

**COMMUNITY PARTICIPATION IN TOURISM
DEVELOPMENT AT KWANGCOLOSI,
KWAZULU-NATAL:
A FEASIBILITY STUDY**

BY

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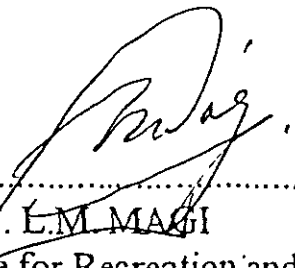
*A dissertation of limited scope submitted to the Faculty of Arts in
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Masters of Arts in the Centre for Recreation and Tourism at
the University of Zululand*

DURBAN-UMLAZI

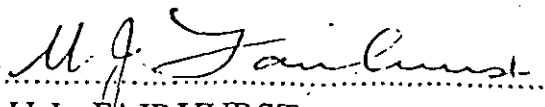
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DECLARATION

I declare that this research study: *Community participation in tourism development at KwaNgcolosi, KwaZulu-Natal: A feasibility study*, except where specifically indicated to the contrary within the text, is my own work both in conception and execution. All the sources that have been used or quoted have been duly acknowledged by means of complete references.

By

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I would like to express my innermost gratitude to the following people who have assisted me towards completing this study:

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- My family for their patience, understanding, support and encouragement when all my attention was used up by this research project.
- Finally, my innermost thanks goes to the Almighty God for making me what I am.

It should be understood and accepted that all the assumptions, arguments and conclusion coming out of this research study are mine, and mine alone. I am taking full responsibility for them. None of the above mentioned and acknowledged persons and organisations should take any portion of the responsibility.

DEDICATION

This work is dedicated to my lovely daughter Zenande and my fiancé Khaya who have had to endure the challenges associated with this work, and have come out to be my pillar of strength and my source of inspiration.

ABSTRACT

Community participation in tourism developments in KwaNgcolosi (KwaZulu-Natal) forms an integral part of the government objectives in the tourism industry which are *inter alia* to, build a world class tourism industry and to integrate historically disadvantaged people into the mainstream of the industry.

The aim of this study is to investigate the extent to which KwaNgcolosi communities are involved in tourism development in their area. It also aims to undertake a feasibility study of the establishment of the Zulu Cultural Village at KwaNgcolosi by the community members where they could be really involved and benefit. The following objectives were set for this study:

- ⇒ To reveal the level of involvement by the local community in the development of tourism infrastructure.
- ⇒ To establish the social, economic and environmental benefits and problems the community experiences from the existence of the KwaNgcolosi reserve.
- ⇒ To identify problems that hinder the community's participation in tourism development in their area.
- ⇒ To undertake a feasibility study on the development of a Zulu Cultural Village where the KwaNgcolosi community will be involved.

The results from the survey indicate that there are a number of local people who really want to get involved in the tourism business as traditional dancers; sell

traditional craft work; become cleaners and so forth. At the present moment KwaNgcolosi community's involvement in tourism development in their area is mostly at the level of temporary jobs which are occasionally offered to unskilled labour. Jobs offered to semi-skilled and skilled labour are limited.

Problems seem to be more prominent than benefits. Some of the problems identified are: the lack of jobs from KwaNgcolosi reserve; no improvement in the general infrastructure; local artistic talent not used and pollution from cars. The lack of tourism awareness has been identified as one major contributing factor that hinders community participation in tourism development, as well as the breakdown of communication between Msinsi Holdings which is a company that is responsible for the administration of KwaNgcolosi reserve and the KwaNgcolosi chief. The feasibility study of the proposed Zulu Cultural Village was successful. It is anticipated that the findings of this study will encourage the establishment of the proposed Zulu Cultural Village.

Some of the recommendations that emerged from the study include the following:

- ⇒ Mechanisms should be made by Msinsi Holdings and the KwaNgcolosi chief to provide kiosks or shelter for community members who want to sell their traditional handcraft in or near the KwaNgcolosi reserve.
- ⇒ The KwaNgcolosi chief must work hand in hand with Msinsi Holdings to improve the general infrastructure in KwaNgcolosi area.
- ⇒ Tourism awareness campaigns are needed in KwaNgcolosi community.
- ⇒ Community members interested in establishing a Zulu Cultural Village project, must be encouraged and supported by all stakeholders.

The researcher concludes by indicating that there is a potential for community participation in tourism development at KwaNgcolosi, because the type of

tourism product to be developed is related to their culture and they have most of the cultural skills, they only need to be empowered with business running skills and financial support to start the proposed Zulu Cultural Village business. It is only when the community benefits financially, socially and otherwise, that their participation in tourism development will become meaningful to them.

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CHAPTER 1

ORIENTATION OF THE STUDY

1.1 INTRODUCTION

In June 1996 the government issued a White Paper on the Development and Promotion of Tourism (1996) in South Africa where it is stated that, the country's transition to democracy has opened the country's tourism potential to the rest of the world, and importantly to the previously neglected groups in society. This research focuses on how the previously neglected communities struggle to be involved in tourism, a case study of KwaNgcolosi community is used. It is also the intention of the researcher to undertake a feasibility study that will indicate how the local community members can participate in tourism for their benefit in KwaNgcolosi.

1.2 BACKGROUND TO THE PROBLEM

The 1994 national elections marked a change of events in South Africa. These changes affected every aspect of life, especially business which had to undergo a fundamental change in terms of principles and practices including the tourism industry. The changes in tourism culminated in the issuing of the White Paper on the Development and Promotion of Tourism in South Africa. Before the 1994 national elections, Whites dominated the tourism industry in South Africa even if the resources were located in areas that were predominantly occupied by Blacks, such as, Inanda dam at Inanda and KwaNgolosi in KwaZulu-Natal.

Changes meant that Black people in areas where tourism activity is taking place must be involved at all levels depending on their capacities, skills and possessions. In the past Blacks could only sell cultural artefacts, craft and dance for tourists. Presently the Blacks being supported by the government are encouraged to start their own bed and breakfast accommodation; shebeens; restaurants and transport to serve the tourism industry. The tourism White Paper on the Development and Promotion of Tourism in South Africa (1996) and the Tourism in Gear (1998) are all working documents by the government to support this move. These changes have resulted in a number of discussions held around the country on various issues related to tourism in South Africa, one of the discussions looked at the concept of "community based tourism" which is the theme of this paper.

In most of the areas where Africans reside and where eco-tourism, cultural tourism, and heritage tourism take place, real involvement of the local people is rare. It is assumed by the researcher that although communities are promised changes with regard to their involvement in tourism development, promises are never fulfilled by the chief or Msinsi Holdings as is the case in KwaNgcolosi. When the local people are asked about their involvement in tourism related issues in their area, the researcher gathers that local people feel very much isolated and excluded from the whole affair. The feeling of isolation and exclusion of the local people from tourism related issues in the area is even supported by an article on "Safe recreational area opened" that appeared in the Natal Mercury dated 29 October 1996. In this article the environmental reporter Tony Carnie reported that, at a particular time, members of the public were wary of venturing through the Inanda area (southern side of the dam) to get to the dam because of fear of being stoned by youngsters or having their vehicles broken into. The report in the article continued reporting that the local chief recalled at the opening of the new

reserve at KwaNgcolosi (northern side of the dam) that Inanda dam has been viewed in a negative light by the local community for several years, because scores of families had to move from their homes to make way for the dam, ancestral burial grounds had been flooded and 65 families had lost their homes during the 1987 floods. According to the reporter the new reserve was a joint venture involving the local community, Msinsi Holdings and Umngeni Water Board and therefore considered as being much safer.

The 1998 Msinsi Holdings report document serves to confirm the problem of not fulfilling their promises to local communities as it reports on the improved relationship with neighbouring community as a result of improved benefits and through business opportunities taken up by the locals as a result of increased numbers of visitors to the park as well as the construction of the community craft centre. What is stated in the Msinsi Holdings report (1998) differs from what the local communities are saying. According to the local people, the situation has not improved as yet, there is also no physical evidence of a community craft centre that is being erected at the present moment.

On the basis of the above stated problems the researcher therefore investigates to find out whether the local communities in KwaNgcolosi are involved in the tourism developments. In addition a feasibility study on one of the projects where local people could really benefit from tourism in KwaNgcolosi is undertaken.

1.3 PRESENTATION OF THE PROBLEM

The community of KwaNgcolosi is not involved in tourism developments that are undertaken in their area. This neglect by the developers and Msinsi

Holdings is felt by the larger community hence they do not identify themselves with the reserve. The proposed development programmes in KwaNgcolosi must ensure community involvement for it to be meaningful and be owned by the people, otherwise the proposed infrastructural developments bear no meaning to the community. A situation of such a nature can bring about detrimental effects to the future of tourism in the study area.

1.3.1 Aim of Study

The aim of this study is two fold. First, the study aims at investigating the extent to which KwaNgcolosi communities are involved in tourism developments that are undertaken in KwaNgcolosi. Second, a feasibility study of a Zulu cultural village is undertaken within the study. This feasibility study will reveal how local people can be involved and really benefit from tourism related projects in KwaNgcolosi.

1.3.1.1 Study Objectives

The objectives that this study aims to achieve are the following:

- (a) To determine the level of involvement by the local community in the development of tourism infrastructure.
- (b) To establish the social, economic and environmental benefits and problems of the community as a result of the reserve.
- (c) To identify problems that hinder the community's participation in tourism development in their area.
- (d) To undertake a feasibility study on a Zulu cultural village project that involves the local community.

The aims and objectives form tentative steps towards constructing the instrument that is used in investigating the merits and demerits of tourism development programmes in KwaNgcolosi. Furthermore the achievement of some of the above stated objectives leads towards suggesting possible solutions to the problems that confront KwaNgcolosi community, as well as, establishing a healthy relationship between tourism development agencies in the area and KwaNgcolosi community.

1.4 SPATIAL DELIMITATION

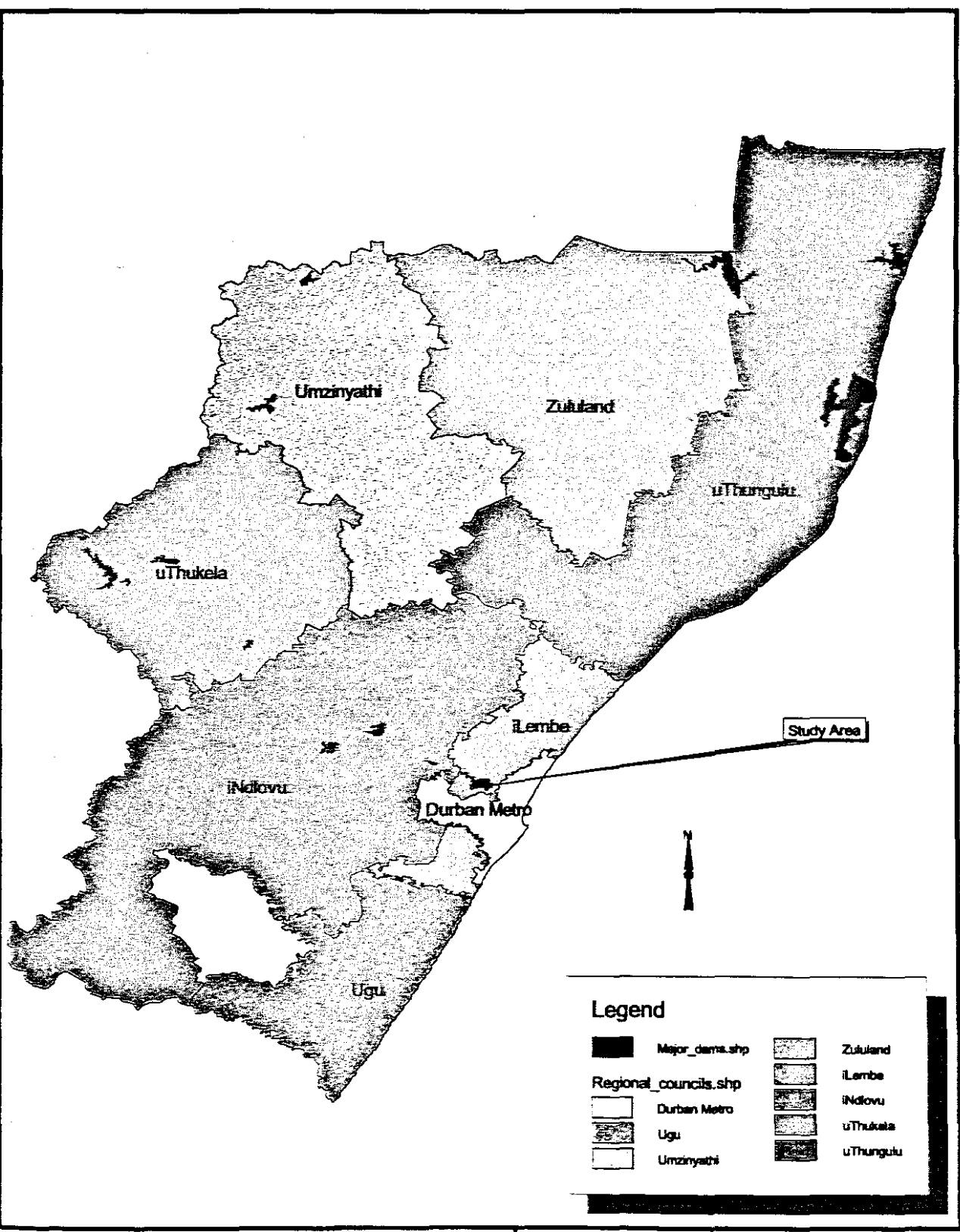
The study is geographically delimited to KwaNgcolosi area. KwaNgcolosi is a Tribal Authority area found under Ilembe Regional Council in KwaZulu-Natal (refer figure 1.1). KwaNgcolosi area borders the northern parts of Inanda dam. The area is about 30 minutes drive from central Durban. It is accessible through the old main road from Durban to Johannesburg, then the off ramp to Hillcrest and turn left onto the M302. The area is about 10 000 hectares. KwaNgcolosi Tribal Authority falls under the chieftaiship of chief Bhengu.

The term "KwaNgcolosi reserve" or "the Reserve" is used in this study to refer to Inanda Resources Reserve, Inanda Resources Reserve is made out of Inanda dam and Mahlabathini nature trail. As KwaNgcolosi community is found on the northern part of Inanda dam, the researcher has decided to delimit the study area on this part of the dam as depicted by figure 1.2.

1.5 ASSUMPTIONS

It is unavoidable that a study that involves community participation in tourism development programmes will hold some assumptions, especially

FIGURE 1.1 KZN: Regional Councils



Produced by GIS Section, Dept. of Local Govt. & Housing
 Template: kzn_councils.shp
 Date: 30-08-1998
 Tel. Number: (031) 2641915/1701
 e-mail: gisrc@ign.kznl.gov.za

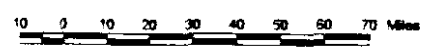
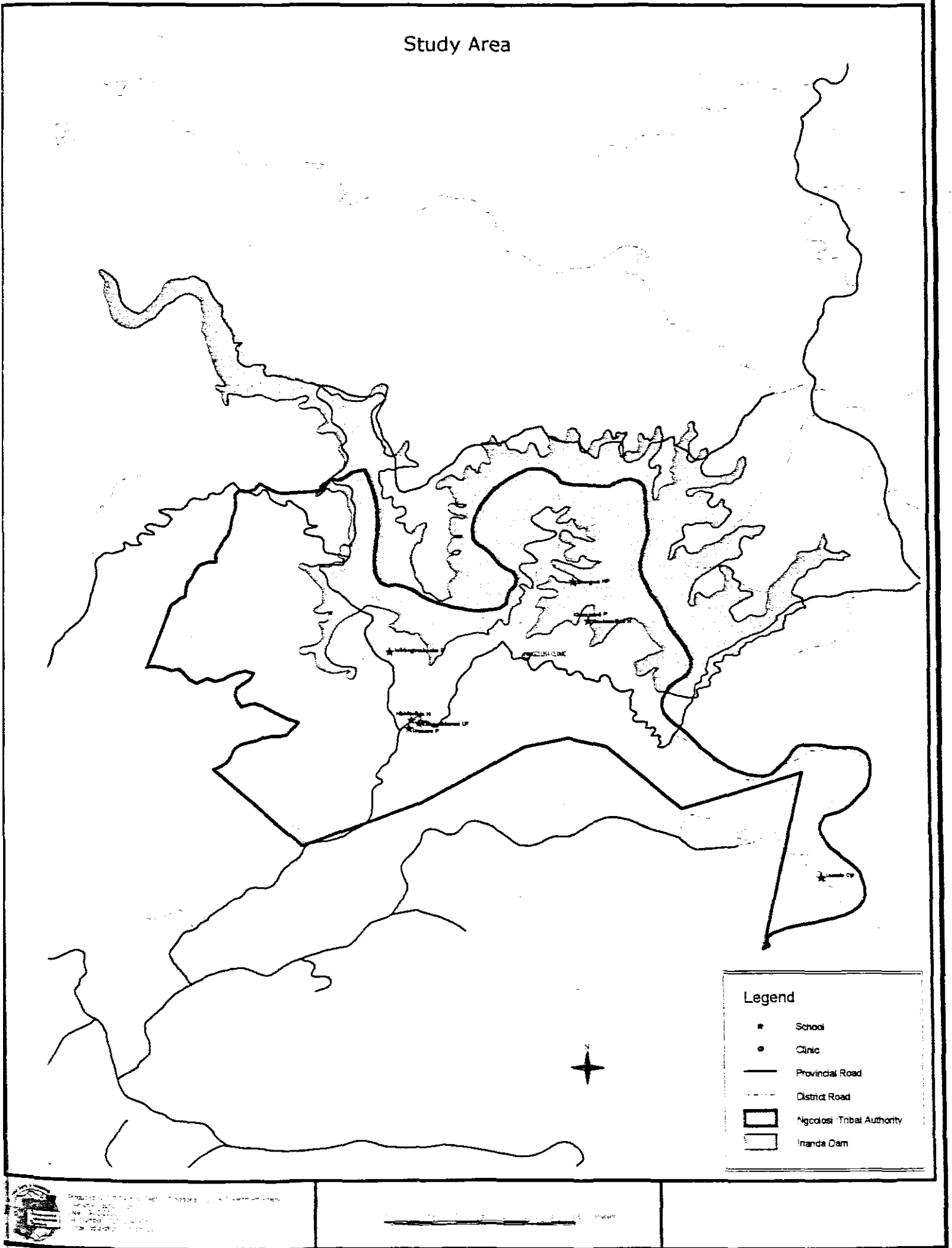


FIGURE 1.2 NNGCOLOSI TRIBAL AUTHORITY



when the expected community participation does not become a reality. The researcher holds the following assumptions regarding the problem that seems to surface itself in KwaNgcolosi:

- (a) The reserve is perceived as belonging to the Msinsi Holdings and the community has no role to play in it;
- (b) Community benefits are minimal, only lip service is paid to the community regarding development;
- (c) Leaders in the community do not ensure community involvement in tourism development ventures that are taking place at the reserve;
- (d) Some community members want a lion's share from meagre community benefits at the expense of the whole community and
- (e) The lack of knowledge and information with regards to the community's rights related to the reserve results in their losing lots of their benefits;
- (f) Promises that are made by the officials to the community are seldom fulfilled.

Now that the assumptions that are held by the researcher in the study have been mentioned, let us look at what the study purports to test in KwaNgcolosi.

1.5.1 Hypothesis

The hypotheses that are put forward in this study are the following:

- (a) Community involvement in tourism development at KwaNgcolosi is minimal;
- (b) The level of tourism awareness among the community members is average;

- (c) The consultation process by the various stakeholders within the community of KwaNgcolosi is poor;
- (d) There are more problems than benefits that surface themselves in KwaNgcolosi.

Having presented the basic premises around which this study is going to pivot, let us determine of what significance will the study be.

1.6 SIGNIFICANCE OF THE STUDY

The importance of this study revolves around it revealing the positive and negative feelings of the community regarding KwaNgcolosi reserve. This state of affairs also applies to all other neglected communities where the government and or Non-Governmental Organisations (NGOs) have not pitched in to ensure that community participation is happening and that benefits/profits are shared fairly by the whole community. The recommendations from the study will reveal ways in which communities can be involved by using skills already available in the community, as well as, suggesting strategies that will ensure ongoing communication between the authorities and the locals. It is hoped that the study will raise the awareness of the tourism authorities regarding the tourism development problems that are there in KwaNgcolosi and other communities finding themselves in similar situations. In addition it is anticipated that the findings of this study will increase the level of tourism awareness among the people of KwaNgcolosi. The findings of this study can even lead to more research in areas that have tourism potential and are occupied by disadvantaged communities. It is also hoped that the study will make a meaningful contribution to the general literature on tourism and disadvantaged communities.

1.7 DEFINITION OF TERMS

In this section the terms that are used throughout the study are hereunder operationally defined.

1.7.1 Community

The concept 'community' according to Kotze and Swanepoel (1983:7-8) has four elements of focus. These elements are people; location in geographic space; social interaction; and common ties. The latter element has a psychic quality. A community has a psycho cultural dimension, this includes a community sentiment which implies shared communal values, convictions and goals with regards to human interaction with nature, the supernatural, time and other people. One of the main components of community sentiment is a sense of togetherness. In this study the term 'community' is used to refer to the community of KwaNgcolosi that lives around the reserve which is their source of identity within the larger geographic space. The reserve could also be viewed as their source of livelihood if it could be managed in a way that will be beneficial to them as the deserving community.

1.7.2 Community Participation

For the purpose of this study, the definition of community participation by Paul (1987) will be used. Paul (1987:2) defines community participation as an active process by which beneficiary client groups influence the direction and execution of a development project with a view to enhancing their well being in terms of income, personal growth, self-reliance or other values they cherish. This definition is adopted by the researcher as having relevant meaning with regards to the situation in KwaNgcolosi community.

1.7.3 Community Based Tourism

The term 'community based tourism' best suits the tourism potential needs of KwaNgcolosi community members. In this study 'community based tourism' will be defined and operationally used in the same context with that used by Pondocorp and Wilson (1998:1) where they define community-based tourism as:

Tourism in which a significant number of local people are involved in providing services to tourists and the tourism industry, and in which local people have meaningful ownership, power and participation in the various tourism and related enterprises. Community based tourism should offer some form of benefit to local people not directly involved in the tourists enterprises, for example through improved education or infrastructure.

This definition complements the community participation concept, which advocates the involvement of the community in all public work related projects of social and economic development.

1.7.4 Development

According to Fair (1982:1) the term 'development' is used in a positive sense to refer to the promotion of the well-being of individuals or of societies either as an immediate objective or as a long term prospect, On the other hand, Seers (1972) defines development as the reduction of poverty, unemployment and inequality. This concept in the study is defined in relation to the benefits to the community from the existence of the tourism products in their area.

1.7.5 Tourism

Tourism is defined by McIntosh, Goelder and Ritchie (1995) as the sum of the phenomena and relationships arising from the interaction of tourists, business suppliers, host governments, and host communities in the process of attracting and hosting these tourists and other visitors. In the context of this study tourism will mean community involvement in the tourism activities in their area. They can be involved in the supply of final goods and services to tourists. The involvement of the community can range from owning to co-owning accommodation facilities, allowing their natural resource base to be used, to the merely opportunistic selling of curios along the road. The involvement of communities can also occur in the activities that result in the supply of intermediate goods and services, such as the supply of fresh produce to tourism camps (Creemers, 1997:27). This definition overlaps with that of community based tourism.

1.7.6 Feasibility Study

A feasibility study is designed to help a prospective business owner ascertain the probable success of a new business, a new venture, an expansion, or a new product line. When properly prepared, the feasibility study is designed to measure revenues against expenses in an uncertain economic environment, while illustrating possible projections for future income and or losses (Justis, 1981:77).

1.8 LITERATURE REVIEW

The Cluster Consortium Discussion Report (1999) states that while human rights gains from the advent of democracy have been substantial and worthwhile, the transition has also created expectations for rapid economic

growth. It is true that people's expectations has been raised and this has been a result of political parties agenda when they campaign for votes during elections. This state of affairs can be deduced from every community including that of KwaNgcolosi community.

The White Paper on the Development and Promotion of Tourism in South Africa (1996), has set the preliminary policy objectives for tourism in South Africa, it argues that " tourism development in South Africa has largely been a missed opportunity". The potential to develop entrepreneurship, strengthen rural communities, generate foreign exchange and generate jobs has not yet been fully realised. Now is the time that communities must be mobilised through tourism awareness campaigns and training so that they can make a meaningful contribution to tourism and their lives.

Community based tourism (CBT) has many facets to it, but in South Africa it is related to tourism activities taking place in the nature reserves or nature related recreation areas where you find that Black people live in or around the resources. It is for relations with the reserve that Black people need to be actively involved in the running of the resource either as individuals, groups or as community depending on their capacity and skills. As Pondocorp and Wilson (1998) appropriately argue that community-based tourism remains a largely academic concept with very few empirical examples in South Africa. This is also true for this case study.

Many African countries from central and east Africa to the South are mostly involved in wildlife and nature tourism. Communities such as the Masaai in Kenya are involved in wildlife-based tourism and the Communal Areas Management Plan For Indigenous Resources (CAMPFIRE) projects of Zimbabwe are all attempts at involving indigenous communities in tourism

(Price, 1996). From the DRA report document (1998:3) it has become apparent that tourism growth in South Africa has been accompanied by the recognition that tourism can benefit formally disadvantaged communities, and from the demand side, foreign tourists are increasingly seeking more authentic experiences of the countries they visit. The establishment of the Zulu cultural village in KwaNgcolosi is one way in which the demand side of the foreign tourists market could be met while on the other hand fulfilling the needs of the local community.

With the Lubombo Spatial Development Initiative (SDI) project, the South African, Swaziland and Mozambique governments are removing obstacles to growth as pointed out by Zaloumis (1999). A special emphasis is placed on creating a stable climate for investments such as secure land tenure, efficient movement through borders and customs, maximum government support and enabling environment for public-private partnerships (Zaloumis, 1999). Maximum government support through the provision of basic infrastructure such as building good roads is the kind of support that is lacking at KwaNgcolosi, if there is a committee from the community, which could be solely responsible for involving the community in tourism projects and communicate what is happening from top-down and down-up, things could change.

The Spatial Development Initiative (SDI) project is encouraging linkages between tourism and other sectors, including agriculture, cultural tourism, agri-business, building and construction, light manufacturing, and crafts production. It will thus create clusters of economic activity around lead investment projects. This condition is very important for the maximum economic empowerment of local communities. By using every possible

resource available, especially human resource the people will feel that they are part of tourism development in their area.

