

**A SUSTAINABLE LIVELIHOOD FRAMEWORK FOR COMMUNITY-BASED TOURISM: A  
CASE OF THE AFRICAN IVORY ROUTE IN LIMPOPO PROVINCE**

by

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## DECLARATION

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I declare that the above thesis is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.



22 May 2019

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SIGNATURE

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DATE

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## **Dedication**

This thesis is dedicated to my parents, Mrs Francisca Sephephe Mamabolo and the late Mr Charles Maisha Mamabolo.

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I would like to begin by giving thanks to the Lord Almighty for a healthy life and for the love and mercy that He has granted me throughout this process and always.

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## List of acronyms

ABCD	Asset Based Approach for Community Development
AD	Alternative Development
ADMADE	Administrative Management Design
AIR	African Ivory Route
BEE	Black Economic Empowerment
CAMPFIRE	Communal Areas Management Programme For Indigenous Resources
CBNRM	Community-Based Natural Resource Management
CBO	Community-Based Organisation
CBT	Community-Based Tourism
CCB	Community Capacity Building
CED	Community Economic Development
CEDA	Community Ecotourism Development Association
CITE	Communities, Institutions, Tourism and the Environment
CMA	Co-management agreement
COGHSTA	Cooperative Governance Human Settlement and Traditional Affairs
CPA	Communal Property Association
CPPP	Community Public Private Partnerships
CTA	Community Tourism Association
DBSA	Development Bank of Southern Africa
DFID	Department of International Development
EPWP	Extended Public Works Programme
EU	European Union
FET	Further Education and Training
JV	Joint Venture

KII	Key informant interviews
KRST	Khama Rhino Sanctuary Trust
LEDA	Limpopo Economic Development Agency
LEDET	Limpopo Department of Economic Development, Environment and Tourism
LIFE	Legal Initiative for Forests and Environments
LTA	Limpopo Tourism Agency
LWR	Limpopo Wildlife Resorts
MA	Millennium Ecosystem Assessment
MDCs	More Developed Countries
MDG	Millennium Development Goal
MEC	Member of executive committee
MoU	Memorandum of Understanding
NDP	National Development Plan
NGO	Non-Governmental Organisation
NPAES	Strengthening and Expansion of the Protected Areas Network
NPO	Non-Profit Organisation
NTRA	Non-tourism related activities
NTSS	National Tourism Sector Strategy
PA	Protected Areas
PAC	Project Advisory Committee
PFMA	Public Finance Management Act
PPP	Public Private Partnership
PRA	Participatory Rural Appraisal
Pty (Ltd)	Proprietary (Limited)
PWWII	Post-World War II
RLA	Rural livelihood approaches

SADC	South African Development Community
SD	Sustainable Development
SDG	Sustainable Development Goal
SL	Sustainable Livelihood
SLA	Sustainable Livelihood Approach
SLF	Sustainable Livelihood Framework
SLFT	Sustainable Livelihood Framework for Tourism
SMME	Small, Medium and Micro Enterprise
SNV	Stichting Nederlandse Vrijwilligers
SPSS	Statistical Package for Social Sciences
SSE	Steady State Economy
SSI	Semi-structured interviews
STD	Sustainable Tourism Development
STLA	Sustainable Tourism Livelihoods Approach
TFPD	Trans-frontier Parks Destinations
TRA	Tourism-related activities
TUT	Tshwane University of Technology
UN	United Nations
UNCED	United Nations Conference on Environment and Development
VTC	Village Tourism Committee
WCED	World Commission on Environment and Development
WSSD	World Summit on Sustainable Development
WTO	World Tourism Organisation

## **Abstract**

Inadequate attention has been paid to the complexity of rural livelihoods and the dimensions of poverty. Although progress has been achieved in poverty reduction in many countries over the years, statistics indicate that there is still much to be done. Nearly half of the population of South Africa is poor. Sustainable Livelihood Approaches see poverty reduction as achievable through diversification of livelihood strategies. Communities can benefit from the development of tourism through employment, financial gains, infrastructure creation and cultural revitalisation. While fees charged for tourism activities have the potential to contribute to locals, they are rarely controlled by them. The aim of this study was to formulate a Sustainable Livelihood Framework for Tourism (SLFT) along the African Ivory Route. The study involved fourteen villages near Fundudzi, Mtomeni and Nthubu camps which were purposively selected as they represented the three main ethnic groups in the province. Mixed method research design was used and included qualitative and quantitative approaches. A 10% sample was selected from the total number of households. Questionnaires, focus group and key informant interviews were used to collect data. The data was analysed and presented in tables, graphs and maps. The perceptions of the communities towards the African Ivory Route were both positive and negative. The benefits included, improved network, community empowerment and development of infrastructure. The constraints included, conflicts, mistrust, political interference and power struggle among the various institutions. The study concluded that the African Ivory Route has not achieved sustainable livelihoods outcomes for the concerned communities. The recommendation was that frameworks for maximising benefits from tourism were necessary to directly support community development. Communities, Institutions, Tourists and Environment (CITE) framework was conceptualised to assess the best way for attaining positive sustainable livelihoods outcomes.

*Key words: Diversification, Development, Poverty, Communities, Rural livelihood strategies, Community-based tourism, Sustainable livelihood framework for tourism, Sustainable livelihoods outcomes, Institutions, Environment*

## CHAPTER 1

# TOURISM AS A LIVELIHOOD STRATEGY FOR RURAL DEVELOPMENT: A SUSTAINABLE APPROACH

### 1.1 Introduction

Global poverty is a serious issue that hinders human development and thus challenges human dignity and world peace. According to Adisa (2012), while rural areas constitute the majority population in many countries of the world, they are faced with problems of perpetual poverty. Adisa (2012) further purported that although progress has been achieved in reducing rural poverty in most countries over the past years, there is still much to be done in order to arrest the trend, especially in developing countries. Rural people have very little access to social services such as sanitation, education and health while they are also isolated from economic opportunities. The basis for identifying the constraints to poverty reduction and livelihood development is rooted in doing away with taking decisions on behalf of rural people on their goals to improve their quality of life as well as how they must go about achieving these goals (Adisa, 2012).

Rural development is a decisive instrument for inequality and poverty. There has always been a notion that rural development activities benefit communities and that donor and government efforts have often prioritised either the resources or those who provide services to resource consumers. Insufficient attention has been paid to the complication of rural livelihoods and the many dimensions of rural poverty. The rate and extent of rural development is determined by several factors that could be natural, cultural, social, institutional, technological or economic. These factors often act on one another and could function in such a way that they may result in various impacts on rural development such as access to land, development of non-farm rural activities, access to inputs, poverty alleviation with equity, markets and services, water and other natural resources, as well as education and training (Adisa, 2012).

Rural Livelihood Approaches (RLA) endeavour to explain key causal relationships and influences because of their holistic outlook and their emphasis on both the economic, social and other dimensions of rural life. As a result, Carney (1999) contended that RLA projects a far realistic picture of rural activities and poverty, thus initiating better poverty-reducing interventions. RLA recognises the importance of multiple participants and in that way increases the range of potential internal and external partners while making an improved effort to understand the national and international linkages and the impact this has on people's everyday livelihood. These approaches also emphasise the multi-faceted notion of sustainability, but rather target a few core building blocks like infrastructure, agricultural production and income diversification while they do not establish integrated programmes in rural areas. The Sustainable Livelihood Approaches (SLAs) are trying to separate the concepts 'rural' and 'agricultural' as well as broadening the scope of rural development activity. SLAs see sustainable poverty reduction as achievable only if external support works with communities in a way that is suitable for their existing livelihood strategies and ability to adapt. Livelihood is a more solid concept than development and easier to quantify, describe and observe (Carney, 1999).

Tao and Wall (2009) suggested that it is important that if tourism is introduced into a community to generate a livelihood, it should complement rather than take the place of existing activities. Tourism seldom occurs in isolation and therefore competes for the use of scarce resources such as water, energy, labour, land and waste assimilation capacity. Although tourism may be the main sector which is important for economies of many destinations and individuals, it is seldom the only source of livelihood. Communities can highly benefit from the development of tourism through infrastructure creation, cultural revitalisation, increased employment, financial gains and environmental protection. Economic benefits can come in the form of economic diversification, provision of local employment, incorporation of fees for licensing or entrance into certain areas as well as the sale of services and goods which are means of poverty alleviation. Community Capacity Building (CCB) assists communities in improving their participation in the decision-making process through activities such as Community-Based Tourism (CBT).

## 1.2 Rural poverty and inequality in South Africa

According to Triegaardt (2006), South Africa has been facing both poverty and inequality for generations and despite various interventions, the progress in expelling these phenomena has not changed. Definitions of poverty are controversial although there is common agreement about the degrees of poverty. Poverty can be described as absolute (extreme), moderate or relative poverty. Triegaardt (2006) further explained that absolute poverty means that households cannot afford the basic necessities to survive. Such households are said to be chronically hungry as they do not have access to healthcare, cannot afford education for their children, lack the amenities of safe drinking water and sanitation and rudimentary shelter and basic clothing (Sachs, 2005). Moderate poverty refers to conditions of life in which basic needs are barely met. On the other hand, relative poverty is usually experienced where household income levels are below a given proportion of the national income. Most official definitions of poverty use relative income to measure the level of poverty where an income threshold is set and those who fall below it are categorised as poor (Mack, 2016).

Anger (2010) indicated that poverty is not easy to define as many people see it in different ways. It can be described as a multidimensional phenomenon that is generated by many factors which range from poor people's inaccessibility to income generating and productive activities, to basic social functions. The Copenhagen Declaration of 1995 which was recently revised (Buyse, 2018), asserted that poverty has many dimensions, which include lack of income, inadequate productive resources to ensure sustainable livelihoods, hunger and malnutrition, ill health, limited or lack of access to education and other basic services. Inadequate housing, increased morbidity and mortality from illness, social discriminations and exclusion and unsafe environments are also some of the manifestations of poverty. It is also characterised by a lack of participation in decision-making and in civil, social and cultural activities. Anger (2010) further iterated that poverty can be manifested in poverty of history, intellect and ideology. The deprived are usually people who are poor and suffer from lack of adequate income, food intake, basic healthcare, shelter and safe drinking water, environmental cleanliness, access to basic education and skills, ignorance of fundamental human rights and access to information.



Sporton (1998) has indicated that many definitions of poverty emphasise the fact that it is a multidimensional phenomenon which has an effect on households, communities, regions and countries, in various ways. Despite insufficient consumption being the main dimension, poverty is said to have many other features such as lack of assets and vulnerability to insecurity and shocks, ill-health, illiteracy, inaccessibility to basic needs as well as physical isolation. Definitions of poverty from an economic perspective are based on income and consumption. However, more multidimensional understanding of poverty has included less tangible concepts such as dignity and autonomy of the poor.

Statistics South Africa (Stats SA, 2014), during a survey on absolute poverty between 2006 and 2011, referred to people living in extreme poverty as those living under the food poverty line. According to this survey, the global financial crisis of 2008/2009 had a dramatic impact on the livelihoods of South Africa's poorest population. The number of people living below the food line increased to 15.8 million in 2009 from 12.6 million in 2006 before dropping to 10.2 million people in 2011. Despite this negative impact of the financial crisis, poverty levels did improve noticeably according to 2011 estimates. This was driven by a mixture of factors ranging from above inflation wage increases, decelerating inflationary pressure, a growing social safety net, income growth and an expansive credit which means that nearly half of the population of South Africa is considered chronically poor. The upper bound of national poverty in South Africa is R992 per person per month (Sulla and Zikhali, 2018).

Hunger in South Africa has dropped from roughly 30% in 2002 to just 13% in 2011 as shown by the results of the General Household Survey (GHS). The positive aspect is that there is evidence of a decline in the depth of poverty between 2006 and 2011 which is an indication that beyond decreasing poverty levels, the country has shown a sign of success in reducing the gap between the rich and poor. The various successes of pro-poor elements of the country's policies are reflected through positive impacts of programmes and strategies implemented by government towards poverty alleviation (Stats SA, 2014).

Inequality in the South African society has remained a serious problem even though the poverty situation has improved. The Gini coefficient was calculated in 2011 to be approximately 0,65 based on expenditure data and 0,69 based on income data. These

high levels of inequality are only slightly smaller than the Gini coefficient recorded in 2006 and were amongst the highest in the world. The share of national consumption between the richest and poorest remains unchanged. In 2011 the bottom 20% of the poor saw their share remaining constant at below 4,5% while the richest 20% of the population accounted for over 61% of consumption (Stats SA, 2014). South Africa has a high concentration of low income earners, few very high income earners as well as a small number of middle-income earners resulting in a high level of income polarisation. Poverty is higher among South Africans living in rural areas than those living in the urban areas with the difference between rural and urban poverty rates estimated at around 40 percent (Sulla and Zikhali, 2018).

Poverty and inequality in South Africa have age, gender, racial and spatial dimensions resulting in significant differences in poverty levels between the population groups in South Africa (DBSA, 2017). In terms of poverty share, more than 9 out of 10 poor people in South Africa were black Africans in 2011, a ratio that changed slightly from 92,9% in 2006 to 93,2% in 2009. The poverty gap also varied significantly among the population groups. Black Africans had a poverty gap of 31,6% in 2011 which was almost twice as large as the gap for coloureds at 17,0% and much higher than that for Indians or whites at 3,35 and 0,2% respectively. The poverty gap for black Africans had decreased to 23,6% by 2011, but remains more than twice as large as for other groups. The level of poverty was similarly more than twice as large for black Africans than for other groups at each point in time.

In 2011, more than a quarter of all poor people lived in KwaZulu-Natal while 18,3% lived in the Eastern Cape and 16,1% lived in Limpopo. These three provinces had the highest number of poor people. Limpopo showed an increase of 9% in terms of share of the poor while KwaZulu-Natal and Eastern Cape both saw their share of the poor increase by 4%. The poverty gap for Limpopo was the highest in the following three periods: 2006 (36,8%), 2009 (44,4%) and 2011 (30,0%). In 2014/2015 Limpopo accounted for 10% of South Africa's population contributing just 7% of the GDP.

According to the PROVIDE Project (2005), Limpopo is ranked sixth of all provinces in South Africa in terms of total income while in per capita income terms the province is the poorest. Like most other provinces, Limpopo is characterised by high poverty rates, unemployment and inequalities in the distribution of income among various

population subgroups. Only 36% of the working age population was employed in 2015, compared to the national average of more than 40%. Total employment in the province was in the formal sector at 53% compared to the national average of 69%. Many households in Limpopo are involved in agriculture at a level of home production for home consumption which is approximately 51,9% more than the national average of 19.3%. Most agricultural households are black and often reside in rural areas where they are far removed from more lucrative employment opportunities in urban areas. Poverty is more pronounced in rural areas, where 72.5% of people live, compared to 32.8% in urban areas which are involved in non-agricultural activities. A larger proportion of agricultural people are poor suggesting that for many of these households, agricultural activities are not the main source of income (The Real Economy Bulletin, 2016).

### **1.3 Rural development and its position in relation to other development concepts**

The United Nations (UN) in the year 2000, developed the Millennium Development Goals (MDGs) because of poverty and other afflictions that the poor were exposed to, especially in the third world countries. The plan was intended to cut the number of people who lived on less than one dollar per day by striving for eight goals, the first of which was the abolition of acute poverty and hunger. The MDGs were intended to disentangle the revolting state of global poverty and the elementary agents to deal with it. It has also provided extra initiation to commission governments on sustainable development (SD) affairs (Anger, 2010). Farley and Smith (2013) have purported that the SD discourse gained widespread recognition through the UN's World Commission on Environment and Development (WCED) which resulted in the Brundtland Report. In this report titled 'Our common future', the concept of SD was framed as the central tool for future global development initiatives and defined as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs." In the Brundtland definition, needs are stressed as a primary concern of SD which makes its focus those nations that are struggling with high poverty and low quality of life.

Shen *et al* (2008) pointed out that despite the fact that poverty is one of the major constraints faced by humans, there remain a number of issues when looking at form, scale and evaluation of response within the collective poverty framework. As the World Bank (2018) points out, as long as governments do not know who the poor are and how they respond to policies and to their environment, practices targeted directly to them can hardly succeed. Crucial economic activities aimed at reducing rural poverty continue to be primary sectors such as agriculture and fishing. Despite professionals implementing methods such as soil fertility improvement, land reform and accelerated technology, these industries have done very little to alleviate rural poverty (World Bank, 2018). In South Africa one of the guiding principles as captured in the National Development Plan (NDP): Vision 2030 is that no government can survive and flourish if the greater number of people remain in poverty, and are without land and tangible expectations for a better life. The NDP posits that to raise the living standards to the lowest required level will involve numerous productivities which can be achieved through social protection and quality public services (World Bank, 2018).

### 1.3.1 The Development concept

In 1949 Harry Truman, in his inaugural address as the president of the United States, announced his idea of an equitable deal to address the problems of the underdeveloped areas of the world. He said that more than half the people in the world are living in devastating circumstances approaching misery because of lack of food and the scourge of diseases. Truman (1949) further expressed the view that the economic activities of these countries is rudimentary making this a threat both to them and to the more affluent areas. He therefore came up with the suggestion that the United States should avail to these communities the prospects of the reserve of technical knowledge to help them realise their aspirations for a better life. He envisaged an agenda of development built upon on the unbiased ideas of democracy (Escobar, 1995).

Development is said to be the ability of the state to harness its natural resources productively for the well-being of the citizens. Escobar (1995) stressed that the concept is also viewed as comprising of the social, economic, cultural, political, and environmental dimensions. Despite social and economic progress and the elimination of poverty being the objectives of development, it also includes free speech and

association, freedom from fear and the right to vote and be voted for. The UN has, however, indicated that rapid economic progress will only be possible if drastic measures are taken. This will only be possible if the outdated beliefs and amended ancient social institutions had to fall apart and stereotypes about, race, creed and caste are broken. The statement of the UN and what Truman implicated seem today to be ethnocentric and conceited, and yet the fact is that they made sense then. The statement demonstrated a strong decision to change two thirds of the world in order to pursue the goal of material affluence and economic advancement. The discourse and strategy of development produced the massive underdevelopment and impoverishment, untold exploitation and oppression in contrast to the expected life of prosperity (Escobar, 1995).

Kippler (2010) implicated that development theory imitated the plans already set in place by government and the prevailing political culture aimed to implement it with development which was already socially set in place. Interests from the West are pursuing the direction and outcome of development making it to fundamentally reflect the criteria for western hegemony. Development as a philosophy from a social perspective is embedded in the standards of modernization, which emphasise first world economic systems and cultures as all-embracing models for others to follow and to compete against. On the other hand, Kippler (2010) further said that rooted in western domination, developmental discourse is based on and reflects the unbalanced power relations between the West and the rest of the world. Western knowledge of development and approach towards development as well as conception of what development entails, including perceptions of progress, direct the course for the rest of the world. Criticising development by looking at it as a form of discourse, projects it as the consequence of the entrenchment of a system that combined all those institutions, elements and practices generating among them a clique which perpetuated their continued existence. Development as a mode of thinking and the origin of customs, soon became an omnipotent reality. Consequently the poor countries became the object of unending control and programs that seemed to be unavoidable.

### 1.3.2 Post development theory

Naz (2006) has purported that in economic sense development is not just growth, but it should also encompass cultural and socio-political aspects. Development should be

a set of information, and worldviews which are authorities to rule, intervene, and transform. This leads to the birth and growth of post-development thought which arose in the 1980s out of comments uttered against development projects and development theory. Post-development theory, also called post-development or anti-development, maintains that the whole idea and custom of development reflects Western-Northern domination over the rest of the world. According to post-development theorists like Escobar and Esteva, development is rooted in the earlier pioneering dialogue that reflects the North as “progressive” and “advanced” and the South as “primitive” “degenerate” and “backward”.

Post-development critiques have challenged the belief that the path to development is a distinct admission of differences of cultural overviews and preferences. The argument was extended with the question: who articulates development affairs, what influences are played out, how do the interests of development professionals rule development priorities and which opinions are consequently excluded? The post-development proposal has tried to conquer the discrepancy of this discourse by accommodating non-western people and their issues.

In the above context, Naz (2006), in his analysis of the development discourse, drew on the observations of Michel Foucault, whose expression of an inherent relationship between power and knowledge is to help to examine development and the North-South connections. According to Foucault, knowledge and power are closely connected and have a direct implication for one another. Escobar (1995) argued that seeing development in the above context has to expose domination and power while at the same time analysing the discourse’s circumstances of feasibility as a discourse including its impacts. Development was seen as comprising of a specific way of thinking about the world, in particular, a construction of knowledge and in the Foucauldian perception it did not reflect reality but instead fabricated it and as such established a form of power.

According to Kippler (2010) post-development theory has its origin in post-modern assessment of modernity and has been influenced greatly by the work of Michel Foucault. It is the type of ‘development’ that is abandoned by post-development theorists as development that has been an acknowledgement to the debate on poverty that took place in the years after World War II. It can be viewed as a historical concept

that provides a leeway through which poor countries are identified and assisted. The two cardinal assumptions put forward by post-developmentalists are, firstly, that the traditional construct of 'development' is seen as a Eurocentric concept where the West is seen as 'developed' and the rest of the world is labelled as 'underdeveloped'. Secondly, it is argued that the traditional abstraction of development has influential and procedural implications.

Kippler (2010) further signified that the post-development outlook points out that the designs of development are often universalist, ethnocentric and based on western models of industrialisation that are not sustainable in the world of authenticated resources. They are not beneficial for people to which they are applied as they are blind to the local, historical and cultural contexts. The problem post-development theorists see in development and its practices is a disproportion of control or dictatorship by the West. Post-development theorists promote diversity in ideas about development and have therefore encouraged the suggestion of bottom-up assumptions.

### 1.3.3 Sustainable Development

The Brundtland report (Farley, 2013) has defined Sustainable Development (SD) as development that meets the needs of the present without compromising the ability of future generations to meet their own needs. According to Sharpley (2010), the foundation for SD lies in the process of Alternative Development (AD) which represents change from the original development discourse. Traditionally development has been defined in terms of modern Western design which is achieved through economic growth. However, recognition of the failure of economic expansion policies to solve political and social problems resulted in the aspirations of development becoming more widely redefined. It was initially assumed to be a process of regeneration which highlighted the impression of wealth-oriented actions and values in people but this was displaced by the broader impression that development reduces inequality, unemployment and poverty. The focus of attention was shifted from things to people where the notion of self-reliance became a central developmental goal. The idea that it was a process that was controlled by developed western nations was discarded. It was therefore properly measured in terms of the total values, standards of an acceptable life and needs. AD has advocated a break from the past straightforward economically advanced policies and proposed a wider resource-based

elementary approach to embracing human and environmental affairs. The elementary principle of AD was that it should be intensive, where it should satisfy basic needs and encourage self-reliance which is why it provided the foundation for SD.

Sharpley (2010), has explained that SD is regarded as a contradictory figure of speech in that from a perspective of neo-classical economics and the more traditional ecological context, the technocentric and ecocentric approach to development are contrary to one another. This shows that the sustainable exploitation of nature's resources can be set aside. The rationalisation of SD may be investigated by dividing it into its integral parts and examining each separately. It represents the close relationship between two separate processes and may be written as an equation: Sustainable development = development and sustainability.

Farley and Smith (2013) have purported that the SD discourse gained widespread recognition through the UN's World Commission on Environment and Development (WCED) which resulted in the Brundtland Report. In this report titled 'Our common future', the concept of SD was framed as the central tool for future global development initiatives and defined as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs." In the Brundtland definition, needs are stressed as a primary concern of SD which makes its focus those nations that are struggling with high poverty and low quality of life.

There is a distinctly anthropocentric, utilitarian quality to the Brundtland definition in that the core outcome of SD should be meeting the basic needs of all and extending to all the opportunity to satisfy their aspirations for a better life. SD is meant to meet the needs of the human species in that it is a human-centred endeavour that views resources, other species and the services of the environment as entities available for human use and development. The WCED's wording leaves room for interpretation regarding what needs are and what a 'better life' is. Consequently, this was interpreted by the More Developed Countries (MDCs) in a way that allows for gross overconsumption and continued exploitation of less-developed nations (Farley and Smith, 2013).

Furthermore, Farley and Smith (2013), reiterated that while the Brundtland report recognises that we must confine our demands on the natural environment to support



and cater for needs, it does not do so in a way that agrees with the limits to growth argument. The limits to growth debate states that there is a maximum species carrying capacity beyond which expansion cannot continue because the composition of the resources will be forced to degrade. The Brundtland Report, instead, promotes growth through the wise innovative and equitable use of energy and resources. Limits are thus not related to the natural limits of the environment but to those of human ingenuity and technology.

The above broad explanation of SD from the Brundtland Report has helped to define the core of the sustainability concept. The driving force behind sustainability is the environmental organisation which emanated from the narrower conservation dogma of the 19<sup>th</sup> century into the wider environmental campaign of the late 20<sup>th</sup> century. From the report, definitions and statements of sustainability have been developed, among which are the 'three pillars of sustainability', the 'triple bottom line model' and the 'nested model of sustainability'. These models refer to the integration of social, economic and environmental deliberations in decision-making (Farley and Smith, 2013).

The concept of sustainability has, however, been overused, lacks clarity and is vulnerable to co-optation thereby allowing sustainability to be everything to everyone. A logical point of departure in understanding the various components of sustainability is to interrogate the mainstream origin of the hypothesis and to reconsider what sustainability should aspire to achieve. Many efforts to define sustainability have focused on ensuring that future generations are at least as well off as we are today. However, the original term, SD, is misleading because our world is characterised by unsustainable conditions, structures and practices that are likely to become more unsustainable during this century. Sustainability is therefore in need of a more aggressive set of goals for the future because it is unclear and it will only be ineffective in guiding decision-making towards sustainable outcomes.

#### 1.3.4 Community Development

According to Sebele (2009), community development was introduced in the 1950s and 1960s as an approach to rural development. The principle behind community development was to educate and remove the dishonour of dependency and by involving local people in decision-making. Community development was, however,

found to be handicapped by top-down approaches to development and the ideas for more active involvement of local communities in development issues was accepted. The approach of community participation was developed to engage locals in decision-making, programme implementation, evaluating the programmes and sharing the benefits of development.

Many practitioners consider community development to be a set of activities that must precede economic development. Community sustainability focuses on local customs and guidelines and assess whether they contribute to the long-term survival of the environmental, social and economic essence of the locality. Community development is a planned exercise to accumulate assets that increase the capability of residents to augment their quality of life. The spotlight on community assets, rather than the needs, represents a meaningful change in how community development practitioners have approached their work.

Community development has always had an assorted set of aspirations: promoting democracy, building a sense of community, solving local problems and addressing inequalities of wealth and power. Community can be defined as including three elements: institutions that provide constant interaction among residents, social organisation, territory or place, or social interaction on affairs concerning a common advantage. Community development is about identifying assets that can help in motivating the authorities to mobilise residents and in building the capacity to act in the future. It is not just about helping people realise their own interest (Chambers and Conway, 1991).

#### **1.4 Sustainable Rural Livelihoods**

Sustainable livelihoods (SL), is a process of ideas about rural development and it suggests for collective outlook for poverty reduction rather than alleviating poverty in a customary way through increasing crop production and external relief. According to Scoones (1999, 2015), SL is important in the development debate and is associated with a wide set of issues which surround much of the broader discussions about the relationship between poverty and environment. Shen *et al* (2008) purported that existing definitions of SL remain disputed and unjustifiable. Among the various definitions, that of Chambers and Conway (1991) was considered fundamental and led to several government departments, international agencies and Non-

Governmental Organisations (NGOs) such as the UK Department of International Development (DFID), maintaining their own interpretation of SL and applying SL approaches to facilitate rural development practices. The DFID adapted Chambers and Conway's definition of SL by contending that a livelihood consists of the capabilities, assets and activities required for an avenue of living. Furthermore, a livelihood is sustainable when it can survive and be restored from stresses and shocks, retain its capabilities and assets and provide SL opportunities for the next generation. It should also furnish beneficial results to other livelihoods at the local and global levels and in the short and long-term (Chambers and Conway, 1991).

Chambers and Conway (1991) further iterated that sustainability, equity and capability combine in the concept of SL. This is a means of serving the objectives of both equity and sustainability and at the same time also provide the resources and conditions that will boost capabilities. A livelihood in its easiest definition is a way of acquiring a living. On the other hand, capabilities are both a means of livelihood in that a livelihood gives the support for the improvement and implementation of capabilities while they enable it to be attained. Avoiding biasness is both an end and a means too since any minimum definition of justice must include adequate and decent livelihoods for all while fairness in access to assets are preconditions for gaining adequate and appropriate livelihoods. Table 1.1 shows the four components of household livelihoods. Sustainability is a means to an end since sustainable management of resources is valuable and imparts conditions for livelihoods to be sustained for future generations.

Table 1.1: The four components of household livelihoods (Chambers and Conway, 1992)

People	Their livelihood capabilities
Activities	What they do
Assets	Tangible (resources and stores) Intangible (claims and access)
Outputs (gains)	A living, what they gain from what they do

Livelihood diversification refers to endeavours by individuals and households to find new ways to improve incomes and prevent environmental hazards (Hussein and Nelson, 1998). Most rural suppliers have historically expanded their productive activities to include a range of other activities such as tourism. Motivations for such

diversifications are associated with a wide range of conceivable exercises, and associated with both positive and negative outcomes. Livelihood diversification includes both on- and off-farm enterprises which are undertaken to propagate additional income to that from the main household agricultural activities. This can be achieved through the production of other agricultural and non-agricultural commodities and services, the sale of casual labour, and other plans undertaken to spread the risk.

According to Tao and Wall (2009), livelihood diversification is explained as the action through which rural families assemble a diverse portfolio of activities and social support capabilities in their battle for survival and to improve their standards of living. If communities decide to introduce tourism to this portfolio. This will represent a type of livelihood diversification. Such diversification can have many advantages and tourism can become a means to take pressure off fragile lands and increase household incomes. Tourism can be an adaptive response to longer-term declines in income entitlements due to serious economic or environmental changes beyond local control. It can also become a means to enable accumulation for consumption and investment and a means to help spread risk. Adequate participation in tourism will bring changes in uses and values of resources as well as activities and can therefore serve the purpose of diversification.

### **1.5 Sustainable Tourism Development**

According to Sharpley (2010), the concept of tourism development remains contradictory and unacceptable. However, to inspect tourism's inherent role in SD, it cannot be viewed in isolation from the broader developmental framework of which it is meant to be part. Over the last decade, the conceptualisation of Sustainable Tourism Development (STD) has become the core of increasing attention amongst tourism theorists and practitioners alike. Sharpley (2010) added that definitions of STD can be divided into two categories when described in the context of SD. Firstly, there is the tourism-centric category which focuses on maintaining tourism as an economic enterprise which considers tourism as a basis of wider SD guidelines. Secondly, Sustainable Tourism (ST) has also been alluded to as an adaptive model consisting of a set of meta-principles within which a variety of development paths may be pronounced according to position.

Mowforth and Munt (2000) have indicated that in tourism the term sustainability has been expropriated by a lot of individuals to give moral integrity and green recommendations to tourist activities. Government officials, politicians, local community organisations, conservationists and tourists themselves have all exploited the term. In addition, Liu (2003) indicated that sustainability has been broadly regarded as holding ample promise as a channel for addressing the problems of negative tourism effects and sustaining its long-term viability. Four powers of social change that encouraged the search for sustainability in tourism were hence highlighted by Liu (2013).

- Dissatisfaction with existing products;
- Growing environmental awareness and cultural sensitivity;
- Realisation by destination regions of the precious resources they possess;
- The vulnerability of those resources and their life support systems.

Hardy *et al.* (2010) have argued that the origin of the concept of 'sustainable tourism' was apparent in the literature before the SD was officially used. Clarke (1997) has noted that there have been changes in position with regards to the relationship between ST and the tourism industry and added that four positions of understanding existed: The first position, which he called the position of polar opposites, holds ST in two parts different from mass tourism, whereby it was small-scale tourism while mass tourism performed on a large unsustainable scale. The second position proposed that a reality of tourism existed between ST and mass tourism. The third idea, the position of movement, indicated that mass tourism could be made more sustainable and the idea of sustainability was an objective for achievement rather than ownership, fitting only to small-scale tourism. The fourth and last position was that of convergence and it is the latest appreciation of ST, whereby it is a goal that is applicable to all tourism endeavours regardless of scale (Clarke, 1997).

The term ST is obtained from the more general philosophy of SD, the former being a definite term used to signify the relevance of the latter to the context of tourism (Myburgh and Saayman, 1999). Butler (1999) noted that, ST is tourism that is advanced and perpetuated in such a way and to such a degree that it remains practicable over a long period. ST does not destroy or change the environment in such a way that it may hamper the successful development and well-being of other activities

and processes. It is tourism which is economically feasible while it does not destroy the resources on which its future depends (Saarinen, 2006).

Edgell (2016) emphasised that ST means obtaining growth in a way that does not exhaust the natural and built environment and conserves the history, heritage, culture and arts of the local community. If properly managed it can become a major instrument for the awareness of humankind's highest ambitions in the pursuit for achieving economic success while maintaining environmental, social and cultural integrity. Butler (1991) agreed that tourism sells resources as part of its search for goods, but it also has to share the same resources with other users including local communities. So, tourism's relationship with SD is fitting given this is one industry that sells the environment, both human and physical, as its products.

Saarinen (2006) reiterated the above arguments by indicating that the contested nature and narrow focus in the application of ST is derived from the idea of SD. Its political argumentation and justification are often derived completely or categorically from the idea that SD is part of a future-oriented, holistic and socially equal processes. The sustainable use of resources and the environment and the well-being of communities are goals to which ST could strengthen SD. Without that emphasis, the current condition and approaches of ST do not necessarily contribute to SD.

Hunter and Green (1995) proposed that the goals of ST are to: develop a greater awareness and understanding of the significant contributions that tourism can make to people, the environment and economy; promote equity in development; improve quality of life of the host community, maintain the quality of the environment with the foregoing goals in mind and provide a high quality of experience for the visitor.

### **1.6 Community-Based Tourism (CBT)**

The importance of CBT has been recognised in the context of STD. Naguran (1999) has defined CBT as the use of a community's resources, both natural and cultural for tourism activities in order to: encourage socio-economic development and provide local people with sources of income; promote community commitment as well as the conservation of biodiversity and sustainable management of the natural resource base; engage people in the process of their own development and accord them more opportunities to actively participate in development projects. CBT can also be defined

as tourism that takes social, cultural and environmental sustainability into account. It is managed and owned by the community with the intention of enabling visitors to increase their appreciation and acquire good community and local ways of life (REST, 1997). The North-West Tourism and Parks Board has defined CBT as the proprietorship of tourism resources and operations either in part or wholly, by the local people (Manavhela & Spencer, 2012).

Stichting Nederlandse Vrijwilligers (SNV), a programme funded by a Netherlands-based development agency from 1995-2001, described CBT initiatives as tourism enterprises that are owned by one or more specific communities, or operated as collective ventures in association with the private sector. This has to occur as equitable community participation to encourage the use of natural resources in a sustainable manner for improvement of their standard of living in an economically viable way (Salazar, 2012).

Salazar (2012) added that local communities must benefit if tourism is to be applicable and sustainable in the long term. Tosun (2000) also noted that the people who live in the tourist areas are usually the ones who suffer the main impacts. Timothy (2002) has further advised that CBT is about traditional empowerment as it pursues the development of the industry in agreement with the needs and ambitions of local communities in a way that is agreeable to them, maintains their economy, rather than the economies of others and is not dangerous to their day to day convenience, culture and traditions.

The objective of CBT is to create a more sustainable tourism business in the long term, focusing on the communities that benefit in terms of formulating and nurturing tourism development. The advantages of CBT are, firstly, that it generates income and employment and as such provide for rural development. Secondly, the benefit accruing from the consumption of natural resources for tourism influences the community to use these useful resources in a sustainable manner. Thirdly, CBT adds value to the national tourism legacy through diversification of tourism by escalating volume and economies of scale (Salazar, 2012). Furthermore, CBT is a more sustainable type of development than the expected mass tourism as it authorises the host communities to break away from the domineering clutch of tour operators and the control of big business (Tefler 2001; Sharpley, 2010).

In a study by Boonzaaier and Philip (2007) among the Hananwa of Blouberg, on the potential of CBT to improve the living conditions of the community, two important findings emerged: (1) resident involvement in the benefits of tourism and (2) participation by the community in decision-making where community members decide on their own development objectives and also have significant power in the formulation and administration of tourism.

