to maintain the sovereignty of his nation against European supremacy and their intentions to ruin the nation's cultural heritage, and had a great respect for the Zulu nation. The King also managed to resist the spiritual, political, and economic pressures imposed by the Europeans before, during, and after his unlawful trial (Ballard, 1983).



Figure 4.7: The main gate of the Ondini Cultural Centre [Source: *Researcher's photograph*, (July 2016)].

Although King Cetshwayo was described by the Europeans, such as Sir Battle and Shepstone; as an aggressive; bloodthirsty and cruel character, however, he managed to transform the Zulu Kingdom monarchy from being violent lawless tyranny into a constitutional monarchy and equitable rule of law (Cope, 1995). The King ruled over 300 000 people in the vicinity of uThukela, UMzinyathi River, and uPhongolo valley at the age of 40. His headquarters and Royal residence were located at Ulundi (Theron, 2006). King Cetshwayo kaMpande of Zululand died near Eshowe in February 1884 from what is said to be an unknown cause (Ballard, 1983). The Ondini Cultural Centre built on the site of King Cetshwayo's Royal residence, is situated in ward 22 of the Ulundi Local Municipality, under the Zululand District Municipality, 9km outside Ulundi along the road to Hluhluwe-iMfolozi Park. The Ondini Cultural Centre, near Ulundi Shopping Centre, was opened in August 1983 and house one of the most representative collections of the rich cultural heritage of the KwaZulu Natal (ISSUU, 2015).



Figure 4.8: The statue of King Cetshwayo located inside the premises of the Ondini Cultural Centre [Source: *Researcher's photograph*, (July 2016)].

The focus of the Ondini Cultural Centre is on the Nguni speaking people of Southern-Eastern Africa, from the earliest inhabitants to the great Zulu Nation. Of note, is its famous collection of beadwork. The items featured on the Site comprise a collection of authentic items that can only be accessed at the Museum. The items kept in the Museum are divided into categories by the use for which they were intended. Amongst these, there are numerous items found in the Museum which belonged to King Cetshwayo who ruled the Zulu Nation during the Anglo-Zulu war of 1879 (Zululand, 2014).



Figure 4.9: The traditional huts on the site of King Cetshwayo's Royal residence at the Ondini Cultural Centre [Source: *Researcher's photograph*, (July 2016)].



Figure 4.10: The plaque attached to the wall of the Ondini Cultural Centre's Museum stating the official opening date of the Site [Source: *Researcher's photograph*, (July 2016)].



Figure 4.11: The statue of King Cetshwayo as one of the items kept in the Ondini Cultural Centre's Museum [Source: *Researcher's photograph*, (July 2016)].

#### **4.4 Summary**

The chapter has discussed the spatial and physical description, demographic and social characteristics and the economic aspects of the study areas. The chapter further discussed the history and description of the cases of study namely: the KwaBulawayo and Ondini Cultural Centres. The following chapter presents the results and discussion of data.

## **CHAPTER 5**

### **RESULTS AND DISCUSSION**

#### **5.1 Introduction**

In the previous chapter, the study dealt with the description of the study areas, which included the physical and spatial description, demographic, social and the economic characteristics of the King Cetshwayo District and uMlalazi Local Municipalities, and those of the Zululand District and Ulundi Local Municipalities. The history and description of the KwaBulawayo and the Ondini Cultural Centres were also discussed. The current chapter presents the analysis and interpretation of qualitative and quantitative data. It further discusses the findings of the study based on the analysis of data.

#### **5.2 Demographic characteristics of the respondents**

This section discusses the demographic variables that were used on the basis of their importance in the study. These variables were comprised of the following: Gender of the respondents, age of the respondents, education of the respondents, employment of the respondents and residence of the respondents.

##### **5.2.1 Respondents' distribution by gender per age group**

The gender of the respondents per age group was considered as the important variable by the study to determine the predominant group of gender per age within the respondents. The results shown in Table 5.1 below, show that females were dominant in the majority of the age groups as they constituted 63.3 per cent of the total respondents, whereas males constituted only 36.7 per cent of the total respondents. Perhaps, it could be said that the results imply that most of the males of the study areas, especially those between the ages of 18-28, do not reside in these areas because they search for job opportunities in other places, such as the urban areas.

		Age					Total
		18-28	29-39	40-50	51-61	62+	
Gender	Male	2	4	4	1	0	<b>11 (36.7)</b>
	Female	12	4	1	2	0	<b>19 (63.3)</b>
Total		<b>14</b>	<b>8</b>	<b>5</b>	<b>3</b>	<b>0</b>	<b>30 (100)</b>

Table 5.1: Gender of the respondents per age group

The results, therefore, are in line with the findings of the StatsSA (2011) that in South Africa, females constitute the higher percentage of population, compared to males, especially in rural areas. Second, the results concur with the findings of the ISSUU (2015); StatsSA (2011) that most residents of the King Cetshwayo and Zululand District Municipalities are those between the ages of 18-28 years. This result is good for the heritage tourism of the study areas since the dominant age group comprises of the youths who have a potential of improving heritage tourism in these areas. Hence, most of young people as indicated in Figure 5.1 below, are at high schools and tertiary institutions where they are exposed to heritage tourism and economic development programs offered by these institutions.

### 5.2.2 Respondents' distribution by education

The education levels of the respondents were considered important to determine the nature of literacy and/or illiteracy in the study areas. Thus, according to the results shown in the figure below (Figure 5.1), the respondents with a secondary education dominated the total number of respondents, as they constituted 43.3 per cent, followed by the respondents with a primary education, by 33.3 per cent. Out of these, the second last were those with a tertiary education, by 16.7 per cent, followed by those without formal education, by 6.7 per cent.

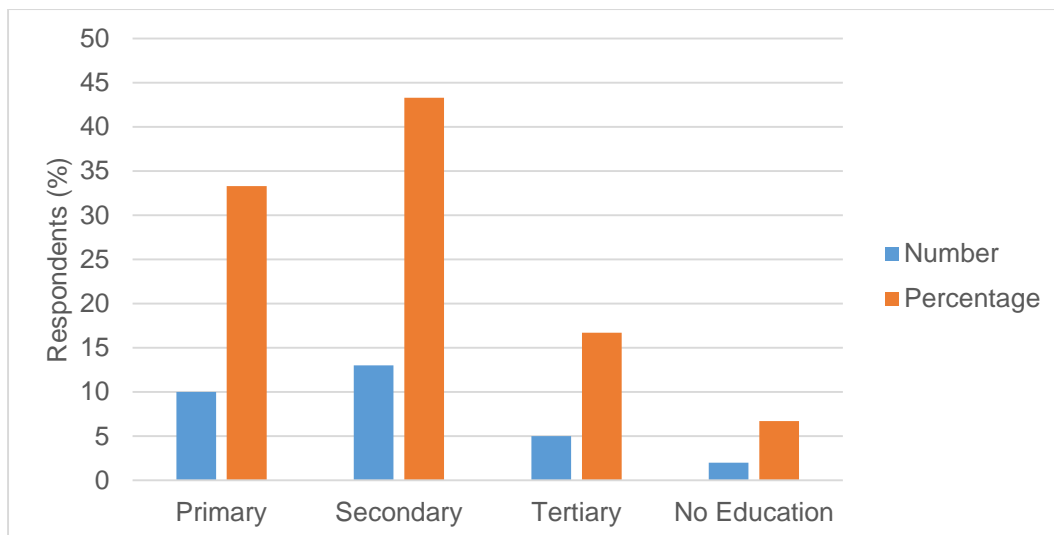


Figure 5.1: Education of the respondents

Based on these results, it could be concluded that the level of education in the study areas is relatively low, since the majority of the respondents have basic education. The findings might be as a result of the fact that the study areas are rural. Second, the findings may be the cause of average employment rate in the study areas which may have caused most of the residents not to afford tertiary education, as shown in the next section (section 5.2.3). The results, therefore, support the findings of the StatsSA (2011), that the study areas have the least number of residents with higher education. This result is not in favour of heritage tourism of the study areas since highly trained people, especially in tourism and LED, are needed to improve heritage tourism of the study areas.

### 5.2.3 Respondents' distribution by employment

The employment of the respondents was considered as the important variable by the study in order to establish the employment and/or unemployment rates within the study areas, and to determine the contribution of heritage tourism in this regard. Thus, the respondents were asked to state their employment status. The results in this regard depict that the number of the unemployed respondents, which constituted 66.7 per cent, supersedes the total number of the employed respondents, which constituted only 33.3 per cent of the total respondents.

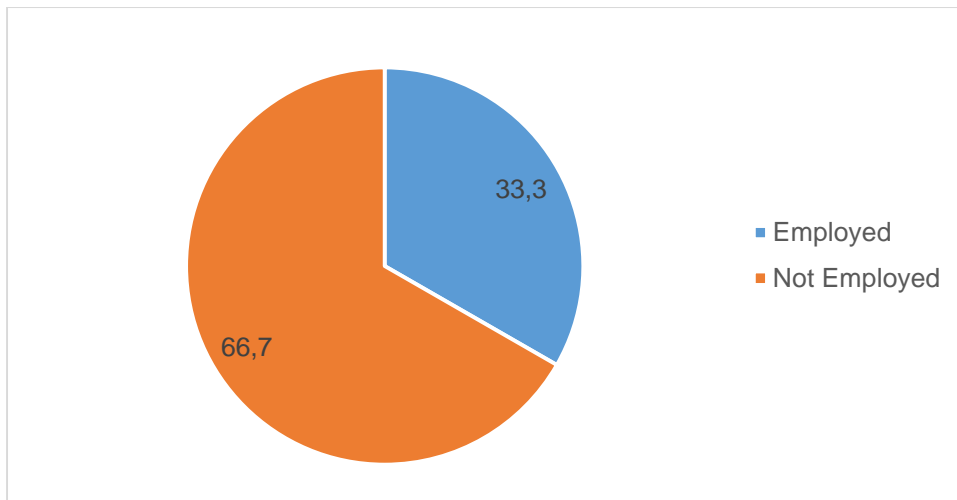


Figure 5.2: Employment of the respondents

On the basis of the results, the study could conclude that there is high rate of unemployment in the study areas. As indicated in the previous section (section 5.2.2), that the majority of the residents of the study areas are not adequately educated, which might have a direct effect on the high unemployment rate in the study areas. Second, based on these results, it could be said that heritage tourism has not been able to adequately contribute towards alleviating unemployment rate in the study areas. The results refute the findings of the uMlalazi (2016-2017); Ulundi (2014-2017) that employment rates are relatively high in the study areas, and as a result, only few residents of the study areas are not economically active. These contradictory results may be attributed to the fact that this study did not sampled all the residents of the study areas.

#### 5.2.4 Respondents' distribution by residence

The status of the respondents, as per their residence, was determined to establish whether they were the residents of the study areas. The rationale behind this decision was preferably to engage those who are the permanent residents, since the study assumed that they knew the heritage sites better. When responding, the study established that they were the targeted populaces.

	Frequency	Percentage
Residence	30	100
Non residence	0	0

Table 5.2: Residence of the respondents

Table 5.2 reveals that the entire sample of the respondents (100 per cent) was the permanent residents of the study areas. It is believed that this is as a result of the inadequate pull-factors towards the study areas, as these areas are largely dominated by the rural areas (see sections 4.2.1 last paragraph and 4.3.1 last paragraph). As a result, no one from the outside places could be attracted towards the study areas. However, Ghanem and Saad (2015) argue that community members are the custodians of the heritage sites found in their communities. Thus, maintaining their connection with the heritage sites is essential for the sustainability of heritage tourism. In view of this argument, the results are found to be good for the heritage tourism and LED of the study areas since the sites are surrounded by the people who may regard these sites as their own property since they are permanent residents of the study areas.

### **5.3 Understanding of heritage tourism**

The question of how the respondents understand heritage tourism was considered as critical in order to explore how the respondents understand heritage tourism. As a result, all the respondents (Tourism Officials, Tribal Authorities and community members of the study areas) were asked to express their own understanding of heritage tourism. When responding to this question, the study noticed that there was a common thread amongst the responses provided by the respondents in this regard. Hence, the majority of the respondents expressed that they understand heritage tourism as visits to destinations that are characterized by rich historical, cultural, and traditional background. Thus, 73.3 per cent of the total respondents expressed that they understand heritage tourism as visits to destinations outside their residence motivated by the heritage features found in those tourism destinations. Whereas, those who expressed their lack of understanding of heritage tourism, specifically within the community members, constituted only 26.7 per cent of the total respondents.

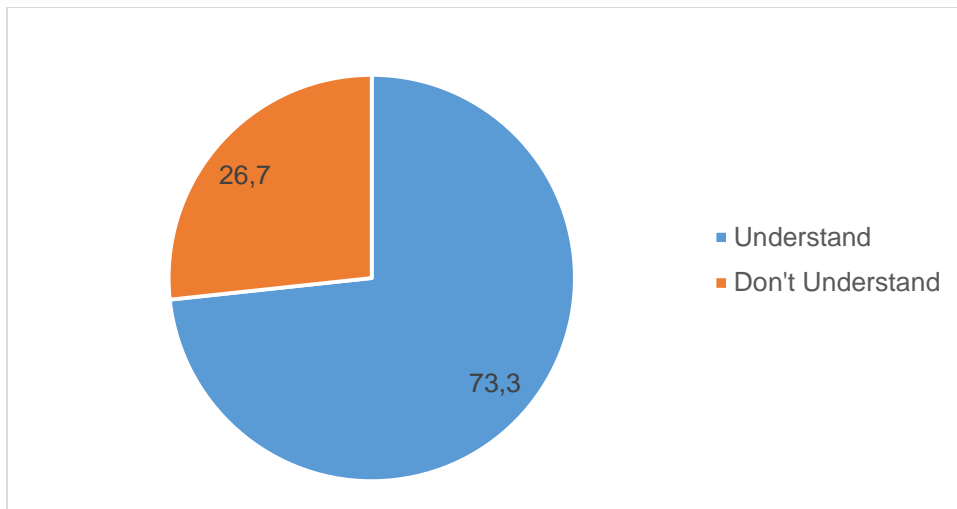


Figure 5.3: Understanding of the respondents

Based on the results, the study established that heritage tourism is understood in terms of culture, history and tradition. It could, therefore, be said that any distinct cultural characteristic(s) of a particular destination define(s) heritage tourism. However, the adequate understanding expressed by the Officials (Provincial Official, District Officials, Sites Managers and Tribal Authorities) versus the inadequate understanding of heritage tourism amongst the community members could have been attributed to insufficient community engagement in heritage tourism processes within the study areas. Further, the identified insufficient information of community members about heritage tourism could result into invalidation and poor safeguarding of heritage attractions by these community members who might not even know the core business of such attractions (rendering heritage tourism services). Seemingly, the success and sustainability of the heritage sites as a strategy for the local economic development of the study areas is at stake. In view of the results, Denhardt *et al.* (2009) caution that community engagement as part of collaborative management, needs to be ensured in heritage tourism, hence heritage tourism success and sustainability is highly dependent on community participation and support.