According to the Business Map Report (1999:10) the investment in the infrastructure both soft (tourist attractions and service) and hard (transport, with exception of airports) has only been a small portion of the overall investment in the sub-sector. This can be attributed to some slack by the government to take-up action, as well as, that many of the public sector infrastructure items such as roads have not been a priority with more pressing basic services around (welfare, education and health) taking up the bulk of fiscal allocations. In many instances, these opportunities are not attractive for private-public ventures, especially in rural areas.

1.9 METHODOLOGY

The methodology deals with the research design, the sample, limitations, the instrument, as well as, the method of data analysis.

1.9.1 Research Design

For the collection of data, the study utilised a field survey research method as set out in Magi (1998:107). The questionnaire was used as an instrument for collecting data. Three different sets of questionnaires were constructed. The first set of a questionnaires was aimed at eliciting information from the general KwaNgcolosi community. The second one was aimed at eliciting information from the tourists who are visiting the reserve. The last one was aimed at eliciting information from Msinsi Holdings officials who are presently managing the reserve and the KwaNgcolosi tribal chief. These questionnaires were structured differently.

The researcher also used a structured interview using a questionnaire in order to collect data from the general public members. The structured interview was aimed at addressing the illiterate and semi-illiterate problems of the respondents as a lot of them cannot understand English very well, while the literate community members self-administered their own responses. Personal interviews were used to obtain information from the officials such as the tribal chief and Msinsi Holding's officials. And lastly a self-administered questionnaire was distributed to the tourists visiting the reserve.

1.9.2 Sample

Since the researcher could not select the whole area of KwaNgcolosi due to the shortage of manpower, a random sample of 37 participants has been drawn from the local community around the nature reserve at KwaNgcolosi. The respondents from the community consisted mostly of adults found at home during the day, otherwise the respondents were randomly stratified by age, sex, education and socio-economic status. Since the homes were scattered and were not built in any particular order the researcher just visited one or two homes in a cluster of homes, in that way every home had an equal chance of being selected.

With regard to tourists as respondents only about 15 were selected whiles visiting the reserve during the off-season period. Other respondents that participated in the interview were the KwaNgcolosi tribal chief and Msinsi Holdings officials which were all visited in their respective offices during office hours. The total sample size, which includes the community members; tourists and officials interviewed, consisted of 54 respondents interviewed from various categories.

1.9.3 Instrument

The questionnaires that were used had different scales in order to ensure objectivity. These scales involved structured and semi-structured questions for both the public and the tourists. The structured and semi-structured questions ensured reliability and validity of results. According to Slavin (1984:78) 'the goal of questionnaires is to create measures that will consistently show differences between individuals who are really different, and will show the same scores for the individuals who are the same'. Some of the questions were designed to constitute the Likert-type set of statements, the statements were presented so that the subject had to respond in terms of one of the following categories: (fully aware; somewhat aware; unaware; do not know).

The public's questionnaire consisted of structured questions that elicited information about demographics and the semi-structured questions elicited information related to the responsibility of the reserve to the locals and the role of the community in the reserve.

The tourist's questionnaire also consisted of structured and semi-structured questions. The structured questions elicited information on demographics and the semi-structured dealt more with the issues of new developments in the reserve and on how they relate to them.

The questionnaire that was used to collect data from the authorities consisted of open-ended questions. Information was elicited on the responsibility of the management to the community, the role of the community in the reserve and flexibility with regards to involving community entrepreneurs in future developments.

1.9.4 Limitations

These were some of the limitations, which prevented the researcher from doing a thorough study of the topic:

- (a) Because of the dispersed settlement pattern of the study area, only the community members immediately around the dam were consulted since there was limited time to conduct the whole study;
- (b) The limited amount of finance available to carry out the study was also a problem;
- (c) The situation in the area was such that anyone doing research is suspected by the community to be coming from a 'certain political organisation' to spy on what is happening 'politically' in their area, under such conditions it is difficult to really convince people that you are just a student even if you have proof, they just close doors and do not trust what you are saying.

1.9.5 Method of Analysis

Collected information was analysed using the Mecer pro series 5000 computer at the University of Zululand Umlazi Campus. Information was coded using the Statistical Programme for Social Sciences (SPSS). Graphs, tables and simple statistical techniques are used to represent information.

1.10 CONCLUSION

In this chapter, the researcher has explained the process that will be followed towards the completion of this topic. Further, a brief explanation about the

problem pertaining to the involvement of the local community in tourism development in KwaNgcolosi area has been outlined. It is hoped that the outcomes of this study will help identify problem areas and come up with possible solutions, as well as strategies that can be used to ensure that the communities become part of developments in their areas. Since community based tourism is a relatively new area of research in South Africa, it is hoped that this study will contribute towards raising more questions in other communities that are experiencing more or less the same problems as those experienced in KwaNgcolosi. In order to address the problem of this nature, it goes without saying that more research in this field is still needed.

CHAPTER 2

STUDY FRAMEWORKS AND MODELS

2.1 INTRODUCTION

Theories, ideas and models, which form the framework of this study in terms of work done by previous researchers, are discussed in this chapter. Aspects that are covered include firstly, background on feasibility studies, secondly, community participation theories and techniques, thirdly, discussion on tourism dynamics in South Africa, and lastly, the opportunities and constraints that the communities involved in tourism development are exposed to including the KwaNgcolosi community.

2.2 FEASIBILITY STUDIES

Since chapter four focuses in detail on the feasibility study done on the development of a Zulu cultural village at KwaNgcolosi, it is only fitting that a basic theory relating to a feasibility study be discussed, in order to identify those ideas and theories that apply in this study area.

A good feasibility study provides a blueprint for planning a new venture if the concept is practicable. If the idea is not sensible, a good feasibility study discourages the undertaking by specifically indicating those factors that would create unusually high risks, and in all probability lead a business to run at a loss. From the definition of a feasibility study in chapter one, it is further highlighted by Redinbaugh and Neu (1980) that feasibility studies

assist the individual to evaluate the economic and financial merits of an idea before making a decision, by improving the quality of that decision and identifying the key factors that affect the long-term success of the venture.

A feasibility study is only effective if a commitment is made through thorough investigation of all factors affecting the current and long-term potential for successful business activity. These factors are crucial at KwaNgcolosi as this area has never had any kind of business except general dealer store and tuck shops, excluding the KwaNgcolosi reserve. Therefore in order for the development of a cultural village in KwaNgcolosi to be sustainable, thorough research and a feasibility study should be undertaken.

Whiles Redinbaugh and Neu (1980) emphasise that a good feasibility study should provide a blueprint for planning, Torkildsen (1988) on the other hand emphasises that a good feasibility study should take into consideration communities needs, establish demands and prepare and evaluate options, considering communities social, political, financial and other constraints in order for your venture to be successful on a long-term. What Redinbaugh and Neu (1980) and Torkildsen (1988) are saying above form the basis for the success of the KwaNgcolosi tourism development project. There can be no development without proper planning. For a tourism project to be sustainable in an area, the immediate community must be involved in the planning and the running of the project.

2.2.1 Benefits of the Feasibility Study

The primary benefit for the undertaking of a feasibility study is the specification of precise actions that if carried out helps to ensure the success of a venture. A second benefit of a feasibility study is the frequent discovery of those hidden factors that will keep someone from recognising

the real potential of an idea. A third benefit is that feasibility studies often reveal a method of breaking down traditional entrance barriers to an industry. Even ideas that would seem not workable on face value can often be fulfilled with the help of a feasibility study. A feasibility study may reveal an innovative approach and can assure a successful implementation of an idea.

The fourth benefit of a feasibility study is by providing a potential entrepreneur with useful information in acquiring capital for starting a new business venture. This is done through providing documented evidence regarding operating projections, and profitability becomes extremely useful when the entrepreneur seeks financing for the venture. The final benefit according to Redinbaugh and Neu (1980) is that it serves as a document for action. Feasibility studies should be documents that the client or individual entrepreneur can present to the business associates, bankers, architects, engineers and various governmental agencies for action. The feasibility study that is undertaken at KwaNgcolosi should provide enough information and specifications with regard to the financial viability of the proposed Zulu cultural village project in the document.

2.2.2 Elements of the Feasibility Study

The various elements of a feasibility study should form a preliminary analysis of a business. Justis (1981:77) warns: "While no one factor is more important than the other in a feasibility study, it is important that all be well developed and be to the point". Hubbard and Hailes (1988); Justis (1981); Drian and Cater (1993); Redinbaugh and Neu (1980); and Torkildsen (1988) all give various elements of a feasibility study, but the following elements form the core and are applicable to this study:

- (a) A general overview, which covers the aims and objectives as well as the historical background of the industry or product and the community. A feasibility study of a Zulu cultural village is undertaken at KwaNgcolosi and a background regarding the Zulu cultural village, as well as the reserve and the Kwangcolosi community within which it is located, are comprehensively discussed.
- (b) An analysis of the market potential for the product or service in terms of target market, pricing, promotions etc. The market potential of the Zulu cultural village in KwaNgcolosi is determined by the target market which is growing every year, the pricing policy which is based on the results of the survey, and intensive advertising through various levels such as ‘word of mouth; media; associations and other means’.
- (c) An evaluation of the availability of resources required to support the business, such as financial resources; human resources; natural and building resources as well as the present physical infrastructure available in KwaNgcolosi.
- (d) A site location analysis and physical layout. This aspect relates to land tenure issues, such as meeting all the legal requirements related to the environmental policies with regard to the site and structure of the building, for example, the safety requirements. Other issues include the ownership of land where the Zulu cultural village business will be established. At present the KwaNgcolosi chief has to resolve the disagreement between him and Msinsi Holdings over the issue of the dermation of the

reserve land, according to the chief, Msinsi Holdings has taken more land from the people.

- (e) The organisation and management plan including policies. This aspect refers to how the organisation is structured in terms of various duties required to be performed by staff members. It also looks at the policies governing the business and staff in terms of their general adherence to those at the provincial and national levels. The manager has to ensure that proper rules of running a business that employs people are adhered to, such as providing pension, rights to join the union, rights to take leave of absence, rights to question their status at work as well as the accountability of the business to their welfare in KwaNgcolosi.
- (f) The legal aspects are important in as far as safeguarding the business, the staff and the clients is concerned. They ensure that the owners are running a legal / clean business that can meet all the required standards when inspected. This goes as far as insurance for both the business and clients, paying all dues and subscriptions.
- (g) Costing both capital and recurrent. The start-up costs and income and expenditure statements are presented as a way of indicating that the business is feasible and will be sustainable in the long run. Financial records can also help to measure the degree of fluctuation between profit and loss periods so as to be able to plan in advance to counteract the fluctuation in the business. Such open financial records can provide the business with confidence when applying for loans from financial

institutions that they will get the loan, also the business world of the tourism industry will easily recognise their business and support it through networking.

2.3 COMMUNITY PARTICIPATION

Different ideas regarding community participation, involvement, approaches and techniques are discussed in this section. All these concepts are attempts to describe ways and methods, as well as measures that are used to encourage community participation in any kind of development. In this study they are used with the aim of indicating ways of drawing the KwaNgcolosi community into participating in their own development through tourism in their area.

2.3.1 Community Participation Model

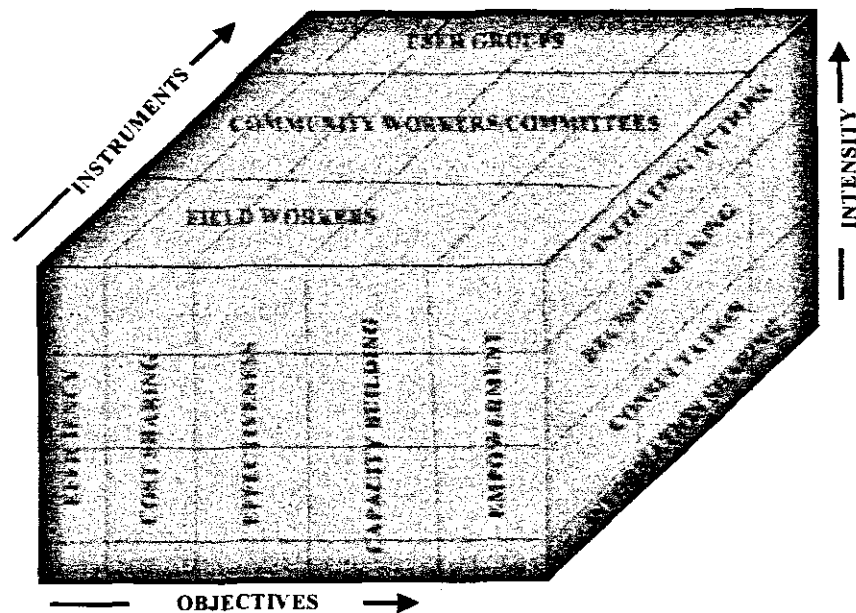
The term Community Participation (CP) was defined in chapter one. In this chapter the dynamics of community participation (CP) as they relate to the problem of community involvement in tourism development projects in KwaNgcolosi are briefly discussed.

According to Paul (1987:2) there are three aspects, which determine community participation. These are:

- (a) Objectives, which include empowerment, capacity building, effectiveness, sharing of costs and project efficiency.
- (b) The intensity, which includes information sharing, consultation, decision-making and initiation action.
- (c) Instruments include fieldworkers of the project agency, community workers/committees, and user groups.

Any one of these aspects can be combined according to the condition or situation of each community, as well as each element in an aspect can also be selected based on the circumstance of that particular community as each community differ in its problems and the approaches that can be used to alleviate them differ accordingly.

FIGURE 2.1 **COMMUNITY PARTICIPATION MODEL**



Source: Adapted from Paul, (1987:8).

The model presented in Figure 2.1 demonstrates that the use of all instruments and all levels of intensity are technically feasible under any of the five objectives. In the model objectives and instruments are depicted on

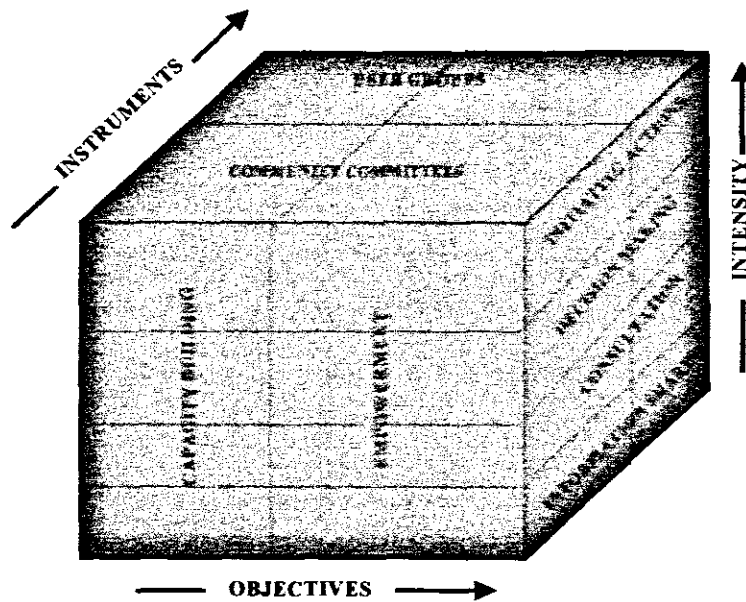
the horizontal and vertical axis respectively, while intensity is represented in the third dimension (height).

The three dimensions of objectives, instruments and intensity of community participation are interrelated. There are certain combinations of these dimensions which are more likely to be consistent and hence more effective than others in a given project context. The more complex the objective of community participation, the greater the need for a higher level of intensity and more powerful instrument.

If community participation has a less demanding objective starting out from a lower level of intensity and a simpler instrument will be in order. Projects with different community participation objectives may thus position themselves differently in terms of the configuration of objectives, intensity and instruments. Of the different objectives of community participation, bank policies have focused relatively more on project effectiveness, efficiency and cost sharing, than on beneficiary capacity building and empowerment. The proposed tourism development project at KwaNgcolosi will concentrate more on the latter objective.

As Justis (1987) maintains there are certain combinations of these dynamics which are more likely to be effective than others in a given project context, the modified model suggests the dimensions that can be effective in KwaNgcolosi context. The objectives are: empowerment and capacity building, while the intensity includes information sharing; consultation; decision making; and initiation action, the instruments include committees and user groups.

FIGURE 2.2 MODIFIED MODEL OF COMMUNITY PARTICIPATION



Source: Adapted from Paul, S (1987:8)

This model is modified to meet the needs of KwaNgcolosi community, which are highlighted in the objectives of this study in chapter one.

2.3.2 Community Involvement

One of the clearest statements of the community approach to tourism development is to be found in Hall (1994) wherein Murphy advocates the use of ecological approach to tourism planning which emphasises the need for *local control* over the development process. Murphy's statement is in agreement with McIntosh et al (1995) where they state that, one of the key components to the approach is the notion that in satisfying local needs it may also be possible to satisfy the needs of the tourist. Nevertheless though the notion is attractive problems remain in the way such a process may operate

and how it may be implemented. This approach is a bottom-up form of planning, which emphasises the development in the community rather than development of the community. In a case of KwaNgcolosi the larger community needs a provision of adequate water facilities and a proper road, as well as the fact that they are not satisfied with the way in which job opportunities are created in the reserve is evident in a case where adults do not reprimand children who stone the cars that are bound to the reserve as well as the complaints of dust and speeding cars to the reserve by the members of the community. If such needs can be attended to or even compensated with proper job opportunities in the reserve or entrepreneurship skills development, the community could feel as part of development.

One of the difficulties in implementing a community approach is the political nature of the planning process. Community planning implies a high degree of public participation in the planning process. As Arnstein in Hall (1994) argue, public participation implies that the community will have a degree of control over the planning and decision making process. However such a community approach has generally not been adopted by government authorities, instead the level of public involvement in tourism planning can be more accurately described as a form of tokenism in which decisions or the direction of decisions has already been prescribed by government, and communities rarely have the opportunity to negate these prescriptions. This applies to the people who were removed from the area where the reserve was extended at KwaNgcolosi on the basis that their homes were built on the dam's flood area when they have been staying in the same place for many years.

The implementation of the community participation approach is not an easy one and should have been approached as reflected in the community

participation model, in its intensity dimension (Figure 2.2). Although the objective of implementation in the study area would have been to remove the community from the flood area, but the intensity should have started from information sharing to action initiation as depicted in Figure 2.2.

2.3.3 Techniques for Community Involvement

These techniques used in Britain can also be used at KwaNgcolosi in order to try and involve the whole community in tourism developments, depending on the most suitable technique.

2.3.3.1 Planning for Real

The *planning for real* technique was used in Llanthony Valley in Britain. According to Price (1996), this technique was designed to include all residents in the community, rather than an active minority in the planning process. The process involves bringing the community together before any part of the plan is written. These meetings have been described as a ‘bring and buy’ sale where after the shortest introduction by the planners, the meeting becomes that of the community rather than planners, with an exchange of ideas between the residents being the main driving force. To focus issues large scale maps of the area are provided into which the residents place colour-coded pins to indicate for instance, where new housing should go, where tourists are making a nuisance of themselves. At the end of the session a detailed round table discussion takes place. This creates a cogent statement of community needs, better to inform the planning process.

2.3.3.2 Community Appraisal

Community appraisal is another technique, which was used to establish community needs in Britain. It uses a questionnaire survey of householders

carried out by local people. The analysis of the stocktaking forms the basis for future action. It helps identify issues that are important to an area, highlights the needs of the community and pinpoints opportunities for improvement, the appraisal leads to the production of the action plan. The technique has done much to increase community involvement in issues like tourism.

In the case of KwaNgcolosi community these techniques can be very helpful in identifying their tourism needs and problems as well as serve as a method of informing them about proposed developments so that they can also put forward their views.

2.3.4 Types of Community Involvement

There are different ways in which most communities living around tourism products find themselves involved in the tourism industry. Some of these ways used in African countries such as Kenya, Zimbabwe, Zanzibar as well as South Africa are discussed below:

2.3.4.1 Cultural Tourism

Cultural tourism where the indigenous people perform traditional dance and sell traditional wares to tourists for example in Zanzibar; Masaai villages; Monduli in Kenya. This type of involvement has a rather insignificant economic impact and only benefits a few people. Spill-over benefits, for example, pottering in Mount Meru and Kilimanjaro, dance groups for lodges is relatively unplanned, and has no real rights associated with it and communities hold little bargaining power. Benefits accrue to a few individuals.

2.3.4.2 Community Ownership Concessions

Community ownership concessions applicable to cases where communities own land and derive income from concessions on that land. Communities can enter into concession agreements for hunting rights on their land with the assistance of authorities, for example, for safari-hunting. Special camps and walking, in this case communities own a beautiful site, such sites can be used to locate self-contained tents for which guests pay a camping fee. Permanent camps in Kenya on community lands in and around Amboseli and Masai Mara there are examples of camp sites given out as concessions. In certain cases these include agreements on how many people are employed locally.

At the Kimana Wildlife sanctuary, which is community owned, the community derives income through entrance fees and concessions. Joint venture and the investment promotion act of South Africa states that where a community owns land and the entrepreneur wants to use the land for tourism purposes, the entrepreneur has to accept the land as an equity share of the enterprise (Creemers, 1997). All the cases cited here indicate different options, which can be adopted towards involving the KwaNgcolosi community in tourism development.

Zimbabwe's Communal Areas Management Plan for Indigenous Resources (CAMPFIRE) is a programme designed and implemented to encourage local communities to conserve, rather than exploit their remaining wildlife resources through sustainable utilisation. The programme places emphasis on the participatory involvement of the local people. One of the key elements of the programme is that proceeds earned from sport hunting mainly for trophy elephants go to the rural communities. Commercial operators lease concessions directly from the district councils, and pay a

proportion of their income to the district to be divided as cash dividends or used for infrastructural development. Both Hwange and Tsholotsho districts in Zimbabwe have CAMPFIRE schemes.

Msinsi Holdings that manages the KwaNgcolosi reserve took some community members from KwaNgcolosi and other areas where they manage dams to Zimbabwe to learn how communities live with and preserve nature. According to the article on “Locals fired by eco-tourism plans” in the Sunday Tribune dated 8 September 1996 the environmental reporter Sue Derwent reported that the members were mostly impressed by the Masoka village in the Zambezi, the reporter quoted Fisa Ngubane (one of the community members) saying:

What impressed us was that the villagers ran their Communal Areas Management Plan For Indigenous Resources (CAMPFIRE) project completely on their own, all the running of the finances too. The money they made from their conservation project was for everyone in the village and everyone could decide as a community what they wanted to do with it (Derwent 1996).

Masoka villagers have built themselves a school and a clinic in 1995, each householder received Z\$1000. Maybe this was a gesture by Msinsi Holdings to create awareness among the community around the reserve.

2.3.4.3 Community Involvement in South Africa

The South African experience with regard to community involvement is minimal. But there are cases where communities actually have control or ownership of the land, for example Fakir et al (1999) reports that the Ritchersveld community in the Western Cape lease out their land to the

South African National Parks Board (SANPB) for R900 000 a year, and the success of the Makuleke community in winning a land claims case in the Pafuri area of the Kruger National Park. In these cases communities are more empowered to determine the direction or the development options of their choice.

According to the KwaZulu-Natal Tourism Authority Annual Review Report (1998-1999) the provincial government in KwaZulu-Natal started tourism projects in the province. The government started the projects with the hope of ensuring that the local communities around the developed tourist destinations derive maximum benefit. These developed tourists destinations include the *Lilani hot springs* near Greytown; *Kwashushu* near Ntunjambili; *Ongoye forest* near Empangeni; *Emakhosini valley* near Ulundi; *Mkhambathini game reserve* near Pietermaritzburg and many more others that are in the pipeline.

In the case of Madikwe in the North West Province, lodge operators often organise community drive programmes in which they take tourists to experience traditional food or theatre, for this the community gets a fee from the lodge operator. This approach can be one way that can create a sense of belonging to Kwangcolosi community in tourism projects that are developed in their immediate vicinity. Another approach that is suggested by Hall (1994) is the handout approach, in the handout approach the private sector dampers possible conflict by ensuring that there are sufficient handouts from a trust fund or other scheme to pour resources into neighbouring communities. The handout approach cannot be recommended for KwaNgcolosi community. According to the researcher, the handout approach does not encourage the community to initiate things for themselves, and by so doing robbing the community in skills development

training and capacity building. This approach could hardly ensure the sustainability of tourism project in Kwangcolosi.

2.4 TOURISM DEVELOPMENT

According to the White Paper for the Development and Promotion of Tourism in South Africa (1996) tourism development in South Africa has largely been a 'missed opportunity'. The potential of tourism to develop entrepreneurship, strengthen rural communities, generate foreign exchange and generate jobs has not yet been fully realised. This section will discuss some of the features that can contribute to the accelerated development of community-based tourism in KwaNgcolosi. They include: Black economic empowerment, job opportunities, physical infrastructure, and the role of government.

2.4.1 Black Economic Empowerment

According to the Cluster Consortium Discussion Report (1999) two of the government's broad objectives in the tourism industry are:

- (a) To build a world class tourism industry; and
- (b) To create quality jobs and to integrate historically disadvantaged people into the mainstream of the industry with: broad ownership; representative management and staff; skills transfer and development; entrepreneurial development; small business development; employment creation; and access to national attractions.

The challenge is to integrate the above objectives in a commercially sustainable manner. Some of these objectives apply at KwaNgcolosi, such as:

2.4.1.1 Management Skills

There is a considerable overlap between the tourism industry's requirement of competent and motivated staff and the reality of the management skills shortage in South Africa. This gap requires the development of people from historically disadvantaged backgrounds. In addition, because staff and management play a direct role in the process of value creation, there is significant leverage for staff and management to access equity on the basis of sharing in the value they create.

What the above argument implies or means is that the tourism developers at KwaNgcolosi should take considerable steps in employing and training local managers to ensure value creation in their product. If the present situation continues where you find that there are no permanent employees from the local community who are managers, then the product has no value for the community and maybe the tourists as well.

2.4.1.2 Business Partners

According to the Cluster Consortium Discussion Report (1999) enterprises that provide a significant cultural element need to either develop the internal capacity or find business partners that can provide different aspects of a cultural experience such as traditional performance, craft and fruit vendors, curios, or specialised cuisine. This is what the researcher is proposing through a feasibility study, that a partnership be developed between Msinsi Holdings that manages the reserve and the local community entrepreneur who wants to develop a cultural village with the help of local community members who are going to built and run the place. Such business partnerships will add value to the whole eco-tourism experience, because of a cultural aspect that would have been added.