### **1.7 Problem statement**

Tourism can be regarded as a panacea for rural development. It has been progressively used for reducing rural poverty because of its recognised development advantages, especially in developing countries. Rural communities are expected to benefit from the development of tourism through increased employment, financial earnings, infrastructure improvement, cultural restoration and environmental preservation. However, there are benefits that rural communities have acquired from the development of tourism. Research has indicated that critical levels of economic profits from tourism have often failed to come to pass for rural communities. Involvement in management and development of tourism and employment in tourism tends to be somewhat limited even in cases where these communities have generated income and provisions for training and hiring of local and indigenous people have been initiated. Furthermore, benefits accrued from destinations have the ability to contribute to indigenous groups. However, these receipts are rarely supervised by or given back to the communities.

In the light of the above critique of the level of benefit that local communities can receive from the development of tourism, there is a need for attention to be paid to the development of these communities' ability to engage in tourism if the capacity for rural tourism development is to be accomplished in these communities. There are well established and widely accepted connotations of appraising a community's competence for involvement in tourism development. These emanate from the notion that although tourism is a tertiary sector, it is different from other productive sectors, especially for rural development where it is used as a livelihood approach. The above argument, therefore, calls for the integration of sustainable livelihoods and tourism although the principles of SL do not necessarily appear to absolutely fit the tourism framework. Clearly defined structures for maximising the benefits from tourism



through community capacity building are necessary so that tourism can more directly support community development and conservation efforts.

### **1.8 Formulation of the aim and objectives**

The aim of this study is to formulate a Sustainable Livelihood Framework for Community Based Tourism along the African Ivory Route (AIR) of Limpopo that will maximise the Sustainable Livelihood Outcomes.

The objectives of the study are to:

- Examine the livelihood assets, capabilities and activities of selected communities living near the AIR.
- Identify the vulnerability contexts and institutional arrangements that have an influence on the local communities' accessibility to tourism assets and related opportunities.
- Explore the livelihood outcomes that emanate from the incorporation of tourism into the existing mix of livelihood strategies of the local communities.
- Develop a Community-Based Tourism Sustainable Livelihood Framework for the AIR and other such ventures.

### **1.9 Description of the study area**

Limpopo is the northern-most province of the Republic of South Africa and shares borders with the provinces of North West, Gauteng and Mpumalanga while regionally it shares its borders with Zimbabwe on the northern side and Botswana on the western side. According to StatsSA (2017), its geographical land area is 125 254 square kilometres. Limpopo used to be the fourth largest province by population size, but as per Census 2011, it has become the fifth largest province in South Africa by population size, constituting 10.4% of the total population of the country. The total population of Limpopo is 5 404 868 and the number of households is 1 418 102. Almost 34% of its population are children aged 0-14 years, 60% are people aged 15-64 and about 6% of the population are elderly people. The province is divided into five district municipalities, namely Waterberg, Vhembe, Mopani, Greater Sekhukhune and Capricorn. Within the five district municipalities there are twenty-five local

municipalities. Sepedi is the language spoken by most persons in Limpopo, followed by Tshivenda and Xitsonga (StatsSA, 2017).

The average household size in Limpopo is 3.8 (StatsSA, 2017). Between 2001 and 2011 Limpopo had the lowest proportion of households that lived in informal residents compared to other provinces in South Africa. However, the relative number of households that were living in informal homes has increased in all district municipalities between 2001 and 2011. The distribution of households living in indigenous dwellings in Limpopo significantly decreased from 20.2% in 2001 to 4.5% in 2011. There was also a general increase in the number of rental households between 2001 and 2011.

There has been an advancement between 2001 and 2011 in terms of the availability of, piped water, electricity, computers, televisions and cell phones. Most of the households use pit toilets (68.0%) followed by flush bathrooms (21.9%). A large percentage also recorded having no ablution (7.2%). The relative number of households that use electricity as a source of energy for heating, cooking and lighting has increased between 2001 and 2011. The number of households that have access to running taps inside the yard or on community stands, or at least water at a distance of 200m and more, has risen between 2001 and 2011 in all districts except for Mopani. The number of people aged 20 years and older with no schooling dropped between 2001 and 2011 while the number of persons 20 years and older with Grade 12 education level has gone up. The unemployment rate in Limpopo is the second lowest after the Eastern Cape at 38.9% with the highest rate documented in Greater Sekhukhune district (50.9%) and the lowest unemployment rate in Waterberg (28.1%).

The focus of this study is on the AIR because Limpopo Province harbours natural, cultural and archaeological assets in its remotest parts that lend themselves ideally to the development of ecotourism products for the adventure tourism sector. The inadequate infrastructure and rugged terrain in these areas, which would generally be seen as a major inhibition for tourism development, suits mainly the 4x4 sector. The conception of this project was to participate and benefit from the tourism sector. More specifically the focus was on the promotion of responsible tourism through sustainable employment of the cultural, archaeological and natural assets of the Limpopo province; provide for the fast growing adventure tourism market; enable local

communities and local businessmen to become participants in the tourism industry; promote Limpopo province as an adventure ecotourism destination and lastly, to motivate for the development of the 'Golden Horseshoe' tourism and conservation development initiative. The AIR is constructed on the precepts of CBT development which takes into consideration rural development and community empowerment, the sustainable use of the natural resources as well as the development of tourism (The African Ivory Newsletter, 2015).

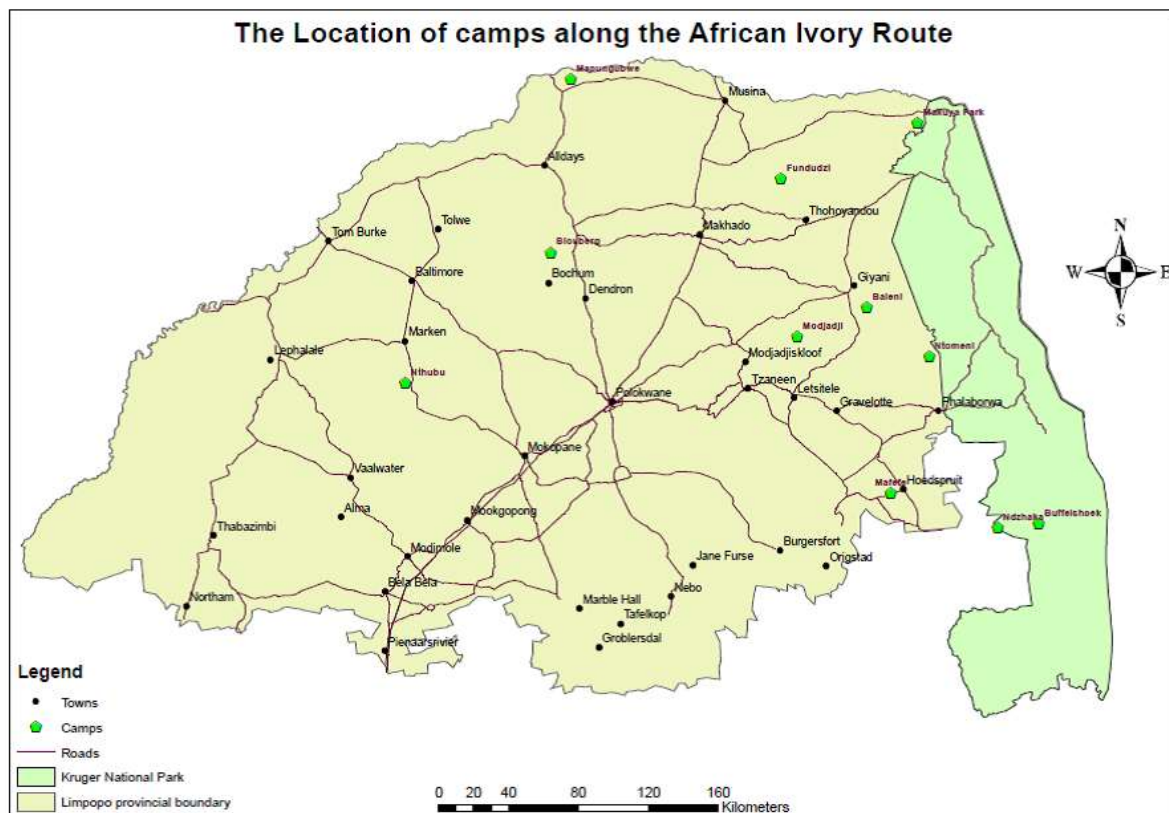


Figure 1.1 Map of the African Ivory Route in the Limpopo Province (Produced by I Dhau, Department of Geography and Environmental Studies, University of Limpopo)

The AIR consists of eight camps which are currently managed by a consortium known as Trans frontier Parks Destinations (TFPD), whose mandate is to develop and administer, community-owned tourist ventures that benefit local communities. The company's duty is to recognise opportunities together with Southern Africa's Trans frontier Parks and Conservation areas so as to establish tourist-based businesses. Their current operations include! Xaus Lodge, Machampane Wilderness Camp, Great Limpopo Wilderness Camps & Trails, Witsieshoek Mountain Lodge, Moonglow Guest

House and the AIR. The TFPD's mandate for the AIR is to rejuvenate the existing venues to a level of quality that will attract adventure travellers (TFPD, 2017).

### **1.10 Relevance of study to Geography**

The five arguments of Geography that help to answer the questions: "Where is it?" "Why is it there?" "What are the outcomes of its being there?" are Location, Place, Human/Environment Interaction, Movement and Regions.

- *Location:* Location is only a portion of the fabric of geography and yet it is an essential idea as it assists in knowing and articulating the whereabouts of entities. Relative and absolute location are two systems of describing situations and allocation of people and place on the earth's surface.
- *Place:* This subject invokes the question, "what is it like there?" It deliberates on the peculiarities that make one place different from all other places on earth. Geographers express a place by two kinds of attributes, namely, physical and human. The physical features of a place make up its natural environment while the human properties of a place come from human viewpoints and activities.
- *Human/Environment Interaction:* The physical and human features of a place provide clues to comprehending the connection between people and their environments. Three leading concepts that are fundamental to human/environment relationships are that humans rely on the environment, transform the environment and acclimatise to the environment.
- *Movement:* This theme addresses the question, "How and why are places associated with one another?" Relationships between people in different places are configured by the continual movement of people, beliefs, materials and mortal structures such as wind.
- *Regions:* A region is described as an area that has amalgamating properties. The study of regions helps to respond to the questions, "How and why is one area like another" "How do the areas differ?" Some regions are characterised by physical features while others are distinguished by human characteristics.

When doing geographical research, geographers give attention to both spatial and temporal aspects of phenomenon on the earth's surface. Geography is also about the associations between people and their environment - both the human and physical environment. Geographers ask the "what is it" question where they tend to investigate the typical characteristics or facts of that something that is being investigated. Facts are individual events that occur, have occurred or will occur at a specific place and a specific time. Since facts are localised in space and time the questions "where" and "when" can be posed and answered for geographical facts. By asking about the "how" phenomenon Geographers are in effect seeking to explain the orderly structure and coherence of components within a greater whole and the complex processes by which structure is being created, influenced and changed. To explain something does not mean that it is fully understood. Consequently, Geographers also ask about the "why" of something.

This study is relevant to Geography since it is concerned with the occurrence and organisation of phenomena on the earth such as location, distribution patterns, interrelationships and processes. Geographers give serious consideration to the evaluation of space by asking philosophical questions such as why are distributions structured the way they are and why are phenomena located where they are? The conception of space and time are central in any geographical study because they are tied to events that occur, conditions under which these events occur and processes responsible for the occurrence of the events. Space and time are the basic contexts and immediate aspects of human existence. Human behaviour is interactions, namely, People-People and Place-Place interactions. The AIR is a spatial concept indicating the spatial distribution of camps along a route (Movement) and within a geographical area (Region), which is the Limpopo province (Location). It is conceptualised based on its reliance on cultural and natural features (Place and Human/Environment interaction).

### **1.11 The research paradigm**

*In lieu* of the above discussion which indicates the intention of the study to integrate sustainable livelihoods and tourism, this research is grounded in the critical science

which includes amongst others, Marxism, Structuralism, Realism and Feminism as its philosophies. Critical theory is a social supposition adjusted toward analysing and transforming society. Contrary to the traditional theory oriented only to understanding or explaining it, critical social scientists altercate the social reality we see as a disguise and that there are more measurements of social authenticity that we cannot see. It is therefore important to proceed from the exterior structure to the underlying components by which supporting social bonds determine the peculiarities of society before we can understand its nature. Processes and practices considered to maintain the prevailing state of affairs in a society often hide the instruments that lead to imbalances and abuse within the society.

The dominant discourse in critical theory is that reality is constructed by those with power in society. This discourse attends to concerns of those in power by manipulating and conditioning others to accept it as correct. An improper sensibility is created when the situation is accepted as being natural and therefore unintentionally duplicate the social structure that controls them. It is only when the fallacy of the collective reality is displayed and the underlying pressure and conflicts become detectable that the full possibility of human originality and auspices can be unfiltered. The perception created by exhibiting the erroneous consciousness encourages people to demonstrate how they are both artefacts and initiators of social reality.

## **1.12 Outline of chapters**

**Chapter 1** begins by introducing tourism as a livelihood strategy and then interrogates rural poverty and inequality in South Africa. Rural development and its position in relation to other development concepts is discussed at length, followed by an overview of Sustainable Livelihood Approach, Sustainable Tourism Development and Community Based Tourism, thus giving a background to the study. The problem statement as well as the aim and objectives of the study are presented. These are followed by a description of the study area, the research paradigm and the relevance of the study to Geography.

**Chapter 2** reviews the literature that was briefly discussed as a background study in chapter 1. This chapter explains to the reader how literature correlating to the problem

statement and objectives of the study has been considered. Case studies and literature on other similar studies are reviewed.

**Chapter 3** outlines and explains the theoretical background of the methodology that was applied in this study.

**Chapter 4** deliberates on the specific methodology applied by the researcher in this study and how it has been used in the context of the underlying theories relevant to this research.

**Chapter 5** presents the results that have been interpreted and analysed from the data collected through questionnaires. This chapter is based on objective one which addresses an assessment of the assets, capabilities and activities of the selected communities in the study.

**Chapter 6** presents the results that have been interpreted and analysed from the data collected through focus group and key informant interviews. The chapter, which addresses objective two, is about institutional arrangements which entail the function of government, NGOs and the management company in the governance of the AIR.

**Chapter 7** summarises the findings from chapter five and six resulting in a presentation of the livelihood outcomes from the AIR and thus addressing objective three.

**Chapter 8** lays out the conclusions and recommendations that emanate from the full study and the formulation of the CITE framework which is based on the Sustainable Livelihood Framework for tourism. This chapter addresses objective four.

## CHAPTER 2

### **A CONSTRUCTION OF KNOWLEDGE ON THE INTEGRATION OF SUSTAINABLE LIVELIHOODS AND COMMUNITY BASED TOURISM**

#### **2.1 Introduction**

Tourism is one of the livelihood strategies against poverty as it complements other livelihood portfolios such as agriculture (Tao and Wall, 2009; Dabby and Murdock, 2014). However, tourism may not have the same properties as primary sectors such as agriculture for which the Sustainable Livelihoods Approach (SLA) was initially designed to work. A popular view therefore, asserts that the SLA offers a more holistic thinking and comprehension of the multiplicity of tourism and related developmental matters that fight poverty. Sustainable livelihoods (SL), is a process of formulating rural development and hence suggests an incorporation of methods of poverty alleviation. SLA is based on the evolvement of rural development systems. Furthermore, rural and tourism development both link to the original paradigm - development theory.

#### **2.2 Conceptual framework**

The above information purports that neither the SLA nor accepted tourism research approaches can direct tourism to promote sustainable rural development. Consequently, a combination of SL and tourism is important. A sustainable tourism livelihood is fixed in a tourism hypothesis within which it can cope with vulnerability, and obtain livelihood outcomes which should be socially, environmentally, institutionally as well as economically sustainable without threatening the communities' livelihoods. The objective of Sustainable Tourism Livelihoods Approach (STLA) is thus to combine the guiding principles for SL and tourism.

Shen *et al* (2008), proposed a Sustainable Livelihood Framework for Tourism (SLFT) to meet the above demand. This was later endorsed by Eddins and Cottrell (2012) who used the framework in further studies. The research for this thesis was based on the SLFT however, in addition the research aimed at creating a holistic framework for integrating SL and CBT among the communities living adjacent to the AIR. The framework will thus have to close the gap between SL and tourism with the aim of providing for a degree of thinking about the development and effectiveness of a



tourism livelihood structure in its wider capacity. Awareness about SL and tourism will need to be composed and designed for the maximisation of tourism advantages to the rural indigents and to lead sustainable rural development approaches with CBT as a livelihood plan. Furthermore, the framework will also have to take into consideration the aspect of institutional capital which will provide for people’s entry to tourism markets, tourism benefits-sharing and involvement in the policy-making action and the scope that people’s inclination to be implicated is manifested in political decisions to obtain better livelihood outcomes.

Shen *et al* (2008), has purported that to understand the implications of connecting SL and tourism, the SLA concept has to be viewed in the broader development context.

Table 2.1: Evolution of development, rural development and tourism development (Shen *et al*, 2008)

<b>Development theory</b>	<b>Tourism development theory</b>	<b>Impacts on rural development</b>
Modernisation	Advocacy	Support for tourism’s economic contribution
Dependency	Cautionary	Recognition of negative impacts of tourism
Alternative development	Adaptancy	Call for alternatives to mass tourism
Sustainable development	Knowledge based	Accentuation of holistic thinking of tourism as a system

SL for tourism is a combination of rural development, tourism development and sustainable development and the development theory (Table 2.1). As a result, not only should SL be contemplated and interpreted in the context of rural development but also in the background of tourism. As a rural livelihood preference, tourism needs to be presumed in comparison with other long-established rural livelihoods. Tourism is seen as a good break for livelihoods and its uniqueness can be assessed from the point of production-consumption. From the position of formation, tourism ‘products’ include those that are adapted for tourism such as police force and hospitals as well as background tourism elements such as landscapes, cultures and public attractions generic as well as resident products such as infrastructure accommodation, food

services and transport. The basic product of tourism is the advantageous experience acquired (Shen et al, 2008).

Tourism products are characterised as dominant, perishable and non-transferable. From the consumption position, the tourist product is encountered on the spot and this includes the consumer moving to the 'product' and its concurrent consumption as the tourist encounter. Tourism product status is appraised by how consumers see it rather than what its financial value is. Tourism is not applicable to the law of declining borderline fitness which defines the consumption of most physical products. Tourism is therefore, different from standard agrarian industries and using the SLF to scrutinise its intricacy may be too detailed and over-simplified and hence fail to provide a holistic understanding of rural tourism livelihoods (Shen et al, 2008; Kaiser, 2012).

The above gives an impression that gaps exist between the SLA and tourism (Shen et al, 2008):

- *Tourism framework versus instruments for development of the SLA:* With primary sectors, the poor rural communities are the producers while consumers are typically outsiders from afar who utilise products far from the place of production. The consumption does not lead to consumers' direct socio-cultural control of producers and affect their social integrity. On the other hand, for tourism, producers are mostly non-local people such as foreign investors, local or national governments rather than the indigenous people. In deciding about where and how tourism will expand, the voices of the local poor are rarely heard. In that way the communities' livelihoods and daily activity patterns constitute the core of the tourism product experience. Consequently, the development and cultural differences between host and guest ensures that ideological, social and cultural differences are generally significant matters in tourism development and administration. From the above argument, it becomes obvious that tourism has its own research discipline, and it is a frame of reference for broader reflections. As a result, it may be asserted that tourism cannot be looked upon in the same way as other primary sectors in taking care of livelihood strategies but instead, be treated as a framework from which the SLA is seen.

- *Tourism sustainability versus Sustainability in SLA*: SLA strives for institutional, social, economic, as well as environmental sustainability. However, sustainability in the SLF endeavours to enhance the rural poor's capacity and flexibility for dealing with outside trauma. The operationalization of SL often occurs at the individual or household level. In contrast, tourism sustainability usually targets the tourism sector itself and attractions at a larger scale rather than the rural poor at a smaller scale. Livelihood sustainability may sometimes clash with the tourism sustainability such as apportioning water rights, since tourism may strive to conserve water as a tourist attraction while livelihood use may favour the allocation of water for irrigation.
- *Tourism participation versus participation in SLA*: The SLA shed light on the local poor and calls for participatory analysis in policy. There is little proof that shows local people are motivated to participate in decision-making and political control. In tourism, primary resources have become composite where tourists consider the entire destination as a collective rather than each section. Owing to the joint attributes of tourism resources, its products can be compared to common capital. This introduces benefit-sharing and access to markets which are two important types of community participation in tourism phenomenon. However, with other rural sectors like agriculture and fisheries, benefit-sharing and access to markets are not always of great interest. An additional livelihood asset which is the institutional capital, needs to be recognised and looked upon as equal to the five livelihood assets as well as in practice.

### **2.3 Alternatives to Development Theory**

Sachs (1995;2005) certified development as a disintegration of intellectual landscape, a warning which supposedly encouraged nations, but which exposes fractures and is disappearing. He said that scholars disappointed with the development theory (post-development theorists) feel that the conceptualisation of development is old-fashioned, and that the tradition of development has done more harm than good. This notion was also supported by Rhanema and Bawtree (1997) who had said that development was not found lacking because people, institutions and governments enforced it wrongly as it is inappropriate to its intended populations, requirements and ambitions. Recently, Venugopal (2018) added that developmental prosperity is not

only a subject of proportions of accomplishment, but it is also about how exact clarifications are made and socially sustained.

Matthews (2016), pointed out that post-development theorists appear to engage the term in two ways in connection with the concept development in the post-World War II (PWWII) period. This era has raised expectations based on capitalist principles, while others associated it with Marxist philosophy. Propositions that promote governmental development and retail-oriented development had to be developed. The Development Theory refers to the number of ideas and activities which have been postulated upon the notion that some places of the world are developed and others are not and that those which are not can be coordinated to achieve the development which has thus far shunned them.

Matthews (2016) later suggested that the contemporary notion of development has been de-legitimised so that it is increasingly difficult to remain convinced that it can reduce poverty, inequity and other problems. What differentiates the post-development context from other precise overviews is that post-development hypothesis accentuates the collapse of development and advocates for 'alternatives to development' rather than alternative development.

The above concurs with what Escobar (1995;2010) suggested when he came up with two ways through which the crisis in developmentalist discourse can be seen:

- The failure for analytic ideas and most social constraints to conceive a new realm that leaves behind the fictitious development exceeding its dependency on Western modernity and historicity.
- The appearance of a strong social organisation has become favoured ground for rational inquest and political accomplishments although still vague about its possible directions.

Escobar suggested three propositions:

- Many assessments of development, expressed within the theory of knowledge and cultural domain it describes, have reached a stalemate. Thus, the current turning point does not call for an advanced manner of practising development, let alone "another development." An analysis of the

theory and practice of development, can help lay the foundation for a more combined constitutional creation of alternative expectations.

- Development must be viewed as an invention and plan emanating from the “First World” about the “underdevelopment” of the “Third World” and not only as a tool for economic power over social and physical genuineness of continents such as Asia, Africa and Latin America. Development has been the core activity through which these parts of the world have been discovered and have developed themselves, thus limiting or excluding other means of participation. The problem is that it is convoluted by the fact that the PWWII dialogue on development is strongly embedded in Western modernity and economy.
- To imagine about “alternatives to development” thus requires a theoretical and practical change of the ideas of development, modernity as well as the economy. This transformation can best be obtained by focussing upon the activities of social groups, especially those in the Third World that have developed in response to PWWII domineering social problems. These factions are necessary for the conception of alternative visions of democracy, economy and society.

Kippler (2010) explains that what structures post-development is that while it, together with other critical schools of thought agree on the PWWII development project, it dismisses the whole hypothesis, arguing that what is called for is not ‘development alternatives’ but ‘alternatives to development’. To achieve a more positive comprehension of what is hinted at as options to development, it is necessary to trace it in the broader sense of critical thinking that post-development is part of. Post-development is a character in post-modern critical theory and has at times been conflicted with a more fundamental critique of modernity. Post-development demands for a new political view that shields the autonomy of political communities and requires a leeway for self-dedication and for the freedom to contain one’s own fate in the face of outside effects.

According to Matthews (2004; 2016), post development philosophers do not accept conversations on ‘sustainable development’, a ‘basic needs’ approach or other ‘improvements of the PWWII development project’. They, however, claimed that what is needed is to depose development and pursue aggressive alternative views of social

activities. Some post-development theorists have asserted that, while the PWWII development idea may be old-fashioned, the project of advancing people's lives must not be set aside. Rhanema and Bawtree (1997) have iterated that the people whose lives have often been upset by development modifications accept change but also want change that allows them to alter the rules and the contents of reform, according to their liberally determined moral values and ambitions. Thus, a call for 'alternatives to development' is a call for a new way of improving, developing and changing. The call for alternatives must not, as Matthews (2004) said, be interpreted as a sign for the abandonment of the possibility or desirability of change in the direction of improving societies, nor an apathetic disrespect for the desire of many who are affected by poverty and misery to see advancement in their position.

According to Sachs (1995; 2005), "Sustainable development" which was honoured by the UNCED as the ruling motto of the 1990s, has endorsed the weakness of "development". This theory deprives the environmental hypothesis of its potential by attracting it into the ineffective framework of 'development'. It will also suggest the continuing significance of developmentalist hypothesis even when confronted with highly distinct and historical circumstances. Since the World Conservation Strategy in 1980 and later the Brundtland Report, SD has come to be the remedy for the damage caused by development. According to Sachs (1995), the following trends characterise this change:

- In the 1970s under the influence of the oil catastrophe, governments began to realise that continuous progress relied not only on primary formation or professional labour but also on the long-term accessibility to natural resources.
- A new age of post-industrial technologies proposed that development was not consistently connected to the consumption of resources but could be adhered to through less resource-intensive means.
- Environmental destruction has been recognised as a worldwide state of poverty. In the 1980s environmentalists switched to the Third World and alluded to the disappearing forests, soils and animals.

Matthews (2004) has wondered why post-development theory is not considered from an African perspective while many of the aspects that led to the disappointment of post development theorists are conspicuous in Africa. There is a lot of encouragement that

is frequently alluded to as root for this disillusionment such as the environmental degradation which the PWWII development assignment seems to activate; the many broken assurances of poverty alleviation; rapid increases in standards of living as well as economic growth and increased income equity made by those who promote the PWWII development activities. Other post-development philosophers are disappointed because they feel that no matter how it is packaged, the PWWII development project always results in increased cultural homogenisation and ultimately Westernisation.

Escobar (1995; 2010) purported that the proponents of post-development are fascinated by the local tradition and assumptions; the defence and promotion of localised pluralistic grassroots movements as well as a critical stance towards established scientific discourse. Post-development ideas are encouraged by the indigenous cultures, the informal sector and thrifty rather than substantial habits, making it a predecessor of the SD to a certain extent. What differentiated post-development from previous commentaries was that it not only intended to change the efforts to achieve growth but it disputed this objective. It also encouraged the elimination of the whole paradigm and called for alternatives to development in its place (Ziai, 2017).

## **2.4 The evolution of the sustainability discourse**

According to Voinov and Farley (2007), people define sustainability in the manner that suits their goals, priorities, vested interests and applications, and often use the concept without any significant knowledge of the true meaning being suggested. Sustainability has become more of a political affair than a scientifically promoted concept in the same way as biodiversity. Norton (2010) iterated the above by saying that sustainability has been depicted as meaningless by being all-embracing which makes it politically beneficial and a reflection of environmentalists' objectives and aspirations.

Voinov and Farley (2007) further professed that most descriptions of sustainability denotes that a frame of reference is to be retained at a certain level held within assured limits, into the ambiguous future. However, Norton (2010) argued that most of these clarifications originate from the association between people and the resources they consume. Sustainability is a connection between active human economic structures and larger, forceful but normally slower, changing ecological processes such that

human life can carry on endlessly. Inclinations towards the sustainability term has to follow not from a necessity to have good intentions towards 'sustainability' but rather from the value of having a minimal understanding of the term to attend to the language platform that will help overcome environmental problems.

Costanza and Patten (1995) on the other hand, stress organisational assets, emphasising that sustainability is associated with the organisation's ability to sustain its structure and responsibility over time through the emergence of external forces. Whatever the target of the various descriptions, there is one common constituent in all of them. They mention sustenance or continuity of a particular condition, system, relationship and resource. In all the instances the aim is to keep matters at a certain level of averting deterioration.

Holling (2009) however, sees sustainability as the capability to generate, verify and retain adjustable capacity. The definition is radical since it indicates nothing about "no decline", it offers more elasticity and even permits certain factors to deteriorate as long as they are necessary for adaptation. A system is sustainable as long as it can adapt, since there is no proof that a sustainable structure is made of sustainable components. Increased longevity of components, be they ecological or cultural may be a ceiling for the modification and resilience of the whole (Farley and Smith, 2013).

Farley and Smith (2013) believe that a logical point of departure in understanding the various components of sustainability is to identify the mainstream evolution of the term. The goal of SD is the one that helped to put the idea and process of sustainability on the radar of those who had not engaged in the sustainability discussion before. The Brundtland definition of SD highlighted several concepts that remain key aspects of debate within the sustainability discussion. Farley and Smith (2013) further indicated that the Brundtland report was produced because of a committee that was selected in 1983 under Norwegian Prime minister Brundtland to address the rising concerns over the advancing degradation of the natural resources and the human environment as well as the result of that decline for social and economic development. The report, also referred to as, *Our Common World*, disseminated the most commonly addressed definition of SD and it provided a propulsion for the milestone 1992 Rio Summit that encouraged the origin of its worldwide institutionalisation.



According to Zaccai (2012), the extension of SD to include more social objectives came about after the WSSD in 2002. The initial consideration is the fundamental message that the environmental, social and economic measurements of sustainability have to mutually augment one another. Secondly, the incorporation of a choice of social components such as public demographics and migration and health, and battling universal poverty, contributed to broadening the SD concept. SD is a concept for which there is harmony at a central and accepted level but for which the competition of the more accurate connotations and conclusion is part of the concept itself.

Sneddon *et al.* (2006) purported that the Brundtland Report functions as an imperatively authentic indicator for many reasons: Firstly, the Brundtland's definition of SD is the most broadly acquired commencement step for academics and professionals concerned with the environment and development predicaments. Secondly, Brundtland beacons the advent of the environment as a precisely essential phase of international administration. The WECD shows a recollection on the side of national governments (both North and South) and professionals in development at every degree, that equity, ecological and economic concerns are profoundly related. Lastly, Our Common Future is a discerning carnal indicator as it began an eruption of action on development and sustainability through which the flow of sustainability theory was outlined. Our Common Future securely constituted SD as a constituent of global development philosophy and process. It also assisted to create what many now contend are the three interchangeable augmenting and carnal objectives of SD: the advancement of people's welfare; fair allocation of resource use advantages across and within societies as well as development that guarantees environmental rectitude over intergenerational periods.

Drexhage and Murphy (2010) professed that SD is a visionary development paradigm because, even if its principles have been recognised and committed, action has not progressed past the borders and certainty has not changed to the fundamental transformation necessary to reinforce conversion of SD. Despite a continuous discussion on the real meaning, a few generational rules tend to be emphasised. The first is an obligation to fairness and equity and in that preference should be offered to advancing the position of the most indigent while resolutions should clarify the privileges of future generations. The second is a long term perspective that stresses the precautionary principle i.e. where there are strains of grave damage that cannot

be reversed, insufficiency of complete scientific validity shall not be engaged as logic for suspending measures to avert environmental destruction. Thirdly, SD incorporates amalgamation, comprehension and action on the complicated relationships that occur between the society, environment and economy.

According to Sneddon *et al.* (2006), key historical events, international agreements and intellectual arguments have contributed a variety of ideas that are associated with the concept of sustainability and SD. These ideas have contributed to the problem of the concepts meaning everything to everyone. This could be attributed to the fact that even though SD has been important in formulating the theory development, it has remained just an idea. Daly (1999) and Whitten (2018) reiterated by indicating that although there was a political consensus that was arising from the usefulness of SD, this concept was still alarmingly ill-defined to be seen as an authority for bringing about expected options.

Mebratu (1998) contended that the WCED definition of SD has been highly influential in developing a “global view” with reference to the earth despite its acclaimed vagueness and ambiguity. In the 1980s, some promulgated that SD was no more than a simple academic term that would decay as the concept of adapted technology of the 1970s. Counter to this opinion, the SD discourse has advanced meaningfully in local and global practice making it a basic component for business organisations, governments and international agencies. This has resulted in the broadening of the dialogue on the theory of sustainability, leading to a diversity of interpretations. The question with the Brundtland report was the manner in which the ‘development’ margin of the SD synopsis was balanced with economic advancement.

The shift from SD to sustainability is observed in the conservation/preservation debate as highlighted by Robinson (2004). There are intriguing similarities between the two concepts. One side points at views connected to codes of behaviour changes in individual approaches towards nature (the sustainability debate) while the other school of thought agrees with what is considered to be a more down-to-earth and concerted direction, aligned towards productivity gains and reformation in technology (SD).

Table 2.2: Forms of environmental responses to development (Robinson, 2004).

	<b>Technical anchor</b>	<b>Advantages</b>
Natural zone management	Conservation	Preservation
Pollution and resources	Technology(collective policies)	Lifestyles (personal values)
Adopted language	Sustainable development	Sustainability

Farley and Smith (2013) concluded that sustainability should be a coordinating concept across all fields and sectors as shown in Table 2.2. It is obvious that the social magnitudes of sustainability must be incorporated with the biophysical measures. What is necessary is a type of multidisciplinary appraisal that focuses on the relations among fields as much as on the significance of those disciplines. It should include the development of new ideas, methods and instruments that are integrative.

Furthermore, Farley and Smith (2013) reiterated that if sustainability is to contribute to an improved life for all, there will be a need to step away from technical changes and start to invoke extensive matters of material needs, consumption, empowerment, distribution and opportunity. The social contribution of sustainability assumes that it is an inherent problem-driven rather than scientific hypothesis. It is a matter of human behaviour and have contemplated expectations. It is a dominant concept based in true world issues, diverse interests and ethical presumptions. More conditions of the human measures of sustainability is the necessity to suggest mechanisms that can aggressively address the correct results and outcomes in deciding upon the type of future they want to create.

Sustainability can therefore be usefully deliberated in two sections: The dimension that is of importance indicates that sustainability requires the understanding of three requirements, namely, the ecological obligation which is to stay within the biophysical carrying capacity of the planet; the economic obligation which is to provide the correct standard of living for all, and the social obligation which is to organise the power that determine the standards that people want to live by. The above might be achieved by

a corresponding plan through the reduction of matter and energy throughput for each section of economic production and through the improvement of human welfare. In one form or another, sustainability is deliberated by both the richest and most developed countries as well as among the world's poorest less developed countries. This discourse is, according to Farley and Smith (2013) more than a conversation as it is a system by which a diversity of participants describe a concept, and through the definition they are developing tangible outcomes that impact lives and the surrounding environment.

The idea of sustainability has become a leading concept, and a criterion that guides the events of many individuals and institutions. It has become a common part of the general vocabulary, yet something keeps this concept from bringing about developmental change. It is a broad, ambiguous and all-encompassing word. The term sustainable is used to characterise any action that considers environmental, economic and social impacts. This ambiguity of the term is, however, considered by some to be the concept's greatest strength as it is its vagueness that has allowed and encouraged many actors to engage in the sustainability conversation (Farley and Smith, 2013).

According to Costanza and Patten (1995), just like in the case of SD, critics contended that the idea of sustainability is hopeless as it cannot be "adequately defined". They suggested that most of this debate was ill-advised as it was casting the question as precise when in fact it was more one of forecast of what will last than of obtaining agreement upon what humans want to survive on. It fails to explain the extent of related spatial and temporal degrees over which its theory must apply. The core concept of sustainability is straightforward in that a sustainable system is one which is continuous. Sustainability at its centre always influences long life. The point is that decisions about evaluation of sustainability can only be made later. Definitions of sustainability are therefore often predictions that one believes will result in sustainability. The truth is, as Feil and Schreiber (2017) added, that the concept of sustainability is a condition or quality of something that can sustain, defend, maintain or conserve another where quality refers to the assets which are specialised, distinguishing them from the other.

Finkbeiner *et al.* (2010) proposed that the international community has submitted to a change of pattern from environmental preservation towards sustainability.

Sustainability does not only centre around the environmental effect but also contains the three proportions of economy, social well-being and environment, for which populations need to find a match or the highest peak. The change from individual and government-driven environmental projects that are dependent on the final results can be essential shifts of the paradigm. From a human perspective, what matters about the environment is not assets of natural resources as such, but the competence of the main asset to be able to proceed to accomplish the environmental duties which made an essential addition to human well-being. It is therefore pertinent to describe environmental sustainability as the foundation of basic environmental concerns and therefore to maintain the capacity of the assets to accommodate the related functions.