#### 5.4 Awareness of the heritage sites

The particular respondents, such as the District Municipalities' Tourism Officers, Tribal Authorities and the community members of the areas were asked to identify the heritage sites found within the vicinity of their communities. This was purposely

done to determine whether the heritage sites are known and/or not known to the nearer communities. When responding, the majority of the respondents pointed out that they know the heritage attractions found within the study areas. Thus, when responding, the King Cetshwayo and Zululand Districts' Tourism Officers revealed that there are numerous operational heritage attractions found within their respective District Municipalities. In support:

“We have the King Cetshwayo’s Monument at Esikhaleni (formerly known as Esikhawini), under the uMhlathuze Local Municipality, the KwaBulawayo Cultural Centre here at Dlangubo, under the uMlalazi Local Municipality and the Dingiswayo Heritage Site at the Ntambanana Local Municipality” (Tourism Officer of the King Cetshwayo District Municipality: July 2016).

This response was supported by the Tribal Authorities and the community members of the study areas when expressing their level of awareness of the heritage attractions situated within their communities. When responding, one of the community members of the Ondini Cultural Centre said:

“To identify those that I know within the Zululand District, it is the Ondini Cultural Centre here at Ezihlabeni, King Mpande’s Kraal near the Ulundi Mall and Emakhosini Ophathe, immediately when you turn from the main road (R66)” (Community member of the Ondini Cultural Centre: July 2016).

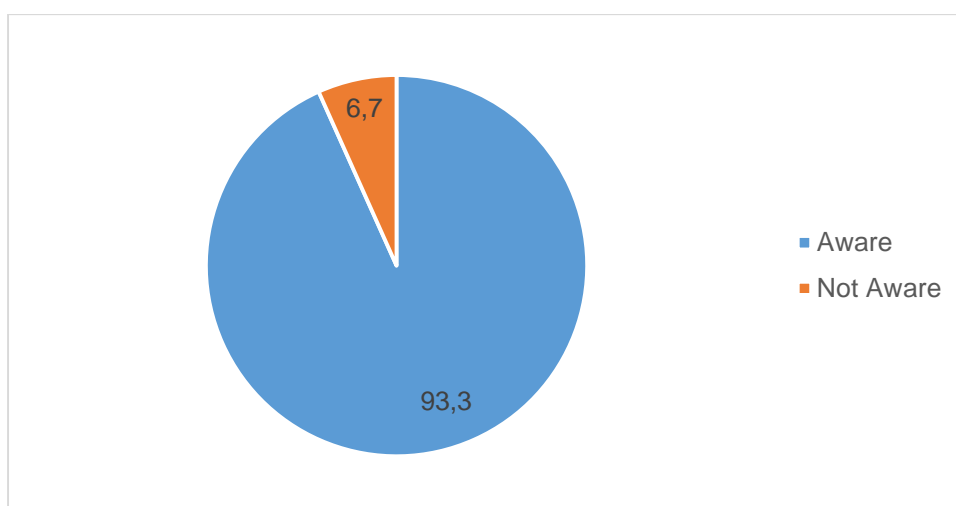


Figure 5.4: Respondents' awareness

The results in Figure 5.4 reveal that the majority of the respondents were aware of the heritage attractions available in the vicinity of the study areas. Hence, 93.3 per cent of the respondents knew the heritage sites found in their vicinity. Only 6.7 per cent of the respondents did not know the heritage sites found within their vicinity. Based on these results, the study drew a sense of understanding that heritage sites are known to the community members of the study areas. It could also be said that the findings were informed by the fact that the respondents are the Officials working within and residents of the communities where the heritage sites are situated. Consequently, the level of awareness demonstrated by the respondents could have a positive effect on the contribution of heritage tourism towards the local economic development of the study areas. Hence, the respondents, especially the local business people, would acknowledge the business opportunity that these attractions could create within their communities. Ghanem and Saad (2015) attest that stakeholders, especially community members in heritage tourism are the custodians of the heritage sites located in the vicinity of their communities, hence they know these attractions better than anyone else.

### **5.5 Length of operation of the heritage sites**

As the follow up to the previous question (awareness of heritage sites), the study considered asking the respondents to share their information on the period that the heritage sites have been operating, as important. In the responses, the study noticed that there were differences in terms of the responses provided by the Tourism Officials and those provided by the community members, including the Tribal Authorities. Thus, the Tourism Officials had a better understanding of the heritage sites' length of operation than the community members of the study areas. To justify, in his response, the KZN Provincial Tourism Official said that based on the records, the Ondini Cultural Centre was officially opened in 1983, while the KwaBulawayo Cultural Centre was officially opened in 2011. When responding, the Tribal Authority of the Ondini Cultural Centre revealed that he is not sure when the Site was officially opened.

On the basis of the results, it could be said that the identified differences in the respondents' responses entails a top-down approach which prevents community members from accessing important information about the heritage attractions. This

result could negatively affect the heritage tourism and its potential for the local economic development of the study areas. Hence, this might weakens the heritage sites-stakeholders relationship. Wynne-Jones (2010); Mabulla (2000) warn that the bottom-up approach (community ownership) in heritage tourism plays a significant role in ensuring heritage protection and its long-term survival. Therefore, community participation is imperative for the enhancement of educational activities related to the heritage resources. Based on the findings, the study drew a sense that the length of operation for the heritage sites is not known to the community members of the study areas. Second, some of the participants in heritage tourism are not informed with regards to the basic information that involves their heritage sites as it was discovered during the interviews with the locals. The findings, therefore, disconfirm the statement made by Jolliffe and Aslam (2009) that the involvement and contribution of all stakeholders, such as the community members, needs to be considered during the process of planning and development of heritage tourism.

## **5.6 Management of the heritage sites**

The study considered it important to find out who is responsible for the management of each heritage site, since lack of proper management could hinder the heritage attractions from reaching their full potential as economic opportunities or resources. On the basis of the responses, the study established two interesting findings. First, uncertainty with regards to who manages heritage attractions. Second, the management power is diffused. To justify:

“It is not our responsibility as the Provincial Office to look after the heritage sites, but the responsibility of the District Municipalities in collaboration with the Local Municipalities respectively. While, the sites’ managers and locals represented by the Tribal Authorities and ward councillors, are responsible for the well-being and management of the heritage sites” (KZN Provincial Tourism Officer: July 2016).

This response depicts the devolution of power from the provincial to the local levels of heritage sites’ administration which is found to be not in line with other respondents’ responses. While, the following show uncertainty. To support, when responding, the Tourism Officer of the King Cetshwayo District Municipality said that

even though they don't manage the sites but he thinks that the Provincial Tourism Office deals with the issues of management of the heritage sites. When asked, the Zululand District Municipality's Tourism Officer revealed that the actual people who manage the heritage tourism attractions are the locals, district municipalities and the Amafa of KwaZulu (parastatal), but the community is the primary owner of the heritage attractions.

By virtue of the findings, the study could safely conclude that the management of heritage tourism attractions is diffused, which could have a twofold effect on the contribution of heritage tourism in the local economic development of the study areas. First, diffusion of power may be good for heritage tourism because each management structure would contribute towards the improvement of heritage tourism services (many hands make a light work). Second, it may be bad because no one as alone would want to take full responsibility of the challenges experienced by the heritage attractions (shift of responsibility). However, the literature reveals that tourism attractions within the local municipalities, such as Ulundi Local Municipality are administered by the Amafa AkwaZulu parastatal (Ulundi, 2014/2015). Therefore, the results confirm the literature. Hence, the Zululand District Municipality's Tourism Officer mentioned in the above response that the Amafa AkwaZulu also administers the heritage tourism attractions within their Municipality.

### **5.7 Patronizing and/or embracing the heritage sites**

The general understanding of the study is that the heritage sites are embraced by the inhabitants of the communities in which they are located, in the sense that communities are proud of them and use them basically for different ceremonies. Ozturk *et al.* (2015) support this understanding by attesting that gaining community support in tourism development is a giant-leap towards the sustainable tourism of each destination. Based on this empirical understanding, the question of whether the respondents support and/or reject the existence of the heritage sites within their communities was considered as significant by the study. When asked, the respondents revealed that they support the existence of the heritage sites in their communities.

In supporting, the Tribal Authority of the Ondini Cultural Centre said that they embrace the heritage sites, although they don't provide any financial support to them, but the community of the Ondini is very proud to have these heritage attractions because they remind them of who they are as the Zulu Nation and where they come from in terms of their history as the Nation. Further, they use the sites for different cultural and/or traditional reasons, such as hosting festivals, initiation ceremonies and Zulu dance. The community members of the two study areas revealed that they embrace the existence of the heritage attractions as are being used for hosting different important traditional ceremonies.

As a result, the majority of the respondents (93.3 per cent) pointed out that they patronize and/or embrace the heritage sites, while only (6.7 per cent) felt the other way round.

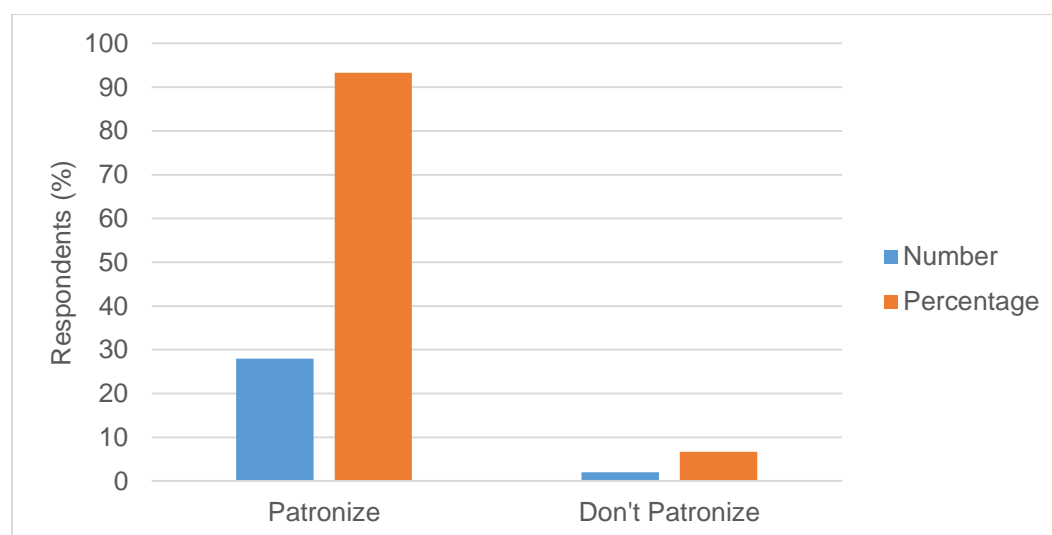


Figure 5.5: Respondents' patronization

Apart from the fact that heritage attractions are embraced by the community members of the study areas, the study observed that the heritage sites are valuable to the locals as they remind them of their history and are used for different traditional ceremonies. However, the study also established, based on the responses, that the community members are not concerned about commercializing their heritage sites, which could have unfavorable effect on the local economic development potential of heritage tourism. Abuamoud *et al.* (2014) caution that community members'

inclination and commitment to fully participate in tourism development initiatives stimulate tourists' demand for their tourism attractions.

### 5.8 Access to the heritage sites

To determine whether the heritage sites are easily accessible to the public, especially to the potential tourists, the study considered the question of access to these sites as significant. It is believed that when heritage attractions are easily reached by the tourists, it becomes possible to stimulate tourists' interest towards those attractions. Ozturk *et al.* (2015) argue that social structures, such as the infrastructural setting determine the tourists' attitude towards a particular tourism attraction. In view of this understanding, the respondents were asked to express their views on the abovementioned question. As per the responses, all the respondents (100 per cent) agreed that they have access to the heritage sites found within the communities. The community members further highlighted the extent of their accessibility to the heritage sites by stating that they sometimes use the heritage sites' facilities for their own purposes, such as hosting traditional weddings.

When responding, the Tribal Authority of the Ondini Cultural Centre stated that the infrastructure inside and outside the Site is in a satisfactory condition which makes it easier for the visitors and community to access the Site. The Site Manager of the KwaBulawayo Cultural Centre supported the previous respondent's view by revealing that the main road from Empangeni to Eshowe is in a good condition and there are signs showing directions to the Site. Further, the Site Manager of the Ondini Cultural Centre also highlighted that the infrastructure, such as the road (from Ulundi to Hluhluwe-iMfolozi) towards the Centre is in a good condition and there are proper road signs indicating the directions to the Site. "The Site is just situated 9 kilometres outside Ulundi, which makes it the nearer heritage site from the town", she said.

	Frequency	Percentage
Access	30	100
No access	0	0

Table 5.3: Respondents' access

In view of the findings as shown in the above table (Table 5.3), the study discovered that the heritage sites are easily reached by the visitors. To substantiate based on the responses, the ease of access to these attractions is due to the proper infrastructure, such as roads towards them. Further, it could be safely said that the external factors also play a crucial role in stimulating heritage tourism of the study areas. Ho and McKercher (2004) argue that accessibility serves as one of the essential factors that need to be taken into consideration to ensure successful development of heritage tourism services. The accessibility of the KwaBulawayo and the Ondini Cultural Centres could play a significant role in stimulating heritage tourism's potential for the local economic development of the nearer communities.

### **5.9 Visits to the heritage sites**

The study felt that the question of when and for what reasons the respondents visit the heritage sites was worth including amongst the questions asked from the respondents. Basically, this question was important to determine why the respondents visit these attractions. When asked the said question, the respondents indicated that they regularly visit the attractions for various, but important reasons. Thus, as per the respondents' responses:

“We visit the sites, but we don't have the quite straight intervals as to when we visit, but we do maybe once a month, to keep up with the developments on the sites, as one of the important stakeholders” (Tourism Officer of the Zululand District Municipality: July 2016).

This response was supported by the community member of the KwaBulawayo Cultural Centre when expressing his view on the accessibility of the Site. Thus, he said:

“The community members normally visit there when there are cultural events, such as traditional weddings and to see amabutho (warriors) performing Zulu dance for the Isilo, King Goodwill Zulu, when he passes by. For instance, when there was the inauguration of Chief Biyela, KwesakwaBiyela, the Isilo spent the night on the Site with the amabutho and we went there to see them performing” (Community member of the KwaBulawayo Cultural Centre: July 2016).