2.4.1.3 Surrounding Community Support

Tourism enterprises are more or less dependent on surrounding community support, particularly when this support pertains to the physical security of visitors. This need is acute in adventure and eco-tourism, where visitors are often relatively isolated. Eco-tourism also requires surrounding community support when it involves the preservation of natural resources, particularly when the resources could constitute an important source of subsistence to these communities.

The incident, which has been quoted in chapter one where Inanda community members on the southern part of the KwaNgcolosi reserve stoned tourists visiting the dam, is a reflection of poor support by the community. The same thing also occurred in the past two years (1997 and 1998) in KwaNgcolosi where they had a problem with youngsters stoning the cars passing to the reserve. The visitors reported these cases to Msinsi Holdings, and Msinsi Holdings had to go around schools in KwaNgcolosi educating pupils about the importance of the reserve and the visitors. Such incidents could decrease rapidly if local people were employed in the reserve.

2.4.2. Job Creation

South Africa's unemployment has increased significantly since 1995, because the formal economy has been unable to grow fast enough to provide employment for the ever-increasing number of work seekers. Many people including KwaNgcolosi people have also been victims of retrenchments from factories, as well as unemployed young people who have tertiary qualifications. All these people, surely some of them can undergo retraining in order to adjust themselves to serve the tourism industry, which is capable of absorbing labour in the short term, as well as, developing employment

opportunities that are sustainable over time. Surely employment in the tourism industry in the area can partially serve as a solution to the current unemployment problem.

Another key advantage is the development of individuals and businesses that are centred on the creation of work through entrepreneurial activity. This significantly stimulates the small and medium enterprise sector through a multiplier effect. Entrepreneurship in KwaNgcolosi community will result in increased standards of living, economic growth of the area, job creation and technological development.

2.4.3 Physical Infrastructure

According to the Business Map South Africa Report (1999), a well-maintained physical infrastructure is crucial to the development of the tourism industry. Such a physical infrastructure incorporates the development of air, land and water transport, telecommunications, tourist information centres, signage, as well as institutional facilities and amenities. Although the KwaNgcolosi reserve is serviced with water, toilets and electricity, these amenities are not enough because of the way they are organised. The tourists have access to water and toilets only.

Notwithstanding some of the amenities provided there are complaints regarding the absence of the cell phone signal within this area. The place is for camping only, there are no boarding houses or chalets, also there is no permanent place for keeping their motorboats, they have to carry them all the time. Plate 1 shows some of the rudimentary amenities which are provided in the reserve. It is interesting though that there is adequate signage shown in Plate 2. The signage also shows some of the activities available in the study area.

PLATE 1: AMENITIES IN THE RESERVE

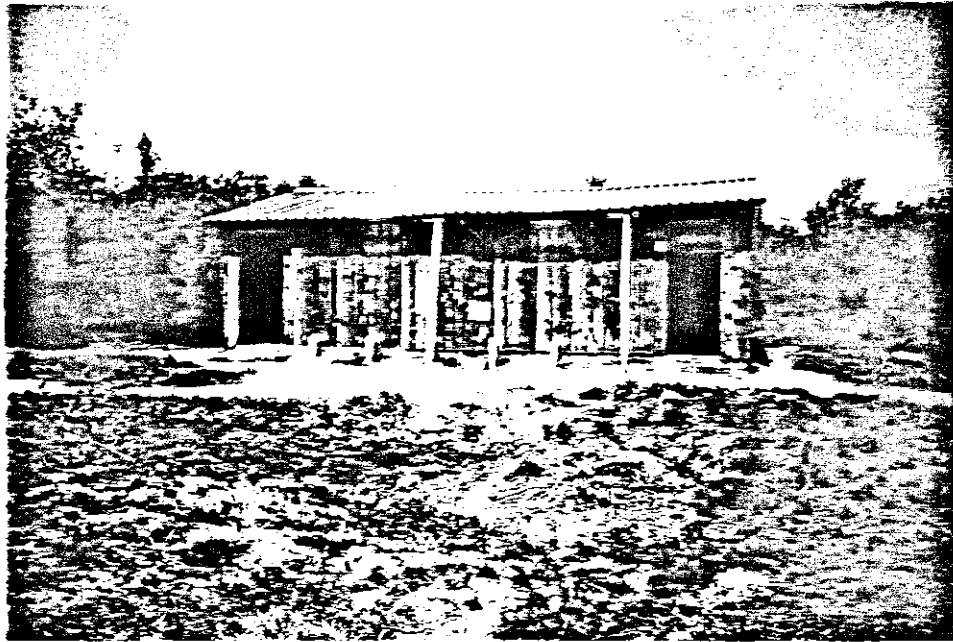


PLATE 2: SIGNAGE



If other needed facilities could be established and the cultural village be added to them, the Reserve could attract more visitors especially during the Duzi-Canoe Marathon which is an international event. Adding the above-mentioned facilities to the existing dam in Kwangcolosi can make the reserve become fully booked during this international event and during some busy parts of the year.

2.4.4 Role of the Government

Government reports at national and provincial levels are there to support, protect and guide initiatives of tourism development by communities. These include the Tourism White Paper (1996); the Reconstruction and Development Programme (1995); research documents and reports such as the Annual Review Report document (1999) from KwaZulu-Natal Tourism Authority. But sometimes interference from the government can either help or hinder development through a myriad of legislation, policies, and regulations covering the environment, land use, water policy, infrastructure, education, skills and development incentives among others. The Non Governmental Organisations (NGOs) may help to resolve some of these issues especially the Black Small Medium and Micro Enterprises (SMMEs) who are trying to make headway without any knowledge of the legal and financial implications of starting tourism related businesses.

2.5 OPPORTUNITIES AND CONSTRAINTS

Opportunities and constraints associated with integration of communities in the tourism industry and in particular with the development of tourism projects which are community based and or involve the community in a

manner that ensures that the community benefits economically, socially and otherwise.

2.5.1 Opportunities

Communities often own natural or cultural assets around which successful tourism products can be built. On the other hand community based tourism contributes to the empowerment of the previously disadvantaged groups, particularly in rural areas, as can be the case in KwaNgcolosi, if applied correctly. In some cases it also contributes to cultural and biodiversity conservation and preservation. Social, cultural and biodiversity dividends commands a willingness of local and foreign institutions to make donor funds available or business partnerships in that way creating a cost advantage which could be used to overcome constrains.

2.5.2 Constraints

Lack of skills and access to funding and marketing networks, and the potential within the communities for internal conflicts resulting from unfair distribution of benefits are some of the constraints that face the KwaNgcolosi community and others. The establishment of community based tourism ventures is further discouraged by the complexity of planning and development process. This is mainly due to shortcomings in legislation and the vague definition of responsibilities of government institutions.

Superimposed on these shortcomings are the information constraints, which affect all stakeholders, for example, lack of information on the value of community assets, benefits, costs, pros and cons of various partnerships. The case of a lack of information and the know how has already been resounded by the KwaNgcolosi chief, chief Bhengu as the major obstacle next to the lack of skills and motivation within the community.

2.6 SUMMARY AND CONCLUSION

This chapter focused on presenting the theoretical framework relating to the importance and benefits of the feasibility study in this dissertation. The chapter has elaborated on the elements of the feasibility study and the benefits available for the community. It has also explained the participation of the community using the community participation model, relating to planning, community appraisal, and various aspects of community involvement. The chapter concludes by discussing tourism development for the community and how various structures play roles and offer benefits and opportunities.

It given the the This discussion has made it clear that for any kind of business development including tourism to succeed a feasibility study is a paramount feature. Even funding institutions are easily convinced if a blueprint document is laid on them. A feasibility study also helps when rectifying mistakes in order to see where things went wrong, and if possible to rectify the situation.

Community participation has formed a core of this discussion. A number of theories and models came to the fore, such as, community approach, techniques for involving communities, community participation model, as well as, African and South African cases. Most of these ideas from different authors overlapped, to most authors community initiation is better than imposition of ideas by government or the private sector to them.

Other aspects, which were also highlighted, is the relationship between tourism and the development of the communities with special reference to

KwaNgcolosi and the reserve. The importance of empowering Black communities has been looked at, as well as, the role of the infrastructure towards further development, the creation of job opportunities, and the role of the government and its policies, as well as, how all the above factors could contribute to tourism development in KwaNgcolosi.

Lastly some of the reasons for success and failure were discussed in the constraints and opportunities. It appears therefore that if constraints can be minimised and opportunities be maximised most projects can be started and be run with minimum problems.

CHAPTER 3

ANALYSIS AND INTERPRETATION

3.1 INTRODUCTION

Data analysis and interpretation is a culmination of any research study and this study is no exception. In this chapter, therefore, the study makes an attempt of clarifying the issues that have been discussed throughout the study. The clarification of issues is presented in both the tabular and graphical forms. This chapter is subdivided into three parts.

In the first part of this chapter the presented data relate to the demographic characteristics of the KwaNgcolosi community; the involvement of the KwaNgcolosi community in tourism related issues; and the information relating to the benefits and problems experienced by the reserve when it comes to tourism related issues in KwaNgcolosi

The second part of this chapter focuses on the tourists visiting the reserve. Their demographic characteristics, as well as, their attitudes towards the establishment of a Zulu cultural village in the reserve is presented, analysed and interpreted.

In the final part of this chapter the researcher analyses and interprets the data relating to the authorities. Under authorities the views by the chief of KwaNgcolosi tribal authority and the officials from Msinsi Holdings are closely considered.

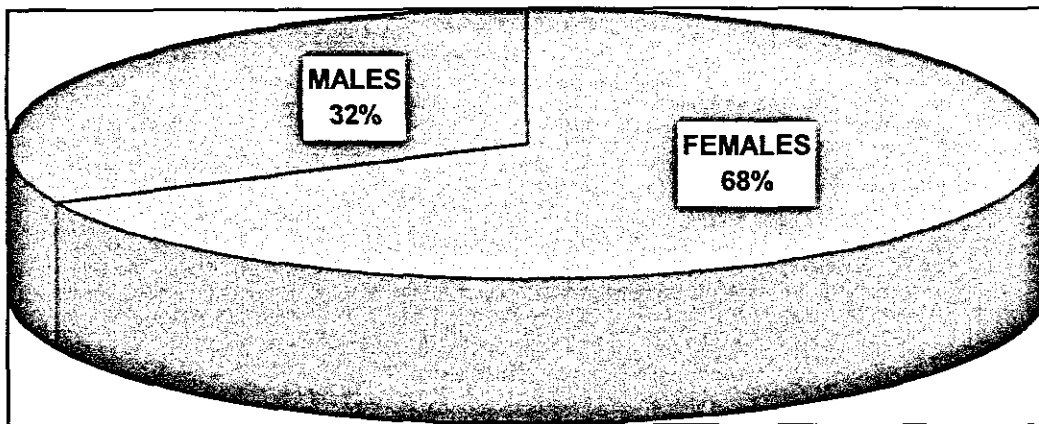
3.2 KWANGCOLOSI DEMOGRAPHIC CHARACTERISTICS

Demography of KwaNgcolosi community will take into consideration gender; age; household income; literacy level; number of dependents and the period of living in the area. This information gives a picture of the kind of people who live at KwaNgcolosi. It also gives an insight into their socio-economic status, all these factors influence the way the community relate to the reserve.

3.2.1 Gender

When the gender of the respondents was determined, it was found that 68% were females and 32% were males, refer to figure 3.1 below. These results confirmed the fact that during the weekday most males are out at work and females stay at home and look after the home and children

FIGURE 3.1: GENDER OF RESPONDENTS

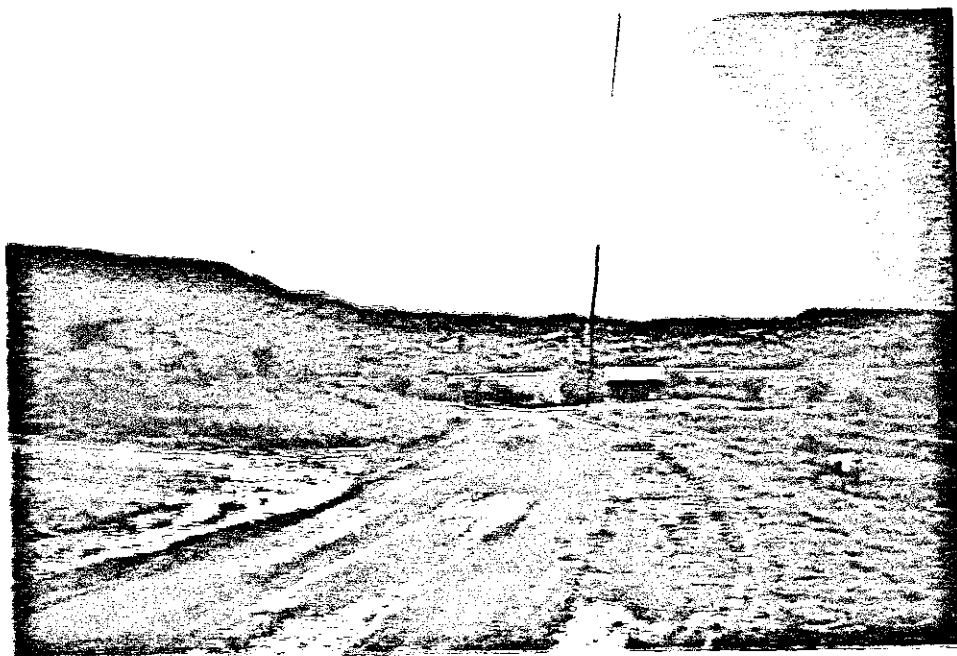


N=37

It was reported by some females that their husbands work in Johannesburg and they only come home during holidays. During the day the women in

KwaNgeolosi engage themselves in planting vegetable gardens, some women do beadwork and make clay pots that are sold to collectors to sell at the beachfront in Durban. Some of these products could be sold to the tourists in the reserve, but they are not. When the producers were asked about their neglect of the market at the reserve, some of them complained that: they are not allowed to sell at the gate; there is no shelter or place designated for vendors; and they must pay a fee to the authorities if they want to sell. Plate 3 shows the end of the gravel road that leads to the entrance of the reserve.

PLATE 3: RESERVE ENTRANCE



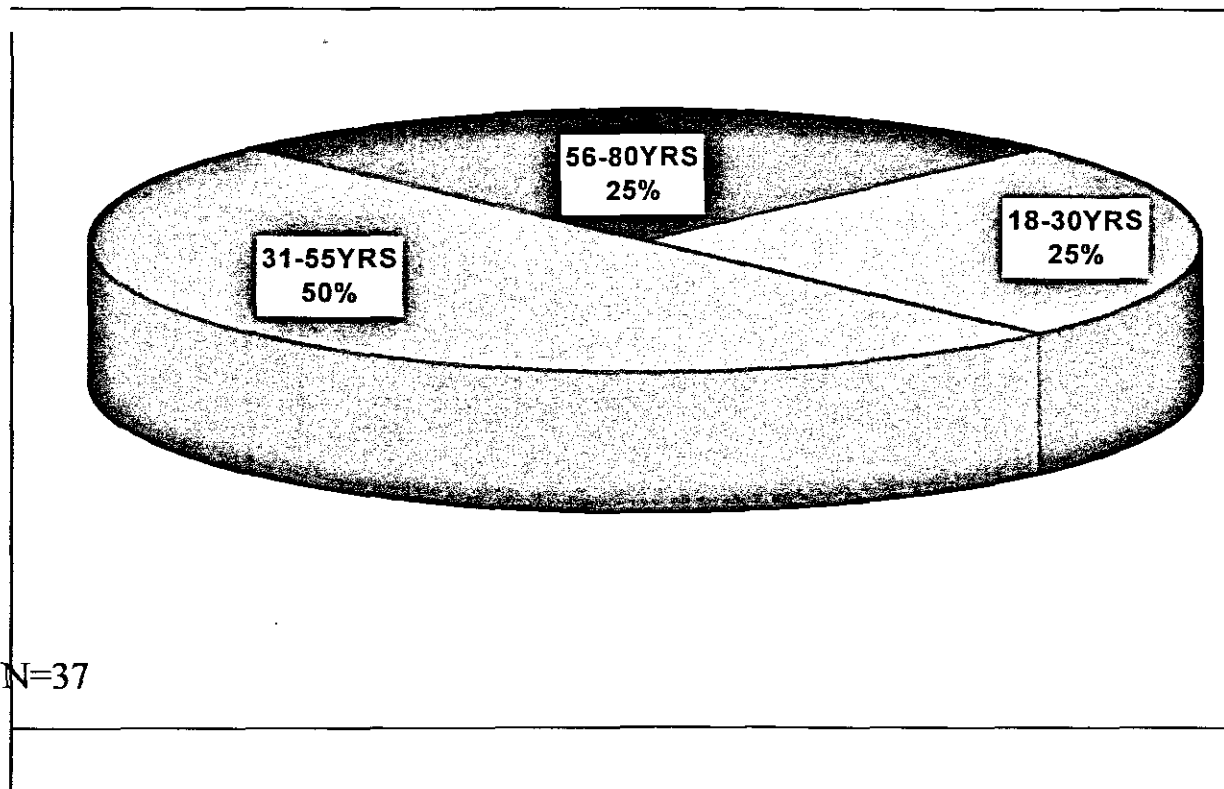
What is evident from this photograph is that, there is no physical evidence of the kiosks or shelter built for vendors either inside or outside the reserve entrance.

From these complaints, it is therefore clear that the relationship between the women at home who are producers of most craft work and the reserve is not good because it does not serve their needs of improving their living standards. The reserve has no use for them, it is just a place for recreation for the tourists only and they have no beneficial role to play as the local community.

3.2.2 Age

Figure 3.2 below shows that 50 per cent of the KwaNgcolosi community are ranging from 31 to 55 years of age. The rest of the depicted age groups complement the other 50 per cent.

FIGURE 3.2: AGE OF RESPONDENTS



The age category that falls between 31 and 55 is generally known as the middle age group. The importance of the people belonging to this age

category in KwaNgcolosi is that their ideas and grievances are generally heard and felt by the larger community, consequently, this is the age group, which can influence certain decisions that can be taken about the reserve. This is the age group that has people who are working, others were retrenched, and others depend on the temporary jobs that are given out from the reserve. This group usually consists of the people who are breadwinners at home. Most of them have big families because they live as extended families. They feel very strongly about the fact that there are few jobs at the reserve and the temporary jobs available are not frequent, that most of the skilled and semi-skilled jobs are given out to outside contractors who bring along their labour instead of using them.

Older people mostly complain about the fact that their families were removed from their original homesteads near the reserve, and they lost most of the fields, as well as the fact that the compensation was not enough compared to what they lost.

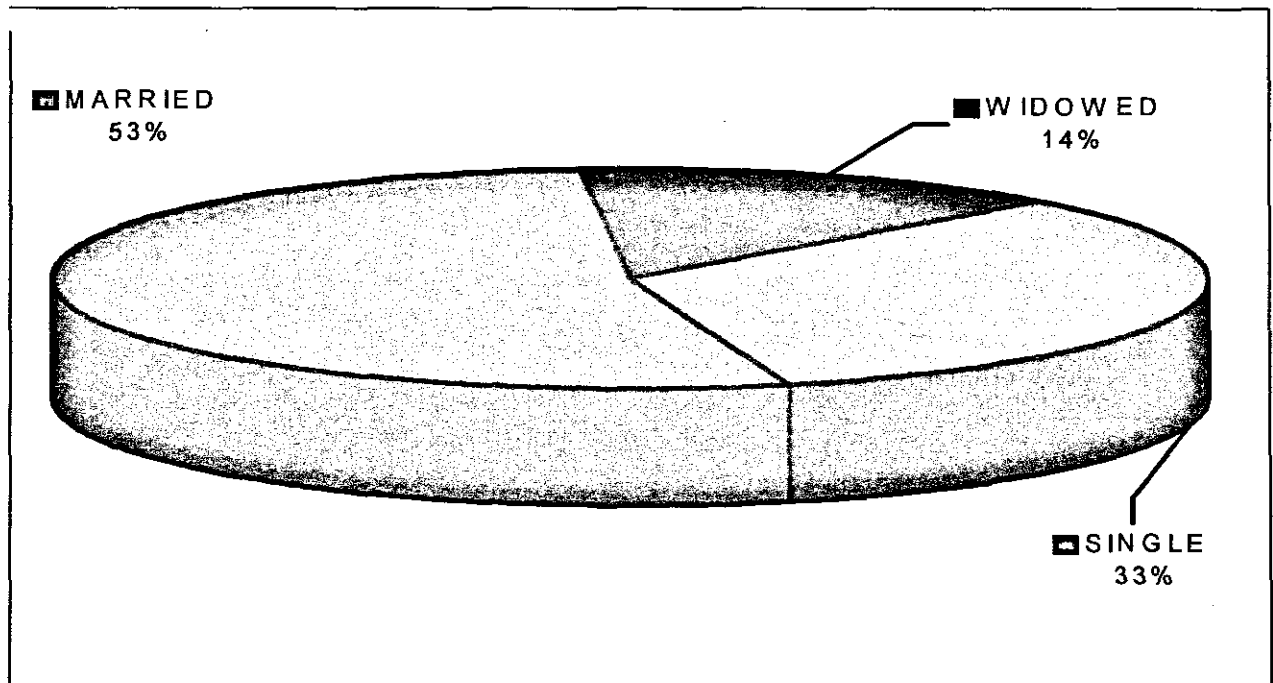
3.2.3 Marital Status

Figure 3.3 below shows the marital status of the majority of people found in KwaNgcolosi community. The marital status was determined because most families had a large number of children, while on the other hand there is only one breadwinner at home which is usually a father who is working in a formal business, therefore it may happen that the other partner, usually a mother, is involved in producing traditional craftwork to supplement the income at home.

From figure 3.3 above it is noticed that 53 percent of the community in KwaNgcolosi is married, while 33 percent and 14 percent are singles and

widowed, respectively. What is interesting about this variable is that no one amongst the respondents was divorced, this is characteristic of the lifestyle

FIGURE 3.3: **MARITAL STATUS**



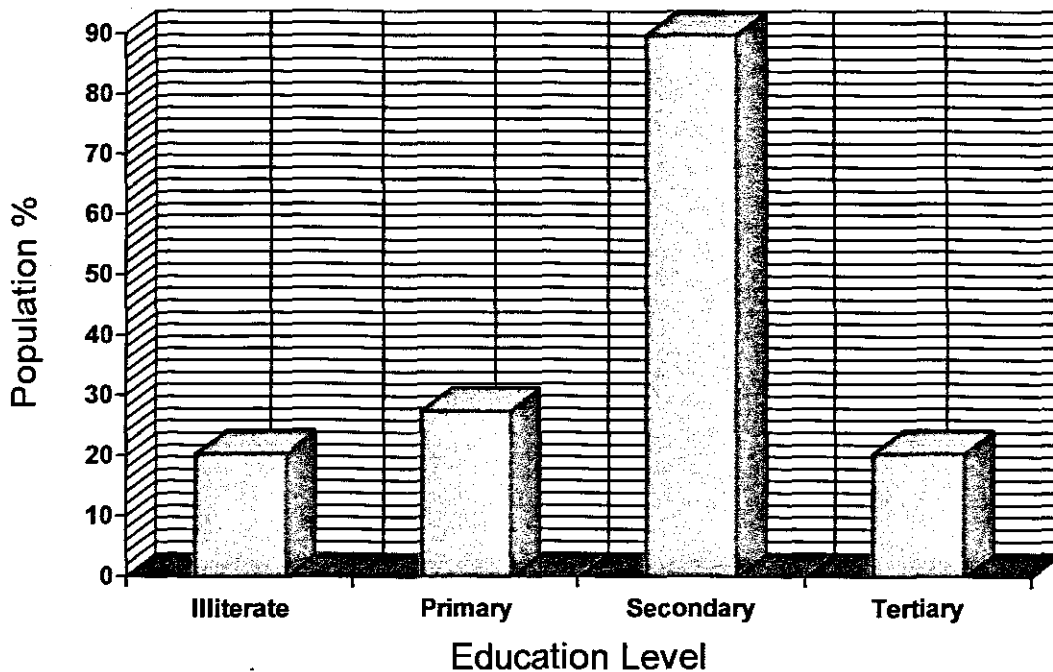
of communities in rural areas. Most of the people who are widowed are older women between the ages 56-80, they were the grandmothers. The majority of the married respondents were between the ages 31-55 and they are the ones who have strong feelings about the fact that the reserve does not contribute to the improvement of the standard of living in the community with regard to job opportunities and improvement of roads.

3.2.4 Educational Level

The educational level of the respondents was determined as featured in figure 3.4. This variable was determined because it can be related to the

number of skilled, semi-skilled and unskilled labour within the KwaNgcolosi community.

FIGURE 3.4 **EDUCATION LEVEL IN KWANGCOLOSI**



N=37

While the number of primary and secondary education dominated, there was also a significant number of respondents who had tertiary education as shown by figure 3.4 above. Respondents who had received tertiary education were between the ages 18-55, while most of the illiterate respondents were between the ages 56-80.