According to Raudsepp-Hearnes *et al.* (2010), what is referred to as the environmentalist's ambiguity, which is how is it that human welfare persists to improve as ecosystem functions decrease, is a cause for concern to investigating the connection between human well-being and the environment. Environmentalists have postulated that ecological destruction will cause decreases in the welfare of society banking on ecosystem advantages. In contrast, the Millennium Ecosystem Assessment (MA) ironically found that human welfare has improved despite enormous international decreases in many ecosystem functions. The conclusion was that a decline in most ecosystem functions that were evaluated has been guided by strict laws in human welfare. On the contrary, the environmentalists' expectation is that environmental degradation will be succeeded by a decrease in the provision of ecological functions, unrivalled by a decrease in human welfare. Clark (2014) posited that the three wide propositions to the idea and appraisal of human welfare embrace utility, material well-being as well as needs, rights and capabilities.

Raudseppe-Hearne *et al.* (2010) further added that, the wrong idea comes from excluding the human well-being suggestions that evaluate natural assets without addressing conditions that have not been considered worldwide such as cultural change, psychological health and social cohesion. Some analysis of human welfare show more uncertainty in issues such as individual safety which is one side of human welfare that does not reveal any deviations. Furthermore, research hides the decrease in human welfare in that when standard well-being for all populations is evaluated, negative impacts among sections of society, or the impacts of increasing international inequalities may be overlooked. Global discrepancies differ depending upon the

definitions of business used, for example, diversity among countries is declining, whereas inequality within countries is increasing and overall diversity across all populations in the world is decreasing. Possible proof indicates that the advantages of food production currently outweighs the extent of decrease in other ecosystem functions at the international scale and that this is an extra aspect that the environmentalist theory is indistinct.

Ang and van Passell (2012) concur with the above argument by advocating that environmentalists commonly think that ecological degradation will result in the decrease in human welfare. However, they also claim that human well-being has paradoxically increased although ecosystem services have been degraded. This indicates that natural and social assets are in general versatile with regard to welfare improvement emphasising that consumption of one type of asset can be compensated for by excess production of the other. The idea of weak sustainability says that if resources are well outlined, further actions may balance out these declines so that the whole capital supply will not be reduced over time. The term refers to a type of sustainability targeted at sustaining a non-deteriorating asset supply, thereby preserving societal well-being. Consequently, natural assets and social capital are replacements for each other from the weak sustainability context.

Solow (1991) who is an advocate of weak sustainability, has described the obligation of sustainability to future generations as a responsibility to preserve the option to be as well off as current generations. He emphasised that older generations may draw consumable resources optimally if they add to the reserve assets that can be duplicated. The notion of sustainability is about our moral obligation to the future. A current principle and general guide was that when something that is irreplaceable is used up, a substitute of equal value should be provided. The something that is provided in exchange need not be a physical object but could be knowledge or technology. Kirkpatrick (2013) described weak sustainability as human-centred and technological. It embraces an administrative perspective to the preservation of resources and to ecological destruction in which the functions and products supplied are given an economic utility. Solow (1991) further insisted that what struck him as a paradox was that there was something inconsistent about people who profess to be concerned about the welfare of future generations who do not seem to be concerned about the welfare of poor people. The paradox arises because if there is concern about

people who are currently poor, it will turn out that the concern for them will translate into an increase in consumption and a rise in input.

According to Kuhlman and Farrington (2010), the original meaning of sustainability indicates that sustainability is related to the welfare of coming generations with non-renewable natural capital in contrast to the satisfaction of current requirements and welfare. The variation between the passion for an improved life and the responsibility towards what this may do to the environment is masked by introducing these two issues into three sections and then proposing that an explanation is envisaged where all three are in agreement. Sustainability then becomes an idea that is comparable to excellence and is free of any direct explanation. Solow (1991) argued that if sustainability is an expression of sentiment, it should add up to a mandate to conserve livelihood assets for the undetermined future. In Sen's perspective, welfare does not necessarily have to be material commodities or core facilities but about capacity to acquire one's ability to achieve. If welfare is to be a guideline, this means it should amalgamate such elusive demands as justice, security, education, democracy and freedom. Other indicators, which are often not easy to measure, include matters such as human participation and benefits.

Kuhlman and Farrington (2010) further emphasised that sustainability could be described as the sum of natural and anthropogenic products and their stability for the envisaged future so that the welfare of coming generations does not deteriorate. The Steady State Economy (SSE) and sustainability could be thought of as corresponding hypothesis which would be described as inaccessible objectives. Daly (2008) suggested that rather than constantly striving for more economic growth, working within a steady state economy offers an opportunity to create the conditions for sustainability. Endless economic improvement is not possible as economic structures are parts of the biosphere that sustains them. The biosphere is limited, finite, closed and not growing, which means that the economy, a subsystem of the biosphere must eventually stop growing and adapt itself to the steady state of the planet. Daly (2008) further argued that growth is not the same as development and is not the exclusive measure of progress. He insisted that a sustainable economy must stop growing but it need not stop developing. Development is a qualitative characteristic while growth is quantitative. This lays emphasis on the fact that development is the uniqueness of

one's livelihood, whereas growth is an increase in the composition and deficiency of functions.

Kerschner (2010) asserted that Daly's proposition was opposed by Georgescu-Roegen who reiterated that the de-growth state was not possible and yet appealing. The de-growth organisation in France, Italy and Spain is constantly influenced by this situation. The proponents of the argument say that a steady state is an entropic impossibility and increases in a unique system. The proponents further argued that the Global North exceeded the sustainable level of throughput long ago making de-growth of its economies essential. The main idea behind the concept has been described as an impartial downgrading of the origin and depletion of resources that develop human welfare and improves environmental status at the national and international level in the short- and long-term. For the SSE to be impartial not only at a local but also at a global level, the affluent North will need to de-grow so as to give a chance for economic development in the poor South. Kerschner (2010) has therefore concluded that SSE and strong sustainability could be considered to be the same terms.

Mastini (2017) has asserted that de-growth mainly means the annihilation of commercial advancement as a communal goal. This shows a new control for society in which mankind will use less natural assets and will plan and survive in a peculiar manner in future. Environmental economists describe de-growth as an impartial downgrading of formation and depletion of resources that will degrade mankind's production of raw materials and energy. In a de-growth enterprise, modernisation will still be essential but will be directed towards sustainability objectives.

Schneider *et al.* (2010) said that the original suggestions of de-growth are that commercial advancement is not durable and that human improvement can be possible without economic growth. The concept of de-growth is a reaction to the triple economic, environmental and social dilemma. Schneider *et al.* (2010) concluded by saying that the transition to de-growth and later to a steady state, needs a reform of community organisation and of commercial establishments to hinder the basis of the economy from advancing without a bearing to the fundamental material truth. An increase in the consumption of natural assets by civic authorities in the chase for worthless contribution is undermining populations and biospheres. To avert the rise in



environmental vulnerabilities a better economic structure and an impartial manner of living for the South are necessary in alignment with economic downgrading in the North. There is, therefore, a need for feasible development preferences developed by the South for the South and for policy amendments which will pursue elimination of the barriers that hamper Southern countries from post-development. Southern countries are disadvantaged by de-growth in the North because of fewer chances for products and processed goods sold to other countries and little accessibility to donor funding.

As Kerschner (2010) has pointed out, one can see SSE and de-growth as being compatible and complementary. Economic de-growth, could be appreciated as the capitalist North's route of supporting a globally unbiased SSE. De-growth is a result of the global North and a reduction in world population growth which might advance towards SSE. The de-growth group in addition to incarnate affairs, dispute downgrading as just a way of physically cutting down products as it also includes decolonising mentality from careful management of resources. The de-growth movement forcefully underpins the post-development commentary.

Barnett *et al.* (2010) posited that the disclosure that a country's safety does not necessarily match everyone's prosperity, brought about the idea of individual safety, which served to comment the impact of national security on human welfare. The probability for human security are completely influenced by local and global systems of environmental deterioration. Worldwide environmental degradation confronts human security in methods that go beyond the North-South and the "rich-poor" binary. The abstraction of security generally denotes autonomy from the danger of damage to an item that is essential to subsistence and well-being.

The International Commission on Human Security's description of human security is to shelter the fundamental essence of all human lives in methods that increase human freedom and accomplishment, as well as to emphasise the autonomy of coming generations to be bequeathed with a healthy natural environment. This description focuses on human integrity and is established on Sen's (1993) argument that development is something that people do for themselves given enough economic breaks, political freedoms, social supremacy, basic education, the enabling conditions of good health and encouragement and cultivation of initiatives. It is not so much

something that can be done to others. As environmental change is connected to human security, it also opens new linkages of community practices involved in conflicting issues, development and environmental reform. Human security relates to much more than security from violence and crime (Sen, 1993; Gomez and Gasper, 2013).

There are discrepancies in the human security of individuals within every hierarchy of classification between households, villages, cities, countries and regions. In many instances the discrepancies can be clarified by the reliance upon ecological assets and environmental functions, paired with the level of societal supremacy in connection with cultural, economic and political processes. Human security is therefore defined as something that is acquired where and when people have the alternatives fundamental to mitigate, end or adapt to threats to their social, human and environmental morals (Sen, 1993). Individuals and communities should have the capacity and autonomy to practice these alternatives and forcefully get engaged in implementing them. Human security is an unsteady state of affairs where individuals and communities have the capability to cope with stress to their values, needs and rights. When communities do not have adequate alternatives to bypass or cope with environmental degradation such that their values, needs and rights are likely to be sabotaged, they can be said to be environmentally insecure (Sen, 1993).

One definition of human security is the ability to conquer vulnerability and thus effectively acknowledge environmental changes (Sen, 1993). Vulnerability may be revealed through exposure to disease, poverty or natural disasters, but in all cases reducing vulnerability means increasing human security. The focus in this definition is on human well-being and the ability to cope and change when threatened, with environmental or social dangers. Nsiah-Gyabaash (2010) has identified seven specific menaces to human security: food, health, political, cultural, personal and economic as well as environmental insecurity. Each area of insecurity challenges the ability of people to survive and secure their livelihoods and in turn threatens the possibility for SD. When natural resources are destroyed, the ability for communities to secure their livelihoods is eliminated, thereby making the community more vulnerable and less secure.

## **2.5 Sustainable Livelihoods Approach**

According to Serrat (2017), the SLA is a manner of conceptualising the aims, extent and prerogatives for development activities. It is centred around growing reasoning about the method of living for the indigent who are vulnerable as well as the significance of practice and implementation. The SLA corrects appreciation of the means to survive for the indigent. It organises the aspects that constraints or improves fortunes and indicate how they are connected. Norton and Foster (2001) have acknowledged that the SLA is one of several original groundworks which adopt a vulnerability approach to analyse the livelihoods of the indigents. It emphasises the comprehension of the vulnerability context and the organisational and institutional environment from which indigents get the different assets to enforce a livelihood approach. It mentions five type of assets, namely, natural, physical, human, financial and social capital.

The backbone of the strategy is that it aims to reflect the complicated variety of activities and assets on which people survive. It also identifies and recognises the significance of assets that poor people do not have. It presents a fabric for appealing to the whole scope of administrative affairs to the indigent and not just availability to education and health, but affairs of avenue to personal security, finance and markets. It emphasises sustainability and the necessity for a human-centred and participatory approach susceptible to alternative situations and also qualified to operating at various stages from local to national in partnership with private and public sector (Norton and Foster, 2001).

SLA is an anthropocentric model which emphasises people's inborn capabilities and education and is targeted on community position activities. The strategy also includes the minor survival actions and major accommodative capabilities that increase the proficiency of communities and individuals to cope with fluctuating situations. A core component of an SLA is the realisation that the base of all people advancement and economic upliftment is a means of living. An SLA is leading towards the methods which people can pursue to comply with the central demands for shelter, security, food and dignity, through worthwhile labour, while at the same time trying to decrease environmental destruction, achieve reconstruction and focus on matters about social equity (Tao and Wall, 2009).

### 2.5.1 Core concepts related to SLA

The following are the core concepts that are related to SLA according to Kollmair and St Gamper (2002):

- *People centred*: humans rather than the reserves they utilise are of main interest in the livelihood technique. Sustainable decrease of scarcity will include prosperity only if advocates of development engage with communities in congruency with their existing livelihood policies, capabilities to comply and social environment.
- *Holistic*: A view that the whole is greater than the sum of its parts is encouraged by comprehending the participants' livelihoods in all their facet although this is not the accurate model of the common method.
- *Dynamic*: People's livelihoods and the organisations that frame them are highly active, just like the SLA which imitates the adaptations and assist in mitigating contrary effects whilst sustaining concrete impacts.
- *Building on strengths*: A core matter of the strategy is the realisation of all people's congenital ability for the eradication of pressures and comprehension of possibilities.
- *Macro-micro links*: Actions towards development usually concentrate on the micro and macro plan, while the SLA attempts to reduce this divide in emphasising the connections between the two plans.
- *Sustainability*: A livelihood can be categorised as sustainable, when it is flexible in the image of outside trauma and pressures, when it is not counting on outside assistance over which it can sustain the major output of natural assets and if it does not sabotage the livelihood choices of others.

### 2.5.2 The Sustainable Livelihood Framework (SLF)

The Sustainable Livelihood Framework (SLF) shapes the centre of the SLA and functions as a tool for exploration of indigent populations' livelihoods, whilst conceiving of the basic aspects of control. The structure describes stakeholders as functioning in a background of vulnerability, where they can obtain some capital. These attain their connotation and cost through the current organisational, social and institutional environment (Transforming structures and processes). This background impels the

livelihood policies that are exposed in the quest for their self-limited, advantageous livelihood outcomes.

Kollmair and St Gamper (2002) further indicated that the SLF is comprised of the following components:

The *vulnerability context*, which fashions the outside environment where humans live and achieve significance through uninterrupted effects upon people's capital conditions. The vulnerability framework forms the outside habitat in which humans live. Vulnerability appears when people encounter dangerous trauma and collapse with insufficient competence to react productively. The disparity between danger and vulnerability is of central significance for evaluating the agent of insufficiency. Risk is described as the possibility of existence of outside disturbances and forces plus their potential harshness while susceptibility is the extent of exhibition to danger and confusion and the capability of communities to counteract, abate or handle risk.

In differentiating between poverty and vulnerability, Moser (1998) asserted that insufficiency standards are static, making poverty a fundamentally stagnant idea. Vulnerability is more active and better arrests adaptive actions as human beings get in and out of insufficiency. Although indigent communities are mostly among the vulnerable, not all vulnerable people are lacking. Definitions of vulnerability embrace a variety of principles and positions of livelihood safety comprising of exhibition to shocks and stress, risks, hazards as well as difficulty in coping with eventualities associated with earned capital. These definitions requires the establishment of two magnitudes of vulnerability, namely, its resilience and its sensitivity. Vulnerability can, therefore, be described in terms of sensitivity and insecurity in the well-being of individuals, households and communities in the context of varying environments. Contained in this is their reaction and resistance to danger that they encounter during antagonistic adjustments. Environmental adaptations that endanger human well-being can be, social, political, ecological and economic and they can take the shape of a quick collapse of major changes or seasonal phases.

Vulnerability is associated with capital proprietorship in that people are less vulnerable when they have more assets. However, the more the people's assets are eroded the higher their insecurities. Vulnerability and security can be analysed as operations of assets which were categorised as investments, deposits and privileges. The capacity

to react to adjustments in the outside conditions banks not only on societal status, assurance and cooperation but also on the tendency of society to unite which is fixed in household and intra-household relationships. The adeptness to avert or decrease vulnerability counts not only on original resources, but also the capability to administer them – to transform them into income, and/or other fundamentals (GLOPP, 2008).

*Livelihoods assets* strategy is based on an admission that human beings need a variety of resources to acquire unequivocal livelihood end-products. Assets are distinguished as special types of capital that organisations, individuals, or entire communities can utilise to decrease or avert injustice and poverty. An asset is usually a commodity that can be depended on, augmented or advanced. It is also a reserve that can be distributed or conveyed into the future generations. As the indigents acquire an avenue for capital they are taking control of essential factors of their lives. They can also plan for their future and tackle economic dilemmas, augment their successors' educational accomplishments and ensure that the lives of the future generations are more improved than their own. The SLF classifies five forms of capitals or assets upon which livelihoods depend, namely physical capital, natural capital, human capital, social capital, and financial capital. As a result, an appropriate and practical comprehension of individuals' backbone (capital and assets) is critical to scrutinise how they aspire to change their resources into unequivocal livelihoods outcomes (GLOPP, 2008).

Human assets include the knowledge, skills, good health and the ability to labour and, those together capacitate humans to follow various livelihood plans and acquire their livelihood aims. Social assets mean the societal capital upon which people depend for their livelihood results such as networks and connectedness that increase people's trust and ability to cooperate. Natural asset is the term used for the natural reserves from which resource streams and functions essential for livelihoods are deduced. Physical assets consist of the simple infrastructure and manufactured property necessary to boost livelihoods, such as secure shelter and buildings, adequate water supply and sanitation, affordable transport, access to information and affordable energy. Economic assets denote the economic capital that humans utilise to acquire their livelihood aims and it consists of the essential accessibility of money or counterpart that allows humans to approve various livelihood plans (Kollmair and St Gamper, 2002; Faiz *et al.*, 2012).

*Transforming structures and processes* represent the organisations, institutions, practices and enactments that shape livelihoods. They are of fundamental interest as they function at all positions and forcefully dictate terms of interchange between the different forms of assets as well as benefits and access to any given livelihood strategy. Systems can be described as the “hardware” that adjust and devise custom and regulation, purchase, trade, delivery services as well as execute other functions that impact livelihoods. Practices comprise of the ‘software’ crucial for the manner in which systems and people function and communicate. The processes, policies and institutions are essential in that they forcefully establish entrance to various forms of capital, to livelihood approaches and to bodies that make resolutions and originators of power, rates of trade between various forms of capitals, and earnings from any livelihood plan (GLOPP, 2008)

*Livelihood strategies* consist of the assortment of actions and preferences that human-beings engage in to acquire their livelihood intentions. Livelihood approach has been described as a coordinated group of lifestyle preferences, ambitions, costs and actions encouraged by social, political/legal, cultural, biophysical, psychological and economic constituents and drafted to stabilise the maximum attributes of life for households and societies. In rural areas, local people integrate livelihoods and profitmaking actions in different and conventionally changing arrangements to link up core necessities. Livelihood resolutions are cardinal, high-powered and built on varying associations among humans. They are also important for their breaks for entrance and to manipulate consumption of local resources and their capability to make use of those breaks for avenue to sustenance and profit-making function (Walker *et al.*, 2001; Khatiwada *et al.*, 2017).

*Livelihood outcomes* are the accomplishment of livelihood approaches such as more earning, increased welfare, decreased vulnerability, advanced food security and a more stable utilisation of natural assets.

## **2.6 Livelihood diversification**

According to Walker *et al* (2001), three extensive sets of livelihood approaches are labelled within the SLF, namely, agricultural livelihood diversification, migration and agricultural intensification or extensification. Commonly these are identified to include a variety of alternatives available for agrarian communities. People can achieve more

income from agriculture through methods of intensification or extensification. They can also expand to a variety of non-agricultural profit-making enterprises or migrate and look for a livelihood, either permanently or temporarily, somewhere else.

The amount of specialisation is associated with available resource benefactions and the state of danger linked to alternative choices. Five alternatives can be identified for confronting the risks: Livelihood resources may be acquired so that stores and shock absorbers are devised for when tension and trauma are experienced; actions related to a variety of livelihood plans may be displayed spatially or temporally so that a specific danger like drought, does not impact all livelihood projects; the blend of enterprises may be altered to decrease the disagreement of various origins of tension or trauma; collecting employment or tackling risks by ways of indemnity or depletion, so that the impacts of trauma or pressure are alleviated. Lastly, the flexibility of the structure can be improved so that the effects of tensions and trauma are felt in a reduced way (Walker *et al.*,2001).

The mixture of projects that are worked towards can be constituted in a livelihood portfolio. The level of livelihood intensity is just as important as the total number of sustainable livelihoods that are created. Livelihood assets may be incorporated imaginatively in modern and complicated ways to increase the livelihoods in a place. This can be done in a way that destroyed land can be altered with the stakes of knowledge and employment which will result in the increase of natural assets resulting in the possibility of further breaks.

The key mechanisms underlying the livelihood approach are survival and compliance strategies. The former are minor responses to a particular trauma like drought. The latter includes major behaviour paradigm adjustments resulting from trauma or pressure. Livelihood diversification is an essential adjustment plan to increase earnings and decrease ecological danger. It is the action by which rural households build a wide portfolio of projects and collective underpinning capacity as their way of coping and enhancing their level of livelihood. It is an approach used for adapting the environmental and economic trauma and is fundamental in poverty alleviation (Gautam, 2016).

Livelihoods diversification means the efforts by households to discover methods to increase earnings and decrease environmental danger. Sometimes it can be a means



of authorising growth for utilisation and transaction, engaged to assist in diffusing danger or cope with short-term situations and a coping reaction to permanent fall in earning or designations emanating from crucial environmental or economic changes exceeding local supervision. Such deviation can have many positive effects and build up a way to allow augmentation for utilisation; an avenue to diffuse danger; a coping reaction to a permanent drop in earning of designations resulting from critical environmental or economic variations going above community supervision as well as an avenue to reduce stress on sensitive environments and improve households earnings (Hussein and Nelson, 1998; Assan, 2014).

Many livelihood assortment approaches are usually specific to gender although the women may participate in the same broad variety of augmentation projects as the men. Men can get involved in activities that are not available for women because of traditional coercion. Evidence also shows that participation in and acquisition of advantages from non-agricultural labour is slanted towards men and not women. Women control most of the non-agricultural projects that will develop quickly during organisational change such as tailoring, food processing and preparation as well as many other functions. In the same way they are involved in most deteriorating rural non-agricultural skills like mat and basket making and weaving. Livelihood diversification can be said to occur at all stages of the agrarian economy and rural communities' connections with retail and urban nuclei that are also essential. A person's state of participation in this activity is influenced by wealth, gender and location. Indigent households need to spread their origin of livelihoods for survival in a danger sensitive environment.

Diversification may be fundamental to sustain living conditions by offering resilience in generating earnings, for when core production does not succeed. The necessity to obtain financial gains to allow sales of fundamental products and functions may also be satisfied (Hussein and Nelson, 1998). Analysis of assortment of earnings and labour issues in advancing nations has shown that profit from non-agricultural projects is of a high significance in these nations. Diversification of profit-making projects is a key aspect because agriculture is usually precarious as production is prone to the unpredictability of rainfall and raw material while agricultural earnings are also prone to doubtful productions and income. Furthermore, it has been found that people in the

rural and urban regions expanded the origin of their earnings more than those in informal urban and reserved rural communities (Mathebula *et al.*, 2017).

Tertiary employment arises from the coping plans of traditional households which cannot acquire jobs or create enterprises in farming. This is considered to be the option of survival and not a conducive livelihood preference. Livelihood differentiation has surfaced as a form of adjustment which is an approach needed to strengthen endurance in the perspective of a systematic, seasonal bridge between supply and demand. It also becomes a liability because of obligations to finance new projects. The difference in livelihood variation approaches used by agrarian communities emphasise the point that they function in places that are variable, complicated and dangerous and usually develop profit-making plans despite the devastating probabilities. Hussein and Nelson (1998) purported that firstly, it is acceptable to many people in agrarian regions of developing nations such as Africa and Asia that commercial projects are crucial constituents of the differentiation measures. Secondly, differentiation of source of income is aspired to a combination of inspiration and these differ in perspective from the need to establish the necessity to diffuse danger or sustain profits, to a need to cope and adapt in deteriorating lifestyles or a mixture of these. Thirdly the attributes of livelihood diversification is reliant essentially on the environment in which it exists which covers the different avenues to differentiation actions and the spread of the advantages of diversification. Lastly, the most indigent communities have the least chances to be differentiated in a manner that drives to augmentation for production reason (Hussein and Nelson, 1998).

Tao and Wall (2009) purported that when tourism is launched into a society it is essential that it supplements rather than divert projects that are there already. Tourism rarely takes place in remoteness. It contests for the consumption of deficient assets such as energy, water, land, waste absorption and labour assets with other likely consumers of those capitals. Tourism is seldom the only source of subsistence, even though it controls the savings of many venues and the earnings of many households. The consequence of tourism may be a collision with basic projects resulting in the substitution or reduction of their importance. It also adapts to prevailing circumstances as a supplementary action, adding to financial differentiation and creating advantageous connections with present types of productivity.

Tourism is a type of contemporary project in a society and it is usually conceived as a risk. It is important to inquire how tourism is and can possibly be amalgamated into the current combination of livelihood approaches so that it augments rather than substitute the process by which communities may be maintained. If people decide to include tourism as one of their livelihoods policies, to acquire SL will be a type of livelihoods differentiation. Such expansion can yield many positive results and tourism may exhibit a process to allow augmentation for destruction and transaction; a method to diffuse danger; a coping reaction to permanent decrease in earning accreditation resulting from crucial environmental or economic adjustments and to raise household earnings for sale of extra food and other household responsibilities (Tao and Wall, 2009; Lasso and Dahles, 2018).

Bennett *et al.* (2012) have advocated that the advancement excursion has the ability to offer an option to temporary abstractive commercial projects and a chance for permanent SD in villages through, for example, cultural revitalisation, financial gains, increased employment and infrastructure creation while supporting environmental conservation initiatives. The advancement of tourism might endorse environmental preservation through supplying a productive principle for combatting destructive types of advancement. Moreover, the construction of tourism is usually observed as a manner of acquiring economic, cultural and environmental sustainability for the society. Productive advantages can emerge in the disguise of poverty elimination, financial differentiation, furnishing of labour in the community, inclusion of money for authorising access into certain places and exchange of functions and products. However, even in instances where protected regions have produced a profit for populations and conditions for teaching and employing communities have been introduced, participation in administration and advancement of tourism and hiring in tourism is usually confined.

## **2.7 Sustainability in tourism**

The concept of ST has been the purpose of a number of descriptions which have recurrently been criticised as doubtful, indefinite, categorical, too abstract and inclined to bring about perplexity by connecting it completely to ecological affairs. The paradigm of sustainability applied to tourism requires a holistic and systemic approach. There is an advancing agreement that the SD of tourism cannot be recognised as a

conceptual objective linked to a steady object of harmony but as a continuous action of conversion and redirection of tourism advancement towards acquiring the parallel between environmental, social and economic aspects. The limitations of ST are not only applied in character but also principled (Pulido-Fernandez et al, 2015).

According to Liu (2003), in tourism there is a number of meanings of sustainability and ST. The World Tourism organisation (WTO) purports that Sustainable Tourism Development (STD) encounters the obligations of current visitors and destination areas while shielding and increasing breaks for the future. It is conceived as guiding to administration of all assets in such a manner that aesthetic, economic and social necessities can be accomplished while sustaining societal dignity, fundamental environmental measures and biological differences as well as life sustaining structures. The four powers of societal compliance that have urged the pursuit of sustainability in tourism are, annoyance with prevailing legacy; increasing ecological education and societal delicacy; appreciation by host areas of the valuable assets they have and their sensitivity as well as varying approaches of contractors and tourism entrepreneurs. Sustainability, ST and SD are all well constituted concepts that have been applied carelessly and often alternatively in the literature. Consequently, ST is conveniently described as all forms of tourism that are adaptable with or subscribe to SD.

A purposeful manner to access ST is to evaluate how it encounters the obligations of the destination people in relation to raised standards of living for permanent and temporary periods. In the third world regions, destitution and societal hopelessness encourages a huge necessity for the indigenous people to gain from tourism advancement. Unfortunately the host destination usually fails to fully get involved in the structures that will emanate from the largest portion of tourism earnings being extracted from the area. It is therefore asserted that a higher status of community participation in the creation and management of tourism is a fundamental precondition (Liu, 2003).

Weaver and Lawton (2014) as shown in Table 2.3, purported that the term ST first surfaced in writings of the late 1980s into a Post-Brundtland phase. Literature on the evolution of the ST concept has been dominated by four platforms and each has

promoted related tourism epitomes that echo its abstract context on the argument of sustainability.

Table 2.3: Tourism platforms and associated ideal types (Weaver and Lawton, 2016)

<b>Platform</b>	<b>Ideal types</b>
Advocacy	Sustainable mass tourism
Cautionary	Unsustainable mass tourism
Adaptancy	Deliberate alternative tourism
Knowledge-based	Circumstantial alternative tourism

Throughout the 1950s and 1960s tourism was broadly conceptualised as a universal remedy that is able to bring about conspicuous economic development in many tourism attraction environments. The cautionary platform originated in the late 1960s as one constituent of a wider argumentation embracing the political liberal provocation to the economic supremacy of the conservative. The popular perspective of the cautionary platform was that the price of free enterprise in tourism construction would be more than the advantages particularly within host nations of third world regions.

The adaptancy platform appeared in the 1980s and a determined application was made to distinguish real answers to the unstable status. The term AT acquired exposure as the favoured concept for these choices. The phrase was applied with the assuring awareness that these contained options to the type of mass tourism vilified by the cautionary platform. AT came to be associated with definite guidelines that contradicted the character of unstable mass tourism. It was proposed by the adaptancy platform to be the only accurate type of tourism and the only one that could be declared sustainable. Ecotourism was defined as an alternative tourism and emphasis was laid on the physical environment for commodity appeal.

Jafari's knowledge-based policy, leading since the early 1990s is distinguished by a choice for equitable, scientific approaches to acquire education on the tourism division and by the accompanying elimination of the naïve shrewdness relating to the character of mass and alternative tourism. Jafari argued that if tourism could be analysed irrespective of philosophical screens, then mass tourism would appear in certain cases

as an authentic and optional development choice advocating an increasing combination of mass tourism and the theory of sustainability.

According to Garrod and Fyall (2005), ST is an affirmative strategy to decrease the pressures and conflicts brought about by the complicated relationship between the tourists, industry and communities which are host to visitors and the environment. STD can be considered to be an engagement of the requirements of current tourists and tourist destinations while shielding and increasing breaks for the time to come which precedes the administration of all assets in the manner that can be fulfilled by aesthetic, economic and social needs while sustaining societal dignity, fundamental environmental measures, natural environment differences and life sustenance structures. Garrod and Fyall (2005) further asserted that the term sustainability is basic to the re-examination of tourism's function in communities. It requires a permanent perspective of commercial production, query the pre-emptory of ongoing economic advancement and emphasises that exhaustion of tourism does not surpass the capacity of the destination community to cater for tourists in future. Tourism hinges upon an amount of reserve of socio-cultural, manmade and natural aspects. If SD of these assets is to take place they have to be administered in a manner that permits the financial essentials of tourism sector and the adventurous requirements of tourists to be supplied while sustaining societal dignity, conserving biological diversity and encouraging sustenance structures.

Saarinen (2006) has comprehended that ST is a philosophy and perspective instead of an accurate functional description. It has been widely described as tourism which is financially feasible while it degrades the environment on which the future of tourism is built upon, especially the biological environment and the societal integrity of the host population. Investigators choose to engage the concept of SD in tourism, which includes the principled factors of the philosophy of sustainability and does not actually mean a tourism-centric strategy in development debates and policies.

Saarinen (2006) has identified several limits of growth traditions in support of the above argument. One of those traditions is the community-based tradition which is the perspective of limits of growth through discussions and involvement in which the host community and advantages that it may acquire from tourism are in a crucial condition in the activity. Participatory strategies have improved towards new types of such

measures which incorporate social and pro-poor tourism as well as justice focussed at policies that add to the confined groundworks and especially to the needs of neglected communities. However, Saarinen (2006) purported that Community-based sustainability does not instinctively drive to a position where parties of host communities get to an equitable state in comparison with other participants of the sector in the organisation and advancement measures. The community-based tradition indicates that sustainability can be described through a bargaining means, which shows that the bounds of progress are human-centred. Its objectives are to strengthen the local communities in development discussions and policies, but ultimately the productive idea show that the boundaries of tourism are related philosophically with social positions in a particular framework. The community-based tradition proves that the idea of ST is not impartial and connected to information but is burdened with societal affairs.

## **2.8 Community Based Tourism (CBT)**

### **2.8.1 Definitions of CBT.**

According to Dangi and Jamal (2016), CBT was referred to in the 1980s as an essential requirement for a different tourism. The idea was to combat mass tourism in the advancing communities and to assist agrarian populations in the international South through original development, community involvement, authorisation and skills development. Table 2.4 gives a few examples of definitions of CBT.

Other aspects that should be taken into consideration when trying a description of the idea include the following: advantages should ensue to people not directly involved in the CBT venture, CBT should respect local tradition and way of living, outside participants should act as facilitators of CBT rather than partners of the CBT enterprise itself and CBT is often informal especially in its original stages. Altogether CBT can be seen as an approach for community advancement by way of self-assurance enrichment, sustainability and the preservation and augmentation of tradition for increased livelihoods among households (Dangi and Jamal, 2016).

Table 2.4: Community Based Tourism definitions (adopted from Dangi and Jamal, 2016).

<b>Community Based Tourism (CBT)</b>
It refers to the aims of ST linked with the focus of community involvement and advancement (Ellis and Sharidan, 2014).
It is a strategy that involves the destination people in the outlining and development of the sectors in tourism (Butler et al, 2013).
It is a micro enterprise and involves connections between tourists and host communities appropriate to rural areas (APEC working group, 2010).
It is conceptualised to be administered and possessed by the people, for the people (APEC working group, 2010).
It is a form of ST that contributes to pro-poor approaches in a community backdrop (Netherlands Development Organisation (SNV), 2007).
Its ventures plan to engage local communities in the planning and administration of minor tourism initiatives as a way of reducing poverty and suggesting alternative financial source for host community (Netherland Development Organisation (SNV), 2007).
It means tourism that includes community involvement and plans to bring advantages for local people in the advancing world by permitting visitors to come to these communities and acquire knowledge about their tradition and the local environment (Lucchetti and Font, 2012).

CBT can therefore be considered to be the dominion of tourism resources and businesses by the local people either in full or in part. Flourishing CBT command that populations are enriched to be active in a meaningful way in the main tourism sector. The idea of CBT gives great ability for upgrading the lives of the indigenous people and their breaks for endurance without disintegrating the ecological foundation which they count on.

### 2.8.2 Differences between CBT and ST

Dangi and Jamal (2016) have indicated that in the ST writings, several descriptions and strategies expand in the CBT literature and not much agreement seem to remain on the main assumptions of sustainability. The degree and outlook of tourism and several participants that allude to ST and CBT make it very strenuous to administer the national and international averages for cultural, environmental and social sustainability as it is initiated mainly by international public-private institutions. ST is generally perceived of to a larger degree than the local. In comparison CBT originates in the confined environment, targeting basic advancement through empowerment,



equity and participation and emphasising local businesses that are created through indigenous information and entrepreneurship.

In the global South regions, the basis of CBT can be linked to social justice, poverty alleviation, rural community development, community-based conservation and capacity building. However, it was the global North that primarily drove CBT. Like ST, CBT is boosted by non-governmental and international conservation organisations. However, the objectives of CBT are to optimise advantages for societal participant instead of non-existent investors who may still be involved in ST productions. Since CBT initiatives are small enterprises, it also coincides with contentious tourism to look for a strategy that advantages itself, local community as well as the natural and business environment. It is thus obviously associated with administration and social equity, decent associations and justice, from its origin in the local population. CBT and ST demonstrate strategies with considerable functions and coincidences but also some obviously different targets (Dangi and Jamal, 2016).

### 2.8.3 CBT as a community development strategy

According to Salazar (2012), in the context of STD, CBT introduces methods to furnish a reasonable circulation of benefits to everyone who is impacted by tourism through decision-making based on agreement and power of development. As an optimal means of tourism, CBT proposes a representative or common association where the visitor is not provided with core precedence but end up being an identical section of the structure. The expected advantages of CBT are the following: CBT propagates earnings and jobs and, as such, adds to rural advancement; the advantages derived from the utilisation of natural assets for tourism encourage people to utilise these tourism assets in an acceptable way; CBT improves the country's tourism commodities through expansion of tourism, adding quantity and economies of scale.

Giampiccoli and Kalis (2012) have asserted that internationally within the common tourism industry, the target on CBT as a measure of encouraging advancement of people, poverty reduction, traditional legacy and preservation is improving. The CBT idea is becoming more appropriate in advancing countries, especially because it emphasises approaches that benefit greater interests for power by indigenous people. CBT can be a method of connecting the necessity to alleviate poverty with the destruction of the systematic vulnerabilities depending on dominant power of the

industry by tourism entrepreneurs or the rich elite. Although CBT in developing nations seems to be destined to exist in the rural regions, it can be both urban and rural. In the particular agrarian backdrop of the advancing nations, CBT has been recognised as having the ability to add to the subsistence of indigent agrarian people. Rural regions in advancing nations are often distinguished by a lack of infrastructure and businesses are occupied by the most indigent communities. Income from CBT therefore develops an optional method of endurance for communities. Mtapuri and Giampicolli (2016), have added that CBT initiatives could be started from inside and outside the areas by the non-governmental, public and private organisations or an amalgamation of these using a top-down or bottom-up strategy.