Based on the results, the study found that the participants regularly visit the heritage sites for different purposes, such as viewing the items (artefacts) kept in the heritage sites, when attending cultural events, and for evaluating development. In essence, the heritage sites are the property of the respondents. Again, based on the responses, it could be concluded that the heritage sites are portrayed as the social, rather than the economic structures by the community members. In view of the above conclusion, the results are aligned with the work conducted by Ghanem and Saad (2015), as they argue that stakeholders need to be fully engaged in heritage tourism activities to ensure that heritage tourism is sustainably developed. In terms of heritage tourism and local economic development, the implication of the findings is twofold. First, the visits for the development purposes, as per the Zululand District Municipality's Tourism Officer's response, is good for the heritage tourism as this could have a significant and direct contribution towards improving heritage tourism services of the study areas. Second, the visits for social purposes, as per the response of the community member of the KwaBulawayo Cultural Centre, could have a negative implication on the economic potential of heritage tourism as it does not contribute towards the economic value of the heritage sites.

### **5.10 Branding of the heritage sites**

The study assumes that the branding of a particular tourism destination plays a significant role in attracting tourists towards that tourism destination. In justifying, Zhang *et al.* (2015) state that branding of the heritage sites plays a tremendous role in attracting tourists and contributing significantly towards their positive reputation. Based on this empirical evidence, the question of branding was considered important by the study, basically for one important reason, namely: to determine how the heritage sites are perceived by the public. This question was directed to the community members as the residents of the study areas as they were expected to have a better understanding in this regard. The understanding that the study drew from the responses is that the names of King Shaka and King Cetshwayo serve as the attraction to the visitors. In justifying:

“Apart from the Site, in the entire Zululand District, when we speak of what comes to our minds when we speak of the Ondini Cultural Centre, the answer would be King Cetshwayo and his success in the battles, such as

the iSandlwane battle with those White men from England” (Community member of the Ondini Cultural Centre: July 2016).

The study established commonality with respect to the responses provided by the respondents from both study areas. The study found that historical events of both heritage attractions (the KwaBulawayo and Ondini Cultural Centres) have a strong influence on the branding of these heritage attractions. Thus, the community member of the KwaBulawayo Cultural Centre said:

“To me, you cannot speak about the KwaBulawayo and leave out the King of the Zulus, King Shaka and his military, and the stories of the Cowards Bush. In short, when we speak of the Site, Shaka comes to my mind”. (Community member of the KwaBulawayo Cultural Centre: July 2016).

The results could imply that the visitors to these heritage attractions are attracted, by among other things, the branding of these sites, which could have a positive implication on the potential of heritage tourism on the local economic development of the nearer communities. Perhaps, this would suggest that branding would have to revolve around both King Cetshwayo and King Shaka and their military exploits.

### **5.11 Importance of the heritage sites**

Manyama and Jones (2007) argue that capacity building and skills development can be realized through heritage tourism. For example, locals, especially youths, acquire skills, such as hospitality and tour-guiding when employed in heritage sites. By virtue of this empirical argument, the significance of the heritage sites remained one of the central aspects that the study intended to explore. Consequently, the respondents were asked whether they perceive the heritage sites as the important and/or unimportant structures within their communities. With respect to the respondents' responses, the study discovered that the heritage tourism sites are regarded as the important structures within the vicinity of the study areas.

When asked, the Tourism Officer of the King Cetshwayo District Municipality maintained that the sites are important because it is where the history is portrayed. In terms of the skills development and employment, in KwaBulawayo Cultural

Centre, there are locals who were trained for tour-guiding and security guiding. As a result, most of the people who are employed there were trained there. In short, the heritage sites are very important to the community. This response was supported by the community member of the Ondini Cultural Centre when highlighting that the sites are very important because they symbolize culture and history. Secondly, their presence in the community helps to show the young people where the nation comes from and how culture has changed since the arrival of the white people in this land. The community member of the KwaBulawayo Cultural Centre said the Site is important because it reminds them of the culture and the history of the Zulu people.

Consequently, 76.7 per cent of the respondents felt that the heritage sites are important, while only 23.3 per cent disagreed with the view of the majority as presented in the below figure (Figure 5.6).

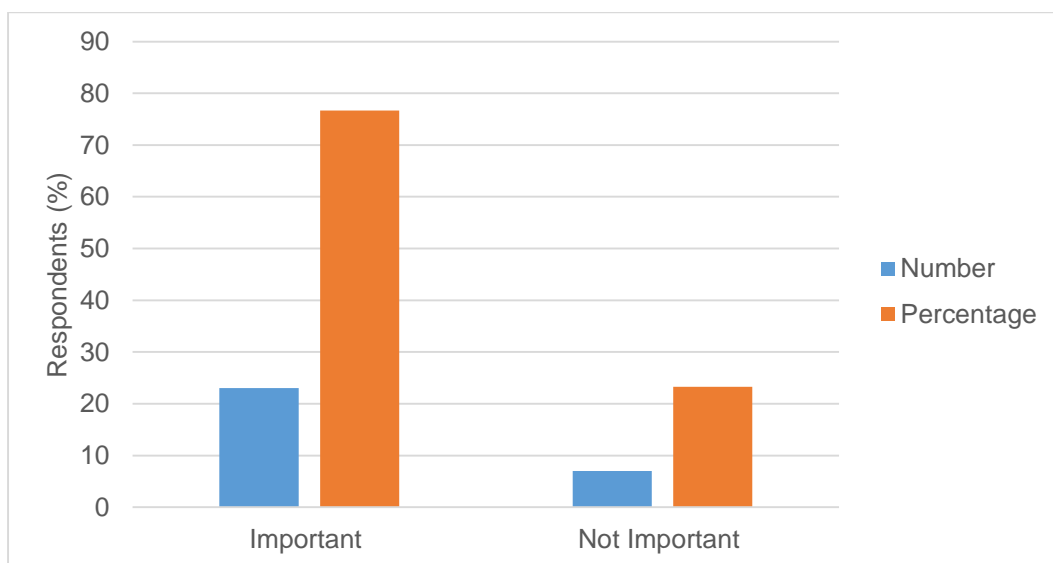


Figure 5.6: Importance of the heritage sites

In view of the responses, the study established that the heritage sites are considered to be important in the study areas for their contribution in the skills development initiatives and for the preservation of the cultural and historical authenticity within the areas of study. It could also be said based on the community members' responses, that the heritage attractions are viewed as the resources that can be used for the social, rather than the economic reasons by the locals of the study areas e.g. it is highlighted in the response provided by the community members that the Sites'

importance revolves around the celebration of culture and history. This could negatively affect the heritage tourism of the study areas and its potential for heritage tourism. The results, therefore, disconfirm the assertions made by George (2010) and Denhardt *et al.* (2009) that heritage tourism is the community's supreme and valuable asset that serves as tourists' pull-factor and economic generator.

### **5.12 Key role players in heritage tourism**

In this study, the question of the major role players in heritage tourism within the study areas was considered essential. The basis for its significance was to find out who are the role players that could contribute in enhancing heritage tourism of the study areas. As a result, all the respondents were asked to provide responses to this question. Thus, the respondents made it clear that there are different role players in heritage tourism and they are all important for the development and success of the heritage sites. However, based on responses, it came out that the role players' significance is not even. When expressing their feelings, the respondents argued that:

“The participants in our case are the representatives from the Amafa aKwaZulu, our management, District and Local Municipalities, local business people, tribal authority and community members. However, we must always remember that the community comes first” (Site Manager of the Ondini Cultural Centre: July 2016).

The study discovered that the importance of community members is highlighted amongst the respondents' responses. Thus, their significance was also confirmed by the Tourism Officials.

“The actual people who participate in heritage tourism are the locals, the District Municipality and the Amafa aKwaZulu, but the community is the primary participant” (Tourism Officer of the Zululand District Municipality: July 2016).

As a result, most of the respondents (43.3 per cent) stated that community members are the most important role players in heritage tourism. About 26.7 per cent believed that the public sector (District and Local Municipalities) is the important role player in

heritage tourism, followed by those who expressed that the Tribal Authority plays an important role in heritage tourism of the study areas. Those who believed that all the role players are important constituted at least 10 per cent of the total respondents. The least proportion (6.7 per cent) was those who felt that the private sector is also an important role player in heritage tourism.

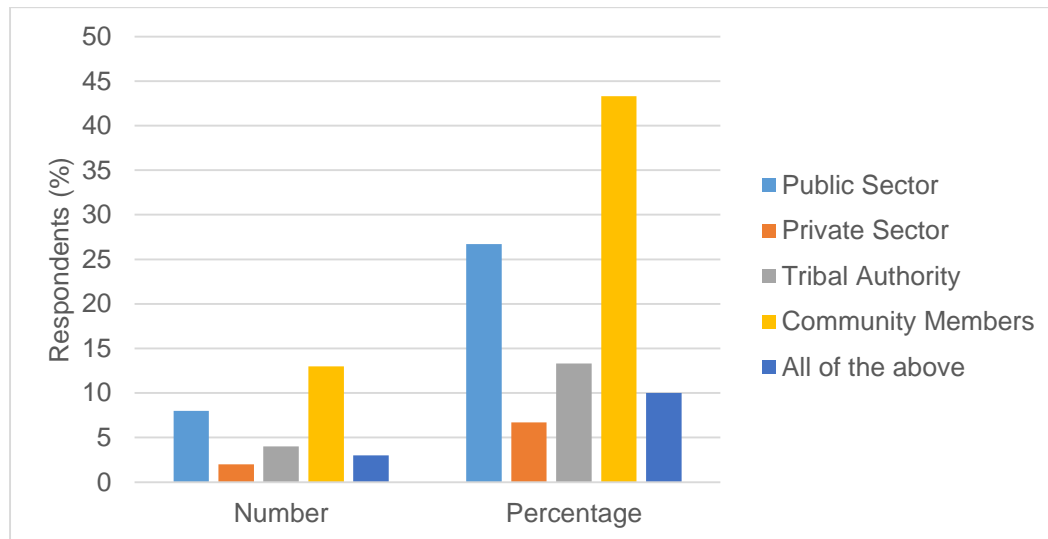


Figure: 5.7: Key role players in heritage tourism

As informed by the nature of the findings, the study concluded that the community members are the most important participants in the heritage tourism development of the study areas. The point of departure was that, there would be no heritage tourism and/or heritage attractions without the community members' buy-in. Therefore, considering community members as a primary stakeholder could favour the study areas' heritage tourism potential for boosting local economic development. This understanding is confirmed by Wynne-Jones (2010) that it is through the participation of devoted locals that domestic heritage has a great potential to serve as a viable tool for the promotion of tourism and the enhancement of the regional and local economies.

### 5.12.1 Influence of the key role players in heritage tourism

The involvement of all participants needs to be established to ensure that they make contributions during the planning processes and are allowed an opportunity to frankly express their views, opinions and expectations regarding heritage tourism development (Ghanem and Saad, 2015). Informed by this understanding, the study

believed that the question of how the influence of the key role players is viewed by the respondents was necessary. Therefore, the respondents were asked to express their feelings in this regard.

“Yes, because without the participants the site would not operate. The site needs people who are going to facilitate its well-being which is what the participants do, especially the community members” (Community member of the KwaBulawayo Cultural Centre: July 2016).

Despite the importance of all participants as highlighted by the respondents, the study drew a sense that community members are considered to be the primary stakeholder. Wynne-Jones (2010); Mabulla (2000) support this finding by arguing that bottom-up approach (community ownership) in heritage tourism plays a significant role in ensuring heritage protection and its long-term survival.

“The locals as the owners of the Site play an important role in decision making pertaining to the development and management of the Site. For example, they are always invited to make their contribution in the meetings pertaining to the development of the Site. The District Municipality is responsible for the provision of electricity, water and sanitation and ensuring the well-being of the Site. The Amafa aKwaZulu is the provincial agency that manages our Site at Provincial level, while the Tribal Authority serves as the gate-keeper (they can permit and/or disallow visitors to come to the community) and they represent the locals” (Site Manager of the Ondini Cultural Centre: July 2016).

Consequently, the role played by the participants in heritage tourism is understood to be good and/or important by the respondents. In overall terms, almost all the respondents (96.7 per cent) understood the influence of the participants (key role players) to be good for heritage tourism. It was only 3.3 per cent (which may be equivalent to one respondent) that felt the other way round.

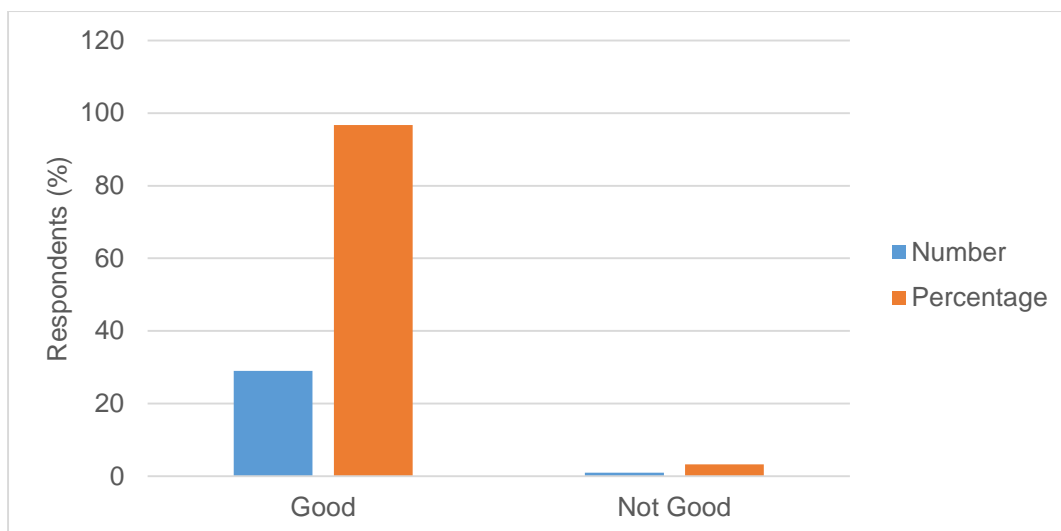


Figure 5.8: Influence of the key role players in heritage tourism

On the basis of the findings, the study established that the role players collectively play important roles in heritage tourism of the study areas, since each of them contributes in facilitating the development and/or well-being of the heritage sites. It could, therefore, be said that their role is significant for attracting tourists towards the heritage sites which could significantly contribute towards the potential of heritage tourism in the local economic development of the study areas. This finding confirms the assertion made by Ghanem and Saad (2015) that involvement of all stakeholders serves as an important initiative towards ensuring that heritage tourism is sustainably developed.