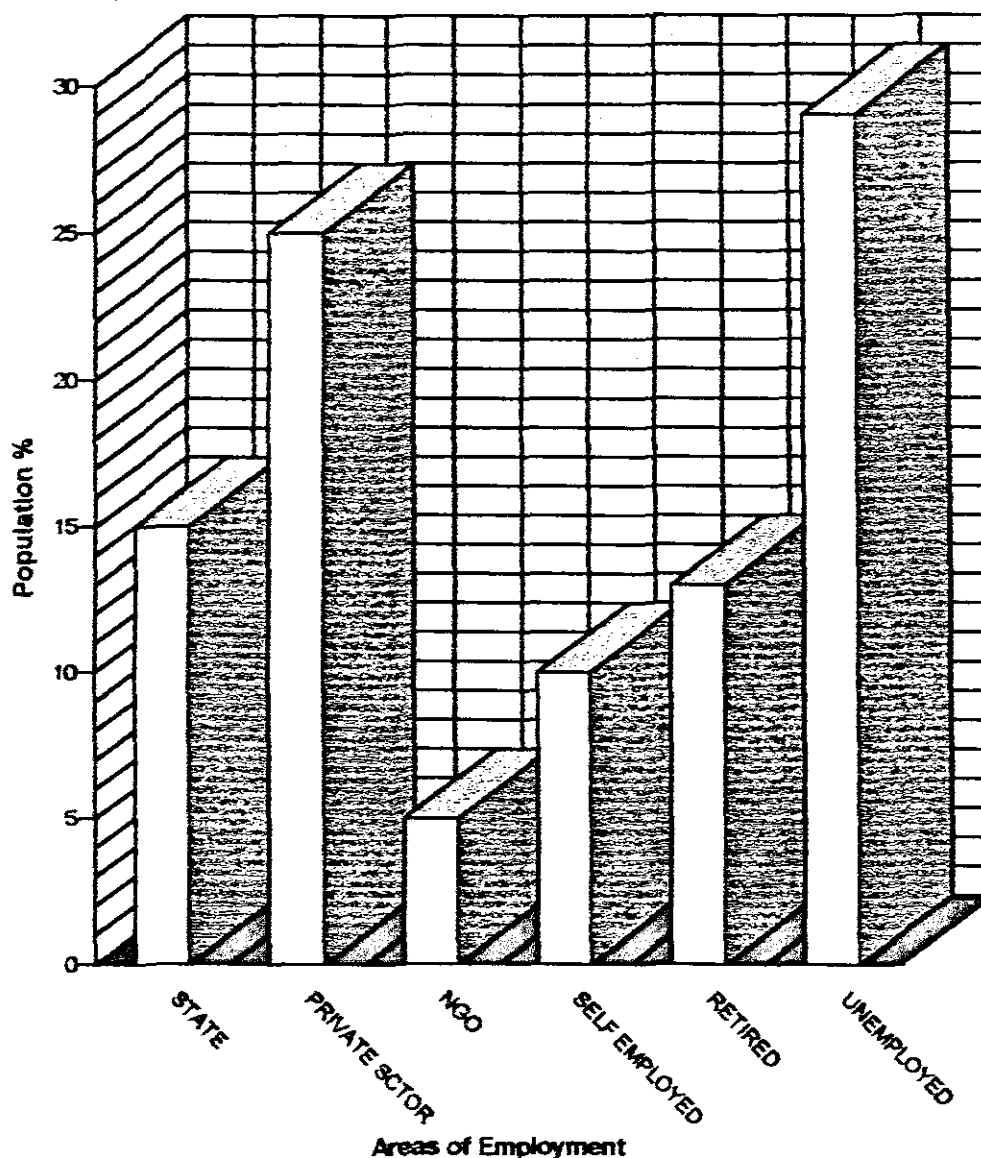
This means that the majority of the respondents understood in a way that the existence of the KwaNgcolosi reserve means that the community must benefit through the improvement of general infrastructure and job opportunities.

3.2.5 Employment

The employment category is very important as it gives a clear picture of the percentage of the people who need jobs in the community. These are the people, especially the unskilled labour, that have put their hopes in getting temporary jobs from the reserve.

Some of these people complained that they were last employed in the reserve about two years ago (1997). Members of the community who are the producers of traditional ware also want the reserve to play a role of inviting

FIGURE 3.5: EMPLOYMENT DISTRIBUTION



N = 37

them to display their work in the reserve as part of the recognition of their skill. If the tourists like what they see than arrangements can be made for producers to come and sell their work. The community members regard that as a form of employment because with that money they can be able to buy bread for their children and pay school fees.

From Figure 3.5 it is noticed that the majority of KwaNgcolosi community are employed by the private sector. The private sector alone provides employment to about 25 percent of the total population of KwaNgcolosi. The number of the unemployed is approximately 29 percent. This means that the majority of the respondents are employed in factories in the Greater Durban-Pinetown metropolitan area as semi-skilled and unskilled labour. The majority of the wage-earning category from which those who earn less than R100 per month form 64 percent of the respondents, also the majority of the respondents receiving secondary education, which is 36 percent, supports this.

The other 29 percent consists of the unemployed category, most of them had either received matriculation or had some form of tertiary education and are still looking for a job. These are the young people who have strong views about the reserve, especially in areas of employment and the creation of opportunities for development of the community. The other half of the unemployed is the illiterate and unskilled respondents who also need permanent unskilled jobs from the reserve. This is the group that sometimes gets temporal unskilled jobs from the reserve. They are the most radical group as they also did a *toyitoyi*(protest) at one time when they could not get temporal employment as some contracted companies brought their own labourers, and are between the ages 31-55 with a few below 31 years.

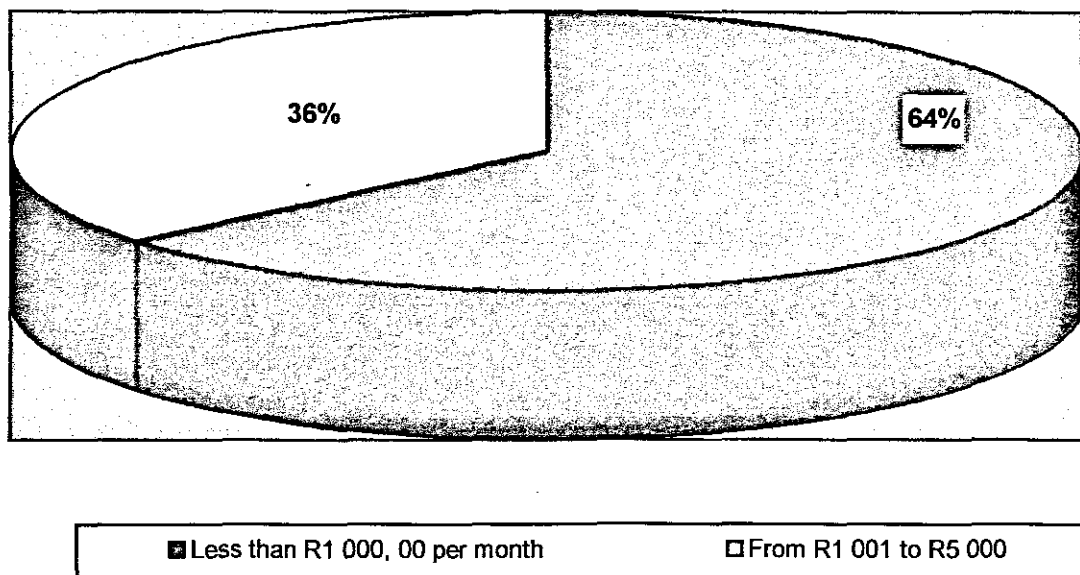
Most of the self-employed sell goods, for example, fruits and vegetables in Pinetown or Hillcrest taxi ranks and at home. Some of them produce traditional handicraft such as beadwork and spears, which they sell to the traders at the beachfront. Except for the elderly who receive their state pension, there are also those who are employed by the state as teachers.

These include teachers, policemen and the cleaners in hospitals as well as those who clean the city streets.

3.2.6 Income

The standard of living of any community is determined by the income level of the majority of workers in that particular community. According to figure 3.6 the majority of people earn below R1000 per month per household and yet they have big families to feed. This means that these families are poor and the provision of kiosks or shelters in the reserve where they can sell their craft could really make a difference in their lives.

FIGURE 3.6: INCOME BRACKET IN KWANGCOLOSI



N=37

It was found that 64 percent of the respondent's households had an income of less than R1000 per month, and only 36 percent of the households had an income between R1001-5000. These facts are supported by the employment statistics, since about 29 percent of the respondents were unemployed and

others either self-employed or getting pension. Of the formerly employed either by the state or private sector indicated they were earning between R1001-R5000 and that is only 39 percent of the sample.

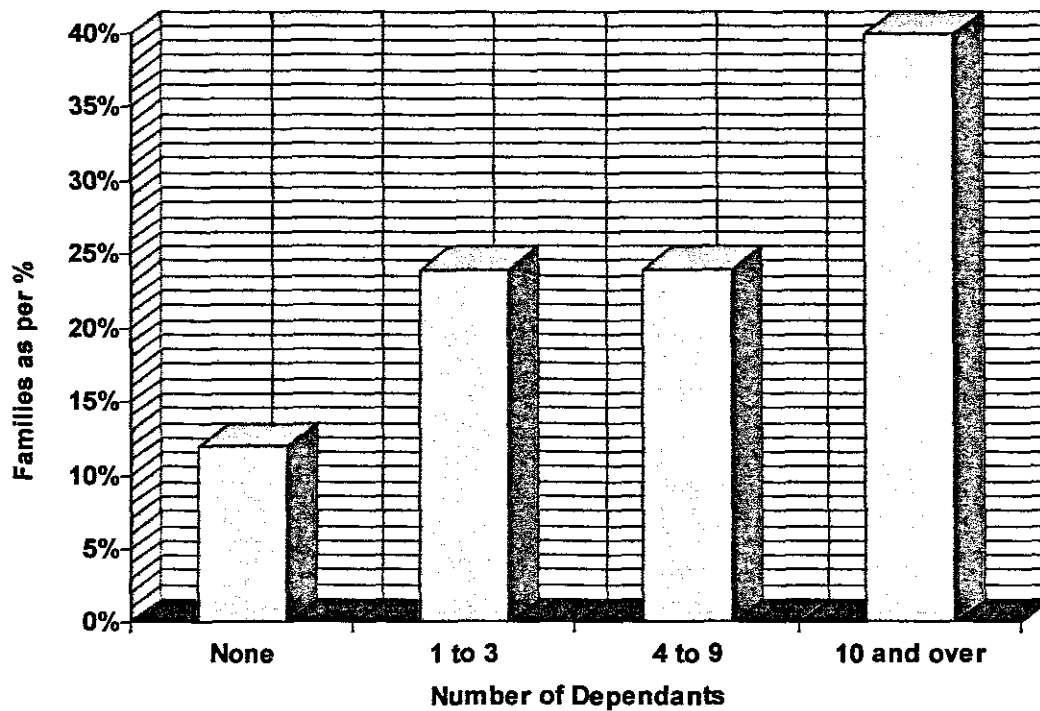
As a result of the low income in the majority of the households, some members of the families tend to look for temporary jobs in the reserve to supplement the income in their homes. Even women get involved in these temporary jobs when cutting tall grass and clearing the debris from floods or the bush. But respondents indicate that they cannot depend on the income from the temporary jobs because they are not frequent. Some women would like to sell their Zulu craft work in the reserve to supplement their income, but they have problems regarding the reserve as there is no provision made for vendors.

3.2.7 Number of Dependants

Most households have big families in KwaNgcolosi, which is characteristic of most of the Black families in rural areas. Figure 3.7 shows the presentation related to this information.

These figures will also raise the question of whether there is a need for community participation in the reserve as big families need more money to survive. Figure 3.7 shows that most families have a large number of dependants, that is, of ten and above. Usually these are families that live together as extended families, or sometimes families with grannies, aunts and uncles. This is a typical African custom among rural dwellers where families are extended to other relations.

FIGURE 3.7: NUMBER OF DEPENDANTS



N=37

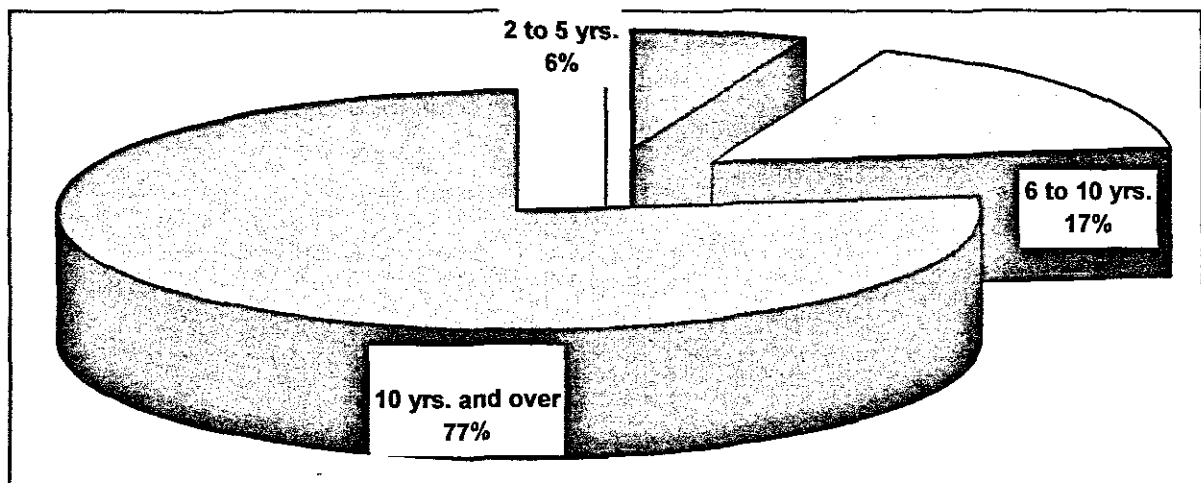
The families with one to three and four to nine dependants each formed 24 percent of the sample and most of these were married couples with their husband or wife working in the private sector or state related job. Those who had no dependants were young people who were fresh out of college or had just matriculated.

The bigger the number of people in the house, more mouths to feed, therefore in order to help the breadwinner the other household members of working age who are unemployed are usually the ones that seek jobs from the reserve. They are the ones that wish to sell their harvest of vegetables and fruits, as well as the Zulu beadwork to the tourists in the reserve, they are the ones that feel that the Zulu cultural village could help them make a living through their beadwork.

4.2.8 Period Living in the Area

Since KwaNgcolosi is a tribal area, it goes without saying that most families have been in the area for a very long time. The new families are usually young people from the area who got married and started their family next to the old homestead where the extended family lives.

FIGURE 3.8 PERIOD LIVING IN THE AREA



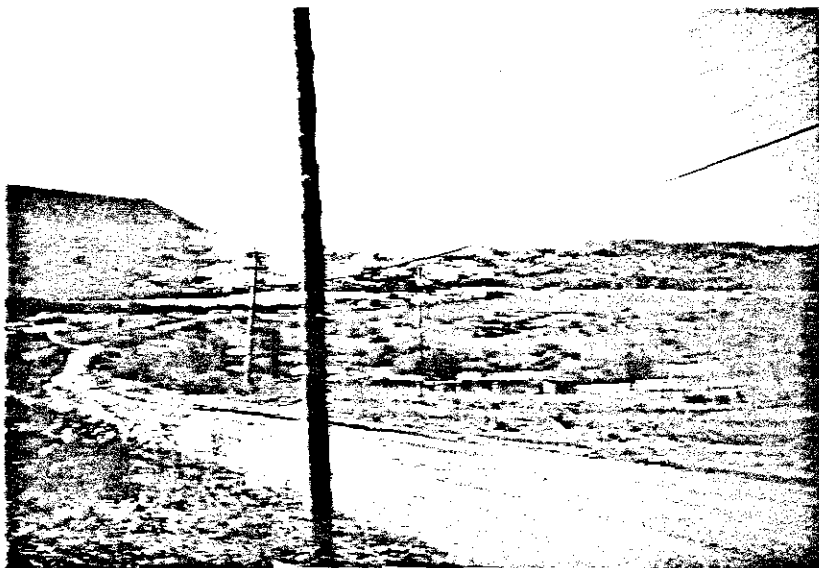
N=37

What can simply be deduced from figure 3.8 above is that 78 percent of the respondents have lived in the area for more than ten years. Some of these respondents have personally experienced being removed from the flood area of the reserve dam. They are the people whose relatives and friends were moved from the flood area and taken to Molweni area, which is approximately 10 kilometres away from KwaNgcolosi. These are the families who complain about the inadequate compensation, and the slow development of housing and sanitation infrastructure at Molweni. Some of their relatives are still living in tents given by Umngeni Water Board as temporary structures.

The families who have lived for a very long time ten years and over have ceased to expect anything more than temporary jobs from the reserve. Some of them feel that a shelter was built for vendors to sell their products, they could have started selling their beadwork a long time ago since they make most of the beadwork that is sold at the beachfront. They also feel that it was better before the reserve was built because they could get fresh water from the river, now they have to pay rates for clean water from Umngeni Water Board.

Some time ago families in the study area used to own and work their fields to harvest and sell their products, now there are no fields instead they are squashed as more people come to settle in the area. They feel that the dust that is made by passing cars makes their lives miserable, and the speeding cars are dangerous for children and animals. In other words the reserve has not contributed much to their well being, but more to their distress. Plate 4 shows the dusty road that is a source of complaints.

PLATE 4: GRAVEL ROAD TO THE RESERVE



The homesteads along the road are the ones that complain about the problem of speeding cars and the dust caused by the cars that are bound to the reserve.

3.3 COMMUNITY INVOLVEMENT IN TOURISM

Community involvement in tourism forms the core of this study. In this section the level and areas where the community is involved in tourism is being determined. In determining the involvement of KwaNgcolosi community in tourism in the reserve the following are explored by this section:

- (a) KwaNgcolosi community's awareness of tourism;
- (b) The number of people from KwaNgcolosi that are employed in the reserve; and
- (c) The types of products produced by the locals that are sold to the tourists as a way of involving the community in tourism ventures in the reserve.

3.3.1 Awareness of Tourism

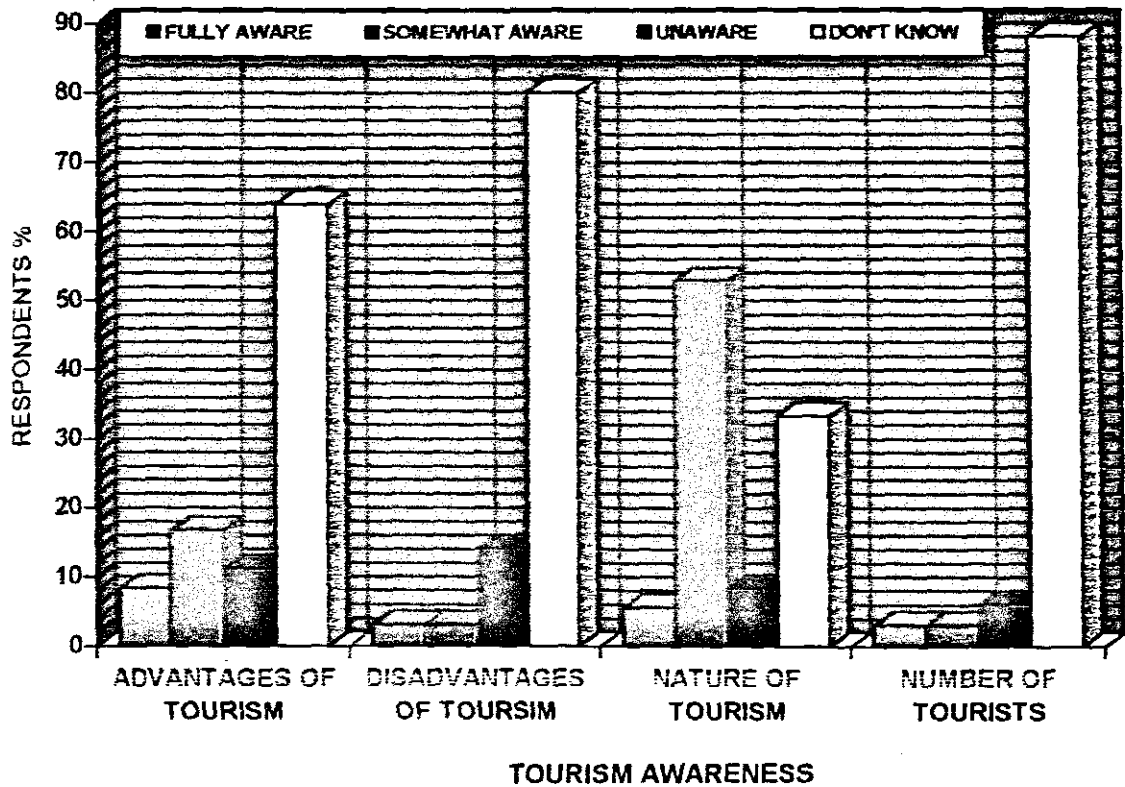
Regarding the awareness of tourism, information from the respondents was elicited from the following tourism related areas:

- (a) Nature of tourism;
- (b) Advantages and disadvantages of tourism; and
- (c) Number of tourists visiting the reserve

Figure 3.9 below gives a clear picture about the previously mentioned tourism related areas when it comes to KwaNgcolosi people. The respondents within the study area were asked to reveal how they felt about

the nature, advantages and disadvantages of tourism, as well as the number of visitors to the area.

FIGURE 3.9: AWARENESS OF TOURISM



N = 37

In Figure 3.9, four variables were categorised into four levels according to the Likert-type set of statements, the statements were: (Fully aware; Somewhat aware; Unaware; and Do not know). When the community’s awareness of tourism was determined, the following factors came to light regarding each variable:

3.3.1.1 Nature of Tourism

While 5.6 percent indicated that they were fully aware, about 52.8 percent of the respondents indicated that they were somewhat aware of the tourism

related activities that are taking place at the reserve. These respondents also indicated that they are also aware about the high volume of tourist's cars that are seen heading towards the reserve more especially during weekends and public holidays. Boating that takes place in the dam is also noticeable by the same respondents. Only about 33.3 percent of the respondents indicated that they do not know about what is taking place in the reserve when it comes to tourism.

The hypothesis in chapter one on the level of tourism awareness among community members in KwaNgcolosi is tested in these results. According to the hypothesis put forward, the awareness level is average. But the overall results from those who are fully aware and somewhat aware prove that the awareness is above average, as they related their awareness to the traffic to the reserve and boats rowing up and down the dam.

3.3.1.2 Advantages of Tourism

Figure 3.9 above indicates that about 64 percent of the respondents indicated that they do not know of the benefits that are generated by tourism, while a further 11 percent indicated that they were unaware of the advantages. One reason that can be attributed to this ignorance is that community involvement in tourism development in the reserve is very minimal, and that if there are any contributions made by Msinsi Holdings towards community development, for example job opportunities in the reserve and other reserves which they administer throughout KwaZulu-Natal, people at ground level are not informed. This proves the third hypothesis correct where it is stated that 'the consultation process by the various stakeholders with the community is poor'. Only about 8 percent of the respondents indicated that they were fully aware of the positive spin-offs of tourism for the community in the reserve.

It is interesting to note that the respondents viewed the benefits of tourism for the community in the reserve from the perspective of providing shelter for the traders and prospective traders that are found in the community. These shelters can serve as African art and craft, as well as, fresh produce kiosks. One other benefit that has been mentioned by these respondents is that the development of a tourist destination in a form of a lodge and even the Zulu cultural village in the reserve will give job opportunities to the locals. Only about 17 percent of the respondents that indicated that they were somewhat aware of tourism benefits in the area in the sense that tarred roads are going to be constructed.

3.3.1.3. Disadvantages of Tourism

About 94 percent of the respondents indicated that they were not aware of any tourism disadvantages in the area. What is interesting about this group of respondents is that the majority of them at the same time have serious concerns about dust pollution that is caused by tourist cars in the area. They also indicated that speeding cars that are driven by tourists are posing danger to the lives of children and the community. Only about 6 percent of the respondents indicated that a tourist destination in the area brings about problems that are pollution related.

3.3.1.4 Number of Tourists

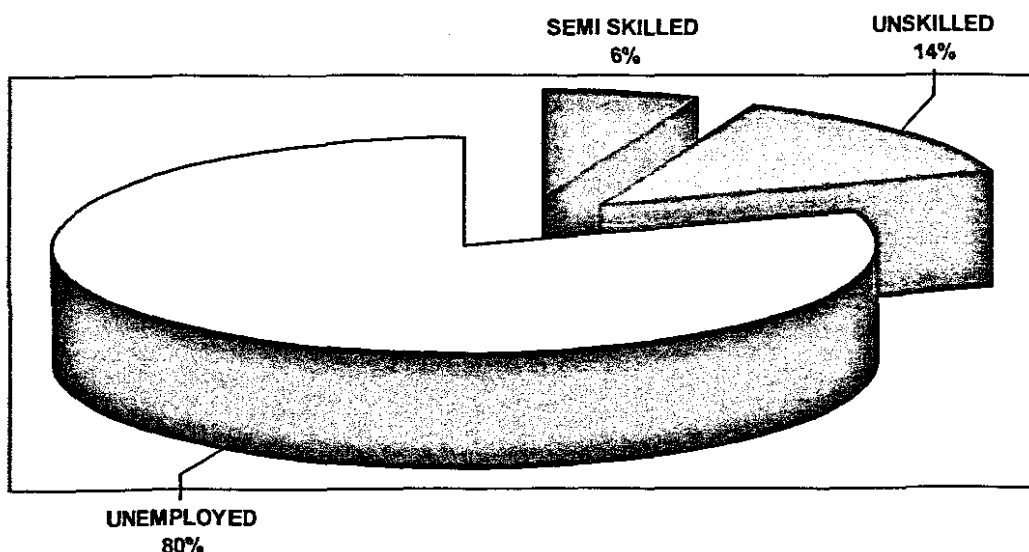
From figure 3.9 above it appears that about 89 percent of the respondents did not know about the specific numbers of visitors patronising the reserve. From those who were aware, say 6 percent it was also difficult for them to specify any number of visitors patronising the reserve. The latter indicated that they were aware of either a large or small volume of visitors in the reserve depending on the time of the year or of the week. These

respondents indicated that visitor numbers increase during weekends, school holidays and summer holidays, while during weekdays the number of visitors drops tremendously. The respondents estimated that the number of tourist cars that visit the reserve during weekends, school and summer holidays increase to a hundred per day while on the other normal days it is far below this number. This difference in the number of tourists visiting during the off-season that has a low number of visitors and the full-season with a big number of visitors, means that the profit in the reserve fluctuates between the two seasons accordingly. This also means that most of the temporary work is done during the low season when the reserve is not very busy. For the Zulu cultural village, it means that the business can plan wisely through the projected fluctuation in the income.

3.3.1 Employment Opportunities

The construction of a dam in KwaNgcolosi reserve raised certain hopes for the locals. These hopes were employment opportunity related. From figure 3.10 it appears that these hopes were never addressed or realised.

FIGURE 3.10: EMPLOYMENT DURING THE CONSTRUCTION OF THE DAM



N=37

Figure 3.10 indicates that employment opportunities for the locals that were afforded during the construction of the dam were minimal. A large section of the community, that is, about 80 percent were left unemployed while 6 percent and 14 percent were employed as semi skilled and unskilled labourers, respectively. The respondents attributed this state of affairs to the lack of communication from the authorities to the community and to the involvement of outside private companies and sub-contractors that were given an opportunity to run the whole show. This state of affairs should not be allowed, because tourism infrastructural developments are taking place in KwaNgcolosi, the people of Kwangcolosi should be employed (involved) in those developments. The government has amended its laws regarding any tourism development in the Tourism White Paper (1996) where it states that (tourism developments in the historically disadvantaged communities must be private sector driven and community based).