The earliest idea of CBT can be considered to be as joining the abstraction of self-reliance, empowerment and sustainability. One of the supporters of the AD model is community enrichment. This has been the target of the search for knowledge on cultural tourism, CBT, ecotourism and the delegation of women through tourism. CBT is also interpreted as an approach which is good for fostering cultural and natural asset preservation and community advancement; provide more chances for the enhancement of society employment; contribute towards various origins of earning in agrarian regions and disclose a number of professional employment opportunities especially for women. CBT must be conceived as generating interest for the advancement of indigent people and as a result has to be inaugurated, owned, planned, and administered by the indigenous people towards the acquiring of their wishes and needs. Even if tourism initiatives that belong to several households are conceived as close to the initial idea of CBT, businesses on a small-scale may also have an advantageous duty to play and the target should always be a collective welfare rather than personal returns (Giampicolli and Kalis, 2012).

As a community-based advancement approach, CBT competes for equitable force relations and an opportunity from the domineering participants who may be internal or external, in that it is deduced from ideas of optional advancement through affairs such as sustainability, self-reliance and empowerment. The essential thought to take into consideration is, who has charge to CBT and whether the fruits of tourism benefit the local community or if they are directed by the local high society or outside tourism advancement advocates abusing the indigenous people. Barriers to flourishing CBT advancement entail: traditional forceful systems that encourage domination instability

in connection with gender and culture differences, lack of education and information about the tourism sector, insufficiency in commercial capability, marginal attributes of populations and inequitable entry to chances for proprietorship rights (Giampiccoli and Kalis, 2012).

Individual development must advance within the local population and therefore a community-based strategy to individual improvement and advancement would look into finding methods in which people's personal requirements can be sustained through local interconnection systems and interaction instead of through skilled and packaged functions. CBT development will only succeed if the people themselves are responsible for the operation of ecotourism projects in their households through community-based ventures. Consequently, coercion emanating from societal displeasure, unstable utilisation of assets and economic discharge and other connected disagreements could be decreased. The promotion of community enrichment therefore is about equipping communities with assets, chances, vocabulary, education and competence to amplify their capability to ascertain their prospects and be involved in and impact the survival of the people. Participation can also be defined as authorising communities to activate their own competence, be societal participants instead of docile actors, administer the assets, make conclusions and supervise the projects that alter their lives. It can also be noted that construction results in autonomy, if it is advancement for communities. However, communities cannot be advanced, they can only improve themselves. Outside promoters are assumed to subscribe to standing community autonomy by applying the measures for community self-assurance instead of sustained confidence on outside providers. One method in which this can be acquired is through an original counselling term after which the community that participate take full charge (Mtapuri and Giampiccoli, 2016).

Tourism is not an independent activity for rural poverty reduction and should be included in a collection of agencies targeted at spreading local enterprises. Tourism sector projects should aim at coming up with clandestine division-driven models for tourism that favour the poor. Association of the private division is an essential deliberation as this furnishes not only entry to stable contribution in communal tourism but essentially, connections to the tourism demand. However, people have to be directed in connection with what to believe and how to attend to the private division while it also needs control with respect to how people should be correctly advanced.

Although it may not be conceivable for everyone in the community to personally be engaged in tourism, there can be some measures of assuring that the whole population is advantaged even if not directly (Manavhela and Spencer, 2012).

#### 2.8.4 Community participation in tourism

Since the 1980s, tourism research has invited the incorporation and association of indigenous people in tourism as locals are considered to be the main assets in maintaining the goods. Community involvement is as a result usually considered to be the most fundamental instrument. Tosun (2004) asserted that community contribution is an instrument whose objective is to re-adapt the stability and to re-affirm indigenous people's conception in contrast to those of the development or local power. Community participation in tourism confirms that there is sustainability, improved breaks for local communities to acquire advantages from tourism occurring in their area, concrete local perspectives and preservation of local assets. Moyo and Tichaawa (2017) have reiterated that without adequate proposition, comprehension and involvement in tourism advancement by several participants, particularly the host community, there are apparent dangers that any tourism advancement will become imbalanced, and likely to be insufficient and to presently drive a variety of contrary environmental, economic and social impacts. Participation is supposed to be the association of everyone in the community and other participants in the accumulation of programme practices that would help to improve the people. The concept of SD encourages community participation and proclaims the defence and amendment of the standard of living of people controlled by tourism development. Moreover, more pressure is put on affairs of environmental responsibility, sustainability and social equity thereby emphasising that advancement furnishes breaks for communication of various earnings and capabilities, encouraging a higher standard of life for all and most fundamentally protecting the environment.

Community participation includes the enrichment and involvement of the people in making decisions, accomplishment and identification of local issues as well as introduction of matters that are adjusted to local requirements. It is almost a certainty that tourism will not reflect the values of resilience and will be likely to produce sustainable end results unless residents are authorised to participate in making resolutions and ownership of tourism development. Community association is

important to the local education that prevail among people, which can be very essential in tourism advancement (Sebele, 2009).

The concept of community participation in development activities has been recognised as an important component since the 1950s. It is focused on discretionary associations between several participants who may include service users, private enterprises, government, NGOs and community-based organisations. Community participation is defined as offering communities' abundant opportunities to effectively take part in development projects. These include authorising communities to activate their own capabilities be active participants instead of docile citizens, administer their assets, make rulings and manipulate the actions which impact their livelihoods. The spectrum on involvement extends from passive participation in which destination people have no control or power over the development measures and decisions that are made unilaterally by external bodies to self-mobilisation where they have full power over advancement projects and take advantage irrespective of outside organisation. In respect with self-mobilisation, outside experts give support functions to the people although they do not have power over the development measures (Naguran,1999; Nour, 2011).

Advanced involvement of indigenous communities includes the incorporation of poor people in both rural and urban regions, who usually do not participate in government activities. If those stakeholders are delegated by the whole community and are capable of looking after societal interests as well as those of their own group, community participation will influence the initial action more effectively, equitably and legitimately. Community partnership includes outlining development in a manner that inspires prospective recipients to lead and be involved in their own advancement by activating their own assets, engaging in decision-making and describing their own requirements and how to attain them. Community partnership is also envisaged as a practical instrument to teaching locals about their laws, political good sense and rights. The call for community participation assumes that involvement decreases obstacles to advancement, reduces contrary effects and renews business enterprises (Sebele, 2009).

According to Boonzaaier and Philip (2007), involving community members in decision-making means that they can decide on their own development objectives and that they

have an important utterance in the institution and administration of tourism in the country. That type of strategy enhances the opinion of local populations about tourism culminating in a more flourishing sector as tourism is mainly counted on the benevolence and responsiveness of local people. Community participation in the advantages of tourism indicates that locals will benefit individually from tourism. They will benefit specifically through measures of micro-scale community-owned enterprises that indigenous communities can favour. Locally owned businesses have the additional benefit that they can raise cumulative impacts in the local destination, reduction of imported goods, discharge of and cutting down on scarcity of communities from their houses as they search for employment breaks. Development initiatives that are started by community members often have a good opportunity of being successful. The risk of failure is high when development projects are initiated from outside. This is particularly correct in agrarian regions where people have to live with poverty as a norm and consequently perceive all external endeavours to alter their conditions and enhance production as impossible.

Tosun (2004) has argued that societal involvement implies an aspiration to ignore established authoritative origin which gives an organisation the impression that their ideas concur with those of the community members as they are more informed about what the priorities for community members are. Community participation alludes to a type of discretionary accomplishment where people accost chances and accountabilities of citizenship. The chances for such involvement covers combining the measures of self-administration acknowledging the imposing outcomes that affect people's lives and performing collectively with others on affairs of common interest. Therefore, it is an enlightening and enriching measure in which communities work in cooperation with those who support them, recognise disputes and requisites and more and more take charge for themselves to assess, control, plan and manage societal activities that are proven important. In the perception sense, community involvement includes a re-position of force from those who have had main control over those who originally did not have the privilege of making decisions. Community participation is an instrument to re-adapt the level of domination and re-affirm indigenous people's perceptions versus those of constructors and the government. To explain proficiency again, it may dictate the circumstances of lucrative involvement and block control of society in getting involved.

Community participation is meant to create advancement in a manner that means that recipients are motivated to assume control over their own matters to get involved in their own advancement through activating their own assets, delimiting their requirements and being involved in decision-making on how to attain them. This may indicate that community involvement as an advancement approach is focused on societal assets requirements and decisions. Hence community is the main benefactor in the advancement process. Participation of local people for management of rural development programmes is the key to sustain the success of these programmes which also play a cardinal function in the framework of the environment, culture, society and the economy (Tosun, 2004; Pandey, 2016).

In many tourist attraction areas of developing countries, it can be asserted that tourism ventures were not beneficial through associations among communities and tourism strategies. The reason is that there is an original forceful administration that controls judicial and functional measures of complete goods. What takes place in other fields has valuable ramifications for the tourism commodity. Hence, inefficiency of linkage and working between authorities can destroy not only the state of the tourism commodity but also the importance of participatory tourism approach (Tosun, 2004).

The formation of communities between various organisations and participants in the creation and accomplishment of CBT initiatives is fundamental for venture sustenance. The assumption is that these initiatives cannot be created and accomplished by one enterprise or institutions working in solitude. Partnerships need to be encouraged because without coordination of plans and shared ideas to acquire collective intentions, organisations will not cooperate and they will consequently sabotage each other. The construction of a flourishing community-based approach will need a firm organisational background which is grounded in a positive cooperation between the host destination, government, the private business and NGOs (Naguran, 1999).

Naguran (1999), outlined the following hypothetical patterns for advancing community involvement in tourism development projects:

- *Community owned enterprise*: In this pattern the local people can possess and develop all facility functions and amenities linked to tourism advancement. They would be at the helm of activating the essential assets and proficiency to device,

build, implement and sustain the basic facilities, amenities and functions as well as the helm of environmental administration.

- *Companionship between the population and the state:* In this case the government would administer the environment, SMME advancement and tourism as well as sustaining services for the locals. The government then acquires responsibility on a consultancy agreement form, accountability for the performance and sustenance of facilities and amenities, environmental management and regulatory functions and also SMME advancement and sustenance and the activation of necessary financing. According to specification of this pattern, the locals would acquire earnings less the charges related to the responsibility of the state.
- *Loan accordance between the locals and business sector:* The exclusive industry is activated by a loan accordance or an administrative agreement to manage infrastructure that have been constructed by the locals on a common environment. The population is accountable for the ecological administration and for implementing SMME advancement and sustenance. Two alternatives occur for the advantages that trickle to the population. If there is a loan accordance, a rental amount would be compensated to the people on a routine basis. In the instance of administrative agreement, all profits minus expenses would be remunerated to the population.
- *Communal initiative between locals and business sector:* In this pattern the people get into an accordance with business to create the tourism capacity of the region. The solitary constructor would be accountable for advancing and sustaining all tourism facilities and amenities, ecological administration as well as SMME advancement and sustenance services. The benefits of this pattern is that it cancels out some of the pressures partnering the locals. These embrace acquiring essential funding and concentrating on the need for organisational performance to undertake environmental administration and SMME advancement and sustainability services. The advantages that accrue from the locals embrace temporary remuneration dependent on the amount of profit and authentic equitable contribution in the affairs.



## 2.8.5 Case studies on community development and participation in CBT

### 2.8.5.1 Global case studies

- Cou indigenous community in Shanmei, Taiwan

Tao and Wall (2009), conducted a study on how a Cou traditional population in Shanmei, Taiwan acquired their livelihoods. The population is in a secluded region, near Dayaniga Park, in the highland centre of Taiwan. This case study showed how tourism and related community-based asset administration ventures can adapt in the prevailing actions in an agrarian economy. The enhancement of transportation and the establishment of a retail business ensued in a change in Shanmei Cou's commercial projects from cut and burn farming and hunting to an inactive farming and plantation sector and currently towards tourism. For a long time, Shanmei villagers have consumed their natural assets as invitation to create tourism to target commercial advancement. Tourism is essential in Shanmei in the confines of the distribution of communities engaged, the number of tourists and the money transacted. Almost all families are engaged in farming while a large proportion of the working population is employed in tourism. To reconcile the advancing number of tourists, tourism businesses such as lodges, food stalls and restaurants were instituted. The creation of the Danayiga Park has also rejuvenated the environment and social distinctiveness of Shanmei community, making tourism very fundamental.

Recognising the flocking of tourists and encouraged by the potential tourism advancement, many families who possess tea fields have begun to transfer minor pieces of land into tourism-related activities. Unfortunately, destruction of indigenous forests, re-vegetation with new breed and over-hunting have decreased the number of roving birds. This hampered construction of ecotourism through initiatives such as birdwatching. Chances of involvement in tourism are spread in an uneven manner in Shanmei, the central aggregation regions in the vicinity of the park and along a main entry route. Among the population, those with steady economic assets and appropriate skills have more chances. The job opportunities developed directly and indirectly from Danayiga Park have absolutely affected Shanmei villagers' livelihoods.

The study has established that the reserve has been essential in enhancing the number of subsistence alternatives. Although not all villagers in Shanmei are involved

in tourism enterprises, most of them have connections in one manner or another which improves their welfare. However, this is a weak section of the economy as it is seasonal and vulnerable to jeopardy. Therefore, it is specifically fundamental that tourism supplements the origin of existing livelihood sources rather than replacing and preceding the differentiation of livelihood plans. Tao and Wall (2009) deduced that tourism should not be reflected as a remedy for all predicaments in local populations. It is not a stable origin of livelihoods in most borderline industries although it may complement livelihoods procured by other means and assist to diffuse danger.

#### 2.8.5.2 Regional case studies

- Botswana

In a case study by Sebele (2009), on tourism in Botswana, it was indicated that the country's tourism practices put stress on the requirement for indigenous people to receive a contribution of the gains acquired from tourism industry. In addition, the Government of Botswana has approved a Community-Based Natural Resource Management (CBNRM) concept which is esteemed as the country's strategy for ecotourism. The policy calls for communities living in resource management and tourism development. It is focused on the standard assets administration assumption which defends free entry asset administration. It does, however, advance asset proprietorship, command and consumption by indigenous people. More models of CBNRM projects are the CAMPFIRE in Zimbabwe, ADMADE in Zambia and LIFE in Namibia, to name but a few. Originally CBNRM concentrated mostly on fauna and flora but it has since spread to incorporate other natural assets such as pasture lands, resource preservation and livelihood subsistence, craft production, sustenance of natural resources, CBT and environmental awareness for communities.

CBNRM programmes have increased in Southern Africa because of shortage of AD development and preservation as well as the instigation of benefactors and governments. A CBNRM project can be described as one where a society organises itself in such a manner that it derives advantages from the utilisation of indigenous assets and forcefully engages in their preservation. It is a bottom-up approach to natural resources management and the principle behind it is that democracies cannot favourably and sufficiently shelter natural assets external to reserves. It is estimated that 47% of families in Botswana cannot afford the core livelihoods and hence the

requirement for rural advancement which reduces scarcity and increases production, through profit-making and job opportunities actions. In Botswana, the CBNRM programme was authorised in 1989 and was considered to be an advancement strategy that is the backbone of natural assets preservation and the prevention of destitution through society enrichment and the administration of assets for permanent ecological, social and economic benefits. The programme accelerates classified mechanisms of growth such as development (Sebele, 2009),

One of the examples of the CBNRM programmes is the Khama Rhino Sanctuary Trust (KRST) which is a Community-Based Organisation (CBO) in Botswana that was planned to support agrarian advancement in the country by engaging locals in tourism and preservation projects. The following socio-economic benefits emanated from CBT in the KRST:

- *Job opportunities for indigenous communities:* CBT has become a very essential originator of jobs for indigenous people with the sanctuary engaging communities in a variety of opportunities varying from guides, cleaners and drivers etc. The development of job opportunities by KRST is very fundamental in supporting agrarian advancement. Income from CBT produces an optional measure for sustenance for locals.
- *Addition to tourism and conservation:* In contrast to other CBNRM programmes where indigenous assets are endowed within the area, the rhinoceroses at KRST were not endemic to the area. The programme has thus been successful in familiarising the rhinoceros species that is endangered in Botswana.
- *Supporting indigenous products and functions:* The study indicated that CBT has enabled the buying of products and functions from the indigenous community. SMMEs as well as casual industries owners provided several functions and products to the conservation area such as food, thatching grass, petrol and diesel, roofing poles and welding.

CBT in Botswana had its challenges too:

- *Lost benefits:* It was communicated that the programme has bankrupted communities by depriving them of their pasture land for domestic animals and so making it strenuous for locals to produce sufficient earnings to educate their children. Communities were also deprived of chances to collect and sell fruits,

sell roofing poles and thatching grass as well as to have accessibility to firewood.

- *Reduced community participation and involvement:* The study disclosed that the locals are engaged in operations of KRST. Even though during original steps of the programme there were engagement to get permission from locals to utilise their tribal space, this is not the case anymore. This lack of communication means the locals' decisions are rarely taken and the indication is that conclusions made may not express the community's wishes. Retrieval of knowledge material and the involvement of the locals in tourism advancement is of utmost importance as it produces acceptable interrelationships with those affected directly by the conservation area and as a result assists the sanctuary in planning together with communities and not for them.
- *Reduced sense of collective proprietorship of the initiative:* Joint appreciation of proprietorship is very fundamental as locals can only be operators in tourism ventures if they have an appreciation of owning those projects. There is deprivation of information on KRST and the reason might be the authority of a few people that were leading the initiative when it first began. This has led to instances where appreciation of community-based projects is lacking among indigenous people resulting in displeasure with the tourism business in the area. The undermining attitude by the rich in this area plus the deprivation of sustenance assets have led to the displeasure with tourism programmes resulting in failure of preservation objectives of the conservation area at the end.

In conclusion, the study has revealed that despite the commitment that the locals possess the venture, their involvement is very small. They do not have knowledge of its activities, they are not seriously engaged in the regular planning and they do not enjoy any advantage from the project. The assumption is that community participation and involvement does not mean anything to the community as it has no command of the day-to-day operation of the venture they are supposed to possess and manage.

- The San from Khwee and Sehunong, Botswana

Molosi and Dipholo (2016) conducted a study on the San from Khwee and Sehunong in Botswana, that explored how hegemonic structures and relations influence their perception of themselves and participation and empowerment as embedded within the discourse of community participation. The San are considered to be socially inferior and they are consequently left out of decision making and are dominated by the many organisational associated systems.

This study has found that involvement is perceived as a necessity in facilitating successful advancement projects and programs such as tourism among the San. Most of the participants emphasised that participation is important in any development intervention because it gives the community a voice to oversee their development processes. Participation was understood as consultation and as a decision-making power. As consultation, participation was mainly popular among those participants with lower education levels. This group conceived involvement in relation to various ways of evidence which represents a top-down development approach. They equated consultation with decision making power when they were in fact only perceived as clients and consumers rather than equal partners in the development process. Viewing participation in terms of consultation by some of the actors may have reiterated the confusion that surrounds the definition of the concept of participation which is usually associated with any type of donation to beneficiaries of advancement programmes. On the other hand, those with a higher education believed that meaningful participation was forceful and dominant in making decisions where the community is seen as equitable participants in an advancement relationship (Molosi and Dipholo, 2016).

The study has also shown that due to their inferior social status within Botswana society, the San's democratic right to take part in resolution-taking is compromised. The San seem to have accepted the powerlessness bestowed upon them by the Tswana speaking groups such that they consciously keep reminding themselves of who they are within the social ladder when it comes to participation. Most of the participants assumed that authorities and other participants have to lead and create spaces for participation and invite them to discuss their lives. The recommendation was that means should be organised in place to assist the San to create their own world through meaningful participation. An alteration of stance called for relocating the

San from the edges of advancement where they are recipients of development into the focus where they could instead have authentic power and resolution taking force as operators of development. It was also recommended that appropriate education should be used to help conscientisation of the San so that they engage in self-reflection and action (Molosi and Dipholo, 2016).

#### 2.8.5.3 South African case studies

According to Naguran (1999), tourism in South Africa has a pitiable account of engaging indigenous people and groups that were neglected earlier in tourism connected to projects. Even though preservation in South Africa was projected as a success, there was a huge component of non-performance as indigenous people have been circumvented and diverted from the protection areas. Communities had previously perceived themselves as playing no part in tourism and saw themselves merely as elements for visitors to behold. South Africa's transformation to democracy in 1994, brought with it a philosophical shift towards a more participatory approach to conservation and tourism development targeted at focussing on some of the main obstacles of previous practices. The strategy placed more accent on the necessity for extra involvement by indigenous populations in the advancement of excursions. Below are some of the local case studies of community participation in tourism development:

- Banzi Pan Safari Lodge in Kwazulu-Natal

The Banzi Pan Safari Lodge is a collective initiative between an indigenous group, the protection functions and the sole constructor, Wilderness Safari. It is located in the Maputaland region of Kwazulu Natal. The facility is constructed on the brink of the Banzi Pan on the Ndumo floodplain scheme which is a good birdwatching destination. To develop the project, the Kwazulu Natal Conservation Services promoted the constitution of a construction managing corporation in companionship with the local people, the Mathenjwa tribe and a sole tourism entrepreneur. The Mathenjwa Tribal Authority was encouraged to accept 25% of the protection functions split in the construction component. The development company, Banzi (Pty) Ltd has leased the tourism facilities to an operating company which has engaged Wilderness Safaris to administer the regular operation of the lodge. The community benefits from a variety of cash flows, including a comparable percentage of property leases, 4% of turnover, benefit-sharing from both the construction and managing companies and 25% of entry

fee. This project is a demonstration of how a community can get engaged in tourism venture, with well distributed responsibilities in taking resolutions in the management corporation. In this case not only do locals receive profits of the operation but as enterprise collaborators they participate collectively in resolution-taking accountability for tourism construction (Naguran, 1999).

- AmaPondo in the Eastern Cape

In a case study by Giampiccolli and Kalis (2012), it was indicated that irrespective of the transformation in post 1994 South Africa, Mpondoland in the coastal north Eastern Cape Province stayed a disconnected area and the way of life for community members had not adjusted forcefully from those of their forefathers. Mpondo tradition is focused mainly on beliefs of the African idea of Ubuntu and this can be observed by the rational suitability between the many cultural organisations and the candid manner that a huge responsibility was assumed to ensure the welfare of all representatives of the Mpondo community.

The relationship between the society and individuals has been recognised in the survival strategies practised by the amaMpondo. Earlier on the amaMpondo had a few structures to assist one another like resources rights and property sharing through property lending, work parties and money-games. All these structures were perceived as methods of assisting one another and spreading prosperity amongst communities. A study of two Mpondo villages pointed out that while a choice of cultural survival approaches were still there, several chances for the employment of locals were becoming more obvious as special regional survival approaches. Farming was relevant but households focused on small vegetable gardens rather than expansive pieces of land. These are core community webs as more differentiation of livelihoods has changed into increased reliance on cash (Giampiccolli and Kalis, 2012).

In the same way that shifting situations have changed commercial and ceremonial actions the variation in Xhosa conceptions of hospitality has also emerged over the period. In Mpondo culture hospitality to visitors is compulsory even to people of other families and ethnic groups. Through tourism, the amaMpondo are perceived to have adapted their tradition to diverse situations and chances resulting from varying life circumstances. Locals have approved the idea of tourism and invited tourists as they wish to produce commercial processes and invest in the dignity of their goods. The

community in Mpondoland and the particular origin of the area have been effective in sustaining collective ground as attributes of Mpondoland with only a number of places having been isolated. Despite the authority of indunas over collective land, where the population could always gain entry to land that was important and exclusive of minor regions near the magistrate centres, the land in Mpondoland stayed under community proprietorship.

The study concluded that the development of CBT can aid in advancing personal and society formation in the same manner as the Ubuntu idea has culturally accepted the interrelation and operation between a person and their society. It was suggested that CBT should be comprehended as a collective livelihood plan. It should be incorporated in the current pattern of product differentiation as a conceivable recent optional basis to assist indigent households. CBT cannot be conceived as a major livelihood strategy in indigent Mpondoland families or marginalised agrarian societies. It has its own characteristics which if appropriately guided can be of significant assistance in the survival of indigents. The reason is that current and predicted productions and advancement plans on the Wild Coast can never be divided into independent sections. The collective reliance on wildlife conservation, ecological tourism, farming, natural resources abstraction and other initiatives will proceed. It could also be noted that the local cultural context cannot be the fundamental element for maintaining CBT advancement but must be comprehended as a situation that, in conjunction with other factors, contribute to CBT development through the unique cultural properties.

## **2.9 Community Capacity Building for tourism development**

Aref *et al.* (2010) have asserted that Community Capacity Building (CCB) is recognised as one of the methods of public advancement through which tourism establishment can be tackled. CCB is an activity targeted at supporting the capability of people and organisations to create and maintain situations that sustain factors of society well-being. It is an essential process for the advancement of tourism sector. CCB is the extent to which a society can advance, enforce and maintain activities which permit it to exert more authority over its cultural, economic, social and physical capitals. It has also been defined as linked power of a society's duty, asset mobilisation and abilities which can spread out to enhance society power and tackle population issues. CCB occurs at numerous stages incorporating personal, institutional and



communal levels. Ahmeti (2013) has recognised CCB as an important tourism development instrument which if enforced correctly can be partly responsible for society advancement and wealth. CCB not only exemplifies stages towards building an ST sector but it is a fundamental product for general advancement of the society.

CCB in tourism development can be perceived as the capability of the individual in communities to take part in tourism projects. At a personal level it denotes the enhancement of capabilities and education that permits people to advance to the extent of power and control they have over appropriate factors of their lives. CCB at the local level implies the necessity to enhance control for encouragement and resolution-taking in tourism projects. The measure reflects skills development at the communal level. At the organisational level CCB needs outstanding alterations in the manner that skilled people can assist the community to deliver their services.

Barriers to CCB in tourism development include, among others, inefficiency of communal involvement in tourism advancement practices; disproportions of control between authorities and the locals; insufficient tourism education and temporary financial schemes. Inadequate society capability together with bounded comprehension of tourism and its effects has been recognised as obstacles to efficient tourism advancement in developing nations. Skills advancement in the society is the capacity of community residents to participate in tourism activities. CCB, like community development, describes an activity that enhances the resources and characteristics that a society can depend on to advance its well-being. CCB is also the capacity to enrich locals to self-administer their communal tourism through involvement in the development and authorisation of common society perception (Aref *et al.*, 2010).

Aref *et al.* (2010) has further indicated that society capability can be described as the features of a population that enables it to mobilise, relate and come up with resolutions. It is the relationship of communal assets and organisational capitals that occur within a specific society that can be influenced to find solutions for societal issues and advance that society. The factors of community capability which are most essential for acquiring structural alterations in indigenous populations are participation and leadership, community resources, social network and community power which are discussed below (Aref *et al.*, 2010).

- *Community leadership:* A fundamental factor approving the prosperity of CBT is communal management. Society directors increase potential when they guarantee forceful participation of a different structure of community association, thus encouraging those with contrary commitment to take part in societal issues through framing a component of clarification. Community strength is acquired by advancing communal management and resolution taking talents in members of the community. In addition, a society without management will not be empowered to assets or control tourism strategy. Although deterred by various obstacles, communal directors are a fundamental component of any society, imperative to outstanding communal development and main participants in promoting tourism advancement in any particular region. It has also been acknowledged that community directorship is fundamental for collaborative CBT advancement and society managers are particularly necessary in developing community assets for tourism growth. Directorship in the society can also be connected to inappropriate exercise of control by authorities such as chiefs and headmen.
- *Community participation:* Community participation is considered as a section of community productivity and it means community involvement in projects belonging to the society. Community involvement in tourism advancement systems can underpin and champion community skill, knowledge, tradition and culture as well as develop dignity in community endowment. Community involvement is also the instrument for serious society participation in joint ventures, resolution-taking and delineation in community systems.
- *Community structures:* Community arrangements in a society embraces minor, associations like committees and youth associations that encourage affinity and assign the society an opportunity to verbalise ideas and trade knowledge for tourism advancement.
- *Outside support:* Outside source of strength such as government sections and local government can connect societies and outside facilities in tourism advancement. Outside sustenance may also be partly responsible for enriching community organisations to take lead advantage to breaks for community advancement.

- *Skills and knowledge*: The biggest obstacle to successful tourism advancement can be a result of insufficiency of capacity and awareness about tourism. Insufficiency of education on tourism has been utilised in most advancing nations to exonerate the prohibition of locals and other communal participants from taking part in commercial resolutions. Enhancing community knowledge and skills is one factor of developing communal capability for tourism growth in indigenous societies.
- *Resource mobilisation* can be measured as a process of arbitrating the community's capability to diagnose resource advancement of tourism in indigenous societies and by being a measurement within community dimensions. The size of product mobilisation pertains to asset use, sharing, diversity, acquisition, appreciation and planning as well as equitable distribution.
- *Community power*: The concept of community force is taken as an instrument to help in tourism advancement in rural societies. Endeavours to strengthen community power in indigenous populations has numerous inspirations the main universal one of which is to advance the standard of living in the society by growing its capability and strength as well as enhancing its capacity to access outside goods and skills. Community force has to do with assisting locals to cooperate and procedurally acquire assets essential for advancing society growth.
- *Sense of community*: This can be defined as the relationship of a person and his/her society. It can further be defined as the standard of man's relationship that facilitates individual survival in a collective and physically fit and stable manner. Consciousness of society also assists members to appreciate that they belong to a larger phenomenon than them. It is an appreciation of belonging to a group where it includes relationships with other community members. It is also the power of the locals to get involved in advancement projects.

According to Bennett *et al.* (2012), an all-inclusive variety of ideas have been engaged to assess the strength of the society which entails, local support and communication; positive partnerships and collaborative arrangements between NGOs, the private sector, government agencies and local people; a shared vision; local awareness of

tourism; conflict resolution skills and processes; planning and coordination of tourism infrastructure and facilities training and education as well as civic engagement, participation and involvement. Furthermore, the significance of directorship, relationships, partnerships, networks and collaborations and positive attitudes as well as access to resources has been stressed.

A possible strategy for describing, evaluating and increasing a community's capability for involvement in tourism advancement is a capital-based strategy. The shaping of the communal capability through a resource capital vision originates from two diverse hypothetical and implemented cultures, namely, the SLA and Asset Based Approach for Community Development (ABCD). The SLA emphasises the main location of several assets or capitals in community survival approaches and connected production end products while the ABCD approach, predicts the classification and mobilisation of resources as being the focus of all society advancement measures. These strategies together refer to potential of resources that are fundamental to sustaining community advancement endeavours (Bennett *et al.*, 2012).

The SLA and the asset-building framework both emanated from an idea that stimulating profit-making projects was not the same as improving productivity of the poor. Supporters of the SLA found it deem to consider many other aspects such as the vulnerability context in which the indigent families find themselves and the plans that they engage in to overcome the loss of assets. Furthermore, loss of all the natural, physical, financial, social and human assets of households as well as the community and the higher systems and measures that build community capitals should be considered. Asset building puts the same force on creating capital legacy in families and societies that can be handed over from one generation to another. Recognising that a lot of those capitals are already in existence to some extent in the community, the accentuation is on increasing chances for developing resources and disregarding systems that are barriers to such chances (Mathie and Cunningham, 2002).

## **2.10 The Sustainable Livelihoods Framework for Tourism**

Shen *et al* (2008) believed that an ST product originates in a tourism background within which it can adjust to sensitivity and acquire livelihood end-products which should be institutionally, environmentally, economically as well as socially stable without

compromising others' means of productivity. The Sustainable Livelihoods Framework for Tourism (SLFT) is constituted by the following:

- *Tourism context:* Various commercial functions create tourism resources and the indigenous people differently. From the context of communal participation there is a continuous phenomenon from bounded tourism to a community strategy to tourism development. The communal strategy to tourism can assure indigenous people a fundamental participation in equalising commercial advantages from tourism. The level of tourism advancement also seeks attention.
- *Tourism livelihood assets:* Tourism production capital in the SLFT constitutes institutional, economic, natural, social and human assets. Human capital represents the skills, education, capability to work and human well-being that together help individuals target various survival approaches and acquire their livelihood intentions. Social capital means the collective assets on which people depend as they aspire to reach their livelihood aims. Natural assets is the concept used for the natural resources from which capitals circulate and functions for production are collected. Economic capital is the producer goods, financial resources and original infrastructure that individuals utilise to acquire their livelihoods targets. Institutional assets are described as catering for population entry into tourism economies, tourism profit distribution and involvement in the planning practices. The dimension of people's preparedness to participate is shown in unscrupulous resolutions to acquire improved livelihoods end-products.
- *Institutional Arrangements:* Bureaucratic planning is the system of the interrelatedness between the organisations engaged in some form of communal effort. With tourism, bureaucratic alignments are recreated. Upright, tourism-connected state industries, which were non-existent before tourism are developed, which emphasises the connection between authorities at the country, provincial and municipal levels. Horizontally, visitors, outside economists and NGOs come into the area and alter the community organisation system. These changes emanate into alteration in legislations, practices, laws and informal guidelines like benchmarks which directly impact the indigents' livelihood options and survival results.

- *Vulnerability context* includes trauma, periodicity, inclination and organisations. Shocks refer to economic and natural changes, conflicts as well as human health while seasonality mainly points to differences in tourism economies that connect to tourism cost, goods and job opportunities. Trends include local/global commercial, assets, population and tourism market trends. Institutions consist of formal and informal rules.
- *Livelihood approaches*: In a tourism survival structure, strategies are projects that communities engage in to acquire their livelihood objectives, constituting of tourism-related activities (TRAs) and non-tourism activities (NTRAs). TRAs consist of tourism-related functions and agriculture for tourism purposes, direct and indirect tourism related employment as well as formal and informal tourism businesses. NTRAs include non-tourism-purpose agriculture, labour migration as well as non-tourism employment and others.
- *Tourism livelihood outcomes*: Sustainable livelihood outcomes strive to acquire the indigents' production goals while maintaining tourism for the long period. For tourism to obtain this, it requires to commercially give indigenous populations sustainable, dependable earnings; maintain a socio-culturally established community and intrinsic tradition; ecologically preserve indigent biodiversity and organisationally optimise chances for involvement and participation of locals.

Unlike Pro-poor tourism that reflects insufficiency in the tourism context, the SLFT connects core practices on both the SLA and tourism and advances a planning background to assess agrarian advancement with tourism as a production plan. The SLFT can be executed in numerous frameworks, namely, the SLFT which is people-centred where the individual attitudes towards insufficiency, resources and production plans and concerns have to be accentuated. It is also an all-embracing strategy in which the tourism products are engaged with many aspects that are controlled and make sense of tourism products that require a complete development theory. Furthermore, SLFT is a forceful measure rather than constant where continuous control and evaluation are very fundamental and essential. Lastly, sustainability is the central part of this approach (Shen et al, 2008).