### 5.13 Marketing of the heritage sites

It is believed that the marketing strategies used by a particular tourism destination could determine the success and/or failure of the tourism business for a particular tourism destination. It is for this reason that the question of how the heritage tourism sites market their services to the potential tourists was regarded as essential and worth addressing by the study. Consequently, the respondents were asked to share their views in this regard. Thus, according to the respondents:

“We have marketing strategies on Site, although not satisfactory. We market our Site through our website. We also have social media e.g. Facebook, Twitter and Instagram. Also, we use brochures and flyers when there are events to inform the public about our services. We also use

mediums, such as the local radio and TV stations from time to time to market ourselves with the aid from the King Cetshwayo District Municipality. We have visible road signs and directions posted on the main road from Empangeni to Eshowe illustrating the location of the Site. In strengthening our marketing strategies, we have also decided to relocate the main gate of the Site in order to be visible to all road users passing by the Site, however, we feel that we still need to put more effort on this aspect” (Site Manager of the KwaBulawayo Cultural Centre: July 2016).

Based on the responses, the study established that although there are different forms of marketing strategies used by the Sites (the KwaBulawayo and Ondini Cultural Centres), the marketing of the Sites remains inadequate. To further support:

“Yes, we do market them although there is a challenge that these heritage sites have not been able to fully market themselves, as a result, we include them in our brochures and we also take some pamphlets from them and put them on our office statistics and these are featured on our website and the target market are the tourists from overseas and local tourists” (Zululand District Tourism Officer: July 2016).

On the basis of the results, the study established that heritage sites use different forms of communication mediums, including both traditional communication mediums, such as newspapers, television, radios, etc. and modern-day communication mediums, such as Facebook, Instagram and Twitter. However, the study concludes that the heritage sites still need to improve in this aspect, hence, the inadequacy of marketing could negatively affect the role of heritage tourism in catalyzing the local economic development of the study areas. The results, therefore, disconfirm the argument made by Marcotte and Bourdeau (2012) that marketing strategies need to be adequately effective and be aligned with effective techniques to ensure that tourists’ awareness about heritage attractions is at all costs taken care of.

### 5.13.1 Marketing strategies of the heritage sites

As a follow-up on the above question (section 5.13), the respondents were asked to identify the most prevalent medium through which the heritage sites market their products to the public and/or potential tourists. The bigger proportion (70 per cent) revealed that the internet is the mostly used medium by the heritage sites to market their products, followed by those who believed that newspapers, especially local newspapers (16.7 per cent) is the mostly used medium to market heritage services in the heritage tourism sites found in their areas. The smaller proportion (3.3 per cent) was those who believed that radio, television, magazines and books are the mostly used forms for communicating with the public and/or the potential tourists.

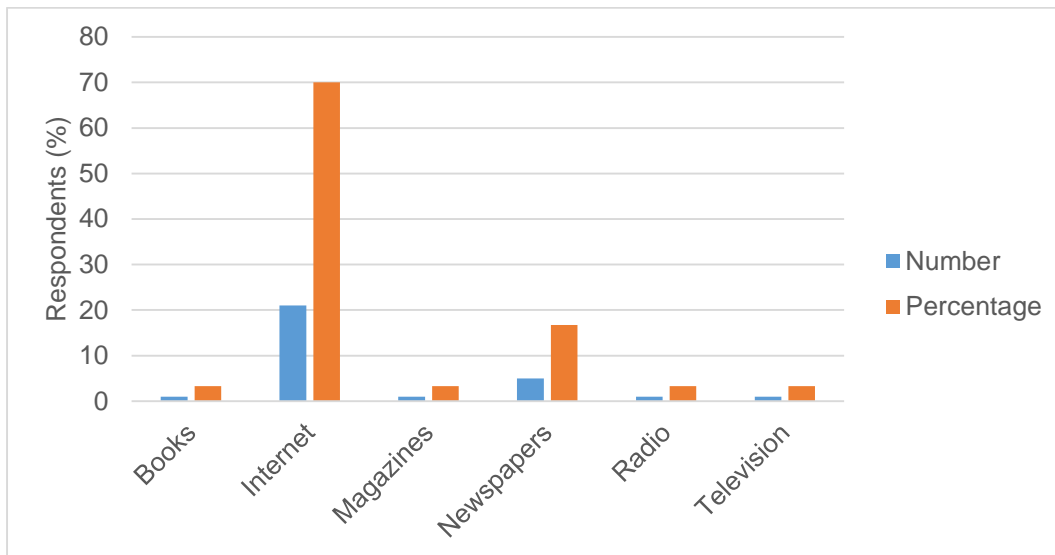


Figure 5.9: Marketing of the heritage sites

Basically, the results imply that the Internet is the mostly used medium for marketing heritage attractions of the study areas and that modern technology could be relied on for quicker information dissemination. This understanding is supported by Keller (2009) by asserting that in the modern-day world, there has been a noticeable shift from the traditional modes of communication, such as newspapers, TV, radio and magazines to more sophisticated forms. As a result, Internet and/or on-line communications, such as Facebook, Twitter, Digital Videos, etc. are dominating the modern marketing space. It could, therefore, be safely said that the usage of modern day modes of communication, such as Internet, could play a significant role in enhancing the potential of heritage tourism to stimulate local economic development of the study areas.

### 5.14 Drivers of heritage tourism

When asked on the factors that stimulate heritage tourism in the heritage tourism attractions within the vicinity of their communities, most of the respondents (40 per cent) pointed out that artefacts are the dominant stimulus of heritage tourism, while, 26 per cent of the respondents believed that architecture (traditional huts) is the pull-factor to tourists towards their heritage tourism attractions. The third group (13.3 per cent) believed that it is through the indigenous attributes, such as the language, that most tourists visit the heritage tourism attractions, while those who believed that traditional attributes attract most tourists towards the heritage tourism sites constituted 10 per cent of the total respondents, followed by those who were convinced that indigenous food (gastronomy) is the main driver of heritage tourism towards their communities, who constituted only 6.7 per cent of the total respondents. The least (3.3 per cent) were those who believed that festivals are the main pull-factor for heritage tourism towards their communities.

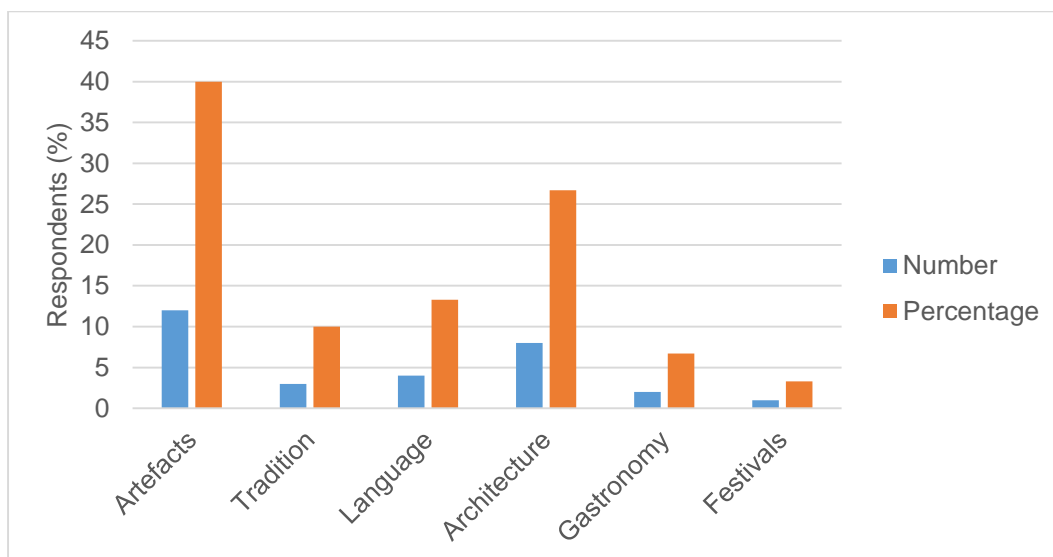


Figure 5.10: Drivers of heritage tourism

Based on the findings, the study established that heritage tourism towards the study areas is mostly driven by the artefacts available in the heritage sites. This was more prevalent at the Ondini Cultural Centre, where there is a variety of artefacts kept in the museum that significantly contribute in attracting visitors towards this attraction. Based on the nature of the available drivers of heritage tourism in the heritage sites (the KwaBulawayo and Ondini Cultural Centres), it could be concluded that heritage

tourism of the study areas could be used as a strategy for the local economic development. The results, therefore, confirm the statement made by Kim *et al.* (2007) that heritage tourism is the visits by individuals from outside the tourism destination inspired by, among other things, the heritage offerings of a specific community, region, group or institution.

### **5.15 Economic potential of heritage tourism**

It is believed that the attractions, such as the heritage tourism sites, need to assist in building the economy of the local communities, by among other things, creating employment, providing skills development initiatives, assisting the emerging local entrepreneurs to grow their businesses, etc. In support, developing countries that are rich in heritage need not to rely on governments for their local economic development. They can stimulate their own regional and local economies by making use of their heritage attractions (Goodall, 1997). For this reason, in this study, the question of the economic potential of heritage tourism in the study areas was regarded as most important. As a result, the respondents were canvassed for their views on the said question. Thus, when responding:

“The Ondini Cultural Centre has been able to provide full time employment for the local people. Apart from the employment, I think from my side its nothing, but giving people the platform to exhibit their craft and artistic work in the Museum which increases their chances for the business exposure. In short, the Site is the economic opportunity” (Tourism Officer of the Zululand District Municipality: July 2016).

In view of the respondent's assertion, the study found that heritage tourism of the study areas is considered to be an economic opportunity. Hence, this aligns with the assertion made by Chung-Ki *et al.* (2016) that heritage related tourism has been considered as a rapidly growing element of tourism and a local economic development strategy for its ability to enhance the economy, local people's lifestyle, create job opportunities and improve local infrastructure. This finding was also confirmed by the Tribal Authority of the KwaBulawayo Cultural Centre when he said:

“The Site, KwaBulawayo Cultural Centre, plays an important role in terms of the local economic development, because it created jobs for the people of this area on full time and on temporary basis. As a result, those people can afford to make ends meet” (Tribal Authority of the KwaBulawayo Cultural Centre: July 2016).

However, the assertions made by the community members of the study areas opposed those made by the Districts’ Tourism Officials and Tribal Authorities of the study areas.

“I would say it is not, because there are very few members of the community who are employed by the Site. Those that are employed are the old ladies who are not educated. Secondly, there are few school children who get training for tour-guiding and curatorship there (Community member of the Ondini Cultural Centre: July 2016).

Informed by the nature of the findings, the study found that there were mixed feelings and/or differences in views between the Tourism Officials and the community members pertaining to the economic potential of heritage tourism of the study areas. The Tourism Officials and Tribal Authorities believed that heritage tourism enhances local economic development of the study areas, while some of the community members revealed that these sites have not been doing well in contributing to the local economies of the study areas. With regards to the identified differences, it could be said that most of the responses provided by the community members on the economics of heritage tourism were based on emotions rather than on facts. To justify, the majority of the respondents from the community members’ side were unemployed. Second, they did not have sufficient education, as a result, they did not have the necessary skills. Based on what the researcher has observed, those who have tourism-related skills, such as curatorship, tour-guiding, security-guiding, computer literacy, etc. were employed and/or assisted by the heritage sites.

On the basis of this understanding, the study could safely conclude that heritage tourism of the study areas has demonstrated potential for enhancing the local economic development of the study areas. This is a good finding for the development and the enhancement of the socio-economies of the study areas.

### 5.16 Stimulus for heritage tourism

The respondents were asked to identify stimulus for heritage tourism of the study areas. This question was also regarded as significant by the study to find out what motivates tourists to tour the heritage sites of the study areas. When responding, the bigger proportion (33.3 per cent) revealed that proper infrastructure, such as roads towards the heritage sites, motivate tourists to the heritage sites. They were followed by those who were convinced that offerings, such as the artefacts, drive heritage tourism towards their communities by at least 23.3 per cent. They were followed by those who felt that branding plays a major role in attracting tourists by 16.7 per cent. About 13.3 per cent declared that facilities, such as museums, motivate visitors to the heritage sites, while those who believe that tourists are attracted by marketing constituted 10 per cent. The significantly small proportion (3.3 per cent) considered all the above attributes as the reason for the heritage tourism towards their communities.

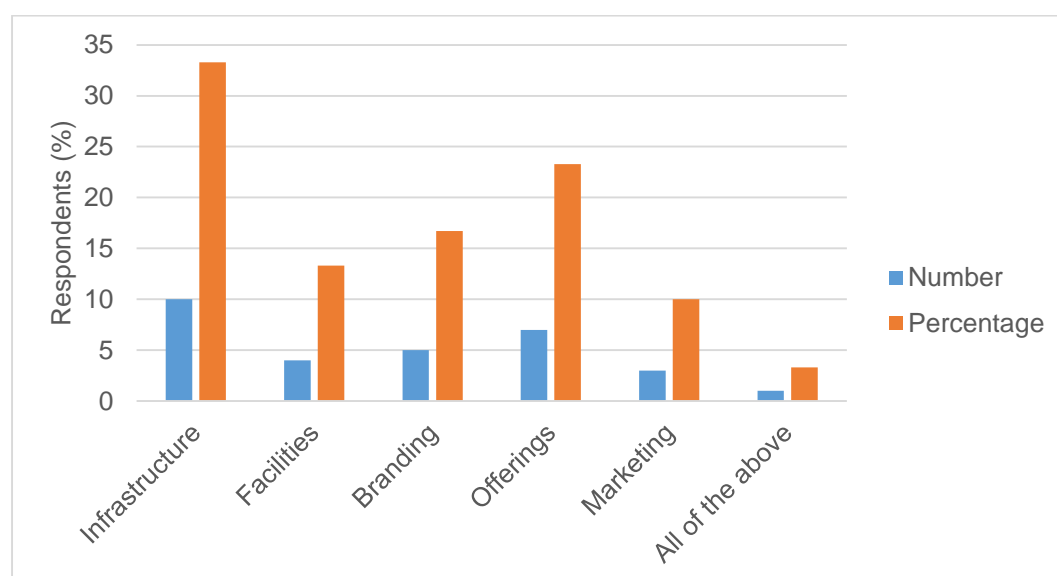


Figure 5.11: Stimulus for heritage tourism

In essence, it could be said that the infrastructure inside and/or outside the heritage attractions contributes significantly in heritage tourism of the study areas. This finding is in favour of the heritage tourism of the study areas, hence, when heritage tourism attractions feature conducive and adequate attributes and/or stimulus, the potential of heritage tourism for the local economic development could be enhanced. The results, therefore, corroborate the assertions made by Vong and Ung (2012); Hubbard and Lilley (2000) that the increasing interests and visits in heritage tourism destinations are motivated by the basic heritage components, such as history, artefacts, culture, architecture, infrastructure, etc.