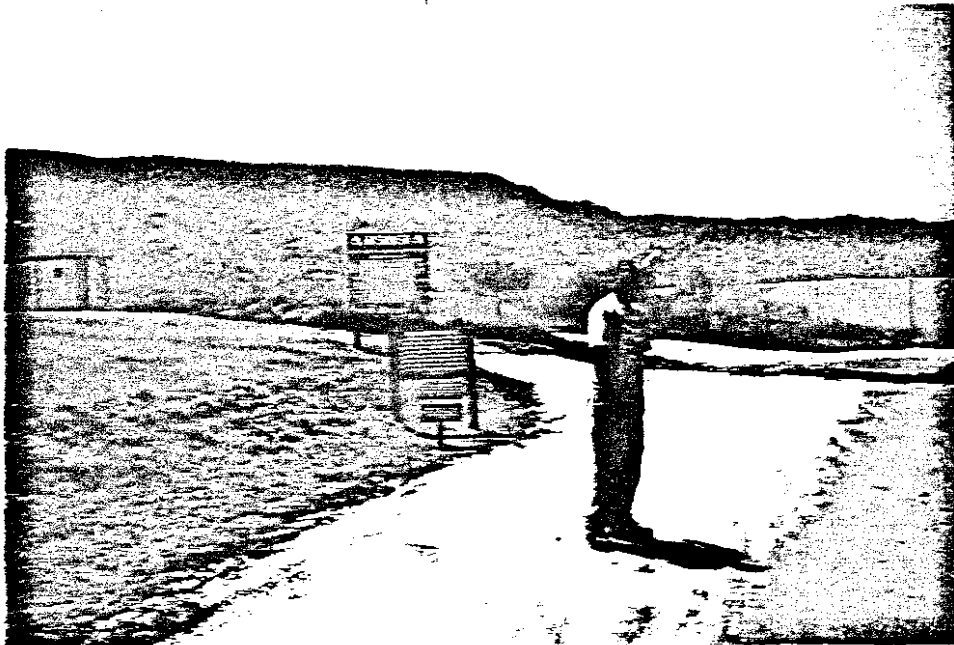
3.3.3 Present Involvement

Assessing the local communities involvement in everyday running of the reserve the study has found the following: Out of a total of 37 respondents who represent 100 percent, about 56 percent of the respondents are aware that there are few community members that are employed in the reserve on permanent basis, the other 33 percent are not aware. The other 11 percent do not know whether there are people who are employed or not.

The 56 percent group indicated that there are security guards from the local area who control the gate at the reserve. They indicated only two securities from the area, other security guards were from outside KwaNgcolosi. Others knew one or two cleaners who pick up papers and clean other facilities within the reserve who come from the local area. Plate 5 show one security guard who is not from the local area. Concerns by the locals are

that, there are few local people working in the reserve because the community is not informed about vacancies available in the reserve, that means the communication process between Msinsi Holdings and the community leave much to be desired. It also means there are some loose ties that need strengthening.

PLATE 5: SECURITY GUARDS



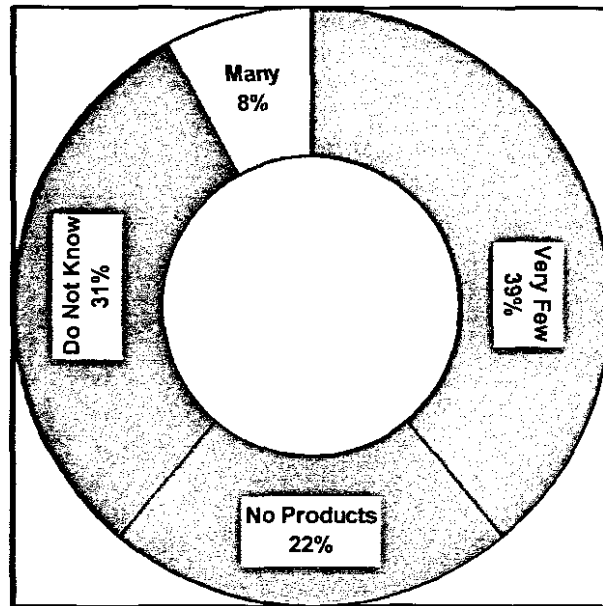
Complaints that are raised by the respondents is that if vacancies become available in the reserve, they are only of temporary nature rather than permanent. A situation of this nature calls for an establishment of a Zulu cultural village, which could offer a few more jobs for unskilled labour, tapping into the talent and skills the community members have.

3.3.4 Products Sold in the Reserve

Some community members in KwaNgcolosi are involved in producing craftwork, beadwork, artwork, fruits and vegetables. Figure 3.11 below

shows the percentage of people who indicate that there are products from the community, which are sold to the tourists in the reserve.

FIGURE 3.11: KNOWLEDGE OF PRODUCT SALES



N=37

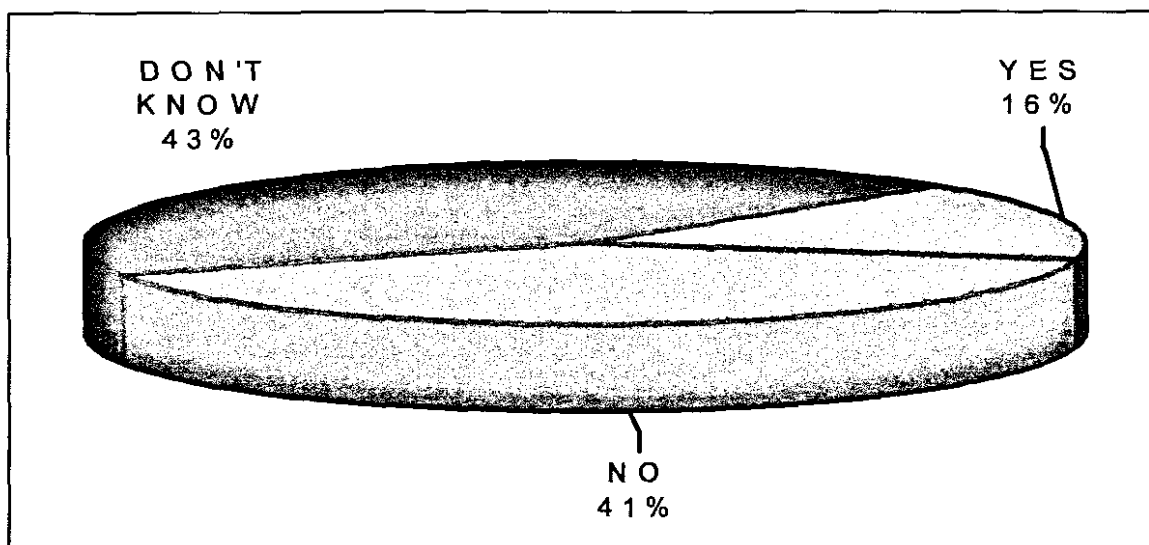
Figure 3.11 above indicates that out of a total of 37 respondents who represent 100 percent, about 39 percent of the respondents stated that very few products are sold to the tourists visiting the reserve. About 8 percent of them indicated that some people used to sell but it was two years ago. The respondents who indicated that no products were sold to visitors, stated that there is hardly any person selling anything at the gate in the reserve. During the researcher's visits to the reserve only one woman was found at the reserve gate selling soft drinks that were stored in a cooler box. The women did not have even an umbrella as it was a hot day.

This indicates that there is an interest among some community members who want to start a vendor market in the reserve, but there is no encouragement from the authorities, as well as, the fact that there is no shelter built for vendors discourages people from initiating the business. Also the fact that there are rumours that people have to pay rent for selling their products in the reserve are all negative indicators to this problem. The establishment of the Zulu cultural village could play an important role in accommodating the vendors by designating an attractive market for them, this could serve as an incentive to the potential small businessmen and women in the area.

3.3.5 Tourism Related Business

Question 17 in the questionnaire (appendix 1) intended to elicit information from the respondents pertaining to the establishment of tourism related business by some community members. Figure 3.12 below summarises the responses obtained from this question.

FIGURE 3.12: STARTING OF TOURISM BUSINESS



N=37

From figure 3.12 it appeared that about 41 percent of the respondents do not want to establish a tourism related business in the reserve. The cause of such a response may be due to the fact that the local people were never educated from the onset about the advantages of having a tourist destination in their immediate vicinity.

Very few people indicated that they do want to open a tourism related business in the reserve. The majority of subjects [43%] seemed to be on the fence in the sense that they did not know whether some community members do want to start a tourism related business or not.

The respondents who indicated that they are interested in starting tourism related business, that is, about 16 percent wanted the Msinsi Holdings to built some kiosks for them where they could sell their products. These kiosks could be fully utilised during the periods when the reserve is fully patronised by visitors, for example, during the Duzi-canoe marathon event and during holidays. The establishment of kiosks in the reserve could even create a very dynamic permanent market that is capable of attracting a lot of visitors as some of the KwaNgcolosi people are very talented and renowned in producing Zulu traditional wares.

3.3.6 Involvement in the Proposed Facility

In Table 3.1 below the study has looked into the different types of employment activities in which KwaNgcolosi people are prepared to be employed should the proposed Zulu cultural village become a reality. It appears from Table 3.1 that about 21 percent of the respondents are only interested in selling their craft work in the proposed cultural village. With the exception of 27 percent who are prepared to take any other type of employment, the rest of the respondents want to involve themselves in

multifaceted type of employment activities. These activities range from being a cleaner to that of managerial positions.

TABLE 3.1: EMPLOYMENT PROVISION IN KWANGCOLOSI

TYPES OF EMPLOYMENT	FREQUENCY	PERCENT
Cleaner	03	09
Own cleaning company	01	03
Manager	01	03
Administrator	03	09
Security	01	03
Own security company	02	06
Own Laundromat	01	03
Own curio shop	01	03
Sell craft work	07	21
Perform traditional dance	04	12
Chef	01	03
Any other	09	27

N = 37

What is eye catching from table 3.1 is that about 3 percent of the KwaNgcolosi community are interested in managerial positions. This state of affairs shows that the government and related agencies have not done enough work in as far as empowering the people to be employers rather than being employees. One gap that this proposed cultural village would attempt to address is to encourage people in KwaNgcolosi to be job creators than job seekers.

3.4 BENEFITS FROM THE RESERVE TO THE COMMUNITY

This section in the study is closely looking and assessing the views of the community members regarding the benefits they accrue or have accrued

from the existence of the reserve and Msinsi Holdings. It will further look into the problems, which the KwaNgcolosi people have confronted since the establishment of the reserve

3.4.1 Economic Benefits

The economic benefits in KwaNgcolosi were determined because for any major business that is established in the area, there must be a multiplier effect throughout the small businesses in the community.

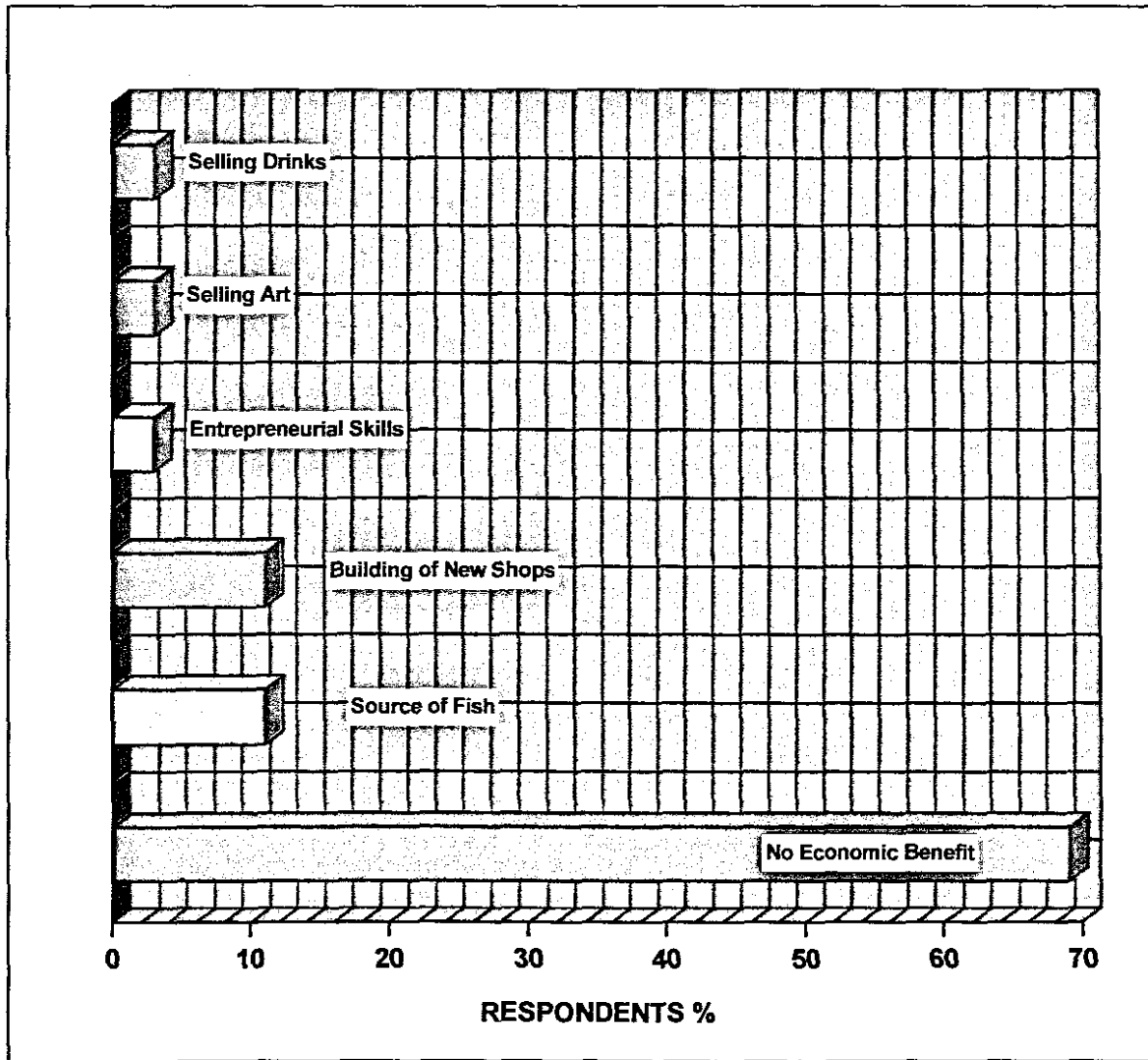
Since the reserve is the only business that draws people from different areas to KwaNgcolosi the spin-offs of the reserve must be visible to the community through the development of the physical infrastructure and the improvement of the general standard of living for people through the provision of job opportunities and the encouragement of self-employment.

Respondents were asked to identify economic activities with which they were associated with in relation to the reserve, activities included selling drinks; selling art; entrepreneurial for example a shop or shebeen; building of new shops; source of fish as others may be selling fish to the community which they got from the dam and the last category was for those who felt that there was no economic benefit whatsoever from the reserve.

Figure 3.13 shows the spread of the answers based on the total sample of 37 respondents from the general community members. In addition, Figure 3.13 presents a scenario relating to the presence of the dam as a tourist destination and its perceived economic benefits to the KwaNgcolosi community. What is further gathered from Figure 3.13 is that the KwaNgcolosi community does not see the construction of the dam being associated with any economic

benefits to the community. According to figure 3.13, 69 percent of the respondents had indicated this.

FIGURE 3.13: ECONOMIC BENEFITS



N=37

Eleven percent of the respondents indicated that the community regard the dam as the main source of catching fish. In using the dam to catch fish, the community also indicated that they do not use the main entrance that is used by the tourists instead they used an unfenced area which is far from the one used by the tourists. Only 3 percent of the respondents who indicated that the presence of this tourist destination, that is the reserve has assisted them

in developing entrepreneurship skills. Those who indicated that were mainly women who attended communal gardening workshops that were conducted in the area and who also own communal gardens that are found along the dam.

These results mean that besides the fact that people are allowed to catch fish, there is no economic benefit whatsoever to the community as a result of the existence of the dam, they are as poor as they were before the dam was constructed. This is further confirmed by the number of people from the area who are employed on permanent basis, which is very few, as well as the absence of the locals selling their wares in or outside the reserve.

3.4.2 Social Benefits

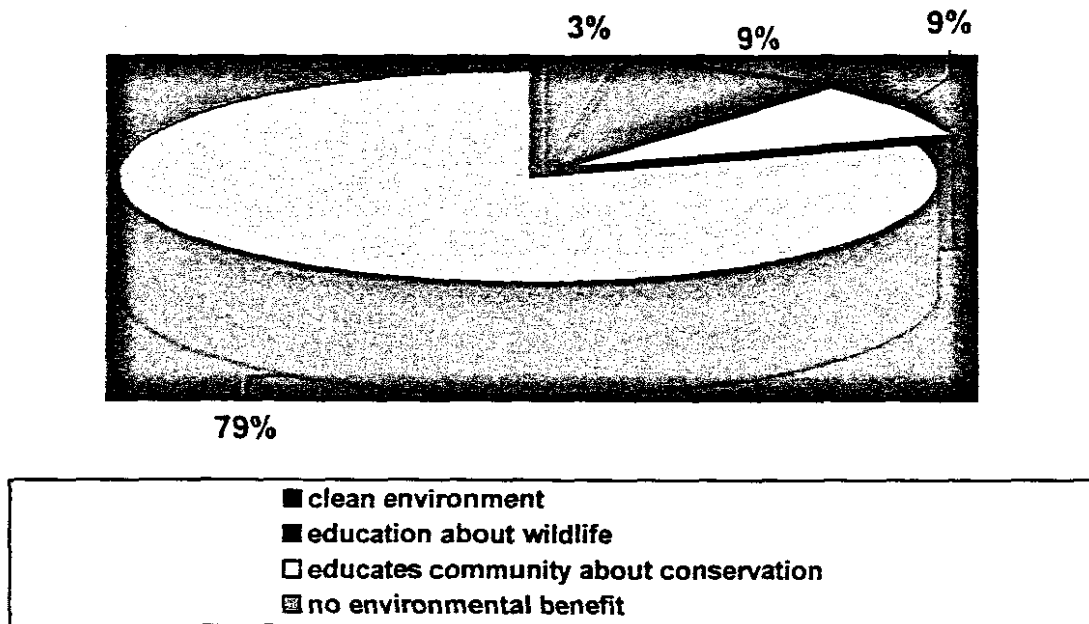
Ninety two percent of the respondents indicated that the presence of the dam in the vicinity has not brought about any social upliftment. For example, more people should be employed on permanent basis in the reserve as there are quite a number people who have grade 12 who are staying at home because they do not have the money to further their studies. In addition KwaNgcolosi has few students who have tertiary qualifications but are unemployed, these are some of the resources that are expected to be tapped by the reserve. This variable painted a bleak future for the people of KwaNgcolosi regarding their relationship with the reserve. Maybe these are some of the factors that cause the youth to stone cars as they are not aware of the value of the reserve to their lives and the community.

3.4.3 Environmental Benefits

The environmental benefits of the community from the reserve were determined and the following factors such as clean environment, education about wildlife, education of the community about conservation and no

environmental benefits were analysed [Figure 3.14]. The findings related to these factors are discussed below.

FIGURE 3.14: ENVIRONMENTAL BENEFITS



N=37

While 79 percent felt that there was no environmental benefits, some of the teachers 9 percent in the nearby schools indicated that the pupils were allowed to come into the reserve with their teachers to learn about nature and wildlife and they were grateful for that. It is evident that most of the recognised and accepted benefits relating to the environment were only supported by the educated and subjects with higher economic status.

What this also means is that there are a few benefits especially for schools, and some of the community members were taken on a trip to Zimbabwe to learn about conservation and preservation of nature and how communities live with nature, this inset is highlighted in chapter two.

3.5 PROBLEMS FROM THE RESERVE TO THE COMMUNITY

The problems, which the KwaNgcolosi people have confronted since the establishment of the reserve are hereunder presented in table 3.2 and are further, discussed.

TABLE 3.2 PROBLEMS FROM THE RESERVE

ECONOMIC PROBLEMS	PERCENT.
Local community not allowed to sell their products to the tourists	8.1
Locals not allowed to fish in the reserve	2.7
People not involved in tourism related developments from the reserve	13.5
Local people not given jobs in the reserve	75.7
TOTAL	100
SOCIAL PROBLEMS	PERCENT.
Increase of crime levels	8.1
Local people not allowed to use the dam	8.1
Does not contribute to the improvement of the community infrastructure	13.5
Local artistic talent is not used	16.2
Does not contribute to the improvement of the general standard of living in the area	54.1
TOTAL	100
ENVIRONMENTAL PROBLEMS	PERCENT.
Water pollution	21.6
Noise pollution	2.7
Air pollution	75.7
TOTAL	100

3.5.1 Economic Problems

This variable is used to determine the economic problems, which are as a result of the establishment of the reserve in the area. As presented in Table 3.2, about 75.7 percent of the respondents indicated that local people are not given jobs, especially permanent jobs in the reserve. The other 8.1 percent complained about the fact that opportunities to sell products in the reserve are not presented to them, while a further 13.5 percent complained about the fact that people are not involved in tourism related developments from the reserve. This means that general economic level of the KwaNgcolosi community did not change as a result of the presence of the reserve, it does not serve their economic needs.

3.5.2 Social Problems

The social problems, which are caused by the existence of the reserve, were determined and the following factors emerged from Table 3.2. About 54.1 percent of the respondents complained about no contribution to the general standard of living in the study area. Another 13.5 percent complained about no improvement of the community infrastructure, while a significant number (16.2%) complained of the local artistic talent which is not used by the reserve. For example, traditional craft work and local traditional dancers are not invited to be part of the reserve attraction so as to reflect the tone of the area.

These are all indications that the local chief and Msinsi Holdings officials do not act in the interest of the community at all times, and that the consultation process is poor as indicated by one of the hypothesis in chapter one. This condition needs to be addressed from higher level to the low levels of the communication process in KwaNgcolosi. This condition suggests the use of the participation model (intensity dimension) in chapter two.

3.5.3 Environmental Problems

This variable was used to determine the kind of environmental problems that exist as a result of the existence of the reserve. The following problems from Table 3.2 surfaced.

The majority of the respondents 75.7 percent complained about air pollution, which is a result of dust that is caused by cars that are speeding down to the reserve. This is a major problem in the area and it needs urgent attention as this could also be a health hazard especially for the families that are living next to the road as dust particles get into their houses, it is impossible to dry their washing outside without it getting dust. As indicated in the previous paragraph, the authorities have to act quickly and in unison to make sure that the road is tarred, this is both to the benefit of the community and the tourists.

The problem of water pollution as indicated by 21.6 percent of the respondents arose as a result of the fact that the community used to drink water from the river before it became a dam, now the dam water is polluted by chemicals which are used to destroy trees in the dam for water sports and boats, and in addition the community now has to pay rates for clean water from Umngeni Water Board. The noise pollution that is represented by 2,7 percent of the respondents refers to the speeding cars that are bound to the dam, as well as, speed boats that roar up and down the dam the whole day. Especially people living next to the road have highlighted this condition and others near the dam.

All these complaints are legitimate according to the researcher, the community does not know the actual authority that should take care of these complaints as well as the procedures that should be followed to make sure

that these grievances are attended to by the correct authorities. When they report problems to the councillors, somewhere in the communication channel there is a breakdown.

3.6 TOURISTS VISITING THE RESERVE

Tourists visiting the area were asked to fill in the questionnaire with the aim of establishing whether they would be interested in the idea of a Zulu cultural village being established near the reserve. This information was deemed very important by the researcher because tourists are the people who will be visiting the place and in addition tourists will be the source of income for the proposed Zulu cultural village at KwaNgcolosi. The questionnaire that were distributed to the tourists elicited information regarding tourists demography, their attraction to the reserve, as well as their interest to the Zulu cultural village. About 15 tourists were interviewed.

3.6.1 Demographic Characteristics in KwaNgcolosi

The demographic characteristics of the tourists in the reserve were determined as indicated by table 3.3 below in order to have a clear picture of the type of people that visit the reserve. This information was gathered also to find out from the visitors what they like about this reserve, their feelings regarding the establishment of the Zulu cultural village, as well as, to find out about how much are they prepared to contribute when visiting the Zulu cultural village. This was a way of checking their support for the establishment of the Zulu cultural village.

Table 3.3 presents the selected demographic characteristics of the visitors to the reserve, which have important implications for decision-making in the study area.

TABLE 3.3: DEMOGRAPHIC SPREAD

DEMOGRAPHICS	FREQUENCY.	PERCENT.
AGE		
18-30	2	13.3
31-55	10	66.7
56-80	3	20
TOTAL	15	100
MARITAL STATUS		
Single	3	15.4
Married	9	69.2
Divorced	3	15.4
TOTAL	15	100
INCOME		
1001-5000	3	20
5001-8000	3	20
8001-10 000	1	6.7
10 000+	5	33.3
Undeclared	3	20
TOTAL	15	100
EDUCATION		
Primary	1	6.7
Secondary	4	26.7
Tertiary	8	53.3
Undeclared	2	13.3
TOTAL	15	100

3.6.1.1 Age Distribution

It was found that the majority 66.7 percent of the visitors are between the age ranges of 31-55 according to Table 3.2. This age group represents the economically active population of our society, thus their views with regard to the establishment of the Zulu cultural village represents the views of matured adults. These adults understand that the implications of this will affect both the local community positively as well as add variety to their

visits. These results will give a good indication of the success or failure of the feasibility study.

3.6.1.2 Marital Status

The fact that 69.2 percent of the respondents are married, means that the reserve is a good visiting sport for them to enjoy more activities at one price (only pay entrance fee at the gate). For big families this is a perfect outing area for camping, power boating, angling, relaxing and bird watching. The place certainly caters for quite a wide variety of activities at one price. The Zulu cultural village could only feature in their choices as it blends well to the type of the environment that is natural and cultural.

3.6.1.3 Income

It is noted by the researcher in the income category from table 3.2 that about 33.3 percent of the respondents were earning R10 000 and above per month, while the next lower income category with 20 percent which was earned by most respondents was between R5001-R8001 and R1001-R5001 respectively. The income categories indicate that the tourists visiting the reserve have disposable income to spend in the reserve, and that they are potential clients to the proposed Zulu cultural village. It also means that if the majority of them support the establishment of the Zulu cultural village the community of KwaNgcolosi will benefit financially and otherwise.

3.6.1.4 Education

While many respondents have received education as revealed by the results in Table 3.2 in the education category, about 6.7 percent had primary education, 26.7 percent had secondary education and 53.3 percent had tertiary education. These results relate well with the income category, which has a high percentage of people earning R10 000+, this increases the

number of people with disposable income and increases the chances of more people visiting the Zulu cultural village. The education status of the respondents also mean that some of the tourists have an insight as to the responsibility of the reserve to the local community as some of the respondents indicated that the Zulu cultural village will be a good thing that will provide some benefits to the local community members. One respondent even suggested that the reserve would have more meaning to the local people if they were also involved in tourism in a way that is beneficial to the community.

3.6.2 Attraction to the Reserve

The aspect of the attraction to the reserve was raised with the aim of finding out the popular activities that attract the tourists to the KwaNgcolosi reserve.