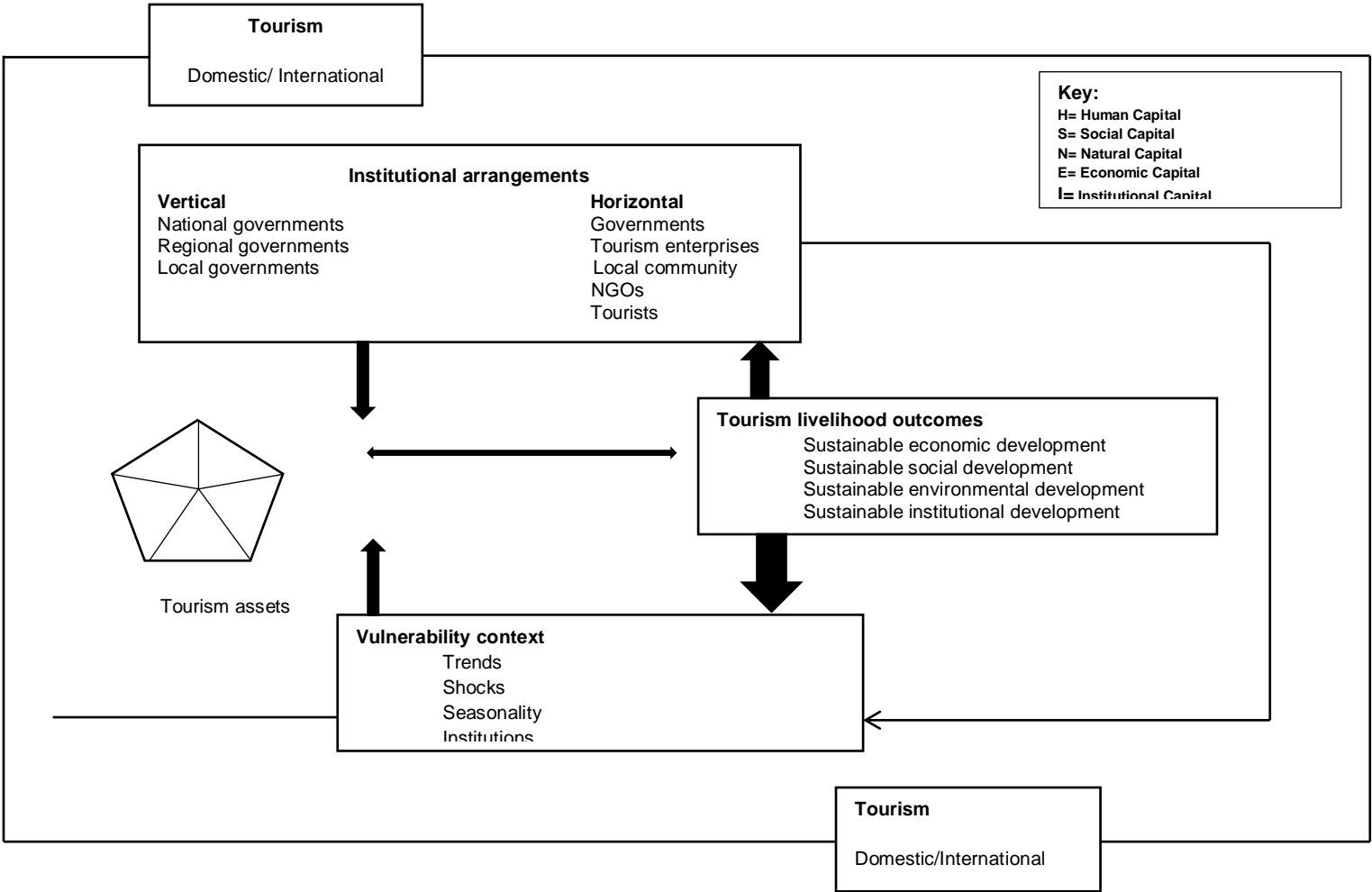


Figure 2.1: Sustainable Livelihood Framework for Tourism (Shen *et al*, 2008).

**2.11 Asset Based Community Development (ABCD) for CBT**

The ABCD has, after originally focussing attention on resources as the gratuity, expertise and capabilities intrinsic in people, societies, community organisations and the biological environment, moved towards evaluating the same resources as those of the SL. ABCD is an approach for SD that is driven by community development. On top of activation of locals, ABCD is interested in how to connect small scale capital to the large-scale economy. The application of ABCD is embedded in its assumption that locals can coerce the growth measures themselves by recognising and activating current, but often unnoticed resources and in that way reacting to building a nation’s commercial break. ABCD augments the resources that already exist among the

population and activates people, society and organisations to unite and assemble their resources and not be engrossed in their requirements (Wilke, 2006; Bennett *et al.*, 2012,).

The leading assumption is that most societies attend to economic and social problems with limited capacity where their contribution is not recognised enough. Furthermore, communities can no longer be seen as a complex collection of needs and issues but rather discrete and forceful network of donations and resources. Each community has a unique set of skills and capacities to channel community development.

### 2.11.1 Social Capital

At the centre of ABCD is the focal point of community interrelatedness and social cohesion. By conferring kinship as capital, ABCD is a factual application of the idea of community assets. The latter means characteristics of collective organisations such as interconnection patterns and confidence which improves the community's livelihood capability. It is based on a network of connections that take place in all communities that permit individuals to prosper or grow through networking with others. Furthermore, social capital is a representation of the assets that emanate from connections which help people and the society to meet their objectives in striving for a universal advantage (Wilke, 2006; Cloete, 2014). According to Mathie and Cunningham (2002), as in types of resources, social capital is a concealed resource and people can enhance or destroy it, banking on where they are positioned in the interdependent interchange of collective resources. In the same manner physical capital requires an administrative and lawful situation to be recognised as transferable assets, collective resources can only be centralised in a situation that have the same convictions and interdependence. Mathie and Cunningham (2002) have stressed that the application of ABCD is, in its postulation, that societies can stimulate growth measures on their own by diagnosing and mobilising current resources and hence acknowledging and building community's commercial break. ABCD takes into consideration collective resources such as donations and abilities of people and the collective interrelatedness that instigate community connections and casual associations (Nicolau, 2013).

The key to ABCD is the strength of community networks to lead the population's advancement measures and to control additional sources of strength and suitability. These relationships are the measures through which all the communal resources can



be recognised and then linked to one another through methods that increase their strength and forcefulness. ABCD can be conceived as a strategy, as a collection of approaches for population activation, and as a plan for community-based growth. As a strategy to community-based advancement, it relies on the belief that the identification of talents, strength, gifts and communal resources are more likely to encourage concrete achievement for improvement than absolute concentration on requirements and predicaments (Mathie and Cunningham, 2002).

#### 2.11.2 Community Economic Development (CED) theory

ABCD is an approach to community driven economic development. The origin of CED concept symbolises a convergence of three diverse growth theories: building or enhancing financial structures and physical capital; growing the financial assets of people and improving associations to embark on CED. There are three perspectives towards the CED theory but the ABCD fits most comfortably in the association capacity building context which perceives social cohesion as the ultimate. Social cohesion authorise people who are short of capital to individually advance their welfare to exclusively acquire outcomes. The important actors are the individuals of minority communities that are produced to pursue social cohesion (Leigh and Blakey, 2017).

### **2.11 Summary of chapter**

This chapter reviewed the literature that serves as a theoretical background for the study. It started by presenting the conceptual framework, then the development theories that lead to the concept of sustainability were interrogated. The SLA was also discussed in detail including the SLF. Sustainability in tourism was emphasised leading to the concept of CBT. The next chapter gives a theoretical background of the methodologies used in the study.

## **CHAPTER 3**

### **THEORETICAL BACKGROUND OF THE METHODOLOGY APPLIED IN THE STUDY**

#### **3.1 Introduction**

Potential determinants of the outcomes of an initiative such as the African Ivory Route need to be documented through the creation of a Sustainable Livelihood Matrix. This matrix should include a selection of the following: the value of tourism attractions; competition from alternate tourist amenities; crowdedness; peculiarities of organisational and communal systems; organisational structures of tourism ventures; the type, investment arrangements and actions of tourists seeking knowledge area; extent of communal participation in the enterprise; stages of proficiency, skills and literacy in the society; alternate employment breaks; the existence or non-existence of private/public associations and the various duties of the different participants. In the analysis, the data will tell the story in a descriptive way, explore causes, consequences and constraints. How the information can be used in future and for similar initiatives will also be emphasised. This chapter gives a theoretical background to the SLFT approach, research design, data collection and data analysis methods.

#### **3.2 SLFT Approach**

According to Simpson (2007), SLF caters for a system for gathering, evaluating and combining comprehensive family and societal information to access environmental, economic and cultural constituents of the effects of interferences on agrarian production. Livelihood assessment can be implemented without the application of an approved SLF by engaging the elementary assumptions of an SLA to an impact assessment. This strategy, amalgamated with a quantitative domestic level appraisal approach, enables the production of quantitative information and a diversified assessment ending in a deeper and more stringent discussion.

Since the SLFT constitutes several components and complicated relationships, activating the idea is demanding. Consequently, symbols of transformation, prosperity or downfall has to be examined and advanced as a measure for assessing the utility

of this tourism advancement foundation by improving its applicability, especially in the content of CCB. Although the SLFT can be implemented in various ways, applied administration and consequences may differ, but core assumptions should be the same. When undertaking exploration-implementing SLFT, all core characteristics require the involvement and amalgamation to acquire holistic thoughts (Table 3.1).

Table 3.1: The key principles of SLFT (Shen *et al*, 2008)

<b>Principles</b>	<b>Application</b>
People-centred	People's attitudes towards poverty, capitals and livelihoods approach preferences need to be featured.
Holistic	A complete comprehension of tourism production need a holistic advancement ideology.
Dynamic	Continuous supervision and evaluation of tourism assets is very essential and fundamental.
Sustainability	Tourism is comparatively sensitive and can be easily destroyed and the affairs of sustainability require complete attention.

Table 3.2: Key elements to be considered when conducting research for SLFT (Shen *et al*, 2008)

<b>SLFT components</b>	<b>Relevant questions</b>
Tourism context	<ul style="list-style-type: none"> <li>• What is the composition of tourism market?</li> <li>• What is the type of tourism?</li> <li>• What level is the common tourism advancing at?</li> </ul>
Tourism livelihood assets	<ul style="list-style-type: none"> <li>• What capital do the agrarian indigents possess?</li> <li>• Do they have entry to these livelihoods?</li> <li>• If not, what are the barriers?</li> <li>• How do these products mix to sustain the livelihoods of the poor?</li> <li>• How can organisational assets be considered?</li> </ul>
Livelihood strategies	<ul style="list-style-type: none"> <li>• What kind of livelihood functions do communities use?</li> <li>• What is the connection between TRAs and NTRAs?</li> <li>• How do they provide for livelihood end-results and change with tourism advancement?</li> </ul>
Institutional arrangements	<ul style="list-style-type: none"> <li>• How does tourism change local governmental systems and approved and rejected rules?</li> <li>• How will these options impact communities' entrance to their resource changes that affect local people's access to their assets and their livelihood end-products?</li> </ul>
	<ul style="list-style-type: none"> <li>• Do these variations affect the rural indigents' capability and adaptation to vulnerabilities?</li> </ul>

Vulnerability context	<ul style="list-style-type: none"> <li>• What susceptibilities do agrarian productions encounter?</li> <li>• How can the rural poor cope with these vulnerabilities?</li> </ul>
Tourism livelihood outcomes	<ul style="list-style-type: none"> <li>• What should be assessed?</li> <li>• How can the issue of sustainability be addressed and measured with the intention to alternate between livelihood sustenance and tourism sustenance?</li> </ul>

### 3.3 Research Design

According to Krauss (2005), despite many recommended diversities between quantitative and qualitative theories of knowledge, the character of the quantitative-qualitative discussion is theoretical, not systematic. Abstract postulations or a philosophical pattern about methods of authenticity are critical to comprehending the holistic angle from which research is planned and undertaken. A theoretical framework is thus the classification of the fundamental focus that is utilised to build a systematic analysis of coherently put postulations, ideas and recommendations.

The best way to comprehend what is happening in an organisation being studied is to become involved in it and penetrate its tradition while encountering how it is to be associated with it. This is better than measuring with the conception of building a stable tool or list of inquiries to appear and alter as one becomes accustomed with the research capacity. Qualitative investigators function under various philosophical postulations about the universe. They do not expect that there is one collective authenticity besides the people's attitudes. Since each individual encounters phenomena from his/her perspective, they will encounter a different fact from the others. As such, the episode of numerous truths exists. Generally, qualitative approach is focused on a relativistic, positivist philosophy that asserts that there is no impartial truth but that there are varieties of truths developed by people who encounter episodes of curiosity (Krauss, 2005).

Krauss (2005) has further posited that positivism is dominant in research and believe that it totally limits absolute individualism. Positivism is a state that indicates that the focus of awareness is to define the circumstances that are encountered. The objective of the body of knowledge is to be fixed on what can be observed and measured. Positivists therefore isolate themselves from the situation they learn while analysts within other models accept that they have to be involved in true situations to a certain

degree so as to comprehend and articulate their rising assets and attributes. Positivists believe in reality, which is thought that perception and evaluation are scientific issues.

The most apparent diversity between the traditional positivist judgement and that of the constructive structure in terms of philosophy is that the afore-mentioned is fundamentally impersonal or there is the assumption that it is conceivable for a bystander to exteriorise the truth observed by staying disconnected from it. Qualitative analysts assume that the best manner to comprehend any circumstance is to perceive it in its background. Quantitative research is seen as bounded in nature, conceptualising one minor section of the truth that cannot be divided or combined without destroying the significance of the entire incident. However, the naturalistic system asserts that philosophically, the investigator and the investigated are intertwined in such a manner that the results of the inquiry are the accurate conception of the investigative procedure. The positivist therefore maintains the stance that the learner and the learned are conceived at the time of the investigation (Kraus, 2005).

Realism as a metaphysical pattern has characteristics of both constructivism and positivism. While dogmatism includes one definite truth and interpretivistic collective facts, authenticity relates to collective attitudes concerning a distinct intentional truth. Rather than being cost-effective, realism is instead well-versed which means it is aware of the value of human nature and of the researcher. Realism pinpoints that results can particularly be adapted to the flexibility of situations and the differences between the truth and people is possible. The disclosure of apparent and non-apparent systems and functioning unrelated to outcomes that are created is the intention of realism.

Krauss (2005), further asserted that in a pivotal realism background, both qualitative and quantitative approaches are perceived as applicable for studying the basic functioning that pursue activities and outcomes. Approaches such as unstructured in-depth interviews, and case studies are agreeable and applicable with the theory. With realism, the apparent distinction between quantitative and qualitative is superseded by a strategy that is assumed to be applicable, relating to the theme of significance and state of prevailing awareness related to it.

According to Freudenberger (2008), numerical approaches produce data that can be collected quantitatively. These strategies generate arbitrary calculations such as

frequency distributions, means, media, ranges and other measures of variations that define a group in a composite way. They are essential for defining the extent of an issue. Questionnaire survey is one of the examples of such methods. Qualitative methods, interest themselves with examining connotations, proceedings, targets and clarifications. Examples of qualitative approaches include interviews (both focus group and key informant) and observation. While quantitative approaches assist us to define what is happening in a community by observing the prevalence of some circumstances or properties, qualitative methods sanction us to explain the intention for this (Table 3.3).

Table 3.3: A comparison of the quantitative and qualitative approaches (Fouche & Delport, 2005)

<b>Quantitative approach</b>	<b>Qualitative approach</b>
Epistemological origin in positivism.	Epistemological origin in phenomenology.
Objective is to examine predictive and cause-effect paradigms about social truth.	Aim is to build comprehensive descriptions of social truth.
Approaches utilise inferred rationale.	Methods utilise productive rationale.
Appropriate for a study of things that are idealistically and paradigmatically well advanced and hence intends to manipulate data.	Appropriate for research of a comparatively unfamiliar territory and hence intends to comprehend issues.
The research plan is assimilated according to a set plan and can be repeated.	The research plan is adjustable and solitary and grows throughout the research process. There are no set stages that should be pursued and the plan cannot be exactly repeated.
Ideas are transformed into functional descriptions where conclusions come in the form of numbers and are ultimately communicated in statistical terms.	Respondents' original discourse is utilised to come to an authentic comprehension of their circumstances.
Information is acquired formally and in an organised way.	Origin of information is regulated by data affluence of perceptions and forms of findings that are adapted to augment wisdom.
The component of research is variables that are fragmented i.e. principles make sections of the entity.	The component of research is whole, concerning itself with interrelatedness between principles, backgrounds etc. The entity is always bigger than the whole.

Since quantitative and qualitative methods are diverse, both in their strategy and in the types of data they are best conformed to gathering, the focus is to couple the form of approach with the type of data that is required. In many instances, the right strategy will incorporate amalgamating many diverse approaches to situate the faultless illustration of an accorded position. This strategy will end in the most operative and proficient collection of acceptable standard of data. Combined utilisation of quantitative and qualitative information may assist in the production of special acumen into complicated societal issues that are not accessible from both forms of information. Mixed methods plans that combine quantitative and qualitative information are therefore very eligible. The nature of livelihoods and impact factors make the selection from various styles an essential element when deliberating on approaches for the evaluation of livelihood effects. A mixed method will help in comprehending individual communal production and capitals (Krauss, 2005; Simpson, 2007; Bhattacharjee, 2013).

Simpson (2007) maintains that the complications and difficulties ingrained in productive impact analysis ask for the utilisation of mixed approaches and also capacitate the verification and validation of results. The additional evaluation of contrary points of view and the capability to go above deliberating on quick causes as well as look into insights, pointers and origins of the correct transformation and consequences thereof is essential. The SL approaches can be extended and enhanced through the application of a domestic study and the partially structured interrogation of a purposefully selected subgroup. When it is combined with production research, it gives a boisterous evaluation and guiding instrument.

### **3.4 Data collection methods**

An assimilated appraisal code of behaviour for quantifying and supervising the effects of tourism on communal advancement and sustainable livelihoods calls for various data collection methods as abridged in Figure 3.1.

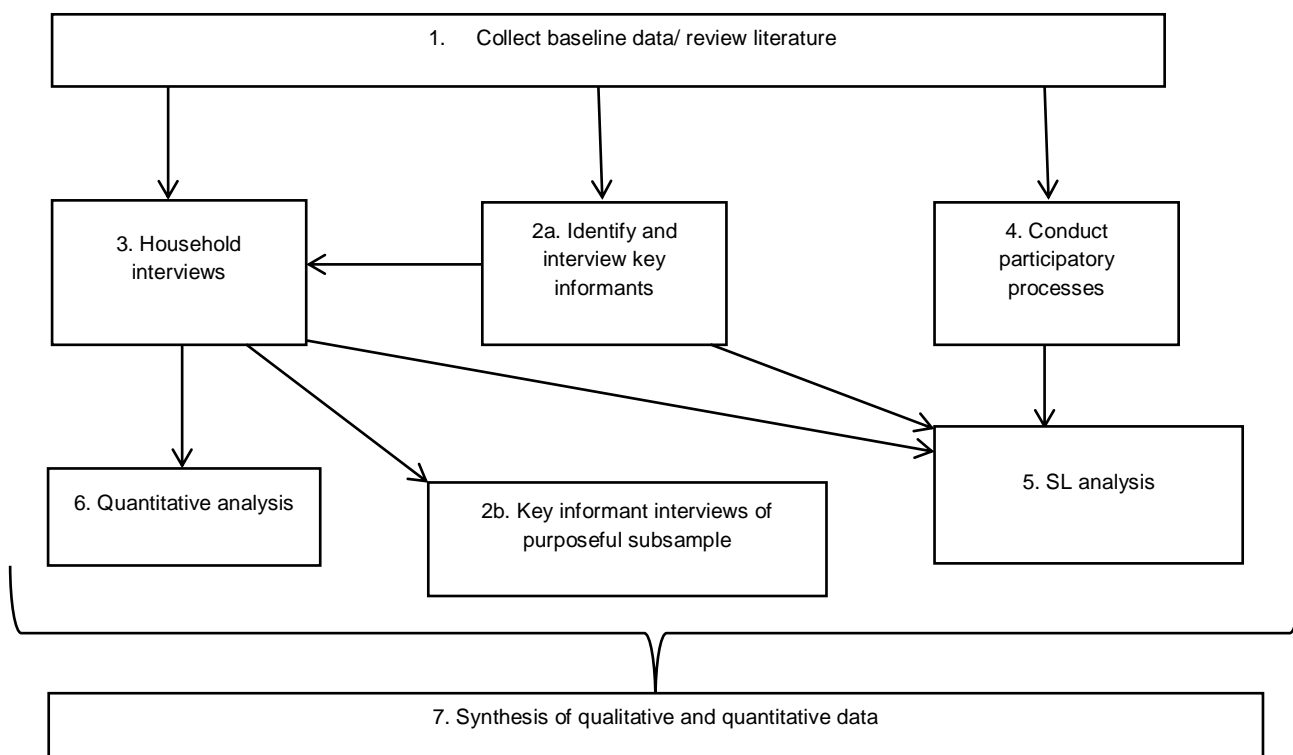


Figure 3.1: Integrated Assessment Protocol (Simpson, 2007).

In an attempt to meet the objectives of this research, a variety of both quantitative and qualitative data accumulation approaches has been applied.

### 3.4.1 Secondary data

The secondary data sources for most studies comprise of current data which is universally accessible even though not circulated yet, such as state appraisals, statistical resources, records of various kinds, newspapers and publications, dissertations and thesis, maps, photograph, videos and sound recordings. Secondary data has its strengths and weaknesses as can be seen in table 3.4.

Table 3.4: The strengths and weaknesses of secondary data (Flowerdew & Martin, 2013).

<b>Strengths</b>	<b>Weaknesses</b>
It exists already.	Its flexibility is questionable.
It furnishes the researcher with background sources for cardinal research analysis.	Its condition is unauthenticated since it cannot be repeated.
It is mostly of authentic condition and predictability.	It may be costly and time-consuming.



A very comprehensive scope of auxiliary data is available.	It is produced for people with priorities that may be different from those underpinning the researcher's study.
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A basics for any adapted evaluation is a complete reassessment of the publications that adapt vague literature such as unprinted records and information. This study in particular, comprises of auxiliary data collected from applicable writings and records from other organisations. The literature survey will embrace common writings and experiential information such as past applicable study conclusions, economic information, ecological effects data, archival review data, communal assets, verification and any data applicable to agrarian societies' involvement in tourism development.

### 3.4.2 Primary data collection

#### a. Household surveys

According to Bhattacharjee (2012), field studies are non-empirical plans that do not manipulate autonomous deviations but quantify these deviations and examine the impacts using quantitative approaches. Field studies seize snapshots of policies, assumptions or circumstances from arbitrary sampling themes in field areas through a questionnaire survey. The backbones of field research are the outside legitimacy, their capability to seize and manipulate many deviations and their capability to learn about an issue from various contexts including applying several hypotheses. Due to their immortal commonality, internal legitimacy is laborious to deduce and studies may be influenced by respondent inclinations.

Table 3.5: Differences between questionnaires and the PRA methods (Adebo, 2000)

<b>Questionnaire methods</b>	<b>PRA methods</b>
The researcher derives questionnaires.	The team frames a checklist.
Enumerator conducts the interview.	Multidisciplinary team facilitates and opens discussion.
Close-ended questions mostly employed.	Open-ended subjects and questions employed.
Rigid sample population.	Purposive sampling.
Each respondent is asked the same set of questions.	Directing to dialogue visualisation.
The same questions for all population divisions	Triangulation; origins of data change.
Researcher does not study incidences.	Same time interpretation.
Analysis takes time.	On the spot analysis.
The activity is not affected.	Informant asks questions, open dialogue, two-way conversation.

b. Focus groups

Focus group research is a form of analysis that incorporates gathering a small batch of participants at the same spot and to review an issue of concern usually for about 2 hours. The debate is controlled and guided by the investigator who coordinates the programme and asks the first group of questions to respondents, ensure that ideas and experiences of all subjects are outlined and endeavours to construct a complete comprehension of the disputed circumstances focussed on the respondents' remarks and experiences. Validity and reliability cannot be determined because of the small representative population. Focus groups are more suitable for the exploratory stage of the study.

c. Semi-structured interviews (SSI):

The purpose of semi-structured interviews (SSIs) is to obtain data from a single person or minor groups on a phenomenon. SSIs are structured discussions where expansive queries are engaged which do not restrict the discussion and extra questions are permitted to emanate because of the debate. This varies from enquiries and other studies where there are much-formalised questions that are not deflected from. An SSI is hence a comparatively unstructured, abated dialogue focused on a topic that is

decided beforehand. PRA approach involves rural people in a discussion through a sequence of structured questions suited for rural people. Essential data is gathered by engaging verbally with villagers about issues that concerns them. SSIs can be used with respondents, key informants, interest groups or other minor associations of villagers.

d. Key informant interviews (KIIs)

The key informants are authorities with astute and more comprehensive education about some issues on distinguished study realms. The key informant is a person who is prepared to converse and have intense insight of information about particular domains. The core diversity to semi-structured interviews is that key informants are queried about others or provide data about the society encompassing them. The correctness of data gathered from key informant interviews hinges mainly on advancing an appropriate interview manual and the selection of the right informants.

e. Direct observation

Explicit information permits a validation of results of what respondents' report because what they say in evaluations is not an illustration of the truth but their intellectual composition of the events. Direct observation can also be engaged to gather quick questions in direct relationship with the community. This assists the villagers to clarify phenomena that are focused in their action and not on their recollection of the event.

### **3.5 Data analysis**

According to Krauss (2005), data interpretation is a process of various stages which need organising knowledge so that it becomes comprehensible and make common sense. It needs screening of data to differentiate that which is essential from that which is not. It also calls upon reckoning strongly to calculate why some of the data is so essential and what it implies for limited scheming, project assignment actions, practice counsel etc. In contrast to customary survey approaches in which the gathering and interpretation of data are two clear-cut stages in the research operation, in PRA research it is continuous. Interpretation starts when the data is gathered and is accomplished during grand analysis level of the research operations.

Qualitative information interpretation contributes an approach for classifying and planning the delicacies of regular community issues in a purposeful manner. Through qualitative information interpretation, significance is developed in a diversity of manners. Through fabrication, the analyst is a functioning participant in the operation. Epistemologically, the investigator is involved in the background, taking part in the deed of being with participants in their lives to propagate connotation for them. Advancing subjects and narratives drawing attention to arguments and incidences of respondents themselves is an essential consequence of qualitative information interpretation that augments abundance to the results and their significance (Krauss, 2005).

Qualitative study has the unrivalled intention of encouraging communication. The complication of explanation in the lives of individuals, has a lot to do with how meaning is attached to various phenomena, individuals and mortal activities. The meaning of this construction is the duty of qualitative analysis and shows the specific methods applied in the qualitative data interpretation. This activity is an eminently instinctive process and in that way, it is the epistemological manner and beliefs that make it loaded and a complicated application. When one is involved in an analysis endeavour one enrolls in a comprehensive scholarship activity in which contemporary enlightenment and data are acquired. Thus as a fundamental promoter, qualitative approach and information interpretation have strength to be revolutionised knowledge instruments through their capability to produce new stages and types of significance that can reciprocate and change contexts and events.

The genuine character of continuous awareness and perception of the community as the predominant idea in qualitative data interpretation, demonstrate a particular philosophy that comprises two major beliefs: that direct contact is the complete situation of being involved in the perspective of another person, comprehending not only their argument but the interpretation thereof as understood and applied by them. This is, so that one can be active in the perspective of the other person to achieve collective information. The other belief refers to the diversity of individual activities, ideas and ways of being a community member. Sharing the perception of a stranger give the researcher the opportunity to understand simple reasons which give the interpretation behind a person's behaviour under certain circumstances. An

epistemology contemplative of a theory that tries to achieve collective information controls information interpretation methods in qualitative research.

Epistemological and ontological beliefs are construed into clear systematical approaches. The objective of a qualitative enquiry is to comprehend the complicated situation of human understanding and practices from the perspective of those engaged in the position of relevance. The research is therefore not expected to have an *a priori*, well-defined conceptualisation of the concept. This conceptualisation is to evolve from the connection between respondents and researcher. The information interpretation activity, through biased comprehension is assumed to be acquired through the interchange of opinions, connection and consent between the investigator and respondent. This is because the investigator evades commanding his or her opinions, ignore any biased information and is unrestricted and pitiable to the respondents' answers.

Rigor in qualitative data analysis is a basic property of optimising the possibility for propagating messages. As dependants, social participants place prejudiced preconceived interpretation to their action. To explore the prejudiced, preconceived interpretation, investigation have to be pitiable with the participants and acknowledge the roles, grounds and origins that motivate those behaviours. As a result, this can only be obtained with the plan and strategy and motivates involvement of the investigator into the investigative environment of the participants. A non-active approach where the investigator tries to stay far from the study cannot acquire objectives.

### **3.6 Summary of chapter**

Chapter 3 has outlined a background theory of the methodology that is to follow in the following chapter.

# METHODOLOGY APPLIED IN THE CASE STUDY OF THE AFRICAN IVORY ROUTE

## 4.1 Introduction

This chapter outlines the specific methodology applied in this research. The study was conducted in villages close to three selected camps namely, Fundudzi, Mtomeni and Nthubu. The three villages that were surveyed near Fundudzi camp were Makwarani, Mukumbani and Tshidzivhe with a total number of 994 households. Four villages were surveyed near Mtomeni camp and they were Makhuvha, Mbaula, Phalaubeni and Selwane with a total of 1592 households. Last but not least, about seven villages that are close to Nthubu camp were surveyed. The villages were Dipere, Ga-Mathekga, Magagamatala, Monare, Moshuka, Rapadi, and Senita. The total number of households in these villages was 2044. Figure 4.1 shows the location of the villages.

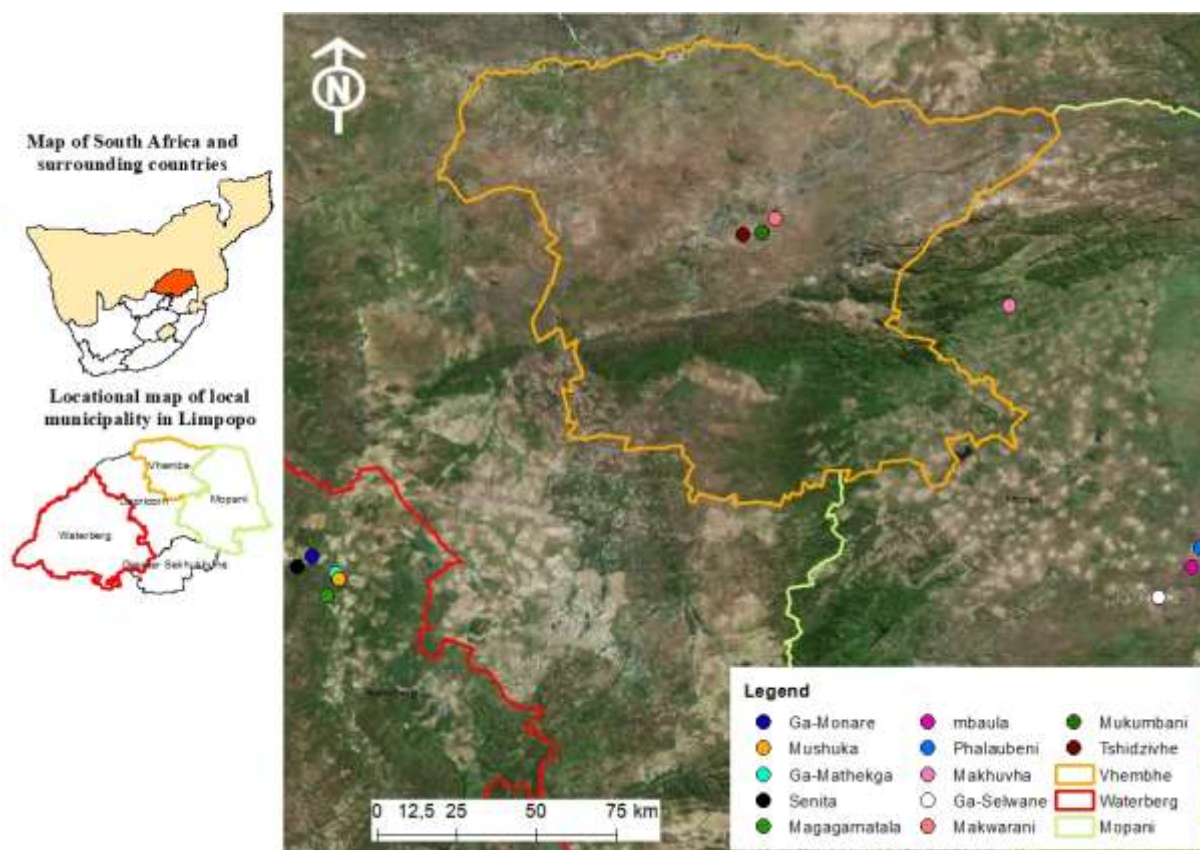


Figure 4.1: Map of the study area (prepared by H Thamaga, Department of Geography and Environmental Studies, University of Limpopo).

## 4.2 De-lineation of the study area

The AIR is described as part of a vast arc of unspoilt wilderness stretching the length of the Limpopo Province's eastern, northern and western boundaries known as the Golden Horseshoe (The African Ivory Route Newsletter, 2015). The AIR stretches over all the five district municipalities in the Limpopo Province.

Three of the camps, namely, Baleni, Ntomeni, and Modjadji are located within the Mopani District Municipality while Makuya and Fundudzi are in the Vhembe District Municipality. Waterberg District Municipality, Sekhukhune District Municipality and Capricorn District Municipality all accommodate one camp each, namely Masebe, Mafefe and Blouberg respectively (Table 4.1).

Table 4.1: The camps and communities of the African Ivory Route

<b>Camp</b>	<b>Ethnic group</b>	<b>District municipality</b>	<b>Attraction type</b>
Blouberg	Pedi	Capricorn	Culture
Nthubu	Pedi	Waterberg	Culture/Nature
Mafefe	Pedi	Sekhukhune	Culture/Nature
Modjadji	Pedi	Mopani	Culture/Nature
Baleni	Tsonga	Mopani	Culture
Mtomeni	Tsonga	Mopani	Nature
Makuya	Venda	Vhembe	Nature
Fundudzi	Venda	Vhembe	Culture/Nature

As part of community involvement in the running of the AIR project, the African Ivory Tourism Secondary Co-operative Ltd was formed (APPENDIX D). The Co-operative is constituted by chairpersons of the Primary co-operatives that represent the neighbouring villages. Table 4.2 below summarises the structure of the selected co-operatives down to the villages where surveys and interviews were conducted.

Table 4.2: Co-operatives and the villages where the research was conducted

Safari/Cultural camp	Primary co-operative	Villages
Fundudzi	Fundudzi Tshivhase Tourism Primary Co- operative Ltd	<ul style="list-style-type: none"> <li>• Mukumbani</li> <li>• Tshidzivhe</li> <li>• Makwarani</li> </ul>
Mtomeni	Selomba Tourism Primary Co-operative Ltd	<ul style="list-style-type: none"> <li>• Selwane</li> <li>• Makhuvha</li> <li>• Mbaula</li> <li>• Phalaubeni</li> </ul>
Nthubu	Nthubu Tourism Primary Co- operative Ltd	<ul style="list-style-type: none"> <li>• Magagamatala</li> <li>• Moshuka</li> <li>• Ga-Mathekga</li> <li>• Dipere</li> <li>• Monare</li> <li>• Rapadi</li> <li>• Senita</li> </ul>

### 4.3 Research Design

This particular study falls in the category of applied research because it is applicable, orientated and has as explicit objective the generation of advice and guidelines that can be applied to practical problems or strategies of the communities around the African Ivory Route (AIR) camps. The study is also descriptive since it is aimed at acquiring insight into the “how” of things. In this type of study, the research problem requires that the investigator clarifies the interrelatedness between fluctuations and shows that alteration of value makes a difference. The change in the relationship of stakeholders in CBT development will result in the improvement of the sustainable livelihood outcomes. Lastly, the idiographic research approach is adopted since the researcher tries to understand the whole in terms of relationships between parts. The research is therefore, case or system specific and calls for a mixed method type of design.



#### 4.4 Sampling

Three of the eight camps were purposively selected for this study since not all the camps could be included. The three camps were Fundudzi (Vhembe), Mtomeni (Mopani) and Nthubu (Waterberg). The reasons advanced below support the purposive selection of these camps:

- Representation of all three ethnic groups in the province and of three district municipalities that are endowed with natural and cultural resources.
- Inclusion of both cultural and safari camps.
- Availability of information – both secondary and primary.
- Functionality of the camps as some of them were temporarily closed at one time or another due to community conflicts.
- Inaccessibility of some camps like Mutale and Mafefe due to the ruggedness of the terrain.
- Hospitality and friendliness of the camp staff and co-operative members.
- Communities and the structures of the co-operatives in the local villages around the camp.

Tables 4.3 to 4.5 show the total number of families in each of the settlement. A 10% representative size was used from each of the villages. Since there is no formal organisation of the houses in the villages because of lack of prior planning, the houses were randomly selected.

Table 4.3: Villages near Fundudzi camp.

<b>Village name</b>	<b>Total households (n)</b>	<b>No. of Questionnaires (n/10)</b>
Makwarani	219	22
Mukumbani	597	59
Tshidzivhe	178	18
<b>TOTAL</b>	<b>994</b>	<b>99</b>

Table 4.4: Villages near Mtomeni camp.

Village name	Total households (n)	No. of Questionnaires n/10
Selwane	540	54
Phalaubeni	547	55
Makhuvha	365	36
Mbaula	140	14
TOTAL	1592	159

Table 4.5: Villages near Nthubu camp.

Village name	Total households (n)	No. of Questionnaires n/10
Dipere	323	32
Magagamatala	541	54
Senita	211	21
Moshuka	130	13
Rapadi	301	30
Ga-Mathekga	189	19
Monare	349	35
TOTAL	2044	204

The total sample for this study was therefore 462 households, that is, 99 in Fundudzi, 159 in Mtomeni and 204 in Nthubu.

#### 4.5 Data collection methods

Table 4.6: Checklist of data collection methods used in the study.