### **5.17 Hindrances to heritage tourism**

It is believed that the issue of negative image and/or stigma attached to a particular tourism destination may cause negative results to a tourism business. Visitors' attitudes towards touring a particular destination are determined by numerous factors, such as the population structure, social structure, employment, crime, etc. (Ozturk *et al.*, 2015). By virtue of this empirical understanding, the question of the factors that may impede heritage tourism in the study areas was of high importance. In addition, this question was one of the research questions that the study had to answer. Responding to the question, the respondents revealed that:

“Other than marketing strategies that are said to be inadequate in the heritage sites, there is nothing that could be pointed out as may be the cause for hindrance to heritage tourism in the heritage sites” (KZN Provincial Tourism Officer: July 2016).

The assertions made by the respondents on the said question show that there are few shortcomings in the heritage sites that could contribute towards unsatisfactory heritage tourism services. To support:

“So far, there is nothing, except accommodation facilities, I could say may hinder tourism towards KwaBulawayo Cultural Centre because locals there are not involved in criminal activities and the infrastructure is in a good condition” (Tourism Officer of the King Cetshwayo District Municipality: July 2016).

Based on the findings, the study established that marketing and accommodation facilities were perceived as the problem that could hinder heritage tourism of the study areas. As a result, 46.7 per cent of the respondents felt the marketing of their heritage sites is inadequate, followed by (36.7 per cent) those who highlighted that the shortage of facilities, such as accommodation in the heritage sites, stifles tourism towards their communities. Those who suggested that insufficient offerings, such as artefacts, hinder tourism, were 10 per cent of the total respondents. The least proportion (3.3 per cent) was those who felt that inadequate branding and poor infrastructure impede heritage tourism towards their communities.

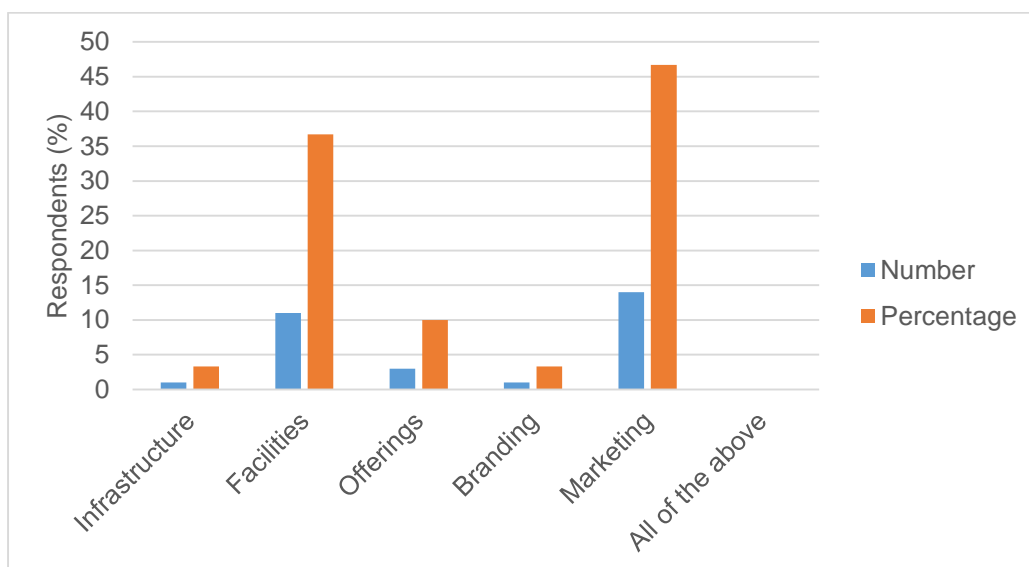


Figure 5.12: Hindrances to heritage tourism

The findings could have a negative effect on the heritage tourism and local economic development of the study areas, hence, the visitors' interest towards touring such destination could be disinclined as a result of inadequate services. Hawkins (2004) cautions that the tourism destination's competitive advantage is determined, by among other things, the availability and quality of services.

### 5.18 Improving heritage tourism services

The study found it important to consider the question of what can be done to improve the tourism services in the areas of study. As a result, the respondents were asked to express their views on the said question. Thus, according to the respondents:

“You know, the Ondini Cultural Centre is well situated, as it is situated exactly where King Cetshwayo lived, however, one thing I think is insufficient there is marketing. Consequently, there are people who are just 2km away from the Site, but they are not aware of the services provided on the Site. In addressing this, the Site needs to employ someone who is well trained in marketing studies” (Zululand District Municipality’s Tourism Officer: July 2016).

The community members of the study areas shared a mutual feeling with the most of the respondents, that marketing could be used as a strategy for enhancing heritage tourism in the vicinity of the study areas. In support:

“The site needs to improve its marketing strategies, by among other things, employing skilled personnel in marketing. I think it is how they are going to increase the number of their tourists (Community member of the KwaBulawayo Cultural Centre: July 2016).

On the basis of the results, the study established that strengthening of marketing strategies could improve heritage tourism of the study areas.

### **5.19 Discussions on the findings of the study**

In section 5.3, the analysis of the study revealed that heritage tourism is understood as a process of visiting a particular destination motivated by the cultural, historical and traditional attributes of the destination. The study found that the heritage sites are known to the community members of the study areas, hence, 93.3 per cent of the total respondents knew the heritage attractions found within their communities (see section 5.4). It was found in section 5.5 that the heritage sites’ length of operation is not known to the community members of the study areas. The analysis reflected that the power to manage the heritage attractions is diffused to the different levels of administration (see section 5.6). The study established that heritage attractions are embraced by the community members of the study areas (see section 5.7). The results in section 5.8, show that heritage attractions are accessible to the public. As a result, the tourism officials and community members visit these sites at

any time for different purposes (see section 5.9). It was established that the branding of the heritage attractions revolves around King Shaka and King Cetshwayo (see section 5.10). Based on the findings, the heritage sites are important structures in the study areas (see section 5.11).

The analysis of the study showed that community members are the most important participants and that their influence and other participants was viewed to be good towards the heritage tourism development of the study areas (see sections 5.12 and 5.12.1). Section 5.13 depicts that the marketing of the heritage sites is not adequate. Internet was found to be the mostly used medium for marketing heritage tourism of the study areas (see section 5.13.1). The analysis presented that the majority of the tourists towards the heritage tourism sites of the study areas are driven by the artefacts (see Figure 5.10). The study established in section 5.15, that heritage tourism of the study areas is perceived as an economic opportunity. The study found that the heritage tourism of the study areas is mostly stimulated by the infrastructure, such as proper roads (see Figure 5.11). The analysis show that inadequate marketing and accommodation facilities hinder the heritage tourism of the study areas (see Figure 5.12 in section 5.17). Strengthening of marketing strategies was found to be the useful initiative towards improving heritage tourism of the study areas (see section 5.18).

## **5.20 Summary**

The chapter presented and discussed the findings of the study based on the qualitative and quantitative results of the analysis of data. It revealed that heritage tourism has been able to show potential for the local economic development of the study areas as supported by the literature in chapter 2, e.g Ghanem and Saad (2015) uphold that heritage tourism has been by developed and developing countries as a strategy for the creation of jobs, enhancing local economies and improving infrastructure. It was further established in the chapter that the heritage sites are not portrayed as the economic resources by the community members of the study areas.

## **CHAPTER 6**

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

#### **6.1 Introduction**

Chapter five presented analysis and interpretation of data. This chapter summarises the study. The chapter further provides concluding remarks based on the objectives of the study. It ends by making recommendations and suggesting areas for further research.

#### **6.2 Summary of the study**

The study investigated the potential of heritage tourism as a part of strategy for local economic development in the vicinity of the KwaBulawayo Cultural Centre at Eshowe and the Ondini Cultural Centre at Ulundi. Chapter one of the study discussed the following subheadings: the background of the study; the statement of the problem; the research questions, aim and objectives of the study, and the intended contributions of the study.

The second chapter reviewed literature related to the concept of heritage tourism as a strategy for local economic development. The theory of commodification of heritage shows that tourism (including heritage tourism) was first considered as a strategy for local economic development in 1970s. It is revealed in the theory of commodification of heritage that heritage tourism development was influenced by a need to switch from the industrial to post-industrial society. Hence, there was a need to switch from commodities and manufacturing industries to a vibrant service industry. Further, the theory of commodification of heritage points out that although heritage tourism is incapable of eradicating poverty, it has been used as a platform for accumulating local economies of the developed and developing countries. Consequently, its contribution has significantly impacted on poverty alleviation in the developing countries. For instance, in South Africa, heritage tourism was credited for its important contribution towards creating job opportunities, enhancing economic growth and reducing poverty.

Chapter three dealt with the methodology of the study. The chapter presented the design and the methods that were used by the study during the collection, analysis and interpretation of data. To elaborate, the study adopted the exploratory methodology, which suggests that mixed methods approach was used. The mixed methods approach strengthened the results of the study by providing a balanced and substantial modes of enquiry. Chapter four presented the description of the study areas. This included the spatial, physical, demographic, social and the economic attributes of the study areas. The chapter also presented the history and description of the cases of study (the KwaBulawayo and Ondini Cultural Centres). The chapter was important for the study, hence it discussed social and economic aspects of the study areas that might have a direct effect on the success and/or failure of the study.

The presentation and analysis of data were discussed in Chapter five. Important elements of the chapter were the demographic data, understanding of heritage tourism, key role players in heritage tourism and the economics of heritage tourism in the study areas. Towards the end of the chapter, the findings based on the objectives of the study were discussed. Chapter six summarises the study. It further draws conclusions based on the objectives of the study and makes recommendations on the basis of the findings of the study.

### **6.3 Conclusions of the study**

The conclusions were drawn based on the objectives that were set for the study. At this stage, the study considered the importance of restating the objectives as outlined in Chapter 1 (section 1.5).

#### **6.3.1 Objective one: To find out how the shift from the industrial to post-industrial mode of production and consumption accounts for heritage tourism**

In terms of this objective, the study found that heritage tourism was influenced by a need to switch from the basic economic industries to a more vibrant and viable service industry (Mason *et al.*, 2005). The management of heritage assets for consumption has been advocated since late 1990s as a new economic generation idea (Ho and McKercher, 2004). Consequently, heritage tourism emerged as a strategy for addressing the economic challenges dominated the industrial society which alludes to the existence of neoliberals' agenda based on a political-economic

system that advocates maximisation of business initiatives and considers private property rights, personal autonomy and free trade as priority (Vogt *et al.*, 2004). Hence, the overall purpose is to generate income out of selling the past in order to boost local economies (Petr, 2009).

For these and other reasons, heritage has been staged and sold to the public to cater for human consumption. It has been perpetually consumed and subjected to commodification. As a result, heritage assets, such as monuments and museums have been transformed into entertainment platforms for the purpose of selling them to the possible consumers (Trinh *et al.*, 2015). The theory highlights that developing countries characterised by rich heritage resources, such as South Africa, has made a significant progress in terms of local economic development as a result of a shift from industrial to a post-industrial society. For example, Soweto Township in Gauteng Province, has been declared as one of the top heritage attractions in the world as a result of its rich history. Due to an extreme decline in the mining and manufacturing industries, the same Soweto Township, which was meant to accommodate black mine workers, has been transformed into an international heritage attraction. It has been able attract approximately 15.8 per cent of international tourists (see section 2.2.1, Chapter 2). The extent of heritage tourism towards this township has had significant effect on the local economies of the Gauteng Province and the country of South Africa.

### **6.3.2 Objective two: To identify key role players in heritage tourism sites**

Identifying key role players and their roles in heritage tourism of the study areas was one of the important objectives of the study. The study found the District and Local Municipalities, Amafa AkwaZulu, Heritage Sites Management, Tribal Authorities and Community members to be the key role players in the heritage Sites. Based on the findings, it was found that these main role players collectively play important roles in heritage tourism of the study areas. For example, the results showed that the community members, including the Tribal Authorities, protect the heritage sites and have a strong voice in shaping the development of the heritage sites.

The District and Local Municipalities are responsible for the provisioning of infrastructure, such as funding, electricity, water and sanitation, while, Amafa

aKwaZulu ensures that heritage sites are well administered at local levels. However, the study found that the community members are the most important role players in heritage tourism of the study areas, as they were regarded as the custodians of these heritage sites by the respondents (see sections 5.12 and 5.12.1 of Chapter 5). It could be interesting to establish why heritage tourism of the study areas seems not to be performing well while there are so many role players.

### **6.3.3 Objective three: To determine how heritage tourism is understood in the areas of study**

The residents of the study areas and the tourism officials (KZN Tourism Official(s), King Cetshwayo and Zululand District Municipalities' Tourism Officers, KwaBulawayo and Ondini Cultural Centres' Site Managers, Tribal Authorities of the study areas) were engaged in the study to determine their understanding of heritage tourism. The study concluded that heritage tourism is understood as a process of visiting particular destinations, motivated by the culture, history and tradition of a particular destination (see section 5.3). Although culture, history and tradition were prevalent in the responses, it was interesting for the study to establish that some respondents highlighted that attributes, such as battlefields, monuments, food, dynamics of the community, etc. are important in defining heritage tourism. However, the study also established that the majority of youths of the study areas did not understand what heritage tourism is all about.

### **6.3.4 Objective four: To find out the economic potential of heritage tourism in the areas of study**

As the most important objective that the study hoped to achieve, therefore, all the respondents were interviewed to determine the economic potential of heritage tourism in the study areas. The study established that heritage tourism of the study areas is perceived as an economic opportunity. The study found that the tourism officials, such as the Districts' Officers and Sites' Managers were of the view that these sites have demonstrated noticeable economic potential in the communities adjacent to the study areas. They highlighted that there are local people whom the sites have trained for tour-guiding and curatorship. They further stated that some of the people who were trained were employed by these Sites on full time basis (see section 5.15 of Chapter 5).