- (a) Question 1 in the questionnaire (refer to appendix A) required the respondents to show *how they found out about the reserve*, most of them chose 'word of mouth'. This means that an aggressive marketing of the Zulu cultural village has to be done, especially to the visitors at the reserve, so that they can pass the word about the added interest near the reserve. Other marketing strategies that are mentioned are the 'media and Brochure'.
- (b) Other information that was gathered from the respondents was that which relates to the additional characteristics that make the reserve attractive to them. The tourists indicated that the reserve has the following characteristics: the reserve is close to Durban; it is a beautiful area; it is a quiet place; and lastly, the reserve offers opportunities for water sports.

- (c) The fact that it was close to Durban appeared to be shared by almost all the respondents. Being close to Durban of the reserve means that you can make a day trip to the reserve without incurring any further expenses, for example, that of accommodation. This also has the same bearing for the proposed Zulu cultural village, visitors can visit the reserve and the village simultaneously because the two tourists' destinations will be closer to each other.
- (d) In determining the frequency of the tourist visits to the reserve, 58.3 percent indicated that they visit the reserve, say once a month. Only 8.3 percent of the tourists indicated that they visit the reserve once in six months the other 16.7 percent indicated that they visit the reserve once a week and 16.7 percent indicated that they are visiting the reserve for the first time.

From the above analysis, it is obvious that most of the expected income in the proposed cultural village will be received on seasonal basis rather than on monthly basis. The reason for this is that the majority of the visitors patronise the reserve on a seasonal basis. Nevertheless it can be mentioned at this stage that the 16 percent who patronises the reserve on a monthly basis are not bad in terms of sustaining the proposed cultural village. There is also a potential for the first time visitors to choose either a seasonal or a monthly pattern especially if they come from Durban and surroundings.

Respondents were asked if a Zulu cultural village were to be built just outside the reserve entrance, how much would they be prepared to pay per person as an admission fee. Table 3.4 below summarises the findings. It must be mentioned at this stage that the findings to the question of admission

fee is important and critical in the sense it is one area that is regarded by the researcher that it will determine the viability of establishing the cultural village in the reserve.

TABLE 3.4: PREFERRED ENTRANCE FEE TO THE FACILITY

ENTRANCE FEE	FREQUENCY.	PERCENT.
R25 – R30	0	0
R20 – R24	2	13.3
R15 – R19	2	13.3
R10 – R14	3	20
DON'T KNOW	5	33.4
WILL NOT VISIT	0	0
UNDECLARED	3	20
TOTAL	15	100

Table 3.4 reveals that 33.4 percent of the respondents were not sure how much they were prepared to pay to visit the cultural village, while 20 percent were prepared to pay R10 per person, 13.3 percent were prepared to pay R15 and another 13.3 percent those to pay R20 respectively. This was very encouraging considering the fact that the people who were sure they wanted to pay formed the majority. Although no one chose R25, which was the highest price, it was encouraging to find that no one also opted not to visit the proposed cultural village. These findings increased the probabilities of establishing a Zulu cultural village. The other 20 percent did not answer the question.

When the respondents were asked whether the Zulu cultural village would bring more value to the reserve, there were different responses. Some of the responses were:

- (a) The Zulu cultural village is a tourist attraction, it should be developed in the reserve, but it will need to be marketed because the reserve is outside the tourist route, it is hidden down in the valleys.
- (b) Others felt that it would be a most welcome added interest.
- (c) One other response that blended well with the study was that the cultural village will assist with employment opportunities to the local people and it will also give more meaning of the reserve to the locals.
- (d) Another response emphasised that KwaZulu-Natal is about Zulu culture, then that should be highlighted for tourists everywhere possible so that they seek the Zulu experience in this province.

Most of these responses emphasised the role that the Zulu cultural village can play in giving more meaning and attaching value to the reserve by the KwaNgcolosi community in particular through creating job opportunities in the reserve; promoting self-employment; by using the local talent; and empowering the community through skills training.

3.7 VISITORS TO KWANGCOLOSI RESERVE

The information given in this section was obtained from Msinsi holdings in order to study the statistics of the visitors to KwaNgcolosi Reserve. This will help the feasibility study to determine the growth of the number of visitors to the Zulu cultural village.

Table 3.5 below gives the number of tourists that have visited the reserve in a period of three years. The number of visitors for the year 1999 from

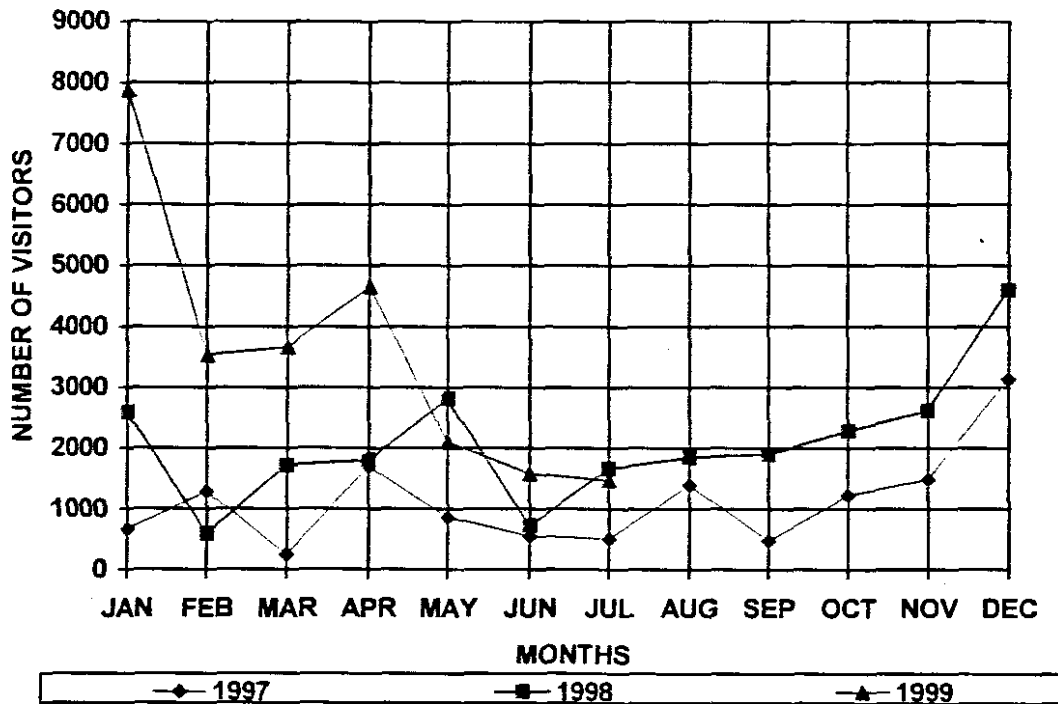
August to December is missing because this information was collected in July 1999 when the researcher was busy with fieldwork.

TABLE 3.5: ANNUAL VISITORS TO THE RESERVE

MONTHS	1997	1998	1999
January	663	2583	7864
February	1286	589	3534
March	250	1716	3662
April	1700	1810	4661
May	866	2818	2107
June	548	722	1579
July	505	1662	1473
August	1392	1851	
September	481	1899	
October	1221	2283	
November	1486	2612	
December	3133	4603	
TOTAL	13531	25128	

A graphical representation of the data given above translates into the line graph given in Table 3.15. In both Table 3.5 and Figure 3.15, indicate that there has been a steady growth of the number of visitors to the reserve. This number is increasing every year especially in December and January, which appears to be the months with the highest visitors in the last years. Figure 3.15 shows June and July to be the months with low number of visitors. Maybe the reason that can be attributed to this is that June and July are mid winter months and it is cold while December and January are the summer months as well as the holiday period when schools are closed and most people are on holiday. The Easter holidays in 1999 had led to the increase of visitors as shown in figure 3.15.

FIGURE 3.15: VISITORS TO THE RESERVE



The reserve with some water sports is therefore an ideal place to visit during summer months like December and January. Table 3.5 and figure 3.15 above give some indications of the patronisation of the proposed Zulu cultural village in a given year. It is expected that at least more than half of the visitors bound to the reserve will also visit the Zulu cultural village. The figures presented in table 3.5 above will assist the planners to prepare the village well in advance to cater for the expected number of visitors during the off-and full-season period. They will be able to budget well in advance for the changing number of visitors on a yearly basis.

3.8 REPORTS FROM AUTHORITIES

In order to come out with a balanced study, the researcher did not only interview the community and the tourists, personal interviews were held with authorities such as the KwaNgcolosi chief and Msinsi Holdings officials.

The authorities were asked questions that relate to the ownership of the land and community involvement in tourism related development in KwaNgcolosi area. Let us now turn and analyse each report as presented by each of the above mentioned authorities.

3.8.1 Report from KwaNgcolosi Chief

The report from KwaNgcolosi chief is presented in this study with the aim of finding out the position of the chief regarding the present state of affairs in the reserve in relation to the community.

The areas that were covered during the meeting with the chief include : land ownership and community involvement.

3.8.1.1 Land Ownership

According to the KwaNgcolosi chief, they are still locked in a land dispute with Msinsi Holdings. Apparently Msinsi Holdings, according to the new demarcations in the reserve, has taken more land, therefore they still have to settle that before any development takes place. Another problem with Msinsi is that they are talking about vague developments. According to the chief Msinsi Holdings do not have a clear plan that involves the KwaNgcolosi community. What is needed according to the chief, is a private investor with comprehensive plans to involve the community. Some potential private investors have come forward such as Coca-Cola and others but have not been considered as yet.

Regarding the families that were removed from the flood area, the chief reported that those families were moved to Molweni and they will be compensated through the development of infrastructure in their area. There are developments taking place although they are very slow owing to the red tape that is found in government structures.

3.8.1.2 Community Involvement

On the issue of community involvement in the tourism development, the chief reported that the councillors are unable to organise the community members to start small business enterprises. According to the chief, the community has no vision but has cultural skills, which they do not use, but would rather work in a factory instead of harnessing their talents and use it for economic gain. The community needs someone who can make them realise the value of their cultural skills and use them to make a living. Local people do not see opportunities, they lack interest or are not aware of the business potential of the area especially during the Duzi-canoe-marathon event. According to the chief, the craft centre is needed where people can sell directly to tourists. There is a problem with bureaucracy under Ilembe Regional Council in getting money to develop the centre and to improve the infrastructure in the area.

On the suggestion of incorporating KwaNgcolosi area under Durban Metro, according to the chief, they do not want to be incorporated as this would result in the Durban Metro dominating the developments and the community neglected with no share to profits, as well as the possibility of raising living standards for example rates which most unemployed people cannot afford, or even built a location resulting in people living in small plots thus unable to farm and all other issues relating to problems in the urban areas.

3.8.2 Report From Msinsi Holdings

Msinsi Holdings as the management body that runs the KwaNgcolosi reserve was approached with the aim of finding out their role in the community, as well as, their position regarding the establishment of the Zulu cultural village.

3.8.2.1 Land Ownership

On the question of the ownership of the land in the reserve, according to Msinsi officials, Umngeni Water Board owns the estate on which the dam and the reserve are located. Msinsi Holdings manages the reserve on behalf of Umngeni Water Board. People had complaints about inadequate compensation received by the families who were removed from the flood area. Such cases are not the responsibility of Msinsi Holdings, but Umngeni Water Board is responsible for that as they own the estate in the reserve, and as people were moved to Molweni and Matendeni further development projects should be facilitated by the chief in collaboration with Umngeni Water Board and the government.

3.8.2.2 Community Involvement

On the issue of tourism development projects in the reserve, Msinsi Holdings wanted to introduce projects such as the visitors lodge. The community members were positive about these new developments but the chief was not positive, negotiations are slowly underway with the chief. On the opposite

PLATE 6: THE VIEW OF THE QADI SETTLEMENT



side of the KwaNgcolosi reserve is the Emaqadini tribal authority where community projects are running smoothly with the help of Msinsi Holdings.

The researcher photographed the view of the Qadi community from across the reserve in the KwaNgcolosi side. Their homesteads are built along the many hills and valleys down to the dam as is the case in KwaNgcolosi, except that the animal reserve and the entrance to the reserve are found only on the KwaNgcolosi side.

The Qadi community has been supplied by Msinsi Holdings with the engine pipe to pump water up from the dam to the vegetable gardens that have been started as a result of the help from Msinsi Holdings. These are some of the projects, which could be started at KwaNgcolosi if the situation was conducive according to Msinsi officials. At the present moment they cannot do anything until they have resolved the land tenure issue with the local chief.

On the issue of job opportunities in the reserve, Msinsi officials confirmed that KwaNgcolosi community members have always been given temporal jobs every time there are developments in the reserve, but the problem is that the estate is such that it cannot create many permanent jobs.

Environmental awareness campaigns are one of the issues discussed. According to Msinsi officials they have a community environmental officer whose duty is to go around all communities where they manage estates and educate communities about the reserves. The community environmental officer educates communities on why reserves and estates are important, and on how to protect, preserve and use them. The introduction of an environmental awareness campaign in KwaNgcolosi came as a result of

several attacks to visitors and their properties by members of the communities. These incidents impacted negatively on the number of visitors that visited the affected reserve, but such incidences have now calmed down. According to the officials, the environmental education campaign has resulted in a positive response from communities. As part of this campaign community representatives such as leaders, councillors and chiefs undertake a tour to Zimbabwe yearly, in order to observe and learn about the campfire projects that are taking place there.

On a long-term basis it is anticipated by the Msinsi officials that a project of this nature will make the community appreciate and protect the reserve. The environmental education campaign also targets schools found in the immediate communities. As part of education, schools in the immediate vicinity are allowed to visit the reserve free of charge in order to learn more about the reserve as a resource centre.

The Duzi-canoe-marathon was highlighted as one of those world events that bring huge revenues for the company. The official emphasised that KwaNgcolosi community should certainly take advantage of this event by selling their traditional art and craft to hundreds of visitors that come to watch the marathon.

On the issue of the Zulu cultural Village at KwaNgcolosi reserve, Msinsi officials were very positive about the community initiative in this matter, because it would add value to the reserve. The Msinsi officials have tabled the similar suggestion to the local chief but no response was received. They cannot initiate any development without the chief's approval. But in one reserve (Shongweni) when the community started a Zulu cultural village,

Msinsi Holdings contributed by donating cattle to be used as part of the show and to be reared by members for themselves.

Regarding the general experience Msinsi Holdings has had with KwaNgcolosi community, Msinsi Holdings has a good relationship with the community. They find the community members ready and willing to work with them. The only problem that they are facing is that new projects which should be underway at present such as the lodge could not go on because the local chief seem to be negative and does not want to enter into further negotiations with them, further more, the chief wants a lion's share of the project at the expense of the larger community. But they hope that this deadlock will be resolved and tourism developments will continue at KwaNgcolosi.

Having presented the reports from the authorities the researcher notes that the relationship between the KwaNgcolosi chief and the Msinsi Holdings is not a healthy one at the present moment, and that impacts negatively on the community at ground level. As the chief complains about the greediness of Msinsi officials when they take more land than they are supposed to in the reserve, the Msinsi officials complain about the chief's negative attitude and greediness in wanting more benefits for himself instead of the entire community.

On a positive note, it is also noted that Msinsi Holdings will offer a contribution to any community member that wants to establish a Zulu cultural village in the reserve because they are aware of the positive impacts the cultural village will have in the reserve, in terms of adding more value to the tourist destination in KwaNgcolosi reserve. Also the role of the chief in

terms of encouraging and influencing the local and regional government to improve the infrastructural conditions in the area cannot be overlooked.

One of the hypotheses that were raised by the researcher in chapter one was that community involvement in tourism developments in KwaNgcolosi is poor. The personal interview with the chief has confirmed this hypothesis where he states that the community members do not see the business potential in the reserve, this also shows that tourism awareness is poor within the community. The hypothesis that refers to the breakdown in the consultation process is further confirmed in the report cases where Msinsi Holdings highlights the stalemate in the negotiation process between them and the local chief due to some disagreements. These are all the problems that need to be resolved so that progress in tourism developments in KwaNgcolosi can resume.

3.9 CONCLUSION

This chapter has analysed the information, which was obtained from KwaNgcolosi community, the tourists visiting the reserve, KwaNgcolosi chief as well as Msinsi Holdings officials. All this information has been analysed with a view towards meeting the study objectives. The next chapter will concentrate on a feasibility study of a Zulu cultural village which is undertaken in KwaNgcolosi with the aim of involving the community members thus ensuring benefits for them.

CHAPTER 4

FEASIBILITY OF A ZULU CULTURAL VILLAGE

4.1 INTRODUCTION

This chapter discusses in details the feasibility of building a Zulu cultural village next to KwaNgcolosi reserve. The feasibility discussion is based on the investigation and findings emerging from analysis and interpretation presented in the previous chapter. The chapter further discusses why and how the community will be involved in the building and running of the cultural village. Some of the on-the-scene observations and analysis associated with the previous chapter are used in this chapter to bring out the realistic condition of the situation in KwaNgcolosi, as well as the attitude of the community towards tourism development in the study area.

The procedure followed in discussing this chapter includes the following: The background focuses on the needs of the community and the nature of the intended tourism product in relation to the reserve. The standard feasibility study elements such as spatial location, physical layout, operational costs, financial plan, management plan, legal requirements, policies and the marketing of the product in the study area will be discussed in detail.

4.2 BACKGROUND

The background to the cultural village as well as between the community and the reserve is hereunder presented and fully discussed. The headings

under which this subject is discussed are the cultural village, relations between the community and the residential reserve, as well as the aims and objectives associated with the study area.

4.2.1 Cultural Village

The KwaZulu-Natal Tourism Authority KZNTA (1999) defines a cultural village as an area that is set aside to depict the life styles, activities and artefacts of a particular culture, usually in the form of a living museum. A Zulu cultural village with all the traditional Zulu wares such as bead necklaces (*imigexo*), bands and so on; the skins worn by men (*amabheshu*) and women (*izidwaba*); the household utilities such as dishes (*izinkezo*), clay pots (*izinkamba*), headrest (*isigqiki*), grass mats (*amacansi*) will all be displayed and used in this cultural village. The cultural village will depict the way of life as lived by the traditional Zulu families between the 16th and 18th centuries. It will serve as a live museum to its audience.

In KwaZulu-Natal there are few Zulu cultural villages, which serve to entertain tourists. There is one in Pinetown and one around Durban and a few in northern Zululand such as Eshowe. Since the market for cultural tourism is increasing as the trend of most tourists who want to experience the various indigenous cultures of African origin in Africa, this demand has not been properly met. Tourists in the 20th century and in future tend to concentrate more on cultural tourism, eco-tourism and alternative tourism (McIntosh, Goelder and Ritchie, 1995).

4.2.2 Local Community and the Reserve

The feasibility study originated as a result of the need that arises from KwaNgcolosi community. It is the way of addressing some of the problems that the community experiences as a result of unemployment and the

availability of KwaNgcolosi reserve at their doorstep. If the community of KwaNgcolosi were benefiting economically from the reserve, they would appreciate the existence of the reserve, they would protect and preserve it for the generations to come, and they may even develop it into something that is more authentic than it is now.

One of the main problems experienced by the community about the reserve is that there are no locals who are employed in the reserve. If there are new developments they are employed for a few days as temporary unskilled labour. By so doing people are not empowered through the existence of this reserve. There is a problem of dust as cars pass by their homes to the reserve, people cannot even dry their clothes without them getting dirty from the dust that comes from the gravel road used by visitors. Their children are not safe from cars that speed down to the reserve. People from the community do not sell their products to the visitors at the reserve. There is no place designated for vendors. These are some of the problems experienced by the local community.

On the other hand, Msinsi Holdings that manages the reserve has a problem of stoning of cars going to the reserve by youngsters from the community, this poses a safety hazard for tourists. Some of the efforts made by Msinsi Holdings was to educate local children at school about the importance of the dam and the reserve as a whole. But there are no visible efforts by Msinsi Holdings towards contributing to the development of the local community.

On the basis of these felt needs and problems the building of the Zulu cultural village can contribute towards pulling together the local community and Msinsi Holdings management towards the realisation of each other's needs and solving of some of the problems. The economic empowerment of the people could promote the appreciation and preservation of the culture

and nature. The cultural village will be owned by members from the local community. It will be built by local people with expertise, and be run by community members. People who will be employed in the proposed cultural village will also come from the local community.

4.2.3 Aims And Objectives

The broad aim behind developing a Zulu cultural village is to address the needs and concerns of both the community and the KwaNgcolosi reserve. Some of these specific objectives include:

- (a) Involving the community through the building and running of the cultural village;
- (b) Empowering the community through skills training;
- (c) Promoting entrepreneurship among the community members;
- (d) Promoting the general awareness and preservation of culture and nature amongst the community;
- (e) Increasing the level of understanding of tourism and its importance to their economic growth or improvement;
- (f) Encouraging partnerships between Msinsi holdings and KwaNgcolosi community; and
- (g) Creating job opportunities for the community.

Having tabulated some of the objectives that underpin this feasibility study, let us now turn to some programmes that are going to be conducted in the proposed cultural village.

4.3 MARKETING PROGRAMME

The marketing strategy will involve the description of the product, pricing, the description of the target group or market as well as means and ways of

marketing this business. Each of the afore mentioned elements of a marketing strategy are briefly described in the following paragraphs

4.3.1 The Product

The cultural village will be registered as KwaNgcolosi Cultural Village. The services offered to the tourists would be the narration of the Zulu traditional style of living during or between the 16th and 19th centuries, by way of acting or demonstrating it (live). The clients (tourists) will be taken from hut to hut re-living the lives of the Zulu women and men, at the end of the hut tour, there will be a traditional wedding ceremony show where visitors can get involved in the traditional Zulu dance if desired. The shows will take place at 11am and 3pm from Monday to Saturday during the holiday season, and at 2pm on Friday and Saturday during the off-season period. The cultural village owners will form a partnership business with the local dancers. The whole narration and show will take about two and a half hours.

The craft market in the cultural village will serve as a curio shop selling to tourists all traditional Zulu wares that are produced locally such as beadwork, clay pots, skins, wood carvings, grass mats and dishes etc. The aforementioned products will be manufactured and sold in the market by the women and men who are self employed within the cultural village. Women who will be self-employed inside the cultural village will also sell the fruits and vegetables produced locally by the community. There will be a tuck shop, which will be privately owned and run by someone from the community, which will sell Zulu traditional food, as well as, snacks and soft drinks to the tourists inside the village.

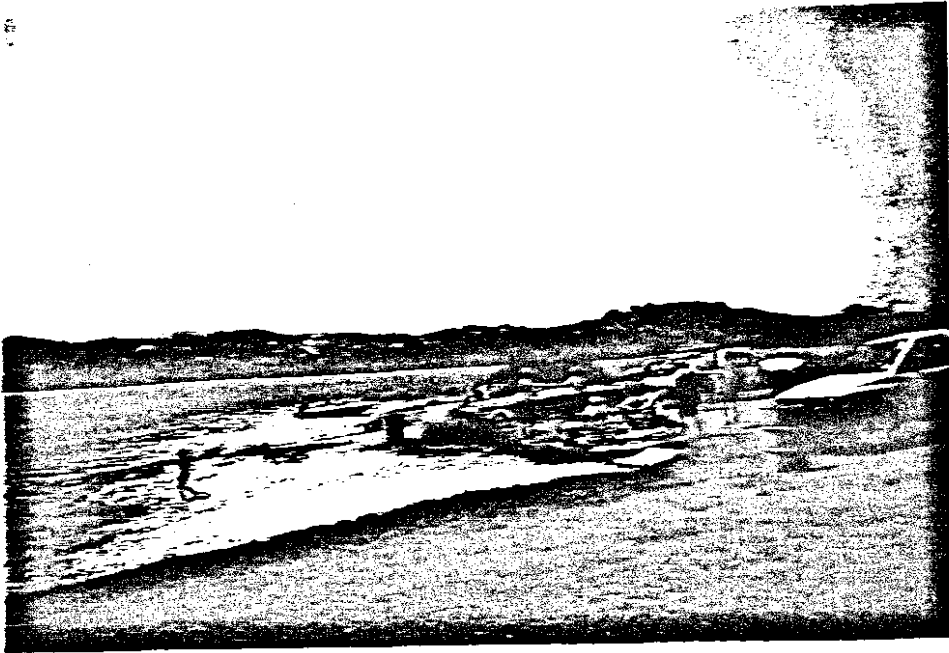
In Table 3.1 about 12 percent of the respondents indicated that they were interested in performing a Zulu dance. It is on the basis of this information that if the youth can organise themselves into a group that can participate in a live show through performing a Zulu dance they could form a partnership with the Zulu cultural village business. The other 21 percent indicated that they could sell traditional Zulu wares such as beadwork, spears, skins, clay pots and other works. These are the people who stay at home during the day, they do not have formal jobs outside home, and these are the people that will be stationed in the market place within the cultural village.

4.3.2 Target Market

The cultural village customers will be the same tourists who visit the reserve. The tourists can spend part of their day in the cultural village. The cultural village will add value to their visiting experience, it will be a total experience of both nature and culture, and the package will be more attractive to the client. Most of the visitors to the reserve are Whites and a few Indians. Blacks and Coloureds rarely visit the reserve, except for the local community members who sometimes come to fish during the off-season. Plate 7 shows some of the visitors in the reserve.

The reserve was visited to survey the target market and in Table 3.2 about 66.7 percent of the people were in the age range of 31-55 years of age, and they formed the majority of the respondents. The activities, which they engaged themselves in, included water sports such as power boating, sailing, water-skiing, and canoeing. From the analysis it is evident that the older generation only enjoys fishing, particularly subsistence fishing rather than sport or commercial fishing, camping, bird watching and nature trails.

PLATE 7: VISITORS IN THE RESERVE



It is hoped that in their interests the tourists will include visiting the cultural village, it is also hoped that the target market will grow and include Coloureds and Blacks.

4.3.3 Pricing

The pricing of the product is based on the survey that was done to tourists in the reserve. According to Table 3.4 about 25 percent of the respondents chose the amount category of R10-R14, this category was chosen by the majority of those respondents who indicated the entrance fees. From these findings the researcher chose to select R10 as the entrance fee to the Zulu cultural village, for this price the visitor will enjoy the whole cultural experience including the show as a starting price. After the popularity of the cultural village has been well established over a period of three to four years the price range will increase so that the business will be able to cover all costs.

Prices of the craft market and the fruit and vegetable market will be competitive to other markets selling the same products for example at the beach, the new Durban station and other craft and fruit markets in and around Durban. The producers will receive the money themselves directly from customers.