Objectives	Components	Data collection methods
Examine livelihood assets, capabilities and activities of communities	<ul style="list-style-type: none"> <li>• Social assets</li> <li>• Economic assets</li> <li>• Natural assets</li> <li>• Human assets</li> <li>• Institutional assets</li> </ul>	<ul style="list-style-type: none"> <li>• Secondary data</li> <li>• Questionnaire surveys</li> <li>• Resource maps</li> <li>• Observation</li> </ul>

Identify vulnerability contexts and institutional arrangements that have an influence on tourism activities	<ul style="list-style-type: none"> <li>• Trends</li> <li>• Shocks</li> <li>• Seasonality</li> <li>• Participation in policy making processes</li> <li>• Partnerships</li> </ul>	<ul style="list-style-type: none"> <li>• Secondary data</li> <li>• Questionnaire surveys</li> <li>• Focus group interviews</li> <li>• Key Informant Interviews</li> </ul>
Explore the livelihood outcomes from tourism	<ul style="list-style-type: none"> <li>• More income</li> <li>• Increased well-being</li> <li>• Reduced vulnerability</li> <li>• Improved food security</li> <li>• More sustainable use of natural resources</li> </ul>	<ul style="list-style-type: none"> <li>• Questionnaire survey</li> <li>• Resource maps</li> <li>• Focus group interviews</li> <li>• Key Informant Interviews</li> <li>• Observation</li> </ul>
Develop a Community-Based Tourism Sustainable Livelihood Framework for the African Ivory Route and other such ventures.	<ul style="list-style-type: none"> <li>• Role of stakeholders</li> <li>• Synergy among stakeholders</li> <li>• Sustainable livelihood outcomes</li> </ul>	<ul style="list-style-type: none"> <li>• Secondary data</li> <li>• SLA</li> <li>• SLFT</li> </ul>

#### 4.5.1 Secondary data

Supporting information that was applied in this research was obtained from books, journal articles, government gazettes and the internet. Documents on the operations and other processes applied in the relevant institutions to this study were obtained from LEDET, LTA, People and Parks Programme as well as TFPD.

#### 4.5.2 Primary data

Elementary information was collected using the following methods:

- Questionnaires

The structured interview schedule consisted of open-ended and close-ended questions. A total number of four-hundred and sixty-two (462) questionnaires were completed. The questionnaires were proportionately divided among the villages and among the camps as shown in table 4.3. Only three villages namely Makwarani, Mukumbane and Tshidzivhe surround Fundudzi camp. The total number of households in these three villages was 994 and a 10% sample was therefore 99 households. There are four villages that are in proximity to Mtomeni camp, namely, Selwane, Phalaubeni, Makhuvha and Mbaula. The total number of households in these villages is 1592 resulting in a 10% sample of 159 households. The villages near Nthubu camp are Dipere, Magagamatala, Senita, Moshuka, Rapadi, Ga-Mathekga and Monare. A sample of 204 households from the total number of 2044 was surveyed. The questionnaire addressed objectives one, two and three and has been included as APPENDIX F.

- Focus group interviews

Focus group interviews were administered with members of all three Primary co-operatives, namely, Fundudzi Tshivhase Tourism Primary Co-op Ltd, Selomba Tourism Primary Co-op Ltd and Nthubu Tourism Primary Co-op Ltd. In Fundudzi the focus group members included a few indunas from the villages involved in the AIR. The information that was obtained addressed objectives one and two and a semi-structured interview is included as APPENDIX G.

- Key Informant Interviews (KII)

A senior manager in LEDET, who was involved in the AIR from its conception, was interviewed. For more information on the role of government in the establishment, operation and monitoring of the AIR, officials from LEDET, LTA and People and Parks Programme were interviewed. Another interview was conducted with the marketing manager of TFPD who gave an overview of how the AIR is operating and the relationship with the involved communities. Camp managers from the three camps were also interviewed and objectives one, two and three were addressed through the information obtained from interviews APPENDIX K.

## **4.6 Data Analysis and Presentation**

Close-ended responses on the demographic information and the livelihood assets were analysed using Statistical Package for Social Sciences (SPSS) version 23 software to obtain the interrelationship of responses to different questions. Descriptive statistics in the form of prevalence and means were enumerated to describe the attributes of the collected information. The analysed information is displayed in the tabulation format and pie graphs. Responses on the communities' awareness of available tourism assets, aptitudes and education in tourism, participation in society matters and perceptions and attitudes towards tourism development were analysed by going through all the responses of the open-ended questions and manually coding similar or related responses to be able to generalise on the responses. The analysed data was presented in the form of tables as well as in a narrative way. Focus group and KII responses were presented in a narrative way. Maps were also used to present spatial data.

### **4.6 Summary of Chapter**

The chapter deliberated on the methodology that was applied in the research showing how the households that were surveyed and whose data is analysed in the results chapters were sampled. Chapter 5 shows the presentation and discussion of results from the community survey.

## CHAPTER 5

### **A PRESENTATION OF THE SUSTAINABLE LIVELIHOOD FRAMEWORK FOR COMMUNITIES LIVING NEAR THE AFRICAN IVORY ROUTE CAMPS**

#### **5.1 Introduction**

According to Tao and Wall (2009), SL hypothesis is focused on a people-centred model which emphasises ingrained capabilities and community educational structures. It is formed on the assumption that SD can only be acquired if the requirements and benefits of indigent marginalised societies are achieved. The Sustainable Livelihood Framework (SLF) creates the centre of the SLA and performs as a tool for the exploration of indigent communities' income whilst envisaging the core aspects of influence. Scoones (2015) has summed it all up by indicating that, given a context such as socio-economic conditions, the association of assets emanate in the action to pursue a mixture of livelihood approaches with presumed end products.

This chapter addresses objective one which examines the livelihoods assets, capabilities and activities of communities living near three selected camps of the AIR, namely, Fundudzi with a total of 994 households, Mtomeni with a total number of 1592 households and lastly, Nthubu with 2044 households. It begins by outlining the demographic structure of the respondents and hence of the represented population. This is succeeded by the introduction of livelihood assets and vulnerability context of the communities near the three camps. The subsequent section focusses on tourism as a livelihood strategy and its role in CCB. Lastly, the impacts of the activities taking place in the AIR camps on the concerned communities, are presented.

#### **5.2 Demographic structures of communities near the AIR camps**

Socio-economic diversity occurs within sites and these have extensive impacts on the composition of livelihood structures. Walker *et al.* (2001) have pointed out that where tradition is firm and essential to the society, projects that are not traditionally appropriate or acceptable will be perceived in a pessimistic manner. Culture is also

fundamental in relation to how a community perceives and manages physical assets. A society in which original matters and actions have eroded tradition and local arrangements of asset decay, consumption, importance and administration may be more exposed to recent land practices such as tourism.

Besides the differences in age, gender and marital status and other attributes among individual respondents, the communities living near and presumably benefitting from the three camps differ in their ethnicity and culture. This has authority over the use and administration of physical assets and on why communities have different perspectives of tourism.

### 5.2.1 Demographic structure of communities near Fundudzi camp

#### *5.2.1.1 Age*

According to Figure 5.1, respondents between the ages of 30-39 constituted the largest group (28%) followed by those between the ages of 50-59 years (24%). The age groups of 20-29, 40-49 and 60+ were all represented by percentages less than 20 (17%, 19% and 12% respectively).

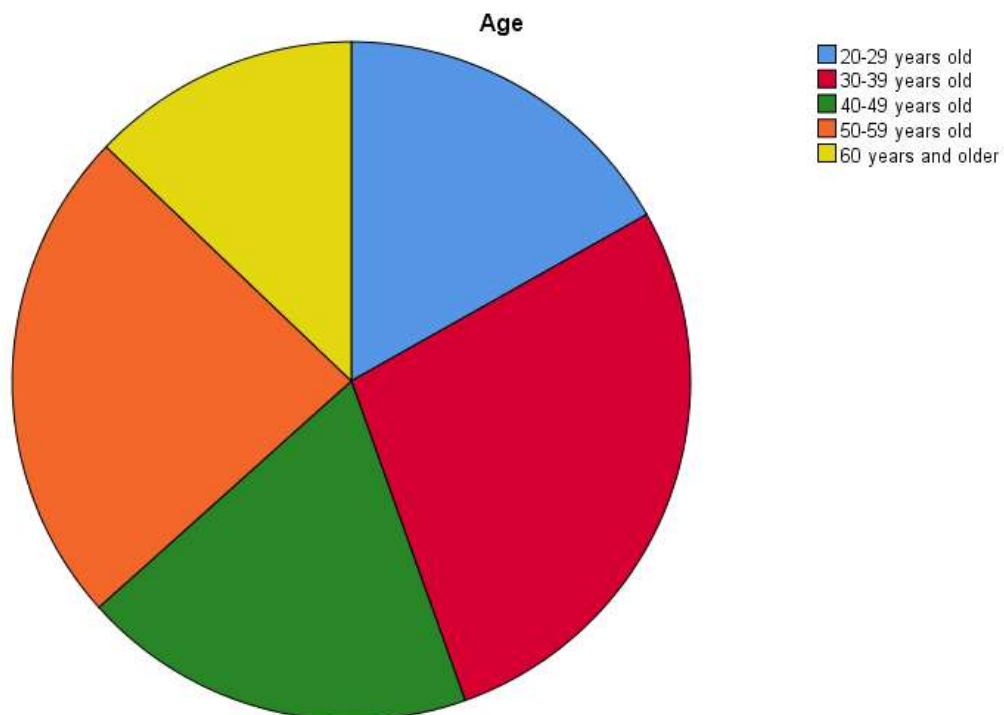


Figure 5.1: Age of respondents

The results reflect a spread of age groups within the community. The young members are not predominantly represented as they are equal in number with the older generation. This implies a population which might not necessarily be economically active. The villages near Fundudzi camp have existed for a while but are recently growing rapidly as the number of households increase. This explains the mixture of young and old respondents as the youth start their own families and move out of their parents' homes.

### 5.2.1.2 Gender

More female (65%) respondents participated in the study than their male (35%) counterparts (Figure 5.2).

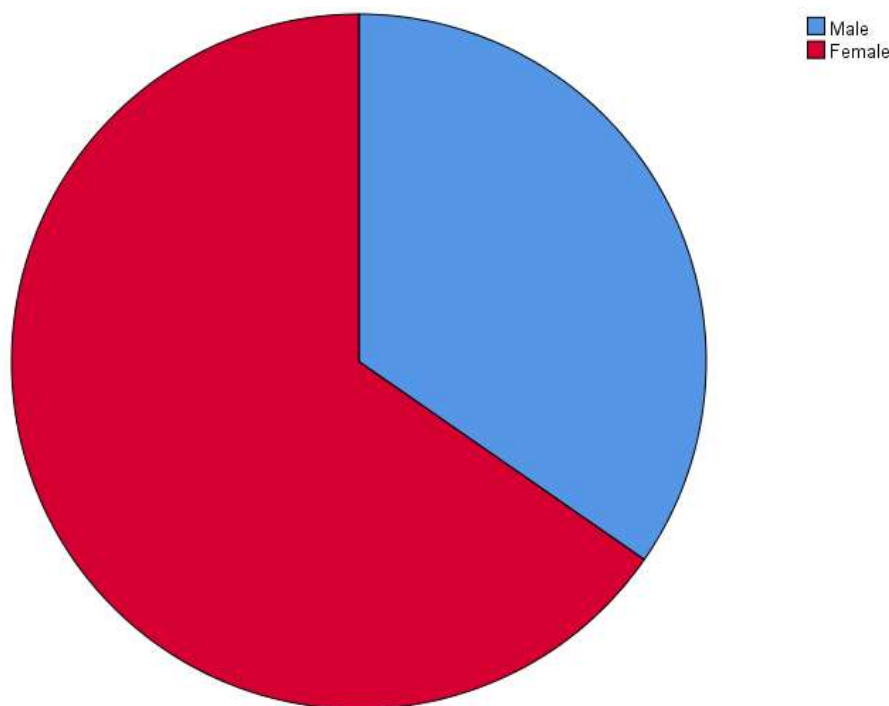


Figure 5.2: Gender of respondents

This is typical of rural areas where the men are working in the big cities in the south, while the women stay at home to look after the families. On the other hand, women are also a better choice of respondents in this type of study since they are the ones that are more involved with the use of the accumulated assets. Women in these



villages have formed social clubs where they collectively participate in small projects that generate income for the households.

### 5.2.1.3 Marital status

A relatively large proportion of the respondents are married or co-habiting (53%) followed by single respondents (29%). The remaining respondents are either divorced (11%) or widowed (7%) (Figure 5.3).

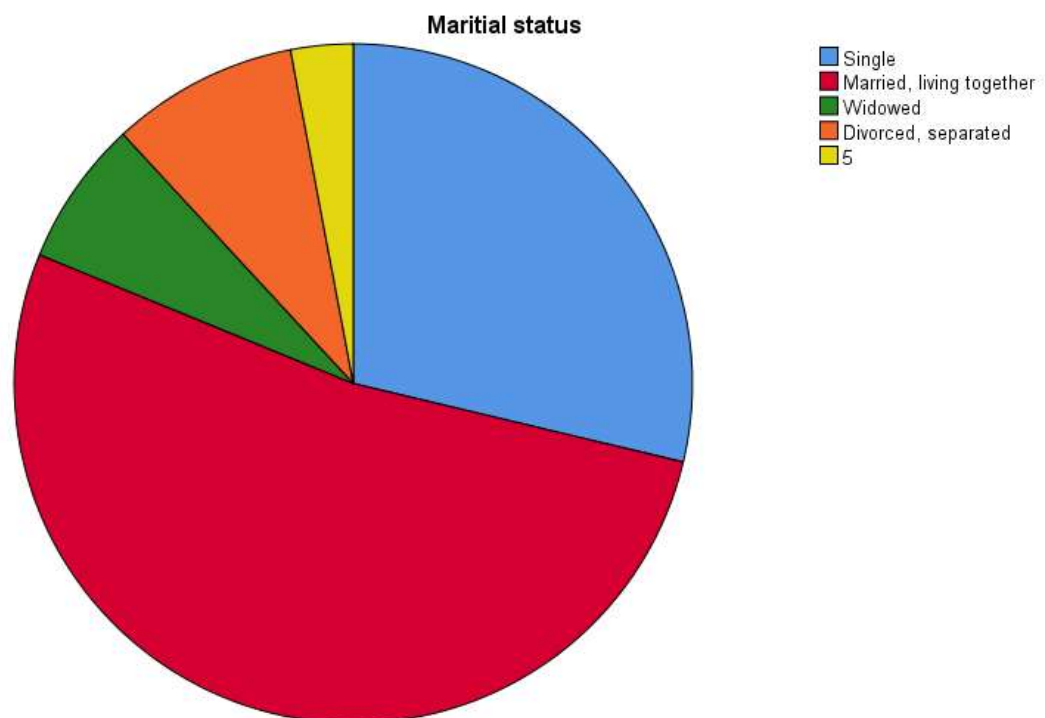


Figure 5.3: Marital status of respondents

The marital status of individuals does play a fundamental duty in ownership of assets such as land where single people, especially women, are usually discriminated against. These communities have more married people than single ones which is indicative of the fact that most households do own at the least, the piece of land they live on.

### 5.2.1.4 Ethnic group

Fundudzi camp is in the Vhembe district, as indicated previously in the discussion of the study area and it is therefore predominated by the vhaVenda cultural group which

is composed of 97% of the respondents. Only 3% of the respondents belong to the Bapedi ethnic group while the absence of baTsonga, which is one of the three main ethnic groups in the Limpopo province, is notable (Figure 5.4).

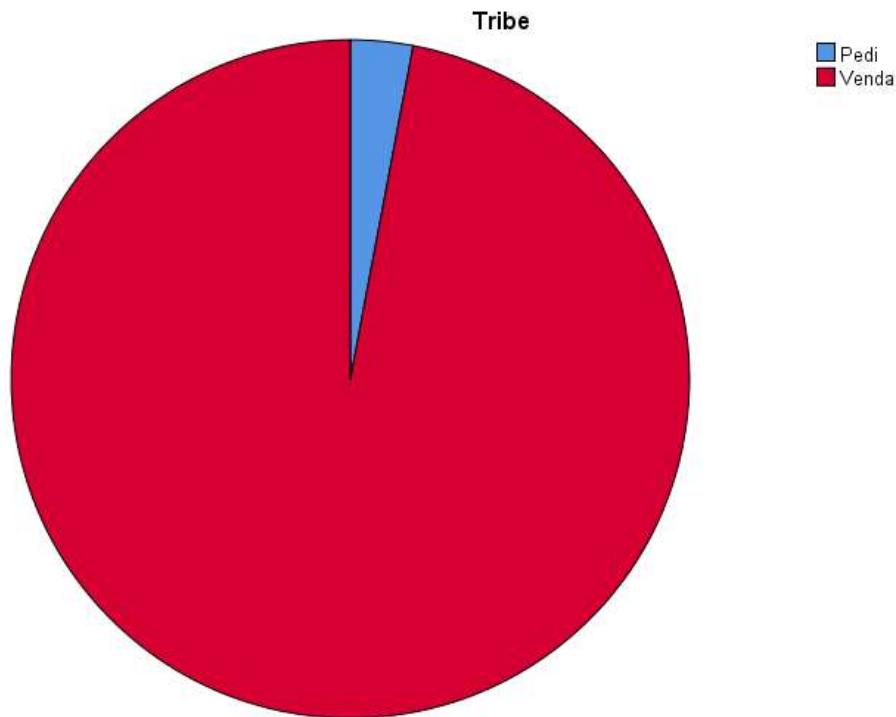


Figure 5.4: Ethnic group of respondents

The domination of the villages around the Fundudzi camp by the vhaVenda is displayed in the form of ventures that the communities engage in. The structure of the huts at the camp also reflects the Venda tradition.

## 5.2.2 Demographic structure of communities near Mtomeni camp

### *5.2.2.1 Age*

Most respondents in the villages near Mtomeni camp were young to middle aged. Respondents aged 20-29, 30-39 and 40-49 were almost equal in number (21%, 24% and 22% respectively). The respondents aged 50-59 constituted 17% while those who are older than 60 constituted 19% of the total (Figure 5.5).

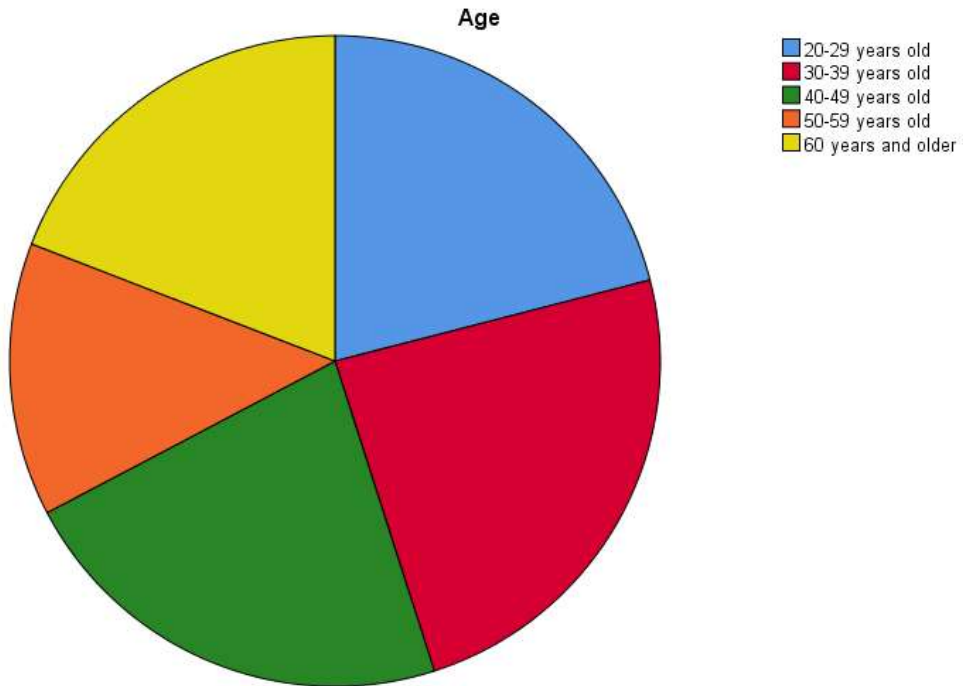


Figure 5.5: Age of respondents

Some of the villages are relatively new, which explains the significance of a young population group. The above is reflective of a community that is still active enough to can contribute to the economy of the area if the circumstances are conducive enough.

#### 5.2.2.2 Gender

In these villages near Mtomeni camp, more female (63%) respondents participated in the study than their male (37%) counterparts (Figure 5.6).

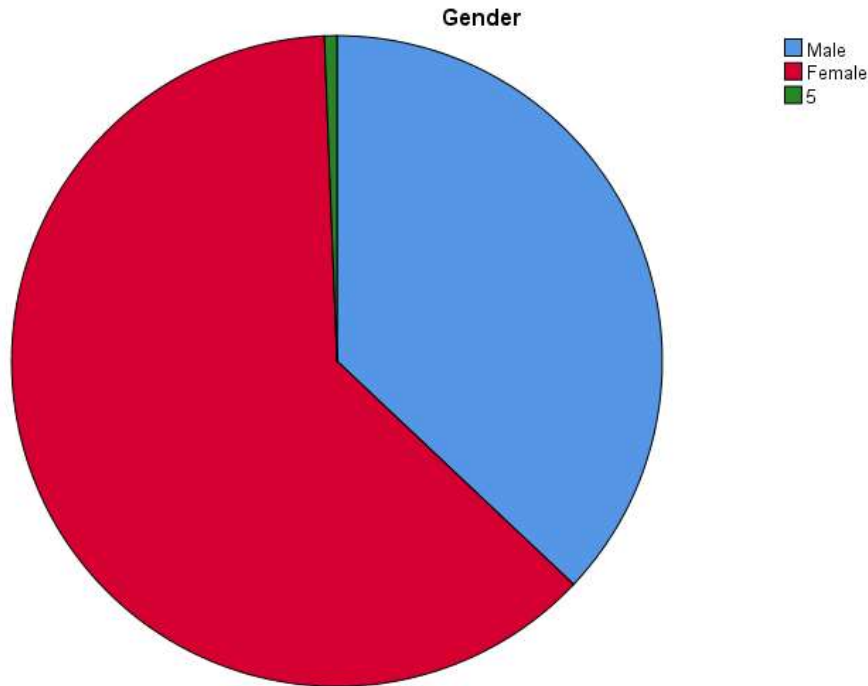


Figure 5.6: Gender of respondents

Just like in the case of the communities near Fundudzi, this is typical of rural areas where the men are working in the big cities in the south while the women remain at home to take care of families. On the other hand, women are also a better choice of respondents in this type of study since they are the ones that are more involved with the use of the accumulated assets. Women also participate in projects collectively as a group, making them active participants in most activities taking place in the villages.

### 5.2.2.3 Marital Status

A relatively large proportion of the respondents are married or co-habiting (45%) followed by single respondents (37%). The remaining respondents are either widowed (14%) or divorced (4%) (Figure 5.7). Divorce is not easily acceptable in the culture of the respondents which is why it is reflected at only 4%.

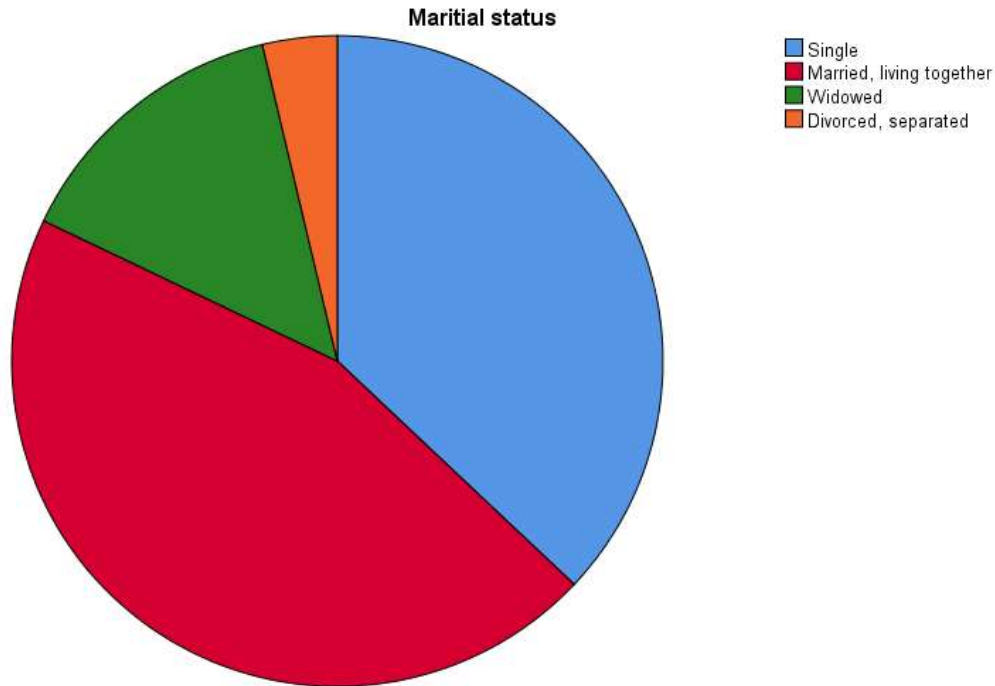


Figure 5.7: Marital Status of respondents

The marital status of individuals call for attention as far as ownership of assets such as land is concerned because single people, especially women, are usually discriminated against in this matter. The results in these communities reflect a relatively high percentage of single people which is not good for land ownership by households.

#### 5.2.2.4 Ethnic group

Mtomeni camp is located in the Mopani district as indicated previously in the discussion of the study area. This district municipality is occupied mainly by the baTsonga ethnic group which constitutes 67% of the respondents. About 26% of the respondents belong to the Bapedi ethnic group while the vhaVenda ethnic group constitutes only 7% of the total (Figure 5.8). However, other ethnic groups feature in this village making it the most diverse of the three districts.

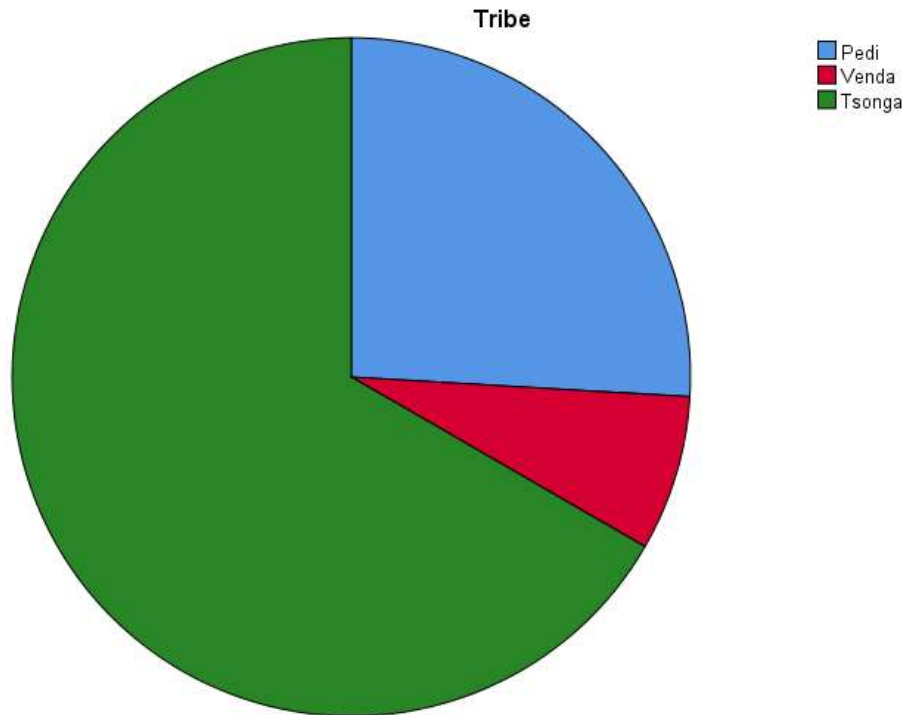


Figure 5.8: Ethnic group of respondents

As mentioned above, this area is indicative of a diversity of cultures, which explains the extent of conflicts that exist within the villages.

### 5.2.3 Demographic structure of communities near Nthubu camp

#### *5.2.3.1 Age*

Many respondents in the villages near Nthubu camp fall in the youngest and the oldest categories. These respondents fall within the age groups 20-29 and 60+ (29% and 23% respectively). This signifies that many of the respondents are the youth who are not yet established financially and pensioners who are no more economically active by earning any consistent salary. This might compromise the economic status of the community. This structure is almost similar to that of the villages near Fundudzi camp.

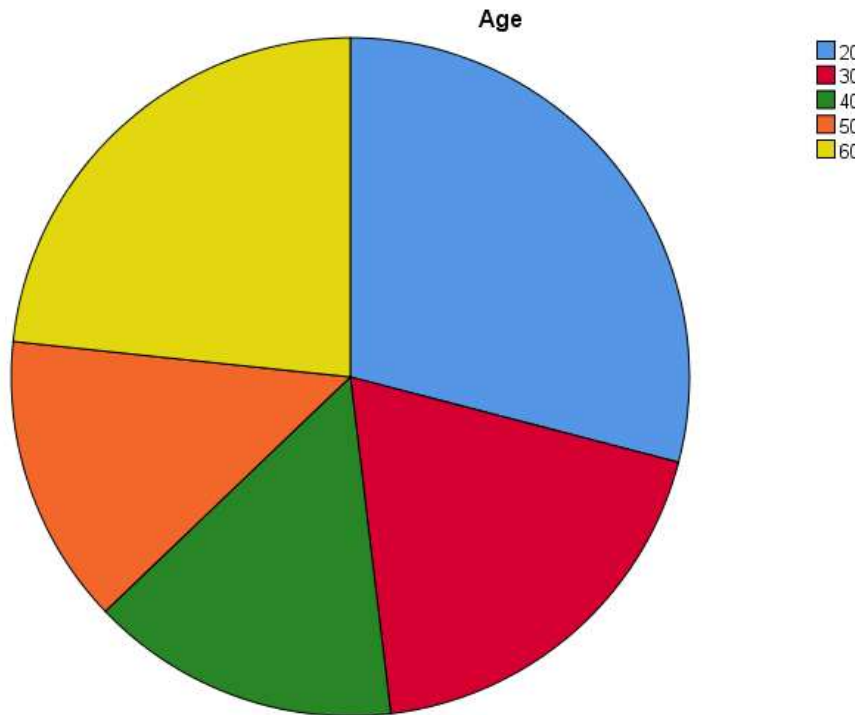


Figure 5.9: Age of respondents

On the other hand, the remaining categories of 30-39, 40-49 and 50-59 are represented by 19%, 15% and 14% respectively (Figure 5.9). These are the middle-aged members of the community who will, to a certain extent, participate in the economic activities of the area.

#### 5.2.3.2 Gender

More female (58%) respondents participated in the study than their male (42%) counterparts (Figure 5.10).

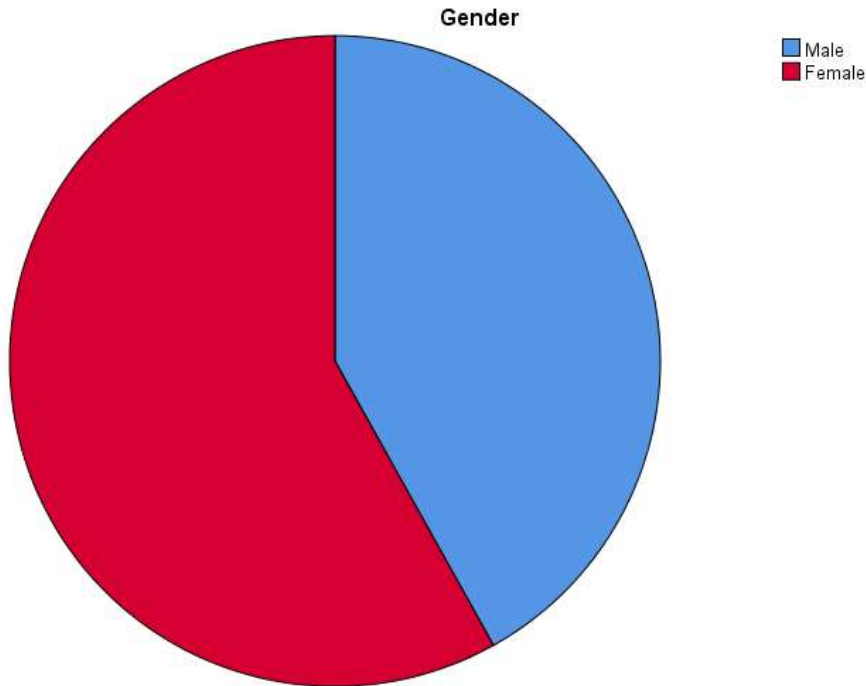


Figure 5.10: Gender of respondents

As it is the case with communities near Fundudzi and Mtomeni, this is typical of rural areas where the men are working in the big cities in the south while the women take care of families back home. On the other hand, women are also a better choice of respondents in this type of study since they are the ones who are more involved with the use of the accumulated assets.

#### 5.2.3.3 Marital status

A relatively large proportion of the respondents are single (54%) followed by married or co-habiting respondents (37%). The remaining respondents are either widowed (8%) or divorced (1%) (Figure 5.11).



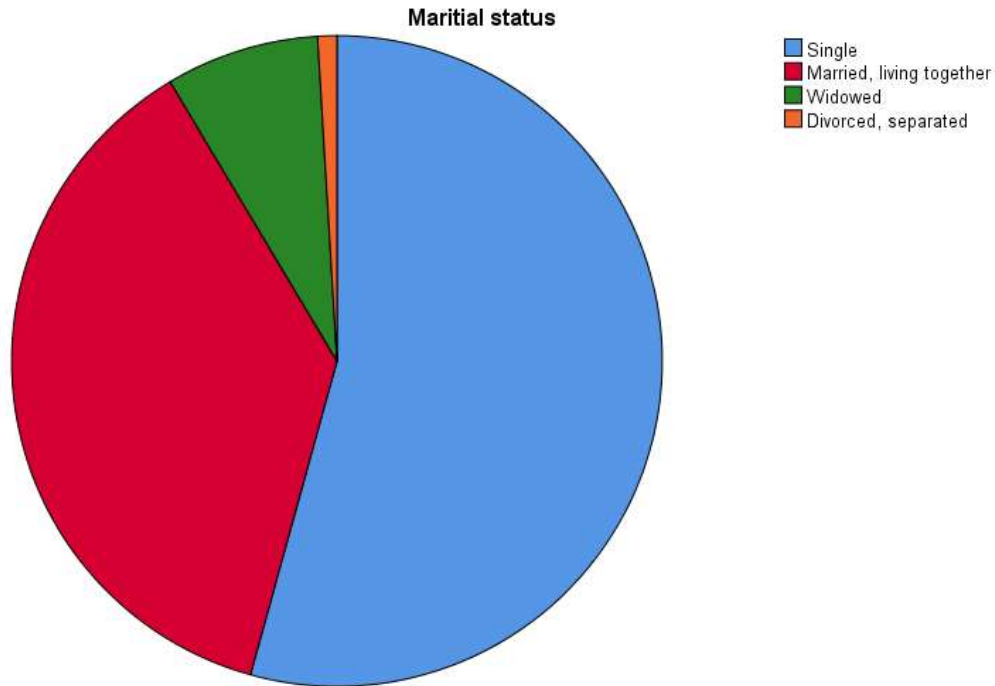


Figure 5.11: Marital status of respondents

The marital status of individuals might play a major role in ownership of assets such as land where single people, especially women, are usually discriminated against. Looking at the surprisingly high number of the single respondents in these villages, it is obvious that very little ownership of land by households exists.

#### 5.2.3.4 Ethnic group

Nthubu camp is in the Waterberg district as indicated previously in the discussion of the study area. This district municipality is mostly occupied by the Bapedi ethnic group who constitute 94% of the respondents. Only a small number constituting 5% of the respondents belong to the baTsonga ethnic group while the vhaVhenda ethnic group constitutes only 1% of the total (Figure 5.12).