### **6.3.5 Objective five: To identify factors in favour of and/or against heritage tourism in the study areas**

It was important to establish factors that could motivate and/or discourage the tourists to visit the heritage sites of the study areas. The study concluded that infrastructure (roads), offerings (artefacts) and branding (history) stimulate heritage tourism of the study areas. In other words, it is the uniqueness and conduciveness of its characteristics that make a particular attraction stand out and be attractive to the tourists. For instance, the study observed that there are differences with regards to the offerings and tourists' turnout at the KwaBulawayo and the Ondini Cultural Centres. The Ondini Cultural Centre is well established and better in terms of the infrastructure, branding, facilities and offerings (artefacts) compared to the KwaBulawayo Cultural Centre. Consequently, the tourists' turnout of the former (Ondini Cultural Centre) is better than that of the latter (KwaBulawayo Cultural Centre) (see Figure 5.11 of section 5.16, Chapter 5).

In terms of the hindrances, the study established that there is an identified inadequacy of marketing and accommodation facilities which could impede heritage tourism towards the study areas (see section 5.18).

### **6.3.6 Objective six: To make recommendations on the economic potential of heritage tourism in the study areas**

With regards to this objective, the study perceived a need to make recommendations based on the findings and/or results of the study. In view of this understanding, the following recommendations were made:

- With regards to the key role players in heritage tourism of the study areas, the study established that District and Local Municipalities, Amafa aKwaZulu, Heritage Sites' Management, Tribal Authorities and Community members of the study areas are the main role players in heritage tourism. Despite their roles in heritage tourism, the study discovered that heritage attractions of the study areas have not been adequately considered as an economic opportunity, especially by the community members. Based on this observation, over and above the said role players, the study recommends that it would be better if the tourism operators could be considered as one of the

important role players in heritage tourism of the study areas. This could assist in strengthening the economic potential of the heritage sites.

- The study concluded that heritage tourism is understood in terms of culture, history and tradition. Based on this result, the study recommends that it would be better if the role players in heritage tourism, especially the officials (District and Local Municipalities, Sites Personnel and the Amafa aKwaZulu), could focus more on the generation of income than on the social usage of the heritage sites.
- The findings show that heritage tourism is viewed differently by the tourism officials and the community members of the study areas in terms of its economic potential. Based on this finding, the study recommends that it would be better if the heritage tourism officials engage ordinary community members and the local business people in the tourism development activities, especially those in the hospitality business.
- The study found that good infrastructure (especially roads towards the heritage sites), offerings (especially artefacts) and history stimulate heritage tourism of the study areas. However, the study observed that these stimuli were not quite enough to enhance heritage tourism towards the study areas. Therefore, the study recommends that considering expansion of the heritage sites, especially in KwaBulawayo Cultural Centre, by among other things, building traditional accommodation facilities, building spacious museum for keeping the artefacts and/or building a Zulu collection library, could have a positive effect on the tourists' turnout towards these heritage sites.
- Based on the findings, the study established that lack of accommodation facilities and inadequate marketing hinder heritage tourism towards the study areas. Despite these hindrances as per the respondents, however, the study established that poor commercialization of the heritage sites could be the main problem for the insufficient tourists' turnout to the heritage attractions of the study areas. Therefore, as highlighted earlier in this section, it is recommended that the key role players in heritage tourism of the study areas

could focus more on the exchange value than on the use value of the heritage sites.

#### **6.4. Areas for further research**

The focus of the study was on the heritage tourism as a strategy for the local economic development in the vicinity of the KwaBulawayo and the Ondini Cultural Centres. The importance of community participation in the heritage tourism development was prevalent in the literature used by the study. In view of this understanding, a future research is recommended to establish whether the key role players involved in the tourism development have considered any basic policy and/or a principle that could address community involvement in tourism development to ensure a collective and/or beneficial participation in the tourism industry.

#### **6.5 Summary**

In this chapter, the summary, conclusions and the recommendations of the study were discussed on the basis of the results found in the analysis of data. The study hopes that the conclusions drawn and the recommendations made would significantly contribute towards exploring the potential of heritage tourism for the local economic development, especially of the study areas. Apparently, based on the literature and findings of the study on chapter 5. For instance, under section the study established that heritage tourism has a great potential for enhancing the local economies. However, the strength of heritage tourism basically relies on the heritage tourism attractions' offerings, their accessibility and the quality of their services.

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## **APPENDICES**

### **APPENDIX A: CONSENT FORM FOR THE RESPONDENTS**

Dear Respondent

I, Thembinkosi Keith Gumede, a master student in the Department of Anthropology and Development Studies at the University of Zululand. The aim of this study is to find out how rural communities can enhance and sustain local economies through heritage tourism in the vicinity of the three identified sites (the KwaBulawayo and Ondini Cultural Centres). The results of this research project intend to contribute in the recognition, improvement, enhancement and sustenance of cultural rural tourism as a significant local economic development component.

Your participation in this project is voluntary. You have a right to withdraw from or refuse to partake in the research project at any time without suffering negative consequences. There will no monetary gains from participating in this research project. Both anonymity and confidentiality of respondents are guaranteed. If you have any questions or concerns about participating in this study, please contact me at the number listed above. It should take you about 10-20 minutes to completely fill the interview schedule or a questionnaire.

## CONSENT

I ..... (full names of the respondent) hereby confirm that I understand the contents of this document and the nature of the research project, and I voluntarily participate in this research project. I am aware that I have a right to withdraw from the research project at any stage, should I feel so.

.....  
Signature of the respondent

...../...../20.....  
Date

**APPENDIX B:**  
**CONSENT FORM FOR THE RESPONDENTS (ZULU VERSION)**

Obambe iqhaza

Mina, Thembinkosi Keith Gumede, umfundi owenza iziqu ze-Masters kumnyango we-Development Studies and Anthropology kuNgqondokulu wa-KwaZulu. Inhloso yalolucwaningo ukuthola kabanzi ukuthi ezokuvakasha ezimayelana namagugu zingasetshenziswa kanjani ukufukula umnotho wemiphakathi eyakhelene ne-KwaBulawayo kanye ne-Ondini Cultural Centres. Imiphumela yalolucwaningo ingasetshenziswa ekuhlonipheni kanye nasekuthuthukisweni kwezokuvakashe ezimayelana namagugu njengo zingabamba iqhaza elibalulekile ekufukuleni umnotho.

Ukubamba kwakho iqhaza kulolucwaningo kakusiyo impoqo. Unelungelo lokungalibambi iqhaza ngaphandle kokuhlukumezeka. Ayikho inzuzo efana nenkokhelo yemali ozoyithola ngokubamba kwakho iqhaza kulolucwaningo. Uyaqinisekiswa ukuthi imininingwane yakho eyimfihlo angeke idalulwe. Uma kukhona othanda kuchasiswe ngalolucwaningo ungaxhumana nomcwaningi kunombolo elotshwe ngenhla. Kungase kukuthathe imizuzwana eyishumi kuya kwengamashumi amabili ukugcwalisa ifomu eliqukethe imibuzo.

## UKUZIBOPHEZELA

Mina ..... (amagama aphelele kanye nesibongo sobambe iqhaza) ngiyaqinisekisa ukuthi ngiyazi ngemininingwane equkethwe kulelifomu kanye nohlobo locwaningo. Ngiyavuma ukubamba iqhaza kulolucwaningo ngaphandle kokuphoqwa. Ngiyazi ukuthi nginayo imvume yokuhoxa ekubambeni iqhaza kulolu cwaningo noma nini.

.....

Kusayina obambe iqhaza

...../...../2016

Usuku

**APPENDIX C:**  
**INTERVIEW SCHEDULE FOR THE KZN PROVINCIAL TOURISM OFFICER**

Thank you for being willing to complete this interview schedule.

The purpose of this transcript is to explore the effectiveness of heritage tourism on local economic development in the vicinity of the identified heritage sites.

It is important that you answer all questions as honestly as possible.

Your answers to this interview schedule will be treated confidentially.

***Please answer all questions accurately and honestly by writing your answer in the space provided below.***

**Respondent:** .....

**Signature:** .....

Date of researcher's initial contact with the respondent

...../...../2016

**1. Tell me, what do you understand by heritage tourism?**

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**2. How long have these heritage sites been operating (KwaBulawayo Cultural Centre and Ondini Cultural Museum and the site of King Cetshwayo residence)?**

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**3. Would you say that it is one of your responsibilities to look after these heritage sites? If yes, what do you do?**

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**4. Is it one of your responsibilities to publicise/market these sites? If yes, how do you as a provincial office ensure that these heritage sites are made known to the public e.g. by advertisements?**

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**5. Tell me, if there are any, who are the participants in heritage tourism in these heritage tourism sites?**

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**6.** Tell me, what role these participants play in heritage tourism in these sites?

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**7.** Would you say that these heritage sites are of any importance to the nearer communities, if Yes, would you please state how e.g. by providing skills development services?

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**8.** As a provincial tourism office, how you ensure that these heritage sites are easily accessed by the public especially by potential tourists e.g. by improving infrastructure?

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**9.** What economic role is played by these heritage tourism sites in the nearer communities e.g. providing job opportunities?

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**10.** If there are any, what attributes make these heritage sites attractive to tourists e.g. traditional offerings?

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**11.** If there are any, what factors may hinder heritage tourism in these sites e.g. crime?

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**12.** Tell me, if there are any, what strategies do you have to improve heritage tourism services in these sites?

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**Thank you for your participation in this study!**

**APPENDIX D:**  
**INTERVIEW SCHEDULE FOR THE TOURISM OFFICER: ZULULAND DISTRICT**  
**MUNICIPALITY**

Thank you for being willing to complete this interview schedule.

The purpose of this transcript is to explore the effectiveness of heritage tourism on local economic development in the vicinity of the identified heritage sites.

It is important that you answer all questions as honestly as possible.

Your answers to this interview schedule will be treated confidentially.

***Please answer all questions accurately and honestly by writing your answer in the space provided below.***

**Respondent:** .....

**Signature:** .....

Date of researcher's initial contact with the respondent

...../...../2016

**1. Tell me, what you understand by heritage tourism?**

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**2. Tell me, what tourism heritage sites are there in your municipality?**

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**3. As a municipality, how do you ensure that these heritage sites are known to the public e.g. by advertisements?**

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**4. Tell me, if there are any, who are the participants in heritage tourism in your municipality?**

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**5. What value do these heritage sites add to the community e.g. providing skills development services?**

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**6. Does the municipality visits these heritage sites? If Yes, How often and for what purposes?**

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**7. How the municipality ensures that these heritage sites are accessible to the public especially to tourists e.g. by improving infrastructure?**

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**8. How the municipality ensures community participation in planning and management of heritage tourism in your municipality?**

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**9. If there is any, what economic role is played by these heritage sites in your municipality e.g. providing job opportunities?**

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**10. If there is any, what attribute(s) make these heritage sites attractive to tourists e.g. traditional offerings?**

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**11. If there is any, what factor(s) hinder heritage tourism in your municipality e.g. crime?**

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**12.** Tell me, if there is any, what can be done to improve heritage tourism services in your municipality?

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**Thank you for your participation in this study!**

**APPENDIX E:**  
**INTERVIEW SCHEDULE FOR THE TOURISM OFFICER: KING CETSHWAYO**  
**DISTRICT MUNICIPALITY**

Thank you for being willing to complete this interview schedule.

The purpose of this transcript is to explore the effectiveness of heritage tourism on local economic development in the vicinity of the identified heritage sites.

It is important that you answer all questions as honestly as possible.

Your answers to this interview schedule will be treated confidentially.

***Please answer all questions accurately and honestly by writing your answer in the space provided below.***

**Respondent:** .....

**Signature:** .....

Date of researcher's initial contact with the respondent

...../...../2016

**1. Tell me, what do you understand by heritage tourism?**

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**2. Tell me, what tourism heritage sites are there in your municipality?**

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**3. As a municipality, how do you ensure that these heritage sites are made known to the public e.g. by advertisements?**

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**4. As a municipality, how do you patronise these heritage sites?**

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**5. Tell me, if there are any, who are the participants in heritage tourism in your municipality?**

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**6. Would you say that these heritage sites are of any importance in the community e.g. providing skills development services?**

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**7.** Would you say that the municipality gets an opportunity to visit heritage sites? If Yes, how often and for what purposes?

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**8.** How the municipality ensures that these heritage sites are accessible to the public especially to tourists e.g. by improving infrastructure?

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**9.** How the municipality ensures community participation in planning and management of heritage tourism in your municipality?

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**10.** What is the economic role of these heritage sites in your municipality e.g. providing job opportunities?

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**11.** If there is any, what attribute(s) make these heritage sites attractive, especially to tourists e.g. traditional offerings?

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**12.** If there is any, what factor(s) improve heritage tourism in your municipality e.g. good infrastructure?

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.....

**13.** If there is any, what factor(s) hinder heritage tourism in your municipality e.g. crime?

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**14.** Tell me, if there is any, what can be done to improve heritage tourism services in your municipality?

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**Thank you for your participation in this study!**

**APPENDIX F:**  
**INTERVIEW SCHEDULE FOR THE SITE MANAGER: ONDINI CULTURAL  
CENTRE**

Thank you for being willing to complete this interview schedule.

The purpose of this transcript is to explore the effectiveness of heritage tourism on local economic development in the vicinity of the identified heritage sites.

It is important that you answer all questions as honestly as possible.

Your answers to this interview schedule will be treated confidentially.

***Please answer all questions accurately and honestly by writing your answer in the space provided below.***

**Respondent:** .....

**Signature:** .....

Date of researcher's initial contact with the respondent

...../...../2016

**1. Tell me, what do you understand by heritage tourism?**

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**2. Tell me, how long these heritage sites have been operating?**

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**3. How do you ensure that these heritage sites are known to the public e.g. by advertisements?**

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**4. Tell me, if there are any, who are the participants in heritage tourism in your sites?**

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**5. Tell me, what role do these participants play in heritage tourism in these sites?**

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**6. How often they visit these heritage tourism sites and for what purposes?**

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**7.** Would you say that these heritage sites are of any importance to the community, if Yes, please state how e.g. by proving skills development services?

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**8.** How do you ensure that these heritage sites are easily accessed by the public especially to tourists e.g. improving infrastructure?

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**9.** What economic role is played by these heritage sites in the community e.g. providing job opportunities?

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**10.** If there is any, what attribute(s) make these heritage sites attractive to the tourists e.g. traditional offerings?

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**11.** If there is any, what factor(s) hinder heritage tourism in your sites e.g. crime?

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**12.** Tell me, if there is any, what can be done to improve heritage tourism services in your sites?

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**Thank you for your participation in this study!**

**APPENDIX G:**  
**INTERVIEW SCHEDULE FOR THE SITE MANAGER: KWABULAWAYO**  
**CULTURAL CENTRE**

Thank you for being willing to complete this interview schedule.

The purpose of this transcript is to explore the effectiveness of heritage tourism on local economic development in the vicinity of the identified heritage sites.