4.3.4 Marketing Channels

A brochure will be developed to market the cultural village including the reserve so as to reinforce the total experience theme of nature and culture. Partnership from Msinsi Holdings will be sought in order to finance the creation and distribution of the brochure. Marketing and advertising will be pursued through the publicity associations, the media and the word of mouth. The survey revealed that most of the tourists got to know the reserve through 'word of mouth', and this usually resulted into a repeat visit to the reserve. In addition, the KwaZulu-Natal Tourism Authority (KZNTA) will be approached to include the business into their tourism assets database for the province, which provides freely available information on tourism facilities.

4.4 OPERATING REQUIREMENTS

Almost all the human resources, building resources, and natural resources are available in KwaNgcolosi except for the financial resources. The gravel road that goes to the reserve will be the same road used by the customers who come to the cultural village, because the cultural village is just a kilometre away from the reserve. There is a tap of running water and toilet facilities at the reserve, those facilities will be extended from the reserve to the cultural village. The material that will be used to build the cultural village such as wood, thatch (tall grass) and grass ropes is manufactured by

locals. In addition to these there will be few modern material for the toilets (flushing system), otherwise most of the material will be natural.

The owners will finance most of the building operations using their own capital, as well as finance obtained through loans for Small Medium and Micro Enterprises (SMMEs). The land will be bought from its owner and some part of it will also be negotiated from KwaNgcolosi chief. According to the report that was given by the chief, there is still a land dispute between the local Chief and Msinsi Holdings as they took more land then was given by the chief. It is hoped that this dispute will be settled as quickly as possible so that it does not disturb developments that are intended for the reserve.






The process of building will be undertaken by local community members who are skilled at building traditional Zulu huts and (*sibaya*) a traditional Zulu kraal. Zulu artisans who are experienced at building these huts will bring in most of the expertise. A qualified plumber and electrician will be contracted, land surveyors will also be contracted. All building costs will be borne by the owners of the cultural village.

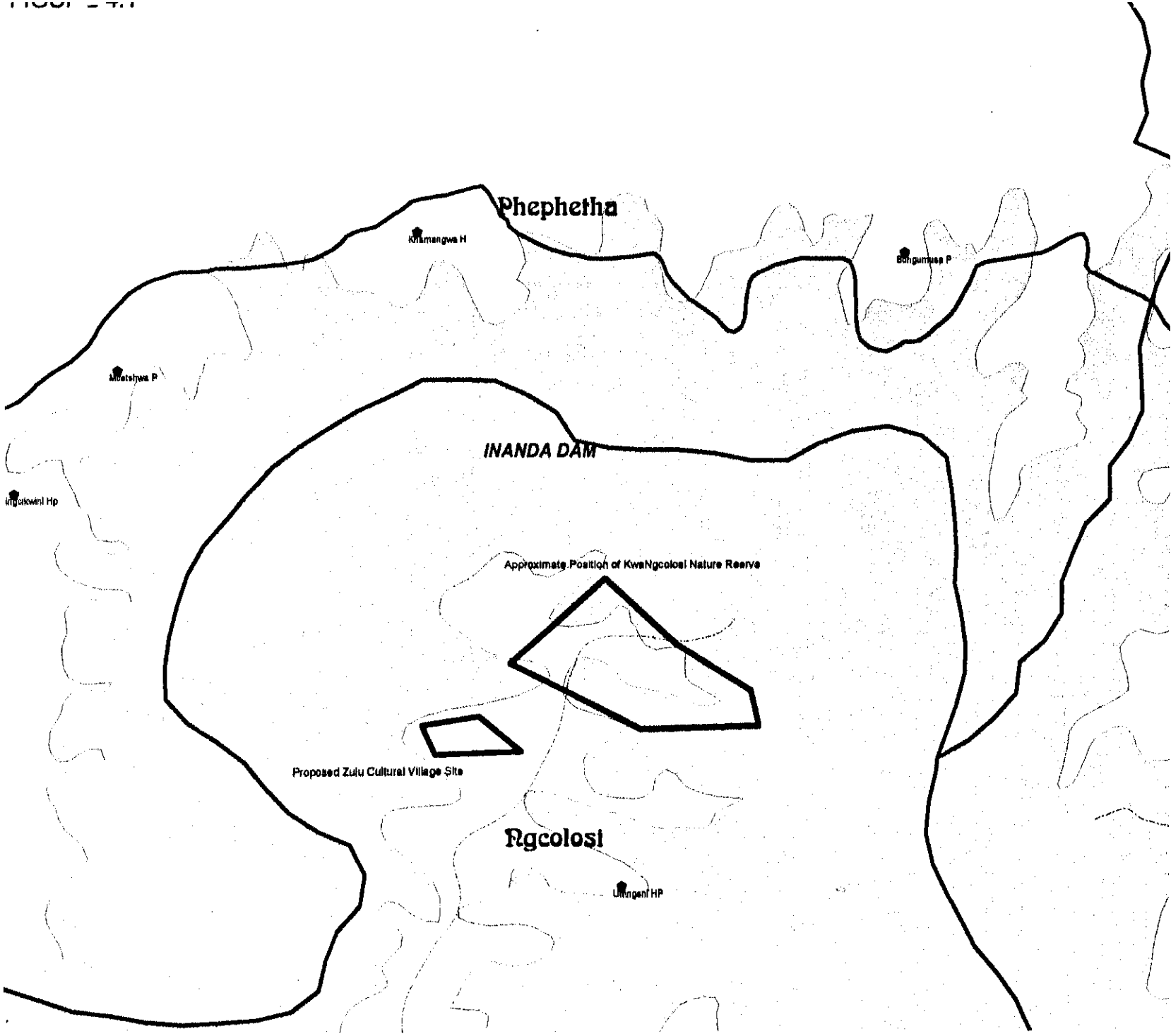
About 80 percent of the building material and human resource will come from KwaNgcolosi community, and only about 20 percent of the building material will come from outside KwaNgcolosi. Meetings will be set up with councillors and the local committees in order to access people within the community who have expertise in the various fields that may be needed to start and finish the building process.

LOGISTICAL LOCATION OF THE STUDY AREA

Proposed Zulu Cultural Village Site

LEGEND

-  Schools
-  District Roads
-  Provincial Roads
-  Ngqolosi Tribal Authority
-  Inanda Dam



1:25 000



Kilometres

Date: 16/05/2000
 Reference: CSTL/Ngqolosi.apr



Dir: Development Planning
 Coastal Region
 KwaZulu-Natal

Tel: (031) 204 1915
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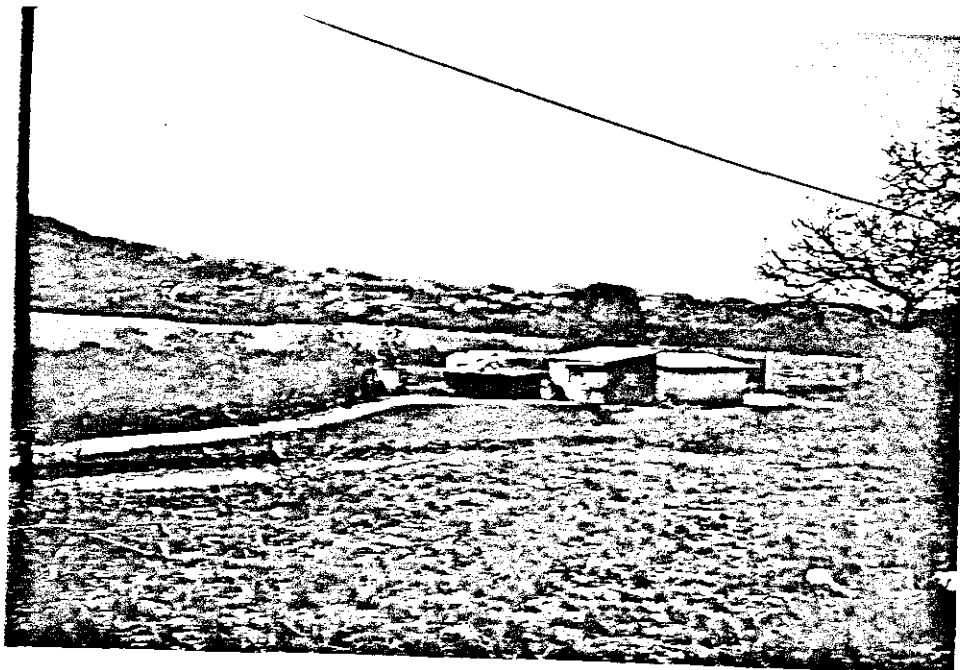
Disclaimer:

4.5 LOCATION AND LAYOUT

The Zulu cultural village at KwaNgocolosi will be located about half a kilometre from the reserve entrance which is situated along the route that goes to the reserve and that is the only main route in the area. The majority of the traffic that uses the route includes taxis or public transport, which usually turns back approximately 2km away from the reserve entrance.

The exact site has only one homestead of which the occupants intend to leave due to some problems related to the proposed developments by Msinsi Holdings. A photograph of this homestead was taken as shown by Plate 8.

PLATE 8: HOMESTEAD IN THE PROPOSED SITE



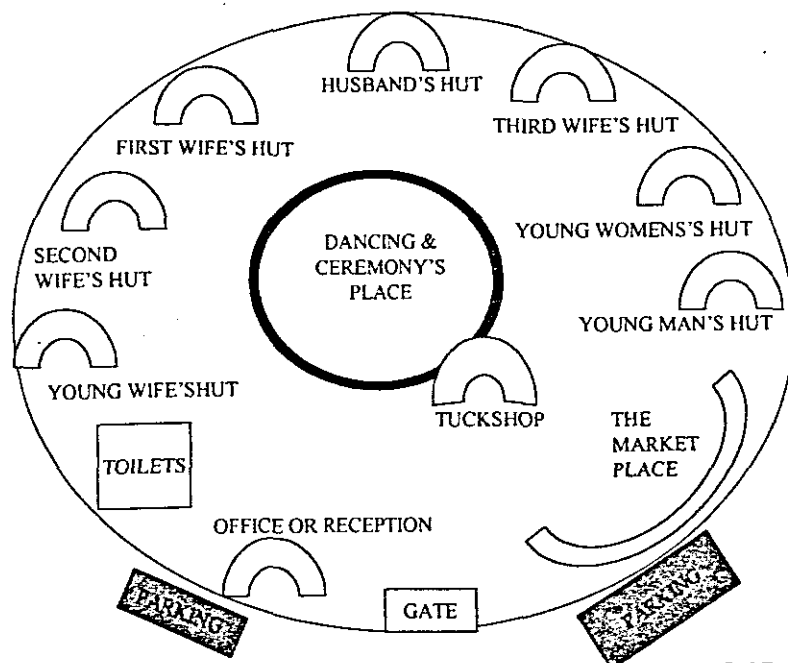
The land will be bought from its owners and another piece of land will be negotiated with the local chief. The amenities such as clean tap water and electricity can be obtained through the reserve extensions. Applications will be lodged with Umngeni Water Board and Eskom for both water and electricity supply respectively. The nearest community homes will be about half a kilometre away from the cultural village and the reserve.

The cultural village will be approximately 50 metres away from the main route. An off-ramp in the form of a road leading to the parking area and entrance to the cultural village will be constructed.

4.5.1 Physical Layout

The cultural village will occupy an area of approximately 3 square kilometres. Figure 4.1 show the relative location of KwaNgcolosi Zulu

FIGURE 4.2 **GENERAL LAYOUT OF THE PROPOSED ZULU CULTURAL VILLAGE**



SOURCE: N.P. MAZIBUKO

SCALE= 1:200

cultural village in relation to other nearby tourist destinations. The area is dominated by beautiful water-bodies still in their natural state. The proposed Zulu cultural village layout within this area is shown in Figure 4.2 depicting the general layout plan.

The layout of the plan shows some traditional elements of Zulu life, with some additions of modern commercial facility such as the market place and a tuckshop. The administrative and reception office is also located within the Zulu cultural village.

4.6 MANAGEMENT PLAN

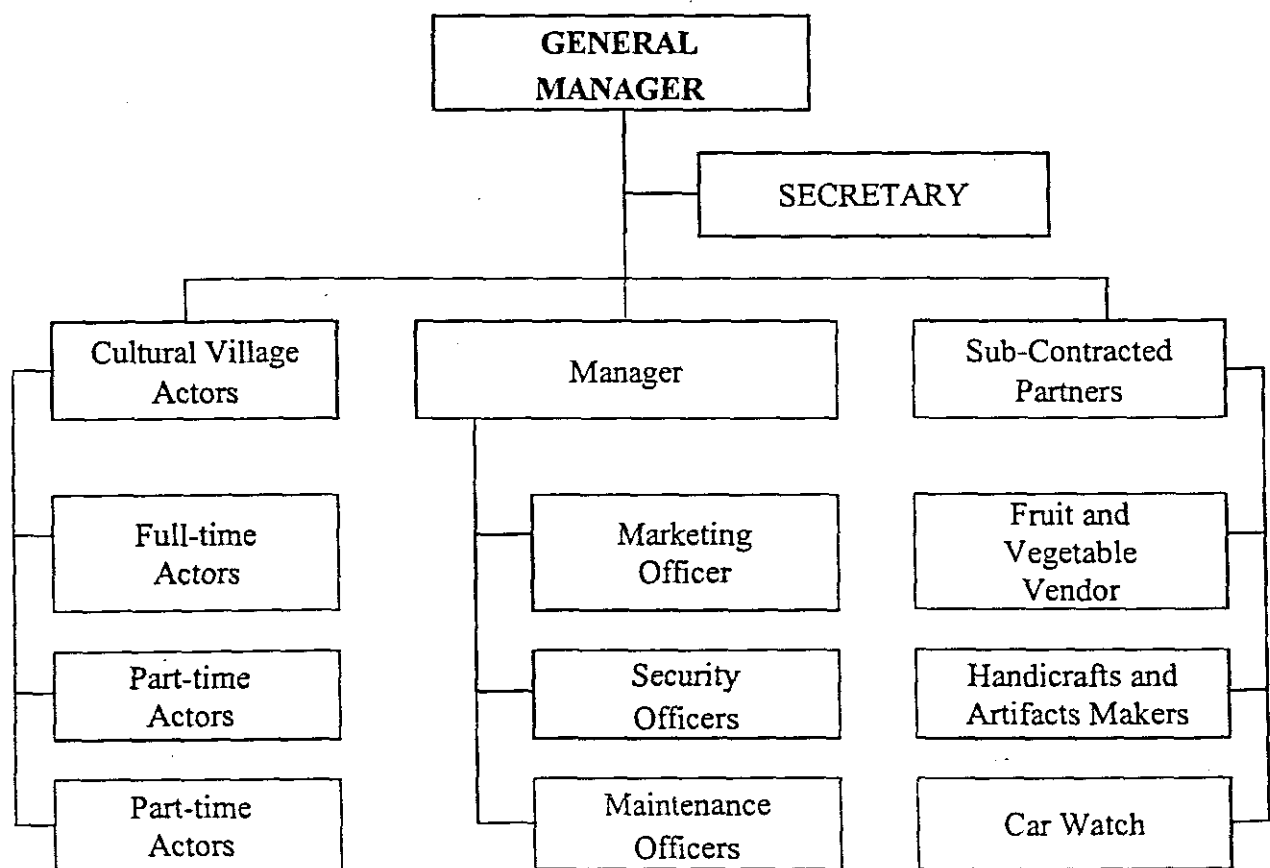
It is proposed that staff is employed at KwaNgcolosi Zulu cultural village should all come from the local community and managed by local leadership. Figure 4.3 shows the proposed organisational chart for the Zulu cultural village. It is further proposed that the general manager be employed to run the cultural village. Staff under the general manager is essentially subdivided into three categories such as the administrative and maintenance sector, the performing arts section and the subcontracted section.

A broad discussion of the three categories suggests that the administrative section will include various functions such as marketing of the cultural village, safety and security matters, and various aspects of maintenance and cleaning in the village. The performing arts section will mainly consist of actors, dancers and singers who will play-act various roles in traditional life for the visiting tourists. The last section will be that managed by the contracts manager. This section subdivided into various service functions constituted as small business enterprises such as handicrafts and cultural

artifacts makers, fruit and vegetable vendors, food vendors, and other small services such as car watch.

In essence all these functions and services would provide employment for the KwaNgcolosi villagers and thus make the notion of inviting tourists into their area an attractive and viable one. Tourism as a revenue generating activity would be readily accepted by local communities who have hitherto derived very little benefit from previous tourism facilities.

FIGURE 4.3: PROPOSED ORGANOGRAM FOR THE KWANGCOLOSI CULTURAL VILLAGE



Source: Mazibuko (1999)

4.7 STAFF RESPONSIBILITIES

The different personnel as they appear in the above flow chart will have different responsibilities. The main functions of the personnel are listed hereunder.

4.7.1 The Manager

The manager will be working very close with the owners. He/she will be responsible for: overseeing to the smooth running of the cultural village. In addition the manager will perform the following duties:

- (a) Ensure that visitors receive excellent service;
- (b) Ensure that the products and actors are up to standard;
- (c) Bookkeeping of financial records;
- (d) Payment of wages,
- (e) Collection of rent from self-employed staff except car-watch staff;
- (f) Advertising; and
- (g) Act as a public relations officer.

4.7.2 The Secretary

The secretary will work hand in hand with the manager. In addition, the secretary will be expected to perform the following functions:

- (a) To collect the entrance fees from visitors,
- (b) To distribute brochures to the visitors,
- (c) To act as a receptionist,
- (d) To do the typing; faxing; posting etc.,
- (e) To do all reservations
- (f) To act as a switchboard operator

- (g) To perform all the secretarial and clerical duties not mentioned but which are required to run the cultural village.

4.7.3 The Narrator

The narrator forms the backbone of the visitor's experience. He or she takes the visitors from the reception at the gate to the whole experience of the village. She/he explains every item and event as relating to the way of life of the Zulu tradition, history, customs and culture from hut to hut until the wedding ceremony event and the Zulu traditional dance by actors. He/she acts as a tour guide inside the cultural village. It is very important that the manager can also act as a narrator if the narrator is absent.

4.7.4 Actors

There will be seven actors working permanently with the narrator. They act as occupants of each hut as they demonstrate the dress code and activities that were a way of life during the Zulu traditional era. The visitors will be educated about the customs and culture of the traditional Zulu roles of females and males.

There will also be 12 young Zulu traditional dancers, who will be employed on part-time basis to perform the Zulu traditional wedding ceremony, which includes the dance. This dance will be performed at the end of the narration tour in the *isibaya* (kraal). The visitors will be encouraged to try out the Zulu dance.

4.7.5 Sub Contracted Partners

The crafts people will be subcontracted to make cultural artefacts. Women and men that produce Zulu traditional craft and wares such as beadwork; skins from animals; woodwork; clay pots; grass mats and baskets will have a

market place within the village as depicted in Figure 4.3 opposite the tuck shop where they will display and sell their products to visitors. The subcontracted vendor will also have the responsibility of displaying the process involved in producing these products.

The subcontracted individuals who will sell fruits and vegetables produced locally will also have a place to display their products. All these products will be sold at a competitive price. The self-employed producers will be paying monthly rental to the cultural village owners.

The tuck shop will be available to sell Zulu traditional food for visitors if they want to try it, as well as, soft drinks and snacks. The tuck shop will be privately owned by a member from the community who will also pay rent to the cultural village.

There will be two or three self-employed car-watching personnel at the parking lot. They will ensure the safety of cars while visitors are inside the cultural village.

There will be two personnel responsible for the cleaning and maintenance of the cultural village from the local community.

Lastly there will be two security attendants from the community who will be ensuring the safety of the cultural village at night.

4.8 POLICIES AND PROCEDURES

In order that the Zulu cultural village should be well-managed and that it should be geared to benefit the local community, operational policies and

procedures will be set up. Some of the policies at the KwaNgcolosi Zulu cultural village will uphold the following principles:

- (a) Only local community members will be employed as staff at the cultural village except when the required skill or expertise is not available locally then people from outside the local area will be considered.
- (b) Staff training will be priority of the employer in order to ensure productivity and authenticity of the cultural village.
- (c) The self-employed members will pay a monthly rental, except for the car-watch members.
- (d) Staff members will receive their wages monthly, except for the traditional dancers who are part-time they will be paid as a group on weekly basis.
- (e) The cultural village will join membership of Southern African Tourism Services Association (SATSA) so as to ensure that the required standards in terms of the product and the service are maintained. It will also serve as a marketing tool for the cultural village.
- (f) From the entrance fee that is charged per customer, R1-00 will go to the community trust fund that will be donated by the Zulu cultural village business towards the general upliftment of the local community members.

4.9 LEGAL ASPECTS

Part of the land will be legally bought from the owner. The other part of the land that will be occupied forms part of the land that belongs to the chief of KwaNgcolosi, a permission to occupy (PTO) will be obtained through

negotiations and terms of agreement with the local chief, as soon as the issues relating to the land dispute are resolved.

Ilembe Regional Council will be approached to register the business, it will be registered as a private limited company (Pty) Ltd Company. Ilembe Regional Council will also be approached for guidelines on fire risks and regulations relating to water, electricity, sewerage etc.

The local municipal engineer will be approached to put up a road sign in the M302 route that will direct the tourists towards the reserve area as well as advertising the cultural village.

The Department of Economic Affairs and Tourism, Amafa-a-KwaZulu-Natali and the KwaZulu-Natal Tourism Authority will be consulted for advise on the authenticity of KwaNgcolosi Zulu cultural village. Insurance cover, which includes security of property and public liability, will be secured. The property insurance will cover incidences of burglary, robbery, violence, fire and floods. The public liability insurance will cover costs and judgements brought against the business because of personal injury and/or damages to property of visitors.

4.10 FINANCIAL PLAN

If the KwaNgcolosi cultural village is to be successful and viable, a good *financial management strategy has to be maintained*. A financial budget has been planned. The budget as reflected in Table 4.1 shows the initial setting-up or construction and running costs in 1999 as well as subsequent running costs in 2000.

TABLE 4.1: BRIDGING FINANCIAL BUDGET FOR THE CULTURAL VILLAGE

EXPENDITURE ITEMS	INITIAL COSTS [1999]	SUBSEQUENT COSTS [2000]
BUILDING EXPENSES		
Land acquisition and development	100 000	50 000
Equipment	50 000	20 000
Fixtures	50 000	5 000
Decoration requirements	13 000	5 000
Wages for construction workers	150 000	50 000
Inventory items	5 000	4 000
Sewer, water & electricity development	8 000	8 000
BUSINESS EXPENSES		
Salaries and Wages	400 000	500 000
Telephone and other utilities	8 000	4 800
Insurance	1500	1500
Legal and professional fees	7 000	7 000
Training fees	10 000	10 000
Vehicles	400 000	140 000
Supplies	1 000	1 000
Starting inventory	5 000	2 500
Promotion and Advertising	10 000	5 000
Membership joining fees	8000	10 000
Advertising and promotion for opening	5 000	5 000
Cash requirements	5 000	5 000
Escalation requirements	10 000	25 000
TOTAL	132 300	132 300

The budget has to cover and show an annual expected income and expenditure through an income and expenditure statement, refer to Table 4.2.

Lastly Figure 4.6 depicts a diagrammatic analysis, which shows the high productive and low productive period of the business. This analysis will help the business management to understand the operational process of the business so that they can plan for the future.

Table 4.1 gives the start-up costs for the cultural village starting from building expenses to business expenses.

4.10.1 Income and Expenditure Statement

The income and expenditure statement that is presented in Table 4.2 below is based on the number of visitors that visited KwaNgcolosi Reserve in 1998. These figures were obtained from Msinsi Holdings. The proposed entrance fee for the visitors in the cultural village is based on the data collected from the visitors in the reserve during the research survey. In the analysis phase, the majority, that is, 25 percent of the visitors opted for R10-00 as the amount they wish to pay when visiting the reserve. This amount will be used in the calculation of the income and expenditure statement.

It should be noted that the income and expenditure statement is worked for the proposed cultural village for 12 months running from January to December 1999. The income of the revenue shown in Table 4.2 is acquired through two sources: the income from services, which is based on the recorded number of visitors multiplied by R10-00, and the income from rent paid to the cultural village by the subcontracted small business owners.

In the proposal statement the expenses of the Zulu cultural village can be divided into two: the fixed expenses and the non-fixed expenses. The latter include items such as legal and professional expenses, office and related costs, repairs and maintenance, and several others (see Figure 4.2).