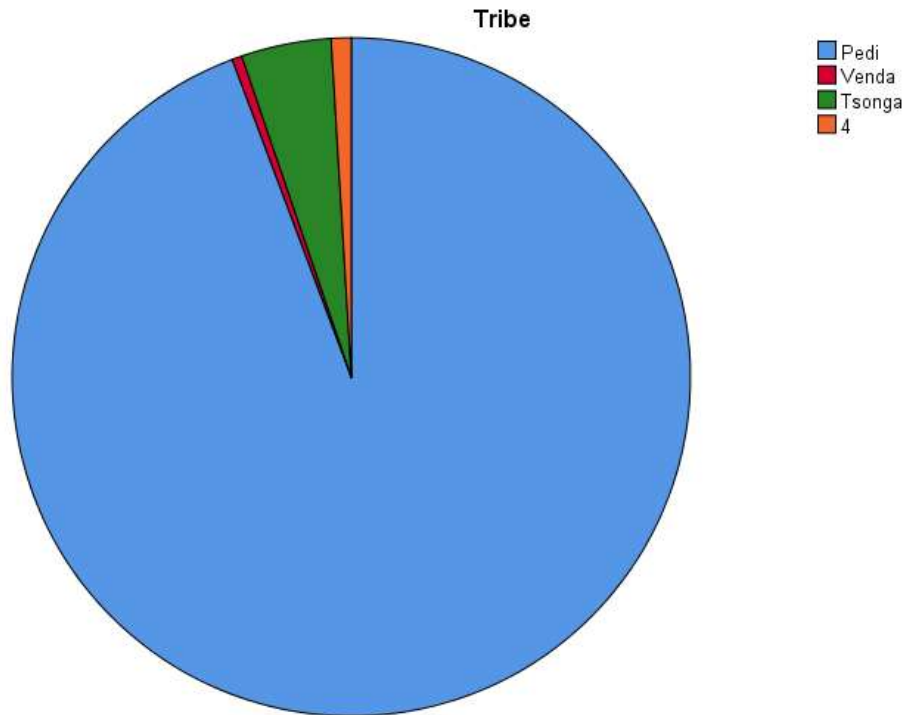


Figure 5.12: Ethnic group of respondents

The villages around this camp are surprisingly the second most diverse in spite of the fact that it is in the western side of the province far from the municipalities which are dominated by the vhaVenda and baTsonga. Since the province also borders on Botswana, there is an insignificantly small number of Tswana-Speaking people in the community.

### 5.3 Livelihoods assets and vulnerability context of communities near the African Ivory Route camps

The major resources that communities depend on in enhancing their income vary spatially and diversify in social, gender and cultural groups. Many of the resources that exist in communities are multifunctional in essence making the resources to provide for livelihoods in consumption services. Assets can be resources required for extractive services or facilities to sustain tourism-related measures. Agrarian communities are not only remote from commercial breaks but also have less entry to community functions like education, health and sanitation. Kollmair and St Gamper (2002) have asserted that a down-to-earth comprehension of community's strength is essential to investigate how they aspire to change their resources into beneficial

income end products. Resources are important for exploratory research in order to determine if those who were able to alleviate poverty, begin with a variety of assets and whether this variation would be related to other livelihoods situations.

The vulnerability context builds an external environment in which humans live and gain significance through the straightforward effects on the status of their resources. As has been indicated in the literature, vulnerability is highly associated with resource proprietorship. The more resources communities have the more susceptible they are and the higher the destruction of communal resources, the more people feel insecure. Vulnerability and security are analysed as functions of capital which classify as contributions (people's stake in health, education and physical contributions in property etc.), reserves (money, food and valuables such as jewellery) and demand for others to assist (government and international community, friends and next of kin as well as patrons in the community).

The SLF classifies five types of capitals upon which incomes depend, namely, human, social, natural, physical and financial assets. In each group of villages around the three camps, individual and community assets were assessed using a questionnaire survey and the observation method.

### 5.3.1 Livelihood assets of communities near the Fundudzi camp (n=99)

#### *5.3.1.1 Physical assets*

It is clear, by looking at Table 5.1, that the lack of running water and consequently flush toilets is still a major problem in most households. This is shown by the number of households which still do not have those basic facilities. In this area 83% of the respondents do not have running water while 94% do not have flush toilets. This is typical of many rural households in the poor provinces of South Africa. One positive aspect, however, is that 97% of the houses in the survey are electrified which explains why a high percentage of the respondents have access to communication media such as radio (92%), TV (94%) and cellular phones (97%). However, internet is still a luxury to many respondents at only 30% of them having access to it mostly on their cell phones.

Table 5.1: Physical assets

<b>Asset</b>	<b>Yes %</b>	<b>No %</b>
Running water	17	83
Flush toilet	6	94
Electricity	97	3
Own house	81	19
Radio	92	8
TV	94	6
Cell phone	97	3
Internet	30	70
Own Vehicle	21	79
Home garden	76	24
Livestock	52	48
Piece of land	29	71

Most people in the rural areas build and hence own their houses. This is signified by a large percentage of respondents (81%) who own the houses in which they live. Land is not a big problem in these communities where more than one household might be found in the same yard. Most respondents are, however, not mobile in that only 21% own one type or another of vehicle. Most of Vhembe district has rich fertile soils and experiences relatively high rainfall during the summer season. This explains why 76% of the respondents have their own home gardens and 52% possess livestock. This was in spite of the fact that only 29% of the respondents own pieces of land for agricultural purposes..

### *5.3.1.2 Human capital*

Human assets have to do with the number of people that are capacitated either through education or experience to can be able to undertake activities in the tourism industry.

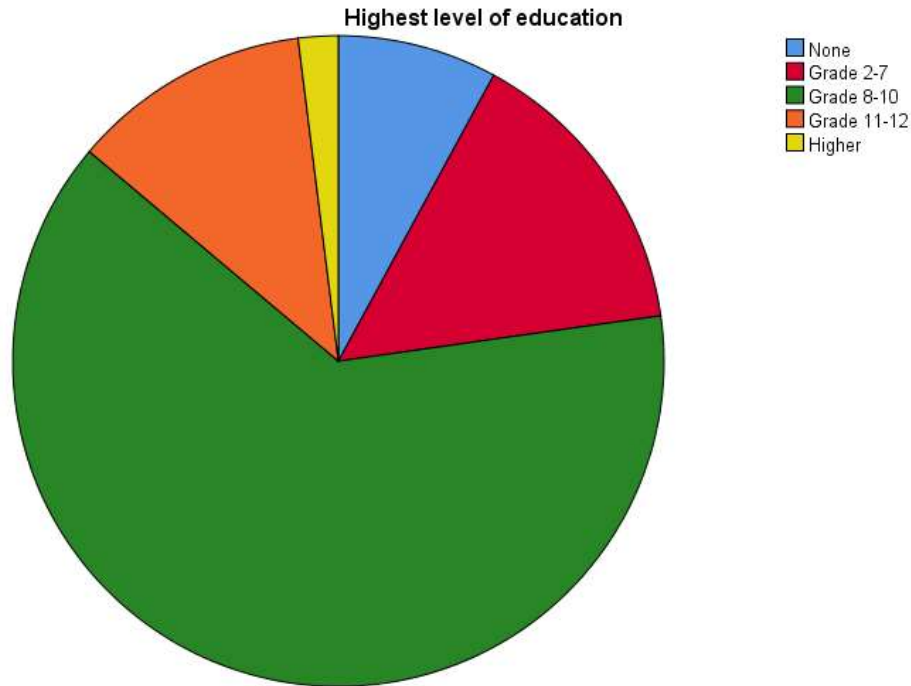


Figure 5.13: Highest level of education of respondents

In the villages around the Fundudzi camp, very few respondents possess a post matric qualification (2%). Another cause for concern is the number of those with no education at all (8%). The largest number is of those whose level of education is between grade 8 and 10 at 63%. The remaining respondents have gone up to grade 7 (15%) while those who have attempted or finished matric constitute about 12% (Figure 5.13).

This information might mean that the human capital in these villages is compromised resulting in a high vulnerability of the community because of the relatively large number of respondents who have no education at all. Forty-nine percent (49%) of the respondents are unemployed. The type of occupations that the respondents have, do obviously correspond with their level of education as seen in Table 5.2.

Table 5.2: Occupations of respondents

Occupations			
Businessman	Educator	Mechanic	Scholar
Caretaker	Electrician	Nurse	Tailor
Cashier	Farmer	Pensioner	Tour guide
Chief/induna	Hairdresser	Sales rep	Volunteer
Cleaner	Manual worker	Security guard	Waitress

### 5.3.1.3 Financial assets

The types of jobs that the respondents do, also correspond with the income that they receive from their main employment.

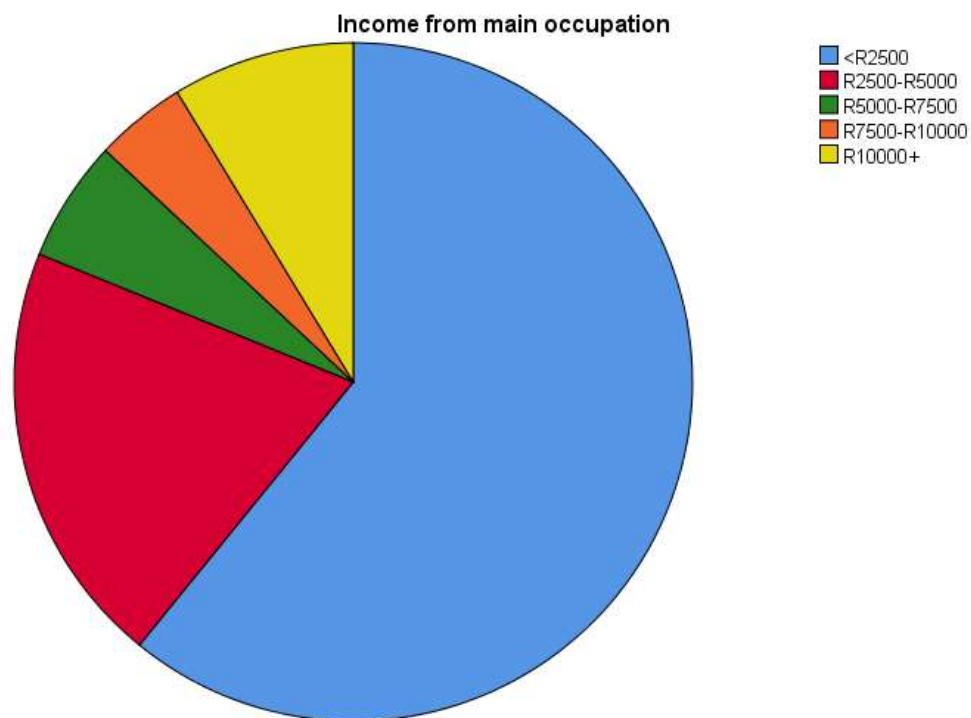


Figure 5.14: Income from main occupation

A very significant number of respondents (74%) earn an income of less than R2500. This number is followed by those who earn between R2500 and R5000 (14%). The last three categories are made up of those who earn R5000-R7500 (4%), R7500 –

R10000 (3%) and R10000+ (6%) (Figure 5.14). In addition to the low income shown above, there is a reasonable number of people who earn an extra income from the economic activities (28%) to supplement their minimal wages. However, this number is small compared to those who do not earn any extra income (72%).

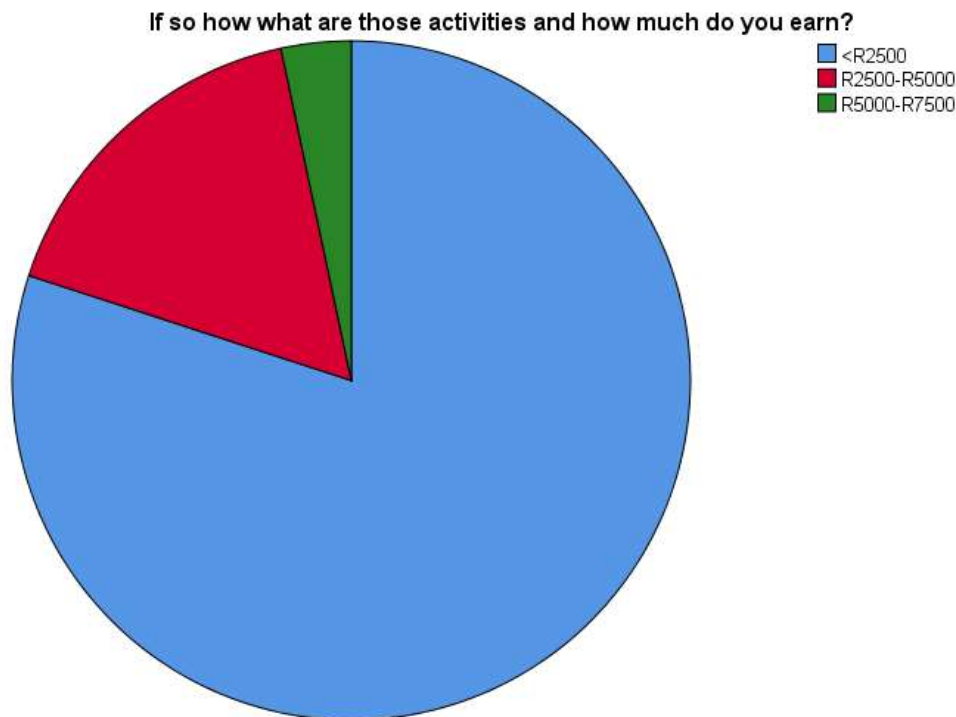


Figure 5.15: Income from activities other than main job

Those who are involved in other activities to earn an extra income, do not necessarily make much as they usually make a profit of less than R2500 (Figure 5.15). This amount is earned through the following economic activities: selling of traditional clothes, cooked food, snacks, fruit and nursery trees along the streets and close to institutions such as schools, clinics and shopping complexes as well as at the social grants distribution stations. Some respondents said they do odd jobs such as gardening and painting as well as collecting and selling of firewood.

Another source of income for both the unemployed and low-income earners, comes from social grants. These are either in the form of old age grants, child grants or disability grants. Fifty-seven percent (57%) of the respondents receive one type or another of the afore-mentioned government grants. These are some of the benefits

that the rural indigents obtain from non-economic sources that are in the form of claims. The above scenario does not give a positive reflection of the economic standing of the communities of Mukumbani, Makwarani and Tshidzivhe.

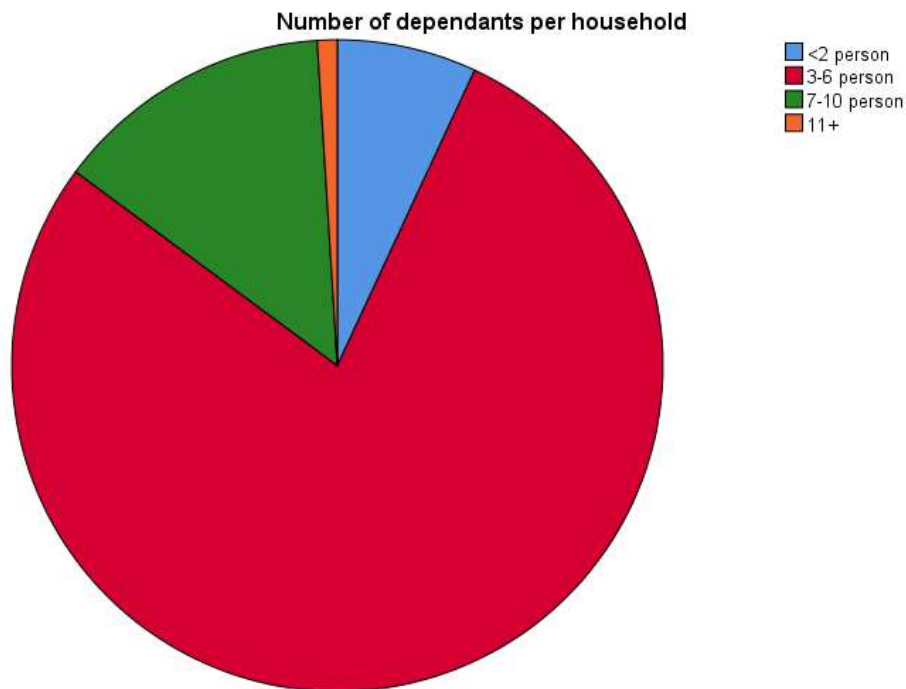


Figure 5.16: Number of dependants in the household

Most households (78%) have an average of 3-6 people living together in the same household. About 14% of the households are made up of 7-10 people. The latter, together with a small number of those who have more than 11 members in the household (1%), can be classified as vulnerable, especially in the case where the households depend on a low income such as social grants. There are households which have also exceeded the provincial average household number which is 3-8 people. Only 7% of the households have 2 or less people living together in the same house which reduces their level of vulnerability no matter what their earning might be.



### 5.3.1.4 Social capital

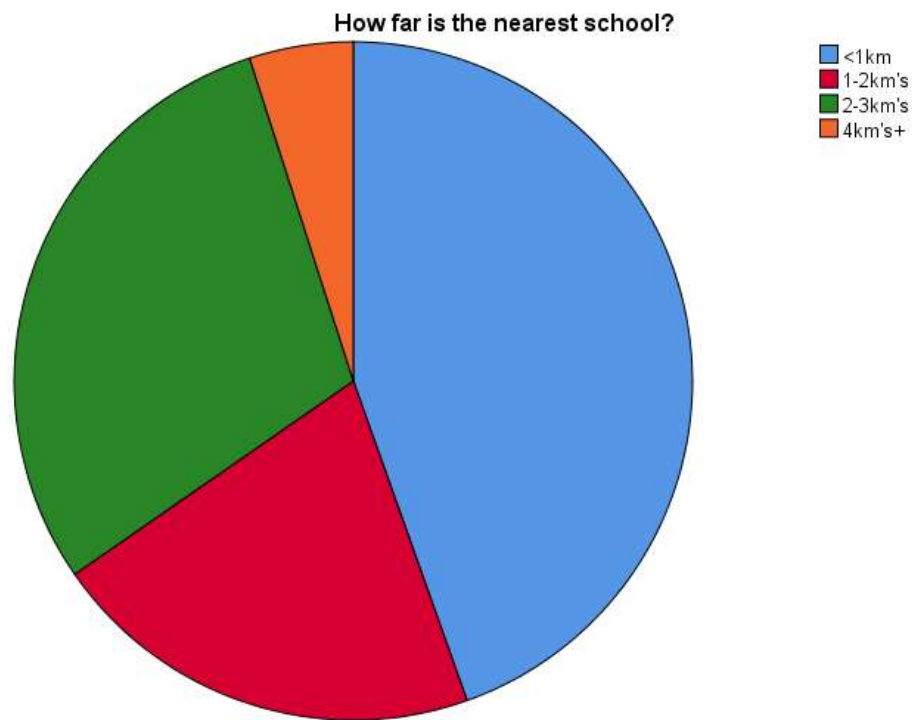


Figure 5.17: Distance from the nearest school

Forty four percent (44%) of the respondents live at a distance of less than 1km from the nearest school. This number is followed by those who are located between 1km and 3kms (51%). Only 5% of the responds are located at four or more kilometres from the nearest school (Figure 5.17). Close proximity to schools usually encourages regular attendance especially at primary and, to an unequivocal scope, secondary position. This corresponds with the status of education in these villages.

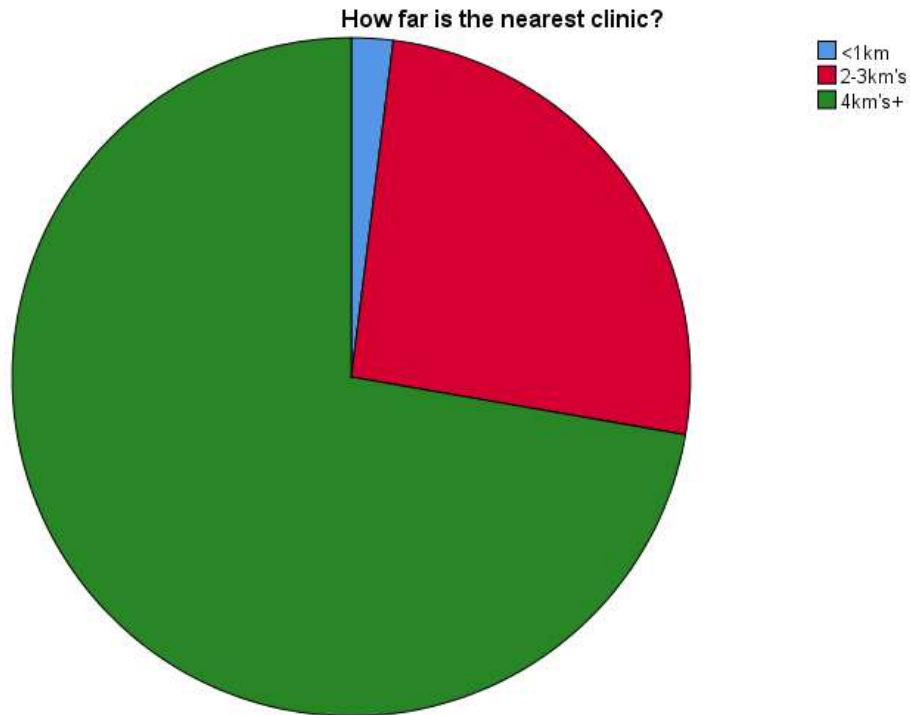


Figure 5.18 Distance from the nearest clinic

Most of the respondents (72%) live at a concerning distance of more than 4km from the nearest clinic. This is followed by those who are situated at about 2-3 kms from the clinic (26%). Only 2% of the respondents have a clinic at a distance of a km or less away (Figure 5.18). This is not a good sign for the health and general well-being of the respondents and the community at large. The consequence is a high level of vulnerability relating to the danger of inaccessible health services especially as most of them do not have their own transport.

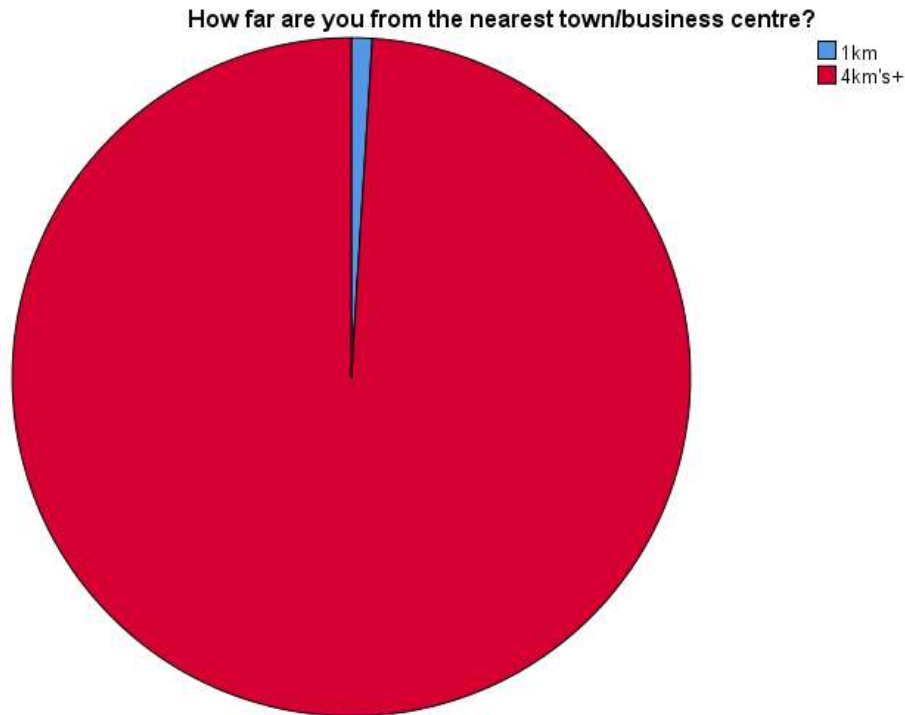


Figure 5.19: Distance from the nearest town/business centre

The nearest business centre to the villages close to Fundudzi camp is Thohoyandou which does not necessarily provide all the services. For higher order services the respondents have to commute to Makhado town which is 70km away or even further to Polokwane City which is at a distance of 170km. Figure 5.19 shows that a large number of the respondents live far from the nearest town

Holding a position in the community or belonging to a group such as a political party, is seen as a privilege while it is some sort of human capital. When asked whether they hold any position in the society, 69% of the respondents indicated that they do not while 31% claimed to hold some type of position in the society. Eighty-five percent (85%) of the participants indicated that they are not involved in any political activities while only 15% said they were.

### 5.3.1.5 Natural assets

Loss of physical assets is a challenge to indigent families and especially females who are more reliant on an accumulated variety of natural assets for medicine, construction material, food as well as crafts.

Table 5.3: Natural assets

<b>Natural resources</b>	<b>Yes (%)</b>	<b>No (%)</b>
Food	58	42
Medicinal plants	51	49
Firewood	70	30
Materials for crafts	38	62
Rituals	37	63
Fishing	38	62
Hunting	37	63
Building material	41	59

The natural assets that the respondents have complained of not having enough access to any more include those shown in Table 5.3. While 73% of the respondents indicated that they collect all natural resources available in the village, firewood and food seem to be the resources that the community depends on more than the others. The other resources are only occasionally extracted when there are no alternatives.

### 5.3.2 Livelihood assets of communities near Mtomeni camp (n=159)

#### 5.3.2.1 Physical assets

It is clear, by looking at table 5.4, that the lack of running water and flush toilets in almost all the households in the survey is still a major problem. This is shown by the number of households which still do not have those basic facilities. In this area 78% of the respondents do not have running water while 96% do not have flush toilets. This puts the community members in a very vulnerable position which compromises their

health and dignity. This is also much higher than the Limpopo Province average of 21.9% of households which do not have flush toilets.

Table 5.4: Physical assets

Assets	Yes (%)	No (%)
Running water	22	78
Flush toilet	4	96
Electricity	99	1
Own house	82	18
Radio	74	26
TV	85	15
Cell phone	94	6
Internet	31	69
Own vehicle	22	78
Home garden	62	38
Livestock	54	46
Piece of land	35	65

One positive aspect, however, is that 99% of the houses are electrified. This explains why a high percentage of the respondents have access to communication media such as radio (74%), TV (85%) and cellular phones (94%). However, internet is still a luxury for many respondents because only 31% of them have access to it usually through their cell phones.

Most people in the rural areas build and hence own their houses. This is signified by a large percentage of respondents (82%) who own their houses. Most respondents are, however, not mobile in that only 22% own one type or another of vehicle. Although Mopani district does not have rich soils like Vhembe and also once in a while experiences severe drought conditions, 62 % of the respondents have their own home gardens and 54% of the respondents possess some livestock. All this even though only 35% of the respondents own a piece of land outside their residential one.

### 5.3.2.2 Human capital

Comparatively speaking, a reasonable percentage of respondents possess a post matric qualification (12%). However, a huge cause for concern is the same number of those with no education at all (12%). The largest number is of those respondents who have attempted or finished matric (41 %) while those with the level of education of between grade 8 and 10 constitute 21%. The remaining respondents have gone up to grade 7 (14%) (Figure 5.20).

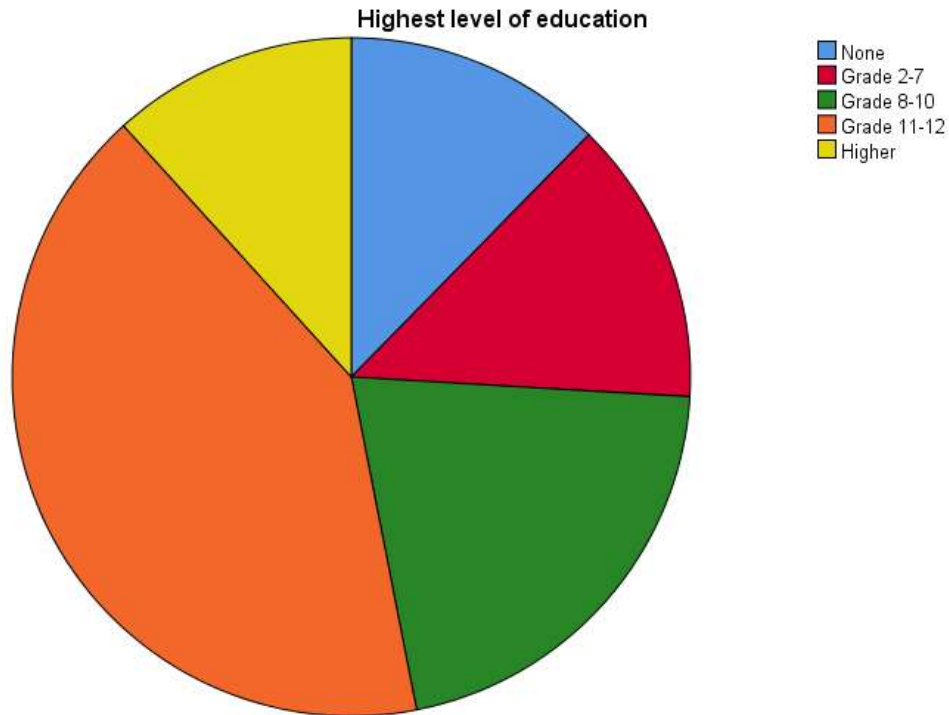


Figure 5.20: Highest level of education of respondents

This information might mean that the human capital in these villages is relatively better although the number of those who have no education at all raise the level of vulnerability of the community. Forty-three percent (43%) of the respondents in this area are unemployed. The type of occupations that the respondents do, obviously correspond with the level of education as seen in Table 5.5.

Table 5.5: Occupations of respondents

Occupations		
Boilermaker	Farmer	Scholar
Cashier	Manager	Security
Cattle herder	Manual worker	Shopkeeper
Cleaner	Nurse	Tribal office worker
Educator	Pensioner	Vendor
Hairdresser	Plumber	Volunteer

### 5.3.2.3 Financial assets

The largest proportion of respondents (69%) earn an income of less than R2500. This number is followed by those who earn between R2500 and R5000 (14%) and R5000 to R7500 (12%). The last two categories are made up of those who earn R7500-R10000 (4%) and R10000+ (1%) (Figure 5.21).

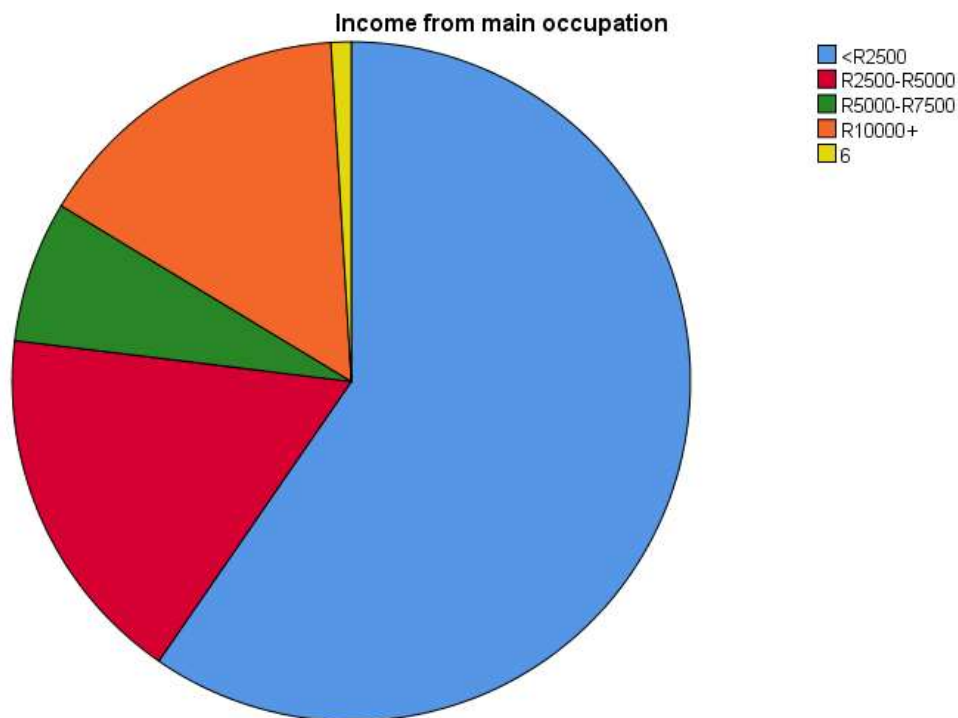


Figure 5.21: Income from main occupation

The type of income in this case does not necessarily correspond with the types of jobs that the respondents do. In addition to the low income shown above, there is a reasonable number of people who earn an income from another economic activity (22%) to supplement their minimal income. However, this number is small compared to those who do not earn any extra income (78%) (Figure 5.22).

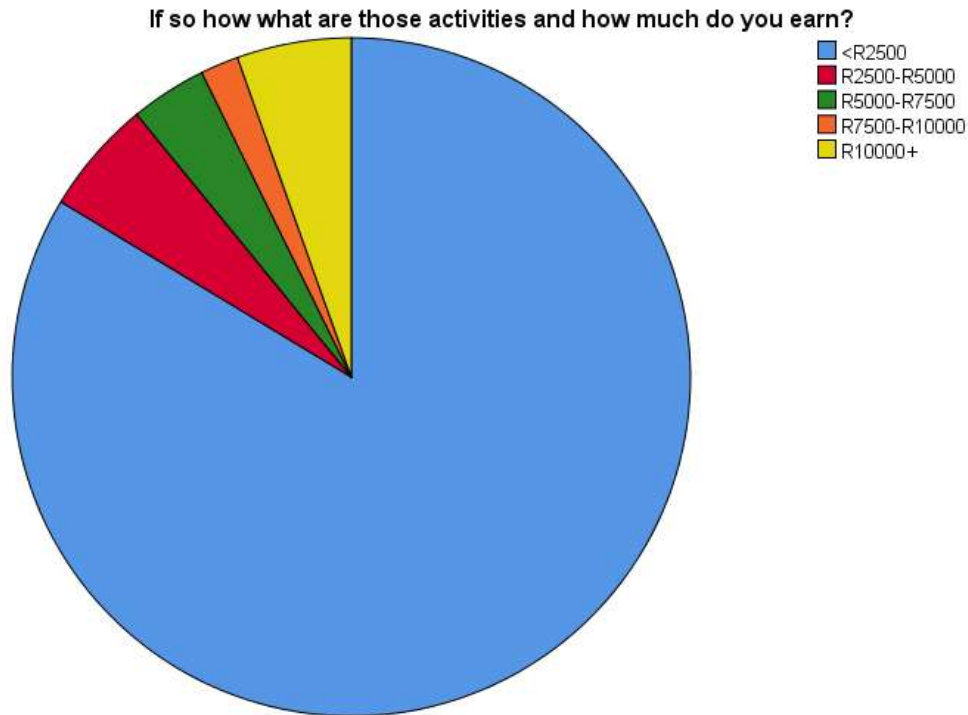


Figure 5.22: Income from activities other than main job

Those who are involved in other activities to earn extra income, do not necessarily make much profit as they usually earn less than R2500. This amount is earned through the following economic activities: selling of second hand clothes, cooked food, snacks, fruit and mopani worms along the streets, from house to house, and close to institutions such as schools, clinics and shopping complexes as well as at the social grants distribution stations. There are, however, those who earn more than R10000 extra such as the respondents who indicated that they do construction jobs, or where one indicated that they own a lodge.

Another source of income for both the unemployed and low-income earners, comes from the social grants. These are either in the form of old age grants, child grants or disability grants. Fifty-two percent (52%) of the respondents receive social grants. This is one of the assets that the rural poor obtain from non-economic sources that are in the form of claims. The above scenario does not give a positive reflection of the economic standing of the communities of Mbaula, Phalaubeni, Selwane and Makhuva.



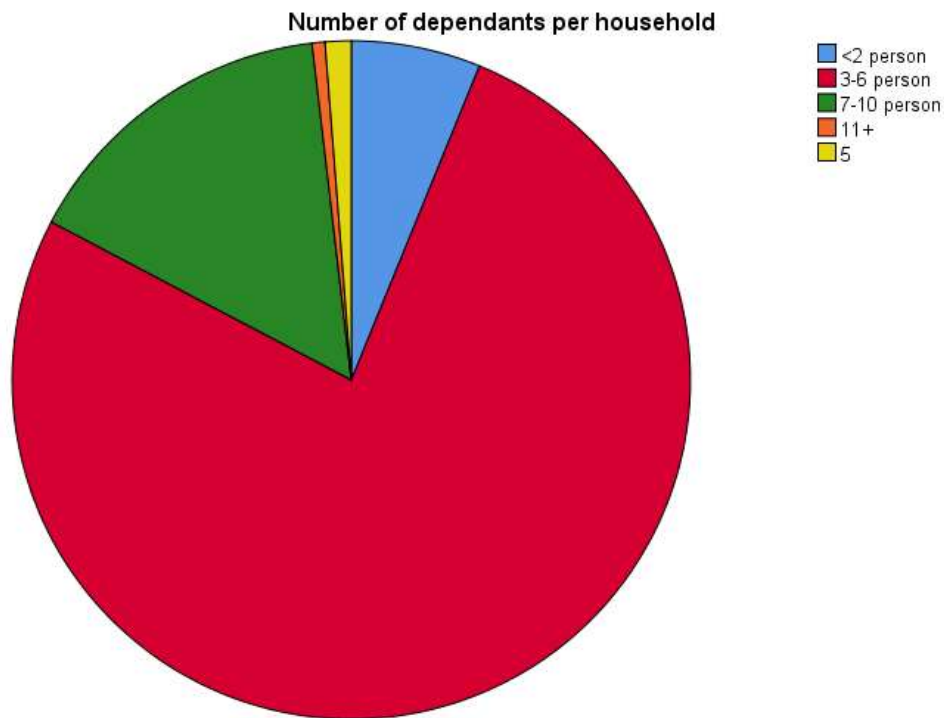


Figure 5.23: Number of dependants in the households

Most households (77%) have an average of 3-6 people living together in the same house. This complies with the Limpopo average of 3-8 people per household. About 16% of the households are made up of 7-10 people. The latter, together with a small number of those who have more than 11 members in the household (1%), can be classified as vulnerable, especially in the case where the households depend on a low income as well as on social grants. Only 6% of the households have two or less people living together in the same household, which reduces their level of vulnerability no matter what their income might be (Figure 5.23).