It is important that you answer all questions as honestly as possible.

Your answers to this interview schedule will be treated confidentially.

***Please answer all questions accurately and honestly by writing your answer in the space provided below.***

**Respondent:** .....

**Signature:** .....

Date of researcher's initial contact with the respondent

...../...../2016

**1. Tell me, what you understand by heritage tourism?**

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**2. Tell me, how long this heritage site has been operating?**

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**3. How do you ensure that this heritage site is known to the public e.g. by advertisements?**

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**4. Tell me, if there are any, who are the participants in heritage tourism in your site?**

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**5. Tell me, what role do these participants play in heritage tourism in these site?**

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**6. How often these participants visit this heritage tourism site and for what purposes?**

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**7.** Would you say that this heritage site is of any importance to the community, if Yes, please state how e.g. by providing skills development services?

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**8.** How do you ensure that this heritage site is easily accessed by the public especially by tourists e.g. by improving infrastructure?

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**9.** What economic role is played by this heritage tourism site in the community e.g. providing job opportunities?

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**10.** If there is any, what attribute(s) make this heritage site attractive to tourists e.g. traditional offerings?

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**11.** If there is any, what factor(s) hinder heritage tourism in your site e.g. crime?

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**12.** Tell me, if there is any, what can be done to improve heritage tourism services in your site?

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**Thank you for your participation in this study!**

**APPENDIX H:**  
**INTERVIEW SCHEDULE FOR THE TRIBAL AUTHORITY: ONDINI CULTURAL  
CENTRE**

Thank you for being willing to complete this interview schedule.

The purpose of this transcript is to explore the effectiveness of heritage tourism on local economic development in the vicinity of the identified heritage sites.

It is important that you answer all questions as honestly as possible.

Your answers to this interview schedule will be treated confidentially.

***Please answer all questions accurately and honestly by writing your answer in the space provided below.***

**Respondent:** .....

**Signature:** .....

Date of researcher's initial contact with the respondent

...../...../2016

**1. Tell me, what do you understand by heritage tourism?**

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**2. Tell me, if there are any, which heritage tourism attractions are available in your area?**

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**3. Tell me, how long these heritage sites have been operating?**

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**4. As a Tribal Authority, how do you ensure that heritage sites are made known to the public especially to tourists e.g. by advertisements?**

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**5. Tell me, if there are any, who are the participants in heritage tourism in these heritage tourism sites?**

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.....

**6. Tell me, what role do these participants play in heritage tourism in these sites?**

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**7.** Would you say that these heritage sites are of any importance to the nearer communities e.g. by providing skills development services?

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**8.** As a Tribal Authority, how do you ensure that these heritage sites are easily accessed by the public, especially by tourists e.g. by improving infrastructure?

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**9.** If there is any, what economic role is played by these heritage tourism sites in your community e.g. providing job opportunities?

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**10.** If there are any, what attributes make these heritage sites attractive to tourists e.g. traditional offerings?

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**11.** If there are any, what factors may hinder heritage tourism in these sites e.g. crime?

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**12.** If there is any, what do you think can be done to improve heritage tourism services in your community?

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**Thank you for your participation in this study!**

**APPENDIX I:**  
**INTERVIEW SCHEDULE FOR THE TRIBAL AUTHORITY: KWABULAWAYO**  
**CULTURAL CENTRE**

Thank you for being willing to complete this interview schedule.

The purpose of this transcript is to explore the effectiveness of heritage tourism on local economic development in the vicinity of the identified heritage sites.

It is important that you answer all questions as honestly as possible.

Your answers to this interview schedule will be treated confidentially.

***Please answer all questions accurately and honestly by writing your answer in the space provided below.***

**Respondent:** .....

**Signature:** .....

Date of researcher's initial contact with the respondent

...../...../2016

**1. Tell me, what do you understand by heritage tourism?**

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.....

**2. Tell me, if there are any, which heritage tourism sites are within your vicinity?**

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**3. Tell me, how long this heritage site has been operating?**

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**4. As a Tribal Authority, how do you ensure that this heritage site is made known to the public especially to tourists e.g. by advertisements?**

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.....

**5. If you do, how do you patronise heritage tourism in your community?**

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**6. Tell me, if there are any, who are the participants in heritage tourism in your community?**

.....

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.....

**7.** Tell me, what role do these participants play in heritage tourism in your community?

.....

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.....

**8.** Would you say that this heritage tourism site is of any importance to the nearer communities, if Yes, please state how e.g. by providing skills development services?

.....

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.....

**10.** As a Tribal Authority, how do you ensure that this heritage site is easily accessed by the public especially by tourists e.g. by improving infrastructure?

.....

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.....

**11.** If there is any, what economic role is played by this heritage tourism site in your community e.g. providing job opportunities?

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**12.** If there are any, what attributes make this heritage site attractive to tourists e.g. traditional offerings?

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**13.** If there are any, what factors may hinder heritage tourism in this heritage site  
e.g. crime?

.....

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**14.** If there is any, what do you think can be done to improve heritage tourism  
services in your community?

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**Thank you for your participation in this study!**

**APPENDIX J:**  
**RESEARCH QUESTIONNAIRE FOR THE COMMUNITY MEMBERS OF THE**  
**ONDINI CULTURAL CENTRE**

Thank you for being willing to complete this questionnaire.

It is important that you answer all questions as honestly as possible.

Your answers to this questionnaire will be treated confidentially.

This questionnaire aims to explore possible economic effectiveness of heritage tourism in the vicinity of KwaBulawayo Cultural Centre.

***Please answer all questions accurately and honestly by writing your answer in the provided space below.***

**Respondent:** .....

**Signature:** .....

Date of researcher's initial contact with the respondent

...../...../20.....

### 1. Gender of respondents

Male	01
Female	02

### 2. Age of respondents

18-28	01
29-39	02
40-50	03
51-61	04
62+	05

### 3. Educational status of respondents

Primary	01
Secondary	02
Tertiary	03
No education	04

### 4. Employment status of respondents

Employed	01
Unemployed	02

### 5. Residence of respondents

#### 5.1 Do you live in this place?

Yes	01
No	02

### 6. Participant's understanding of heritage tourism

#### 6.1 Do you understand what is meant by heritage tourism?

Yes	01
No	02

##### 6.1.1 If YES, please explain how you understand it

.....

.....

.....

## 7. Awareness of respondents about heritage sites

7.1 Are you aware of any heritage site within your vicinity?

Yes	01
No	02

7.1.1 If YES, please identify them and state how long you have known these sites

.....

.....

.....

## 8. Patronising heritage tourism site(s)

8.1 Do you patronize any of the heritage sites in your area?

Yes	01
No	02

8.1.1 If YES, in what way do you use them?

.....

.....

.....

## 9. Access of respondents to heritage sites

9.1 Do you have access to the nearest heritage site (e.g. Ondini Cultural Museum and the site of King Cetshwayo's Royal residence)?

Yes	01
No	02

9.1.1 If YES, how often do you visit the site per year and for what purposes?

.....

.....

.....

## 10. Importance of heritage sites

10.1 Do you think that the heritage site is of any importance in your community?

Yes	01
No	02

10.1.1 If YES, state the importance of the heritage site.

.....

.....

.....

## 11. Economic role of the heritage tourism site(s)

11.1 Tell me, do you regard the heritage site(s) in your area as an economic opportunity?

Yes	01
No	02

11.1.1 If YES, how would it / they be an economic opportunity?

.....

.....

.....

## 12. Drivers of heritage tourism

12.1 Which of the following attributes is / are offered in nearer heritage site?

Artefacts	01
Tradition	02
Religion	03
Language	04
Architecture	05
Gastronomy	06
Festivals	07
Leisure	08
Other (Please specify)	09

### 13. Marketing of heritage sites

**13.1** Use the following sources of information to state how heritage tourism in your area is made known to the public.

Books	01
Internet	02
Magazines	03
Newspapers	04
Radio	05
Television	06
All of the above	07
Other (please specify)	08

**13.1.1** Please state how does anyone of the above assists in making heritage tourism in your area known to the public.

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### 14. Branding of heritage sites

**14.1** Tell me, what comes to your mind when one talks about the heritage site(s) in your area e.g. King Cetshwayo?

.....

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### 15. Participants in heritage tourism

**15.1** Who do you think yields the biggest influence in these heritage sites?

Public sector (e.g. municipality)	01
Private sector	02
Tribal Authority	03
Community	04
All of the above	05
Other (please specify)	06

**15.1.1** Do you understand their influence to be for the good of the heritage site(s)?

Yes	01
No	02

### 15.1.2 If YES, please explain

.....

.....

.....

## 16. Stimulus of heritage tourism

16.1 Tell me, what makes heritage tourism to be more attractive in your area?

**Please use the options provided in the table below if applicable.**

Infrastructure e.g. proper roads etc.	01
Facilities e.g. accommodation	02
Offerings e.g. artefacts	03
Branding e.g. King Shaka	04
Marketing	05
All of the above	06
Other (please specify)	07

16.1.1 If applicable, please state how anyone of the above stimulates heritage tourism in your community.

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## 17. Hindrances to heritage tourism

17. 1 Tell me, according to your own understanding, what may cause heritage tourism to be unattractive in your area?

**Please use the options provided in the table below if applicable.**

Infrastructure	01
Facilities	02
Offerings	03
Branding	04
Marketing	05
Crime	06
All of the above	07
Other (please specify)	08

**17.1.1** Please state how anyone of the above may impede heritage tourism in your community.

.....

.....

.....

**18.** What do you think would need to be done to make this site do well?

.....

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**Thank you for your participation in this study!**

**APPENDIX K:**  
**IFOMU ELIQUKETHE IMIBUZO EQONDENE NAMALUNGA OMPHAKATHI**  
**WASONDINI CULTURAL CENTRE**

Siyakubonga ngokuzibandakanya kwakho kulolucwaningo. Inhlosongqangi yalolucwaningo ukuthola kabanzi ngokubaluleka kwezindawo zokuvakasha ezigxile emlandweni namagugu kanye neqhaza ezilidlalayo ekufukuleni umnotho wakulezizindawo ezisemakhaya. Kubalulekile ukuthi uphendule yonke imibuzo ngokwethembeka. Izimpendulo zakho ziyokuba imfihlo phakathi kwakho nomcwaningi.

***Phendula kahle nangokwethembeka yonke imibuzo ngokugwalisa esikhaleni osinikiwe lapha ngezansi.***

Ilunga lomphakathi

.....

Usuku obonana ngalo nomcwaningi

...../...../ 2016

### 1. Ubulili bobambe iqhaza

Owesilisa	01
Owesifazane	02

### 2. Iminyaka yobambe iqhaza

18-28	01
29-39	02
40-50	03
51-61	04
62+	05

### 3. Imfundo yobambe iqhaza

Amabanga aphansi	01
Amabanga aphakathi nendawo	02
Amabanga aphakeme	03
Ayikho imfundo	04

### 4. Imininingwano yokuqashwa yobambe iqhaza

Uqashiwe	01
Awuqashiwe	02

### 5. Imininingwano ngendawo yokuhlala yobambe iqhaza

#### 5.1 Ingabe uhlala kulendawo?

Yebo	01
Qha	02

### 6. Ulwazi lombambe iqhaza ngezokuvakasha ezigxile kwezomlando namagugu

#### 6.1 Ingabe unalo ulwazi mayelana nezokuvakasha ezigxile kwezomlando namagugu

Yebo	01
Qha	02

**6.1.1** Uma uthi YEBO, shono ukuthi yini ezokuvakasha ezimayelana nomlando kanye namagugu

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**7. Ulwazi lobambe iqhaza mayelana nezikhungo zezokuvakasha ezigxile emlandweni namagugu**

**7.1** Ingabe sikhona isikhungo sezokuvakasha saloluhlobo kulendawo?

Yebo	01
Qha	02

**7.1.1** Uma uthi YEBO, shono ukuthi isiphi nokuthi ususaze isikhathi esingakanani.

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**8. Ukwamukeleka kwesikhungo sezokuvakasha**

**8.1** Ingabe uyasamukela isikhungo sezokuvakasha saloluhlobo kulendawo?

Yebo	01
Qha	02

**8.1.1** Uma uthi YEBO, shono ukuthi usisebenzisa kanjani lesisikhungo.

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## 9. Ilungelo lobambe iqhaza lokungena kulesisikhungo sezokuvakasha

**9.1** Ingabe unalo Ilungelo lokungena kulesisikhungo sezokuvakasha (isibonelo: Ondini Cultural Museum and the site of King Cetshwayo's Royal residence)?