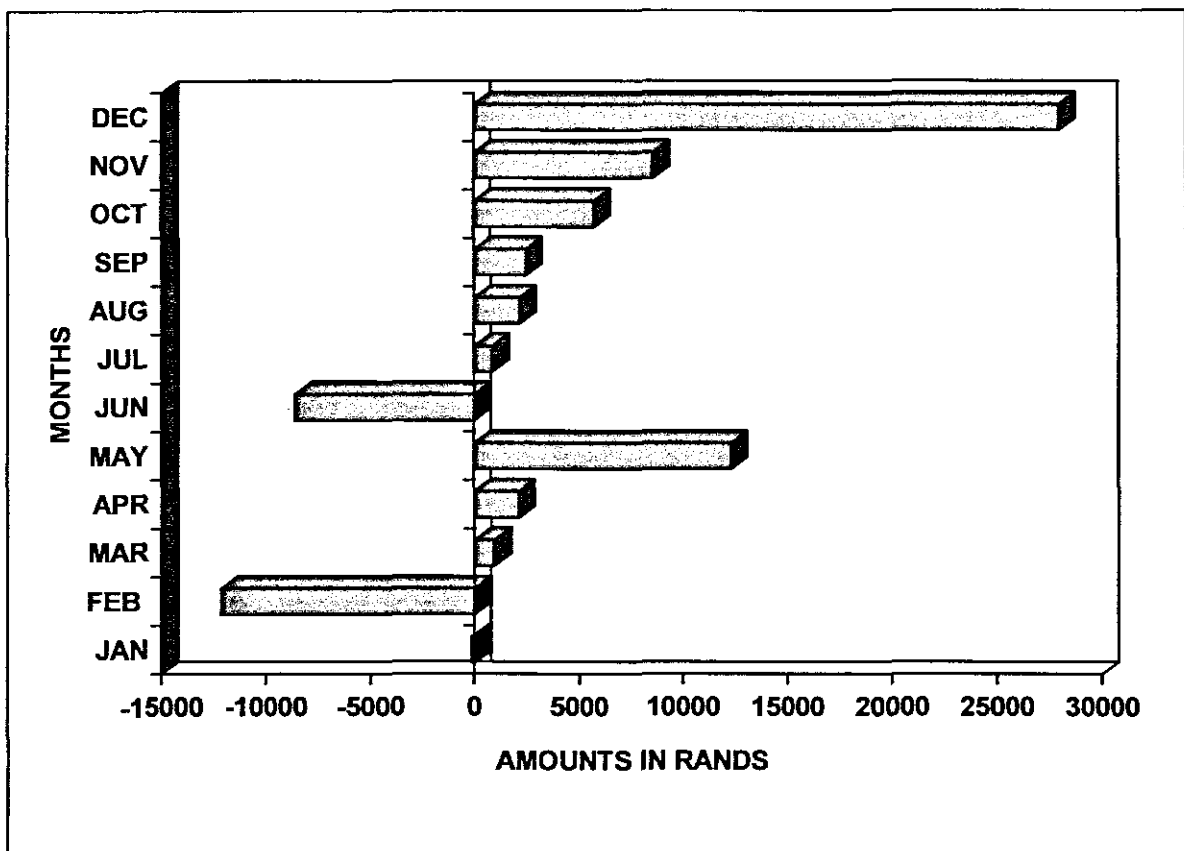
TABLE 4.2: INCOME AND EXPENDITURE STATEMENT [1999]

MONTHS	JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP	OCT	NOV	DEC	TOTAL	PER
NO. OF VISITORS	2563	589	1716	1810	2818	722	1662	1851	1899	2283	2612	4603	25128	
INCOME														
rent	600	600	600	600	600	600	600	600	600	600	600	600	7200	3
services	25630	5890	17160	18100	28180	7220	16620	18510	18990	22830	26120	46030	251280	97
Total Revenue	26230	6490	17760	18700	28780	7820	17220	19110	19590	23430	26720	46630	288480	100
NON FIXED EXPENSES														
delivery	200	100						100			100		500	0.2
legal and professional	2000												2000	0.9
office suplies & postage	500	50	50					80	100		100	200	1080	0.5
utilities	300			50						200			550	0.3
miscellaneous	150		20					100		40		200	510	0.2
inventory	5000	1500									500		7000	3.2
dues & subscriptions	600												600	0.3
repairs & maintenance	60				100					200		200	560	0.3
TOTAL NON FIXED EXPENSES	8810	1650	70	50	100			280	100	440	700	600	12800	
FIXED EXPENCSES														
advertising	100	100	100	100	100	100	100	100	100	100	100	100	1200	0.6
wages	15000	15000	15000	15000	15000	15000	15000	15000	15000	15000	15000	15000	180000	83
insurances	350	350	350	350	350	350	350	350	350	350	350	350	4200	1.9
loan payments	400	400	400	400	400	400	400	400	400	400	400	400	4800	2.2
cleaning & maintenance	200	100	50	50	50	50	50	50	120	100	100	300	1220	0.6
telephone	1000	600	580	500	400	400	400	600	800	890	1000	1300	8470	4
electricity & water	500	430	300	200	100	100	100	200	300	400	500	600	3730	2
Total Fixed Expences	17550	16980	16780	16600	16400	16400	16400	16700	17070	17240	17450	18050	203620	100
TOTAL EXPENCSES	26360	18630	16850	16650	16500	16400	16400	16980	17170	17680	18150	18650	216420	84
Net profit before taxes	-130	-12140	910	2050	12280	-8580	820	2130	2420	5750	8570	27980	42060	16

The fixed expenses include items such as electricity, water, rent, tax, loans, wages, insurance and communications. The list of expenses shown in Table 4.2 is not comprehensive, but does succeed to give an indication of costs when setting up this cultural village.

Figure 4.4 given below presents an overview of the months when the cultural village would be making profit and the months when it run at a loss.

FIGURE 4.4: HIGH AND LOW PRODUCTIVE PERIODS OF THE ZULU CULTURAL VILLAGE



As indicated Figure 4.4 depicts the profit status of the cultural village in this report which is based on the 1998 Figures of the number of visitors, since that period, the number of visitors, have more than doubled. This means that the projected profit will be four times higher from year 2000 onwards

especially during the holiday season if the conditions improve in the reserve. But the profit will also be affected by the low number of visitors during the winter and be supplemented by the high number of visitors during the Duzi-canoe-marathon when the number could be even six times higher.

4.11 EVALUATION

From the given explanation in terms of starting a Zulu Cultural Village, and from the given financial plan, it is feasible that such a business could be successful at KwaNgcolosi. Although the profit is not substantial as an average number of visitors were used to calculate the income it could fluctuate according to summer and winter seasons. It is highly anticipated that substantial profits could be accumulated during the holiday seasons and the period of the Duzi-canoe-marathon, which is an international event that attracts a lot of visitors to KwaNgcolosi reserve every year. Through the Duzi-canoe marathon, the cultural village in the reserve could get a lot of exposure to international visitors.

The cultural village will be sustainable through the following factors: that is The provision of job opportunities for the local community; its cultural theme that poses a potential of attracting foreign visitors and this is confirmed by the KwaZulu-Natal Tourism's Annual Review (1998-1999 :7). The KZNTA annual review (1998 / 1999) indicated that 17 percent of the tourists that come to KwaZulu-Natal visited the Zulu villages. The reserve will and has always been attractive to visitors as a source of eco-tourism. If the proposed cultural village is established, the reserve will develop to be an eco-cultural tourism area and this will increase the value of the reserve.

4.12 SUMMARY AND CONCLUSION

The feasibility study elements in this chapter have been presented practically through the establishment of the KwaNgcolosi Zulu cultural village. Establishing the cultural village could partly solve the background to the problems that were revealed between the local community and the reserve. The staffing programme has shown how the local community could fit into business, the policies tabulated here have indicated the commitment of the business into involving the community, as well as, creating the spirit of partnership with Msinsi Holdings through the marketing programme. The financial breakdown and financial indicators are all indications that the feasibility study has been successful, therefore it is viable for any community member to establish a cultural village in KwaNgcolosi reserve.

The evaluation of the proposed plan indicates that the problems identified in chapter one can be solved on the basis of empowering the community members through skills training in the human resources development part of the policy, and by creating marketing opportunities for vendors; craftsman; artists, as well as, for job opportunities for unskilled; semi-skilled and skilled labour. It is also hoped that it will contribute to the general improvement of the standard of living and the physical infrastructure in the community.

CHAPTER 5

SUMMARY RECOMMENDATIONS AND CONCLUSION

5.1 INTRODUCTION

This chapter presents the final integration of this study. Chapter one gave an explanation of the procedures that were followed in the course of the whole study, it also gave the background, problem and trends that have been previously adopted in a research of this nature.

In chapter two a focus was on the presentation and explanation of theories, models, trends and developments in the study of community based tourism by previous researchers, newspaper publications, journals, various authors, independent and government reports on this theme. KwaNgcolosi reserve and the community was the area of investigation amidst the entire theoretical framework that was discussed here.

Data presentation, analysis and interpretation formed chapter three. In this chapter the views of all the interested bodies in KwaNgcolosi tourism was weighed, presented, analysed and interpreted.

The feasibility study of the proposed establishment of the Zulu cultural village in KwaNgcolosi was presented in chapter four. The establishment of the Zulu cultural village in KwaNgcolosi is perceived by the researcher as one structure

that can make the immediate community to involve themselves and benefit economically, socially and educationally from tourism service.

In this chapter, that is, chapter five the study wraps up all its findings about the topic under review. It is in this chapter where the hypotheses are going to be presented; recommendations made; and finally the conclusion being drawn about the study. Having said that, let us now briefly discuss each of the subtopics that make this chapter.

5.2 SUMMARY

In summarising the study the researcher will do this by revisiting the aims and objectives of this study. Why? the aims of this study are a guide that has guided the direction and the course followed in this research project. The study had the following aims:

- (a) Disclosing the level of local community involvement in the development of tourism infrastructure.
- (b) Evaluating the social, economic and environmental benefits and problems of the community from the existence of this reserve.
- (c) Identifying problems that hinder local communities' participation in tourism development in their area.
- (d) Undertaking a feasibility study on a project that anticipates involving the local community.

On the basis of the above stated objectives the researcher will now give a summary and interpretation of some of the objectives, which surfaced a lot of strong responses from the community members.

5.2.1 Community Involvement

The first objective, which relates to community involvement revealed the following factors regarding community participation in tourism developments in KwaNgcolosi:

The study reveals that the local community members are not happy about the number of local people who are employed in the reserve. It was further voiced by the community members that the sub contractors who are contracted to undertake certain jobs in the reserve do not employ them. Instead they usually come with their employees instead of employing and training them. From the local community point of view there is no empowerment on their part.

From the general comments, it came to the fore that only a small percentage or fewer than 5 people of the total number of permanent staff in the reserve is from the local area, that is one security guard and the two cleaners are from the local area. This condition is very disappointing for the locals.

On the question of the creation of their own tourism related business near or in the reserve regarding own involvement, it came to the fore that although people are involved in creating craft and art that is needed by tourists, such as, beadwork, clay pots and baskets, people were not encouraged and did not have business skills, also none from the community had initiated business related to tourism. From some responses, people were not aware that they could request

permission to start business in or near the reserve. This is an indication of the communication breakdown that exists between the community leaders and the community members.

The propensity to be involved in tourism related business was tested and the responses revealed that there is a certain number of people who could really get involved in the tourism business as traditional dancers, sell traditional craft, become cleaners, security etc. This proves that if people can be given a chance and incentives, they can come forward with their tourism related skills contrary to what the chief had said.

From this discussion, it can therefore be assumed that KwaNgcolosi community's involvement in tourism is mostly at the level of temporary jobs, which are occasionally offered to unskilled labour. Jobs for semi-skilled (cleaners) and skilled (security guard) labour that are permanent are very few.

Another obstacle to community involvement is the lack of the correct communication channels between Msinsi Holdings and the local chief. This fact emanated after the researcher has interviewed the two parties, namely, Msinsi Holdings officials and the local chief. The unwillingness of the local chief to engage in more negotiations with Msinsi Holdings as a result of his dissatisfaction with them and the negotiations deadlock that has been reached does not help the situation on the ground. If Msinsi Holdings and the local chief could resolve their differences further developments at KwaNgcolosi reserve could continue and even more local people could benefit through either self-employment or be employed in the proposed bed and breakfast lodge or Zulu cultural village.

5.2.2 Benefits and problems from the Reserve

The second objective that was determined was that of the social, economic, and environmental benefits and problems that KwaNgcolosi community experiences as a result of the existence of the reserve.

While economic and social benefits are almost non-existent, environmental benefits are limited to pupils that come to learn about nature in the reserve, maybe these can be classified as educational benefits. The aesthetic value of the reserve cannot be overlooked, but to the eyes of the community members, the place is closely related to the tourists rather than to them.

Problems seem to be more prominent than benefits. Some of the problems identified were: the lack of jobs in the reserve, no improvement of the general community infrastructure, local artistic talent not used, and air pollution from cars speeding down to the reserve. To the community members these problems have been there for a very long time, they do not think that anything can change. But the establishment of the Zulu cultural village can change the lives of some the community members who are ready to participate in further tourism developments.

5.2.3 Problems That Hinder Community Participation

The third objective attempted to identify problems that hinder communities' participation in tourism development in their area. One of the issues that emanated from the fieldwork was that of tourism awareness, which is one major contributing factor, that hinders community participation. The results revealed that most community members have a vague idea of the nature of tourism. KwaNgcolosi communities relate tourism with tourists that visit KwaNgcolosi

reserve. Communities are not aware of the advantages and disadvantages of tourism. Even though they can see tourists passing up and down the road everyday.

If the community understood the advantages and disadvantages of tourism, they could have requested the local chief to negotiate with Msinsi Holdings regarding the installation of kiosks in the reserve where they will sell their traditional craft ware and fresh produce. The youth could perform traditional dance now and again to tourists visiting the reserve especially during the full-season periods and the competitions such as the Fishing and Duzi-canoe marathon. Maybe the Zulu cultural village could have already been established since in one of Msinsi Holdings reserves (Shongweni reserve) it was established and Msinsi made a contribution to this development. The community could have made a request to Msinsi Holdings to inform the tourists to reduce speed of their vehicles when driving to the reserve as high speed poses danger to the children and animals along the road, or even put up road signs to that effect.

5.2.4 Feasibility Study

A feasibility study about the establishment of a Zulu cultural village in KwaNgcolosi was among the aims of this research project. The researcher's aim was to determine the role that a Zulu cultural village can play in job creation and involving local communities in tourism related business. By tourism related business the study had a focus on KwaNgcolosi community's activities such as the production of the Zulu traditional craft that can make them benefit from the tourists visiting their area. The feasibility study for the establishment of a Zulu cultural village seem to be a workable idea, The profit and loss statements indicated a profit that is enough to keep the village growing until it is

well established in three to four years. The Zulu Cultural village could either be a partnership venture or sole property owner, or community trust venture or a section 21 company. The layouts that have been provided in this study could be changed according to the needs and style of the owner to suit the environment and the setting of KwaNgcolosi reserve.

5.3 HYPOTHESIS TESTING

The hypothesis in this study form tentative answers to the problems and questions that were raised in a form of aims and objectives previously. The researcher posed the hypothesis in order to challenge the situation and the conditions that were prevailing in KwaNgcolosi community and the reserve. Through the questionnaire survey that was undertaken at KwaNgcolosi, the responses from the community were analysed through the Statistical Package for Social Sciences (SPSS) programme in order to present graphically the stated hypothesis positively or negatively. The results from the analysis are presented graphically and in a percentage form in this discussion. The following hypotheses were stated at the beginning of this study. It was hypothesised that:

- (a) Community involvement in tourism development at KwaNgcolosi is minimal.
- (b) The level of tourism awareness among community members is average.
- (c) The consultation process by the various stakeholders with the community is poor.
- (d) There are more problems than benefits from the reserve.

The study will now have to prove each of the above stated hypotheses.

5.3.1 The First Hypothesis

The first hypothesis is based on the main aim and first objective of this study.

- (a) Community involvement in tourism development at KwaNgcolosi is minimal.

This hypothesis proved to be valid in that, it was discovered that, although there were community members who produced beadwork and other Zulu art and craft work, these were sold to the people who take them to the beach front to be sold there, no one is selling these works at the local reserve. People do not take advantage of the Duzi-canoe-marathon. No one performs traditional Zulu dances to tourists. The instrument that was used to validate this hypothesis was the questionnaire that was filled out by respondents from wherein data was analysed and presented in a form of figures in chapter four. There is no active involvement whatsoever in KwaNgcolosi reserve by the local community, this condition is confirmed by Figure 3.11 according to which 22 percent of the respondents stated that no products were sold by the people in the reserve and 31 percent indicated that they do not know whether products were sold or not in the reserve. Figure 3.12 revealed that 41 percent of the respondents indicated that no one from the community wanted to start a tourism related business in the reserve, while 43 percent indicated that they do not know.

5.3.2 The Second Hypothesis

This hypothesis focuses and stresses the community's awareness of tourism activities and benefits in general.

- (b) The level of tourism awareness among community members is average.

This hypothesis is testing the level of tourism awareness amongst the respondents. Figure 3.9 in chapter three gives the four levels (fully aware; somewhat aware; unaware; do not know), which were chosen in relation to four categories that were presented to the respondent.

This hypothesis was proven to be not true, the results revealed tourism awareness to be below average as 33.3 percent of the respondents did not know anything about the nature of tourism, while 64 percent of the respondents did not know anything about the advantages of tourism, and 80 percent of the respondents didn't know anything about the disadvantages and 88 percent did not know the number of tourists that were visiting KwaNgcolosi reserve. This means that the KwaNgcolosi authorities and Msinsi Holdings together they still have a responsibility of educating the community about tourism, its role to the community and the role of the community regarding tourism in their area.

5.3.3 The Third Hypothesis

It was assumed by the researcher that the various authorities within the community do not inform the public about tourism developments in the area and this hypothesis was stated on that presumption.

- (c) The consultation process by the various stakeholders with the community is poor.

This hypothesis was proven to be valid in Figure 3.10 on employment around the dam where about 80 percent of the respondents indicated that they were left unemployed during the construction of the dam. The reason being that they were partly not informed about vacancies in the dam, and only 20 percent indicated that they were employed. Through the interviews held with Msinsi Holdings and the KwaNgcolosi Chief, it emerged that there was no further developments because of the deadlock in the negotiation process. On the other hand the community does not know the various channels through which various problems can be reported. They don't even know who should be responsible for further developments (Msinsi Holdings or the Tribal Chief).

5.3.4 The Fourth Hypothesis

This hypothesis is based on the fact that most respondents had nothing positive to say about the reserve and the contribution of the chief towards the general uplifting of the standard of living in the area.

- (d) There are more problems than benefits from the reserve.

This hypothesis also proves to be valid from the results that were analysed from this study. From Figure 3.14 the educational value seem to be the only benefit as indicated by 9 percent of the respondents. Local communities experience multi-faceted types of problems. The problems as presented in Table 3.2 have been enumerated by community members to be: air pollution; lack of employment opportunities; no improvement of community infrastructure; and no general improvement of the lives of the community.

In conclusion to the hypothesis stated above, almost all of them were proven to be valid on the basis of the percentages given in various figures and tables. The one that was not valid the results actually indicated that the conditions were worse in contrary to what the researcher had predicted. This means that the all the role players such the local chief, Msinsi Holdings, the various local committees and the local government still have a lot of work to do in KwaNgcolosi in terms of empowering the community and involving them in tourism development in their area.

5.4 RECOMMENDATIONS

From the summary of the information that has been collected and interpreted, the recommendations will thus be put forward. On the basis of the aims, objectives, hypothesis and responses from KwaNgcolosi community, the tourists visiting the reserve as well as the officials from Msinsi Holdings and the Chief from KwaNgcolosi tribal authority, the researcher puts forward the following recommendations:

5.4.1 Community Involvement

Mechanisms should me made by Msinsi Holdings and the KwaNgcolosi chief to provide a shelter or kiosks in or near the reserve where the local community members who have Zulu traditional artwork and craft as well as fresh produce could have a sheltered and secured place to sell their products to the tourists.

The community should be given a clear indication as to which communication channel to follow when they want to be involved in tourism related business

such as the Zulu cultural village or any other structure that will contribute to tourism development in the area.

Encouragement in a form of incentives, workshops, and community meetings must be provided to give support to those community members who want to start tourism related business.

Local people must be encouraged to take advantage of the Duzi-canoe-marathon and other events, by coming to sell their products.

5.4.2 Relationship With KwaNgcolosi Tribal Authority

It is recommended in this study that the chief together with the community and Msinsi Holdings work together to improve the physical infrastructure. This facility is needed by both the community and the tourists for example, improving the road condition by building a tarred road, provide adequate water facilities in the area.

The chief together with Umngeni Water Board must resolve the outstanding complaints about the inadequate compensation to those families who lost their land when the dam was extended

The chief must resolve his differences with Msinsi Holdings so that further development in the reserve takes place, for the benefit of the community.

5.4.3 Benefits from Tourism

It is also recommended that for the work that needs unskilled labour such as cleaning the reserve, the sub-contractors should use local labour instead of

bringing outside workers with them. If there are permanent vacancies that become available in the reserve, the vacancies should be advertised first to the local community via the chief and local counsellors before inviting outside applicants because there are some qualified persons who are unemployed at present in the area.

Tourism awareness campaigns are needed in the community, this could be achieved if the chief works together with the councillors and community committees to organise workshops on tourism awareness. This situation could enable people to understand the advantages and disadvantages of tourism, their role in the tourism setting that is taking place in their area, as well as, for the general development of tourism in their area.

5.4.4 Zulu Cultural Village

As the feasibility study has proven to be successful, the interested community members must be encouraged to start a Zulu Cultural Village as a project that has the ability to involve quite a number of people. This will bring more meaning to the local people with regards to tourism as well as enable them to identify themselves with tourism developments in their area. As the majority of the tourists who visit the reserve supported the idea of the establishment of a Zulu cultural village, this means that it will be a viable project enjoying the support of both the tourists and the local community.

5.4.5 Research

Further research with regard to previously designated communities living around or close to tourism destination areas is needed. The research studies are needed in order to identify community problems, roles in the tourism destination

areas, as well as provide workable recommendations that will make the tourism destination area to bear meaning to both the local communities and the visitors.

The recommendations that are put forward by the researcher are perceived to be the key answers and first steps towards improving the general standard of living for the people of KwaNgcolosi and increasing the value of the reserve to the visitors thus making KwaNgcolosi reserve one of the most sought after destinations for both domestic and international visitors in South Africa. The last part that will be presented in this study is the final conclusion.

5.5 CONCLUSION

The time for the transformation of people of South Africa has come, the disadvantaged communities must also be part of this change. The findings of this study have revealed a fact that there is still a long way to go before disadvantaged communities living around tourism resources can really benefit economically and socially. The analysis revealed that there is little or no involvement of the KwaNgcolosi community in tourism development in their area. The recommendations by the researcher have highlighted key areas that need to be improved, such as, tourism awareness. Tourism awareness will make it possible for the community to understand the meaning and relevance of tourism in their area, so that they can participate actively in it. One good example that can encourage people in active participation in the tourism related projects are the establishment of the cultural village. The study has also indicated that the leadership either from private institution or government has to play a role of leading KwaNgcolosi community through the right channels so as to be able to form partnerships with private sector. The empowerment of the

disadvantaged communities through skills training, economic support and otherwise, all over South Africa will ensure that the transformation process is done successfully in order for the communities to participate actively in their own development.

The researcher would like to conclude by quoting Mbigi (1997:142) where he says:

.....The positive aspects of tourist culture are the creation of employment and an international market for our culture. It also plays a role in preserving important elements of our culture.

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8. Number of dependants One [] 01 Four-Nine [] 03
per homestead One-Three [] 02 Ten + [] 04
9. Length of period 0-1 year [] 01 6-10 years [] 03
Living in the area 2-5 years [] 02 Over 10 years [] 04

SECTION B: COMMUNITY INVOLVEMENT IN TOURISM

10. How would you rate your understanding and awareness of tourism in the following aspects:

01=Fully aware

02=Somewhat aware

03=Unaware

04=Don't know

1	The nature of tourism	01	02	03	04
2	Advantages of tourism	01	02	03	04
3	Disadvantages of tourism	01	02	03	04
4	Number of tourists visiting the area	01	02	03	04

11. How many people from your community were employed during the construction of the reserve and the road.

Many people	01
Few people	02
No one	03
Don't Know	04

12. If you were employed, you were employed as:

Director	01	Semi-skilled labour	05
Manager	02	Unskilled labour	06
Official	03	Unemployed	07
Skilled labour	04		

13. Are there any members from the community who are involved in the running of the reserve:

Yes [] 01 No [] 02 Don't know [] 03

Give reasons for your answer:

14. Are there any products produced by community members which are sold to the tourists e.g. craftwork, beadwork, artwork, fruits and vegetables.

Many products	01
Very few products	02
No products	03
Don't know	04

15. Do you know of any community members who want to start a tourism related business in or near the Reserve.

Yes [] 01 No [] 02 Don't know [] 03

Give reasons for your answer:

16. If a cultural village or bed and breakfast facility were to be build in the reserve, you would like to be involved as:

An owner of the facility	01	Security work	10
Care taker	02	Own security control	11
Cleaner	03	Restaurant owner	12
Own cleaning company	04	Own the Laundromat	13
Cooker/Chef	05	Own refuse remover	14
Manager	06	Own curio shop	15
Administrator	07	Sell beadwork, artwork	16
Marketing manager	08	Perform traditional dance	17
Receptionist	09	Add any other:	18

SECTION C: BENEFITS AND PROBLEMS FROM THE RESERVE RELATED TOURISM TO THE COMMUNITY OF KWANGCOLOSI

17. Rank in order of importance [01-07] the economic benefits from the Reserve related tourism to the community in the area.

Building of shops	01	
Selling of drinks to tourists in the reserve	02	
Selling of traditional art to tourists	03	
Land ownership	04	
Development of entrepreneurial skills among community members	05	
Source of food (fish)	06	
No economic benefit	07	

18. Rank in order of importance [01-09] the social benefits of the community from the reserve related tourism in the area.

Employment opportunities created	01	
Development and upgrading of local infrastructure such as roads	02	
Providing bursaries for students	03	
Reducing crime	04	
Empowerment of the people and capacity building	05	
Development of local talent	06	
Improving general standard of living in the area	07	
Cultural integration	08	
No social upliftment	09	

19. Rank in order of importance [01-05] the environmental benefits of the community from the Reserve related tourism in the area.

Clean environment	01	
Aesthetically pleasing environment	02	
Enable local children to learn about wildlife in their area	03	
Increases the community's understanding, appreciation and urge to preserve nature	04	
No environmental benefits	05	

20. Rank in order of importance those problems you think are caused by the Reserve related tourism in your area.

Economic problems

Local community not allowed to sell their products to the tourists	01	
Locals not allowed to fish in the reserve	02	
People not involved in tourism related developments from the reserve	03	
Prices increase in goods in the area	04	
Locals not given jobs in the reserve	05	

Social problems

Increase of crime levels	01	
Cultural degradation	02	
Local people not allowed to use the dam	03	
Does not contribute to the improvement of the community infrastructure	04	
Local artistic talent not used	05	
Does not contribute to the improvement of the general standard of living in the area	06	

Environmental problems

Littering in the reserve and surroundings	01	
Water pollution (dam)	02	
Noise pollution	03	
Over fishing and killing of game	04	
Air pollution	05	

22. Specify any other problem

SECTION B: RESERVE ACTIVITIES

1. How did you find out about the reserve?

Media	01
Brochure	02
Word of mouth	03

2. What attracts you to this reserve? Explain:
-
-

3. How often do you visit the reserve?

Once a week	01
Once a month	02
Once in six months	03
Once a year	04
Once in two years	05
This is my first time	06

4. Indicate the reserve activities you engage in during your visits.

Angling	01
Power boating	02
Canoeing	03
Viewing wildlife	04
Walking	05
Camping	06

5. If a Zulu Cultural Village were to be built just outside the reserve entrance, how much will you be prepared to pay per person as an entrance fee.

R 25	01
R 20	02
R 15	03
R 10	04
Don't know	05
Will not visit	06

6. Do you think the Zulu Cultural Village will bring more value to the reserve? Please explain your answer:

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16 July 1999

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TO WHOM IT MAY CONCERN

This is to certify that Ms NP Mazibuko (student no. 880852) is a registered Masters in Recreation and Tourism (MRT) student at the Durban-Umlazi Campus [DUC] of the University of Zululand. She is presently preparing to work on a research project, which is part of the requirements for completing her MRT programme. The title of her research project is: "Community participation in Tourism Development at KwaNgcolosi: A feasibility study."

Kindly help her with any kind of information or assistance relevant to her research project, she may require.

It is the University's policy to treat all information acquired with the strictest confidentiality possible. We will appreciate your valued assistance in this regard.

Yours faithfully


**PROF. L.M. MAGI
VICE-RECTOR
DURBAN-UMLAZI CAMPUS**