Yebo	01
Qha	02

**9.1.1** Uma uthi YEBO, shono ukuthi usivakashela kangaki lesisikhungo futhi ngayiphi inhloso.

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## 10. Ukubaluleka kwezikhungo zokuvakasha zaloluhlobo

**10.1** Ucabanga ukuthi lesikhungo sibalulekile kulomphakathi?

Yebo	01
Qha	02

**10.1.1** Uma uthi YEBO, shono ukuthi sibaluleke kanjani kulomphakathi.

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## 11. Iqhaza elidlalwa isikhungo ekufukuleni umnotho kulendawo

**11.1** Shono, ingabe ukholwa ukuthi lezizikhungo ziyithuba lokufukula umnotho kulendawo?

Yebo	01
Qha	02

### 11.1.1 Uma uthi YEBO, shono ukuthi siwufukula kanjani umnotho kulendawo

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## 12. Izikhuthazi zezokuvakasha ezimayelana nomlando kanye namasiko

**12.1** Ingabe zingqugquzelwa yini ezokuvakasha ezigxile emlandweni namagugu kulandawo?

Artefacts (izinto ezibaziwe)	01
Tradition (isiko)	02
Religion (Inkolo)	03
Language (Ulimi)	04
Architecture (izakhiwo)	05
Gastronomy (Ukudla)	06
Festivals (imibukiso)	07
Leisure (izindawo zokuphumula)	08
Other (Please specify)	09

## 13. Ukukhangiswa kwesikhungo sezokuvakasha esigxile emlandweni namagugu

**13.1** Ingabe ikhangiswa kanjani imikhiqizo kulesikhungo?

Books (Amabhuku)	01
Internet ( Yi-intanethi)	02
Magazines (Amabhuku adayiswa ezitolo)	03
Newspapers (Amaphephandaba)	04
Radio (Imisakazo)	05
Television (Omabonakude)	06
All of the above (Konke okungenhla)	07
Other (Okunye) shono okuphi	08

**13.1.1** Shono ukuthi ingabe lokhu okungenhla kusiza kanjani ukukhangisa isikhungo

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#### 14. Udumo lesikhungo sezokuvakasha

**14.1** Shono, kufikani emqondweni wakho uma kukhulunywa ngalesisikhungo. Isibonelo iNkosi uShaka.

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#### 15. Ababambe iqhaza kwezokuvakasha ezigxile emlandweni namagugu

**15.1** Obani ababambe iqhaza kwezokuvakasha ezigxile emlandweni namagugu kulendawo?

Public sector (e.g. municipality)	01
Private sector (abazimele)	02
Tribal Authority (ubukhosi)	03
Community (umphakathi)	04
All of the above (konke lokhu)	05
Other (please specify/chaza)	06

**15.1.1** Ingabe ukholwa ukuthi babalulekile kulezizikhungo?

Yebo	01
Qha	02

**15.1.2** Uma uthi YEBO, shono ukuthi kanjani

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#### 16. Izikhuthazi zezokuvakasha ezigxile emlandweni namagugu

**16.1** Ingabe okuphi kulokhu okungezansi okugqugquzela ezokuvakasha zaloluhlobo?

Ingqalasizinda; isibonelo: imigwaqo	01
Izinsiza kusebenza; isibonelo: indawo yokuhlala	02
Okokukhangisa; isibonelo: ubuciko	03
Udumo; isibonelo: Isigodlo seNkosi uShaka	04
Ukudayiseka kwezikhungo emphakathini	05
Konke okungenhla	06
Okunye (shono ukuthi okuphi)	07

**16.1.1** Shono ukuthi lokhu okungenhla kuzilekelela kanjani ezokuvakasha kulendawo

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**17. Izingqinamba ekuthuthukiseni ezokuvakasha ezigxile emlandweni namagugu**

**17.1** Shono, ngolwazi lwakho, ingabe yini engenza ezokuvakasha ezigxile emlandweni namasiko zingahlehi kulendawo?

**Sebenzisa okusohlwini olungezansi ukuphendula lombuzo.**

Infrastructure (ingqalasizinda)	01
Facilities (izikhungo)	02
Offerings (imikhiqizo)	03
Branding (indumiso)	04
Marketing (ukudayisa)	05
All of the above (konke lokhu)	06
Other (please specify/chaza)	07

**17.1.1** Shono ukuthi lokhu okungenhla kungazikhubaza kanjani ezokuvakasha kulendawo

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.....

**18.** Shono ukuthi yini engenziwa ukuthuthukisa lesisikhungo sezokuvakasha

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**Siyabonga ngokubamba kwakho iqhaza kulolucwaningo!**

**APPENDIX L:**  
**RESEARCH QUESTIONNAIRE FOR THE COMMUNITY MEMBERS OF THE**  
**KWABULAWAYO CULTURAL CENTRE**

Thank you for being willing to complete this questionnaire.

It is important that you answer all questions as honestly as possible.

Your answers to this questionnaire will be treated confidentially.

This questionnaire aims to explore possible economic effectiveness of heritage tourism in the vicinity of KwaBulawayo Cultural Centre.

***Please answer all questions accurately and honestly by writing your answer in the provided space below.***

**Respondent:** .....

**Signature:** .....

Date of researcher's initial contact with the respondent

...../...../20.....

### 1. Gender of respondents

Male	01
Female	02

### 2. Age of respondents

18-28	01
29-39	02
40-50	03
51-61	04
62+	05

### 3. Educational status of respondents

Primary	01
Secondary	02
Tertiary	03
No education	04

### 4. Employment status of respondents

Employed	01
Unemployed	02

### 5. Residence of respondents

#### 5.1 Do you live in this place?

Yes	01
No	02

### 6. Participant's understanding of heritage tourism

#### 6.1 Do you understand what is meant by heritage tourism?

Yes	01
No	02

##### 6.1.1 If YES, please explain how you understand it.

.....

.....

.....

## 7. Awareness of respondents about heritage sites

7.1 Are you aware of any heritage site within your vicinity?

Yes	01
No	02

7.1.1 If YES, please identify them and state how long you have known these sites

.....

.....

.....

## 8. Patronizing heritage tourism site(s)

8.1 Do you patronize any of the heritage sites in your area?

Yes	01
No	02

8.1.1 If YES, in what way do you use them?

.....

.....

.....

## 9. Access of respondents to heritage sites

9.1 Do you have access to the nearest heritage site (e.g. Kwa-Bulawayo Cultural Centre)?

Yes	01
No	02

9.1.1 If YES, how often do you visit the site per year and for what purposes?

.....

.....

.....

## 10. Importance of heritage sites

10.1 Do you think that the heritage site is of any importance in your community?

Yes	01
No	02

10.1.1 If YES, state the importance of the heritage site.

.....

.....

.....

## 11. Economic role of the heritage tourism site(s)

11.1 Tell me, do you regard the heritage site(s) in your area as an economic opportunity?

Yes	01
No	02

11.1.1 If YES, how would it / they be an economic opportunity?

.....

.....

.....

## 12. Drivers of heritage tourism

12.1 Which of the following attributes is / are offered in nearer heritage site?

Artefacts	01
Tradition	02
Religion	03
Language	04
Architecture	05
Gastronomy	06
Festivals	07
Leisure	08
Other (Please specify)	09

### 13. Marketing of heritage sites

**13.1** Use the following sources of information to state how heritage tourism in your area is made known to the public.

Books	01
Internet	02
Magazines	03
Newspapers	04
Radio	05
Television	06
All of the above	07
Other (please specify)	08

**13.1.1** Please state how does anyone of the above assists in making heritage tourism in your area known to the public.

.....

.....

.....

### 14. Branding of heritage sites

**14.1** Tell me, what comes to your mind when one talks about the heritage site(s) in your area e.g. King Shaka?

.....

.....

.....

### 15. Participants in heritage tourism

**15.1** Who do you think yields the biggest influence in these heritage sites?

Public sector (e.g. municipality)	01
Private sector	02
Tribal Authority	03
Community	04
All of the above	05
Other (please specify)	06

**15.1.1** Do you understand their influence to be for the good of the heritage site(s)?

Yes	01
No	02

### 15.1.2 If YES, please explain

.....

.....

.....

## 16. Stimulus of heritage tourism

**16.1** Tell me, what makes heritage tourism to be more attractive in your area?

**Please use the options provided in the table below if applicable.**

Infrastructure e.g. proper roads etc.	01
Facilities e.g. accommodation	02
Offerings e.g. artefacts	03
Branding e.g. King Shaka	04
Marketing	05
All of the above	06
Other (please specify)	07

**16.1.1** If applicable, please state how anyone of the above stimulates heritage tourism in your community.

.....

.....

.....

## 17. Hindrances to heritage tourism

**17. 1** Tell me, according to your own understanding, what may cause heritage tourism to be unattractive in your area?

**Please use the options provided in the table below if applicable.**

Infrastructure	01
Facilities	02
Offerings	03
Branding	04
Marketing	05
Crime	06
All of the above	07
Other (please specify)	08

**17.1.1** Please state how anyone of the above may impede heritage tourism in your community.

.....

.....

.....

**18.** What do you think would need to be done to make this site do well?

.....

.....

.....

**Thank you for your participation in this study!**

**APPENDIX M:**  
**IFOMU ELIQUKETHE IMIBUZO EQONDENE NAMALUNGA OMPHAKATHI**  
**WAKWABULAWAYO CULTURAL CENTRE.**

Siyakubonga ngokuzibandakanya kwakho kulolucwaningo. Inhlosongqangi yalolucwaningo ukuthola kabanzi ngokubaluleka kwezindawo zokuvakasha ezigxile emlandweni namagugu kanye neqhaza ezilidlalayo ekufukuleni umnotho wakulezizindawo ezisemakhaya. Kubalulekile ukuthi uphendule yonke imibuzo ngokwethembeka. Izimpendulo zakho ziyokuba imfihlo phakathi kwakho nomcwaningi.

***Phendula kahle nangokwethembeka yonke imibuzo ngokugwalisa esikhaleni osinikiwe lapha ngezansi.***

Ilunga lomphakathi

.....

Usuku obonana ngalo nomcwaningi

...../...../ 2016

### 1. Ubulili bobambe iqhaza

Owesilisa	01
Owesifazane	02

### 2. Iminyaka yobambe iqhaza

18-28	01
29-39	02
40-50	03
51-61	04
62+	05

### 3. Imfundo yobambe iqhaza

Amabanga aphansi	01
Amabanga aphakathi nendawo	02
Amabanga aphakeme	03
Ayikho imfundo	04

### 4. Imininingwano yokuqashwa yobambe iqhaza

Uqashiwe	01
Awuqashiwe	02

### 5. Imininingwano ngendawo yokuhlala yobambe iqhaza

#### 5.1 Ingabe uhlala kulendawo?

Yebo	01
Qha	02

### 6. Ulwazi lombambe iqhaza ngezokuvakasha ezigxile kwezomlando namagugu

#### 6.1 Ingabe unalo ulwazi mayelana nezokuvakasha ezigxile kwezomlando namagugu

Yebo	01
Qha	02

**6.1.1** Uma uthi YEBO, shono ukuthi yini ezokuvakasha ezimayelana nomlando kanye namagugu

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.....

.....

**7. Ulwazi lobambe iqhaza mayelana nezikhungo zezokuvakasha ezigxile emlandweni namagugu**

**7.1** Ingabe sikhona isikhungo sezokuvakasha saloluhlobo kulendawo?

Yebo	01
Qha	02

**7.1.1** Uma uthi YEBO, shono ukuthi isiphi nokuthi ususaze isikhathi esingakanani.

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**8. Ukwamukeleka kwesikhungo sezokuvakasha**

**8.1** Ingabe uyasamukela isikhungo sezokuvakasha saloluhlobo kulendawo?

Yebo	01
Qha	02

**8.1.1** Uma uthi YEBO, shono ukuthi usisebenzisa kanjani lesisikhungo.

.....

.....

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## 9. Ilungelo lobambe iqhaza lokungena kulesisikhungo sezokuvakasha

**9.1** Ingabe unalo Ilungelo lokungena kulesisikhungo sezokuvakasha (isibonelo: Kwa-Bulawayo Cultural Centre)?

Yebo	01
Qha	02

**9.1.1** Uma uthi YEBO, shono ukuthi usivakashela kangaki lesisikhungo futhi ngayiphi inhloso.

.....

.....

.....

## 10. Ukubaluleka kwezikhungo zokuvakasha zaloluhlobo

**10.1** Ucabanga ukuthi lesikhungo sibalulekile kulomphakathi?

Yebo	01
Qha	02

**10.1.1** Uma uthi YEBO, shono ukuthi sibaluleke kanjani kulomphakathi.

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## 11. Iqhaza elidlalwa isikhungo ekufukuleni umnotho kulendawo

**11.1** Shono, ingabe ukholwa ukuthi lezizikhungo ziyithuba lokufukula umnotho kulendawo?

Yebo	01
Qha	02

### 11.1.1 Uma uthi YEBO, shono ukuthi siwufukula kanjani umnotho kulendawo

.....

.....

.....

## 12. Izikhuthazi zezokuvakasha ezimayelana nomlando kanye namasiko

**12.1** Ingabe zingqugquzelwa yini ezokuvakasha ezigxile emlandweni namagugu kulandawo?

Artefacts (izinto ezibaziwe)	01
Tradition (isiko)	02
Religion (Inkolo)	03
Language (Ulimi)	04
Architecture (izakhiwo)	05
Gastronomy (Ukudla)	06
Festivals (imibukiso)	07
Leisure (izindawo zokuphumula)	08
Other (Please specify)	09

## 13. Ukukhangiswa kwesikhungo sezokuvakasha esigxile emlandweni namagugu

**13.1** Ingabe ikhangiswa kanjani imikhiqizo kulesikhungo?

Books (Amabhuku)	01
Internet ( Yi-intanethi)	02
Magazines (Amabhuku adayiswa ezitolo)	03
Newspapers (Amaphephandaba)	04
Radio (Imisakazo)	05
Television (Omabonakude)	06
All of the above (Konke okungenhla)	07
Other (Okunye) shono okuphi	08

**13.1.1** Shono ukuthi ingabe lokhu okungenhla kusiza kanjani ukukhangisa isikhungo

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#### 14. Udumo lesikhungo sezokuvakasha

**14.1** Shono, kufikani emqondweni wakho uma kukhulunywa ngalesisikhungo. Isibonelo iNkosi uShaka.

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#### 15. Ababambe iqhaza kwezokuvakasha ezigxile emlandweni namagugu

**15.1** Obani ababambe iqhaza kwezokuvakasha ezigxile emlandweni namagugu kulendawo?

Public sector (e.g. municipality)	01
Private sector (abazimele)	02
Tribal Authority (ubukhosi)	03
Community (umphakathi)	04
All of the above (konke lokhu)	05
Other (please specify/chaza)	06

**15.1.1** Ingabe ukholwa ukuthi babalulekile kulezizikhungo?

Yebo	01
Qha	02

**15.1.2** Uma uthi YEBO, shono ukuthi kanjani

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#### 16. Izikhuthazi zezokuvakasha ezigxile emlandweni namagugu

**16.1** Ingabe okuphi kulokhu okungezansi okugqugquzela ezokuvakasha zaloluhlobo?

Inggalasizinda; isibonelo: imigwaqo	01
Izinsiza kusebenza; isibonelo: indawo yokuhlala	02
Okokukhangisa; isibonelo: ubuciko	03
Udumo; isibonelo: Isigodlo seNkosi uShaka	04
Ukudayiseka kwezikhungo emphakathini	05
Konke okungenhla	06

Okunye (shono ukuthi okuphi)	07
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**16.1.1** Shono ukuthi lokhu okungenhla kuzilekelela kanjani ezokuvakasha kulendawo

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## **17. Izingqinamba ekuthuthukiseni ezokuvakasha ezigxile emlandweni namagugu**

**17.1** Shono, ngolwazi lwakho, ingabe yini engenza ezokuvakasha ezigxile emlandweni namasiko zingahhehi kulendawo?

**Sebenzisa okusohlwini olungezansi ukuphendula lombuzo.**

Infrastructure (ingqalasizinda)	01
Facilities (izikhungo)	02
Offerings (imikhiqizo)	03
Branding (indumiso)	04
Marketing (ukudayisa)	05
All of the above (konke lokhu)	06
Other (please specify/chaza)	07

**17.1.1** Shono ukuthi lokhu okungenhla kungazikhubaza kanjani ezokuvakasha kulendawo

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**18.** Shono ukuthi yini engenziwa ukuthuthukisa lesisikhungo sezokuvakasha

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**Siyabonga ngokubamba kwakho iqhaza kulolucwaningo!**