#### 5.3.2.4 Social capital

Sixty percent (60%) of the respondents live at a distance of less than 1km from the nearest school. This number is followed by those who are located between 1km and 3kms (31%). Only 9% of the responds are located at four or more kilometres from the nearest school (Figure 5.24).

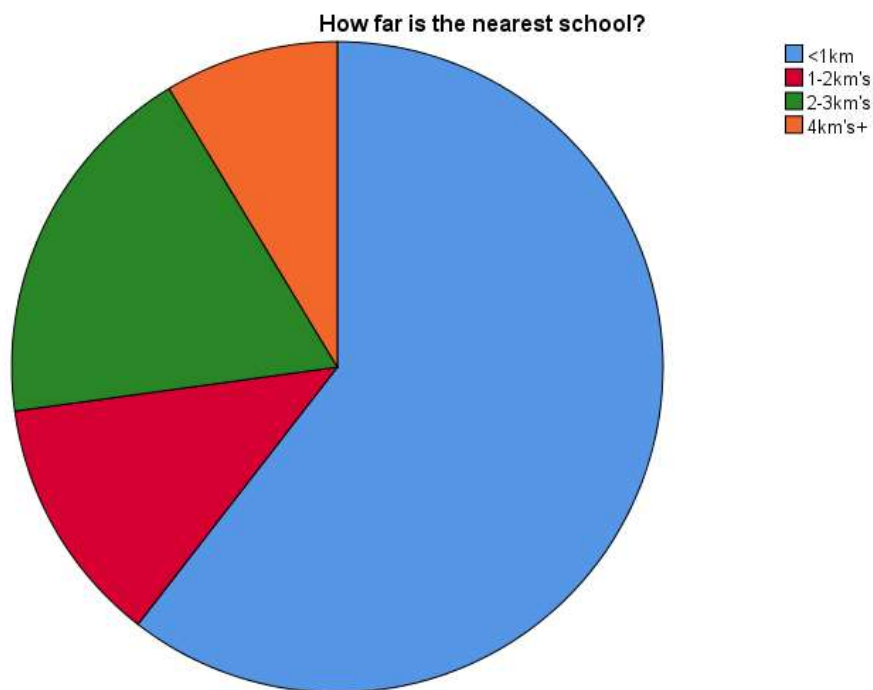


Figure 5.24: Distance to the nearest school

Close proximity to schools usually encourages attendance especially at primary and, to a certain extent, secondary level. This percentage explains the large number of those who are educated in these villages of the Mopani District, where some have even proceeded to tertiary institutions. During the pre-1994 period of the homeland system, the government of Gazankulu, which is the homeland that is almost 100%

occupied by Mopani District, invested in education and built a lot of schools making accessibility to education easy.

A large number of respondents (59%) live at a concerning distance of more than 4km from the nearest clinic. However, this is followed by those who are located less than 1km at 31%. Only 3% of the respondents have a clinic at 1-2km away from home while 7% live at a distance of 2-3km from the nearest clinic (Figure 5.25).

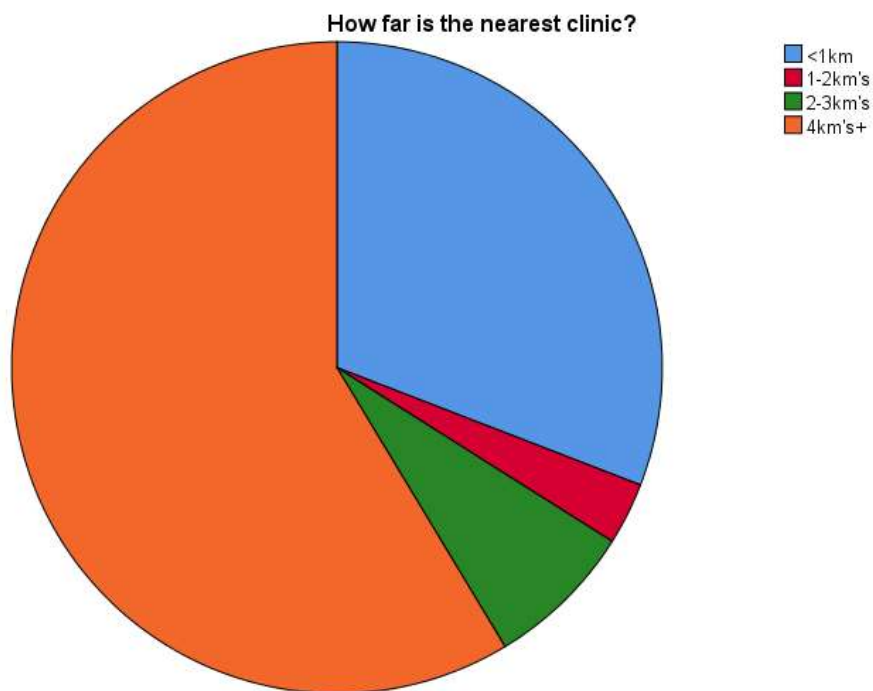


Figure 5.25: Distance from the nearest clinic

This is not a good sign for the health and general well-being of the respondents and the community at large. The consequence is a high level of vulnerability relating to the danger of inaccessible health services especially as most of the respondents do not have their own transport. There is, however, a sign that things are improving in this area as clinics are being built. This is proven by the number of respondents who are located less than a km from the nearest clinic.

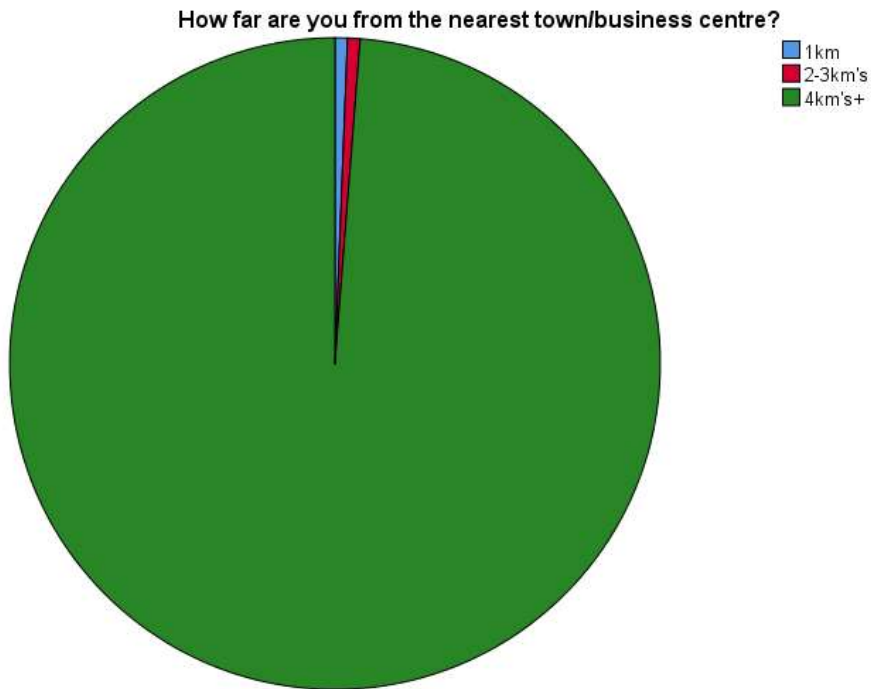


Figure 5.26: Distance from the nearest town/business centre

The nearest towns to the villages close to Mtomeni camp are Tzaneen and Phalaborwa. Tzaneen is about 80 km further while Phalaborwa, which is at the gate of the Kruger National Park, is within a radius of 40km from most of the villages.

Holding a leadership position in the community or belonging to a group such as a political organisation is seen as a privilege while it is some sort of human capital. When asked whether they hold any position in the society, eighty two percent (82%) of the respondents indicated that they do not while 18% claimed to hold some type of position in the society.

### 5.3.2.5 Natural assets

Accessibility to natural resources is very important among the indigent families and especially females who rely mostly on collecting a variety of natural assets for medicine, food, firewood, building materials as well as resources for crafts.

Table 5.6 Natural assets

Natural resource	Yes (%)	No (%)
Food	44	56
Medicinal plants	44	56
Firewood	78	22
Crafts material	36	64
Rituals	38	62
Fishing	41	59
Hunting	38	62
Building material	27	73

The natural assets that the respondents have complained of not having enough access to any more include those shown in table 5.6. While 87% of the respondents indicated that they collect natural resources in the village, firewood, food and medicinal plants seem to be the resources that the community utilise more than the others. The other resources are only occasionally extracted when there are no other options.

### 5.3.3 Livelihood assets of communities near Nthubu camp (n=204)

#### 5.3.3.1 Physical assets

It is significant, by looking at table 5.7, that lack of running water and flush toilets is still a major problem for almost all the households surveyed in the study area. This is shown by the number of households which still do not have those basic facilities. In the Limpopo Province only 21.9% of the households have flush toilets. The discrepancy is very obvious between urban and rural areas.

Table 5.7: Physical assets

<b>Asset</b>	<b>Yes (%)</b>	<b>No (%)</b>
Running water	1	99
Flush toilet	1	99
Electricity	96	4
Own house	70	30
Radio	58	42
TV	81	19
Cell phone	86	14
Internet	19	81
Own vehicle	17	83
Home garden	36	64
Livestock	55	45
Piece of land	26	74

In this area, 99% of the respondents do not have running water while the same number do not have flush toilets. This experience is typical of agrarian regions in the poor provinces of South Africa. One positive aspect, however, is that 96% of the houses in the survey are electrified which explains why a high percentage of the respondents have access to communication media such as radio (58%), TV (81%) and cellular phones (86%). However, internet is still a luxury to many respondents with only 19% of them having access to it, despite the possibility of obtaining it through their cell phones. The main problem is the high cost of data which is not easily affordable for the indigent communities.

Most people in the rural areas build and hence own their houses which are erected on traditional land. This is signified by a large percentage of respondents (70%) who own their houses. Land is usually not a problem in the rural areas, which might account for this high percentage of house ownership. Most respondents, however, have restricted mobility in that only 17% own a vehicle. Waterberg district does not have good soils and it occasionally experiences severe drought conditions. As a result, only 36% of the respondents have their own home gardens. Stock farming is a predominant type of agricultural activity in this area with 55% of the respondents rearing livestock. All this, even though only 26% of the respondents own pieces of land besides their residential ones.

### 5.3.3.2 Human capital

Seven percent (7%) of respondents possess a post matric qualification. However, as in the other two areas, a cause for concern is 11% of those with no education at all. The largest number is of those who have attempted or finished matric (38%) while those with grade 8 to 10 education constitute 24%. The remaining respondents have gone up to grade 7 (20%) (Figure 5.27).

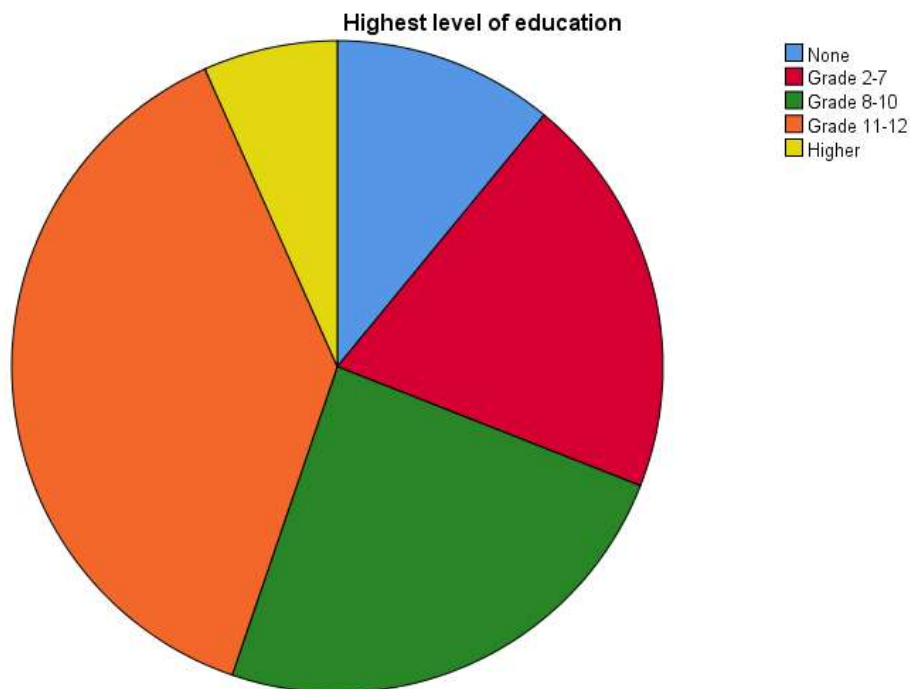


Figure 5.27: Highest level of education of respondents

This information implies that the human capital in these villages is also compromised as the number of those who have no education at all raises the level of vulnerability in the community. The type of occupations that the respondents have, do obviously correspond with the level of education. Forty-eight percent (48%) of the respondents in this area are unemployed while most do menial jobs as seen in Table 5.8. Another reason might be the long distance from the nearest town where there is employment as seen in figure 5.33.

Table 5.8: Occupations

Occupations	
Cashier	Scholar
Cleaner	Entrepreneur
Educator	Taxi driver
Manual worker	Tour guide
Pensioner	Volunteer
Policeman	

### 5.3.3.3 Financial assets

The type of income in this case does not necessarily correspond with the types of jobs that the respondents do. A very significant number of respondents (82%) earn an income of less than R2500. This number is followed by those who earn between R2500 and R5000 (10%). The other three categories are made up of those who earn R5000 to R7500 (1%), R7500-R10000 (4%) and R10000+ (3%) (Figure 5.28).

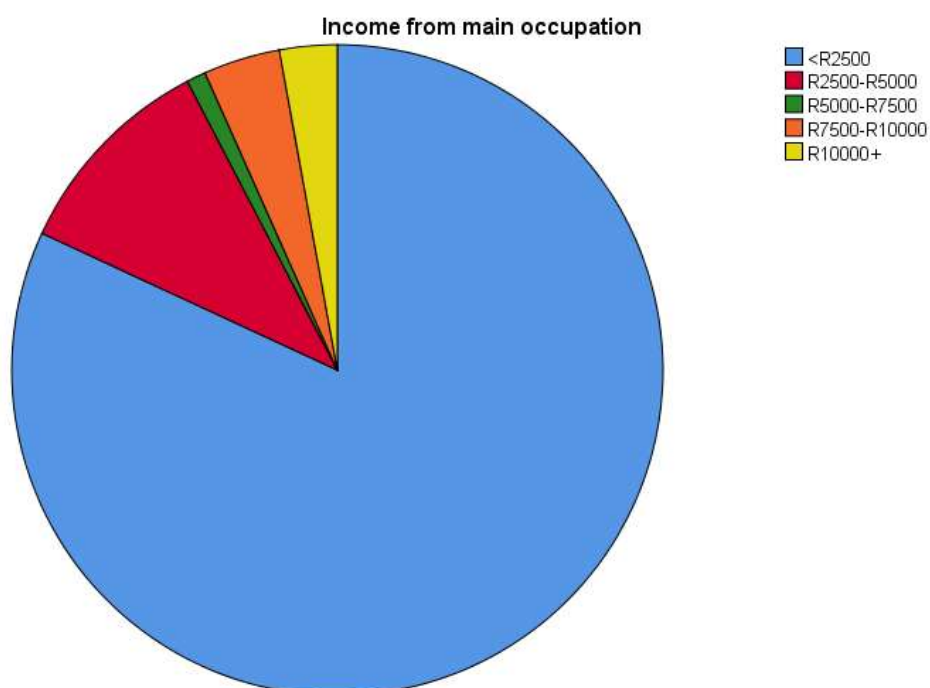


Figure 5.28: Income from the main occupation



In addition to the low income shown above, there are a few people who earn an income that is derived from another economic activity (12%) to supplement their minimal income. However, this number is small compared to those who do not earn any extra income (88%).

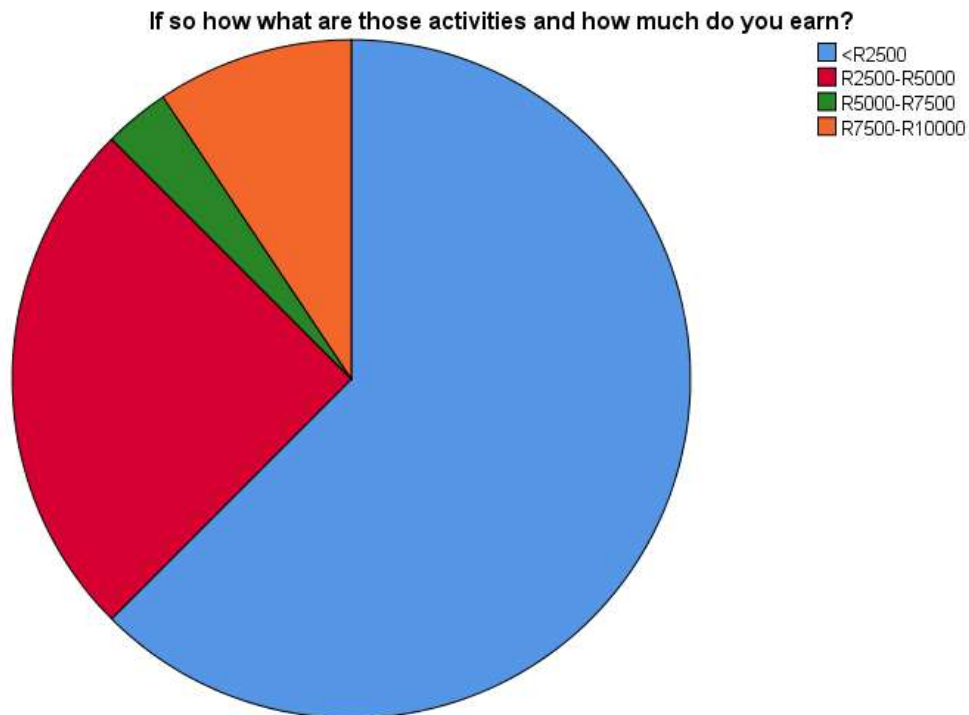


Figure 5.29: Income from activities other than the main income

Those who are involved in other activities to earn an extra income do not necessarily make much profit as they usually earn less than R2500. This amount is earned through the following economic activities: Collecting and selling firewood and picking pebble stones along the river banks which are sold to construction companies; selling cooked food, snacks and fruit along the streets and close to institutions such as schools, clinics and shopping complexes as well as at the social grants distribution stations. There are, however, those who make a reasonable amount of money such as the respondents who indicated that they do construction jobs such as plumbing, building and carpentry (Figure 5.29).

Another source of income for both the unemployed and low-income earners, comes from the social grants. These are either in the form of old age grants, child grants or disability grants. Fifty-two percent (52%) of the respondents receive some type of grants from the government. This is one of the resources the rural indigents obtain from non-economic sources. The above scenario does not give a positive reflection of the economic standing of the said communities.

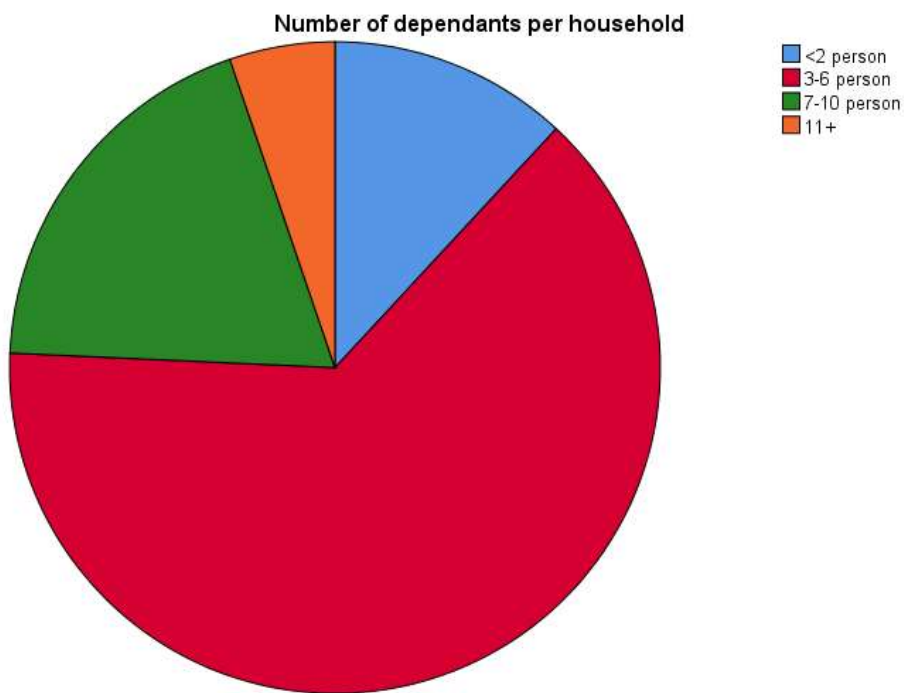


Figure 5.30: Number of dependants in households

Most households (64%) have an average of 3-6 people living together in the same dwelling. About 19% of the households are made up of 7-10 people. The latter, together with a small amount of those who have more than 11 members in the household (5%), can be classified as vulnerable especially in the case where the households depend on a low income as well as on social grants. This is also above the average number of members per household in Limpopo. About 12% of the households have two or less people living together which reduces their level of vulnerability no matter what their earning might be (Figure 5.30).

### 5.3.3.4 Social capital

About two thirds of the respondents live at a distance of less than 1km from the nearest school (66%). This number is followed by those who are located between 1km and 3kms (35%). Only 1% of the respondents are located at four or more kilometres away from the nearest school (Figure 5.31).

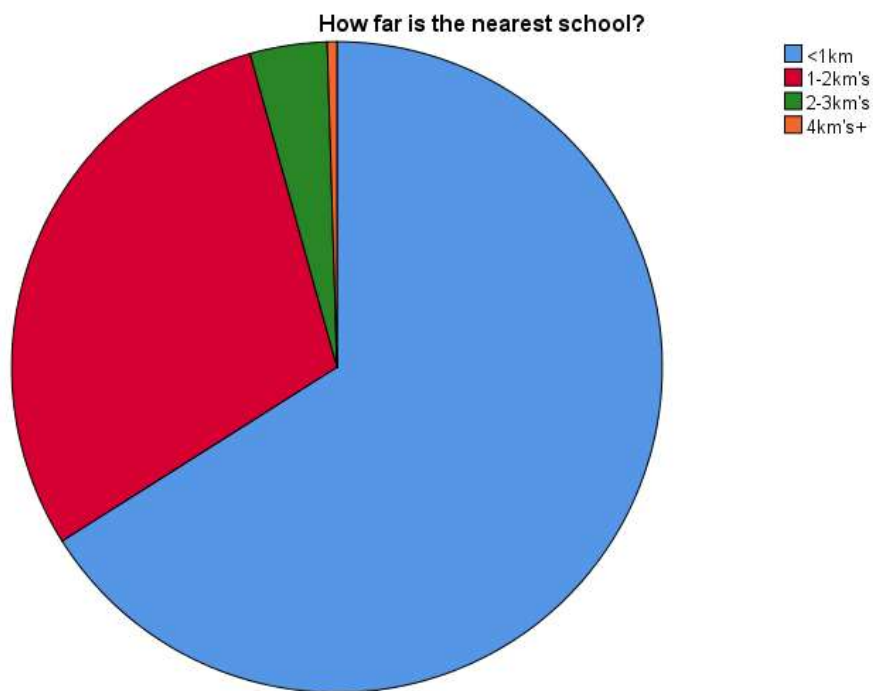


Figure 5.31: Distance from the nearest school

Close proximity to schools usually encourages attendance especially at primary and, to a certain extent, secondary level. This percentage explains the high level of those who are educated in these villages of the Waterberg District. The villages are sparsely distributed but the good thing is that there is a school in each one of them.

The overwhelming majority of respondents (92%) live at a distance of more than 4km from the nearest clinic. This is followed by those who are located at a distance of less than 1km (4%). Only 1% of the respondents have a clinic at a distance of 1-2km while 3% live at a distance of 2-3km from the nearest clinic (Figure 5.32).

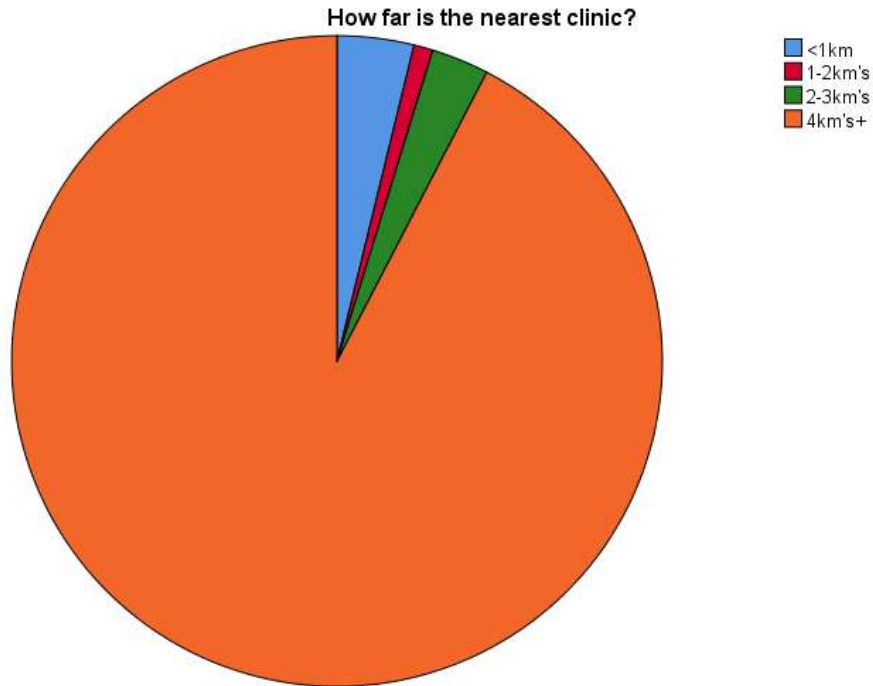


Figure 5.32: Distance from the nearest clinic

This is not a good sign for the health and general well-being of the respondents and the community at large as they are at risk of losing their lives because of lack of medical facilities. The consequence is a high level of vulnerability relating to this dangerous situation of inaccessibility to health services, especially as most of the respondents do not have their own transport and the terrain is too rugged for mobile health facilities.

The nearest business centre for the villages close to Nthubu camp is a small one-street town called Marken. For higher order services the respondents have to commute to Lephalale town which is 60km away or even further to Mokopane which is 110km away (Figure 5.33).

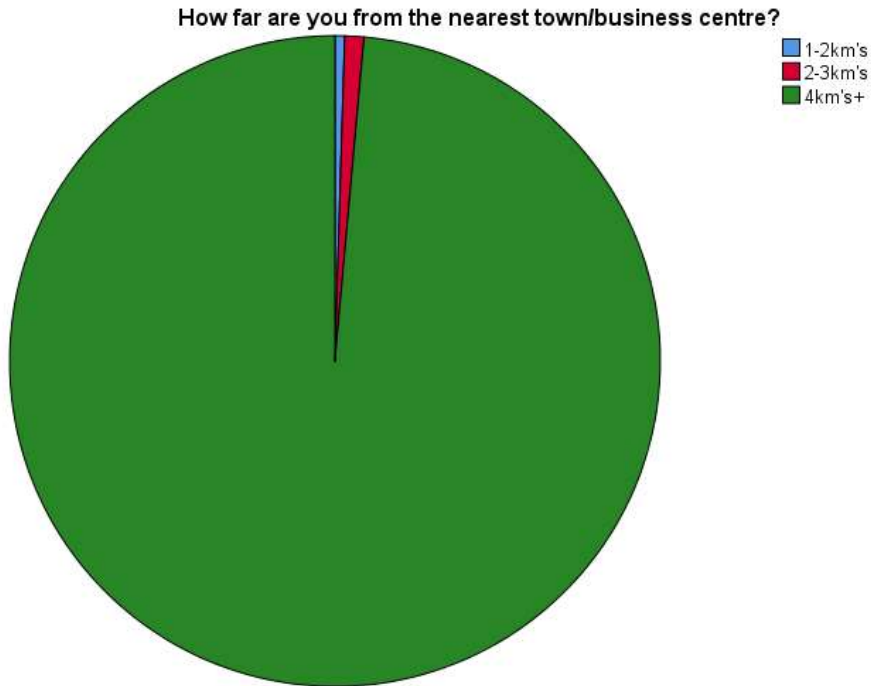


Figure 5.33: Distance from the nearest town/business centre

Holding a leadership position in the community or belonging to a group such as a political organisation is seen as a privilege while it is some sort of human capital. When asked whether they hold any position in the society, eighty five percent (85%) of the respondents indicated that they did not hold any position while 15% claimed to any position in the society.

#### 5.3.3.5 Natural assets

Loss of access to natural assets is serious for indigent families and specifically for females who rely mostly on gathering natural resources for medicine, food, construction material as well as resources for crafts.

Table 5.9: Natural assets

Natural resources	Yes (%)	No (%)
Food	58	42
Medicinal plants	63	38
Firewood	89	11
Crafts material	55	45
Rituals	57	43
Fishing	45	55
Hunting	57	43
Building	48	52

The natural assets that the respondents have complained of not having enough access to include those shown in table 5.9. While 89% of the respondents indicated that they collect natural resources in the village, firewood, food and medicinal plants as well as traditional rituals and hunting seem to be the resources and activities that the community depends upon more than the others.

#### **5.4 Community based tourism as a livelihood strategy for community capacity building**

Different assets interact as humans utilise and change them into their income strategies. There are relationships within each form of resource where some types of man-made assets will have better connection than others. Relationships may also be affected when matters relating to financial assets have negative impacts in social and environmental standards. This might also be the case where financial resources are generated in a manner that sabotages community capital, thus damaging the social structures through which humans get various types of resources.

In agricultural regions of many nations, local people incorporate livelihoods and income generation in a variety of strategies to satisfy their basic requirements. Livelihood outcomes are critical and dependent on relationships among humans, their

chances for access to and control or utilisation of natural capital as well as their capacity to use those opportunities for survival and or purposes of earning a living.

With reference to SL the concept of a livelihood strategy is guided towards the manner in which indigenous communities can require to achieve fundamental sustenance required for shelter and food. The livelihood strategy can be focused on the perception that variety in income approach are usually modified reactions to alterations in four connected constituents: social (alterations in relationship arrangement, benefits or welfare), economic (more conceptualised requirements, alterations for breaks), political/legal (effects of legislation, advancements of government standards), and biophysical (loss of avenue to assets and obstacles).

In the scope of this research, CBT can be described as the ownership of tourism resources enterprises either in full or partly by the indigenous people (Manavhela and Spencer, 2012). CBT cannot be seen as the only solution but it should be incorporated in the background of approaches to advance agrarian growth. External participants should contribute a helpful platform to allow the society to take exceptional decisions and for their own development. CBT must be understood as linking livelihood strategies. It should be incorporated in the current pattern of income variation as a conceivable, contemporary and supplementary feature to assist indigent households (Giampiccoli and Kalis, 2012).

Community participation is an important asset in CBT. Tosun (2000) has said that it indicates the plan to disregard the application of a practical and valid kindness. This is what advocates a move towards the traditions of community members and think they know best what is good for them. Community involvement refers to a distinct project in which people accrue benefits and entitlements of a citizen. It is an enlightening and enabling measure in which communities in collaboration with those who are capable of helping them, identify problems. Through this they will progressively take accountability to design, administer, manipulate and evaluate the collective activities that are important. Community involvement is about planning growth in such a manner that proposed recipients are motivated to take issues into their charge so as to engage in their own development by mobilising their own assets, describing their own requirements and taking their own resolutions. This implies that

community involvement as a growth strategy is focused on communal assets, requirements and resolutions. The concept of community participation is also perceived as a strong agent to educate the ruling community and their legislations.

#### 5.4.1 Community capacity building in tourism for villages near Fundudzi camp

##### *5.4.1.1 Awareness of nearest attraction assets*

Respondents living in the vicinity of the Fundudzi camp were asked to mention the nearest tourism attractions that they are aware of and are close to their village.

Table 5.10: The nearest attraction known by the respondents

<b>Attraction</b>	
Fundudzi sacred lake	Tshatshingo tea plantations
Mphephu resort	Tshatshingo potholes
Mahobohobo	Tshirovha waterfalls
Mukumbani (Tshivhase) tea plantations	Tshivhase cycling trail
Phiphidi waterfalls	Thathe sacred forest

The places of interest as mentioned by the respondents are listed in table 5.10. Interestingly enough, there was no mention of the Fundudzi African Ivory Route Camp as one of the attractions. The reason for this might be because the respondents either do not see it as a tourism attraction, they do not know about it or it is called by a different name.

##### *5.4.1.2 Skills and knowledge in tourism*

For communities to be able to engage fully and to benefit from tourism they need to be trained and to be empowered with one related skill or another. Being engaged in tourism and gaining some experience in tourism activities is part of capacitation of communities.



Table 5.11: Respondents' skills and knowledge for tourism.

<b>Skills and knowledge</b>	<b>Yes%</b>	<b>No (%)</b>
Engaged in tourism	20	80
Received training in tourism	9	91
Experience in tourism	11	89
Empowered through tourism	37	63

It is very apparent that communities near Fundudzi camp do not have enough skills and knowledge about tourism development. This is shown by the results in table 5.11, which indicate that only 20% of the respondents are engaged in tourism. An even more concerning statistic is that only 9% of the respondents have received training in tourism, while 11% claimed to have experience in tourism activities. At least 37% of the respondents feel that they have been empowered through tourism.

#### 5.4.1.3 *Involvement in community projects*

Communities can only get capacitated if they participate in the projects that take place in their villages from the planning to monitoring stage.

Table 5.12: Participation of respondents

<b>Participation</b>	<b>Yes (%)</b>	<b>No (%)</b>
Any community-based project in your village	42	58
Are you involved in the project	15	85
Were you consulted before project was implemented	59	41
Are you ever invited to consultative meetings	59	41
Are you involved in discussions during meetings	33	67
Do you receive any feedback after meetings	46	54
Is there any community forum that represents you	62	38
Are you involved in any partnership with other stakeholders	16	84

When respondents were asked if there are any community-based projects in their village, 42% of them acknowledged in the affirmative. However, it is only a significantly low number (15%) of respondents who showed that they are engaged in these projects. At least 59% of these respondents said that they were consulted before the

projects were implemented. The same number (59%) admitted that they do get invited to community meetings but only 33% said they are involved in the discussions during those meetings. Not all the respondents (46%) do receive feedback after the meetings though. Sixty-two percent (62%) of the respondents agreed that there is a community forum that represents them at higher levels. Only 16% of the respondents indicated that they have partnered with other stakeholders, be it government, NGOs or private enterprises for tourism-related businesses.

#### 5.4.1.4 Perceptions and attitudes towards tourism development

A positive attitude and confidence that tourism can bring opportunities is essential in encouraging communities to participate in it.

Table 5.13: Perceptions and attitudes of the respondents.

<b>Perceptions and attitudes</b>	<b>Yes (%)</b>	<b>No (%)</b>
Do you think there are any opportunities for tourism in your village	70	30
Are you willing to take risks by making financial investment in tourism	58	42
Can tourism be used to enhance local livelihoods	85	15
Do you think there is access to tourism markets in your area	67	33
Do you think there is competition for tourism resources	17	83
Is there any effort to assist community to own tourism businesses	35	65

Seventy percent (70%) of the respondents think that there are opportunities for tourism in their village; 58% are therefore willing to take a risk by making financial investment in tourism; 85% of the respondents believe that tourism can be used to enhance local livelihoods. The respondents seem motivated in that a good number of them (67%) think that there is access to tourism markets while they also think that there is no competition for tourism resources in their village (83%). What is apparent though is that about one third of respondents (35%) think that there is any effort taken to assist the community to own tourism businesses.

## 5.4.2 Community capacity building in tourism for villages near Mtomeni camp

### *5.4.2.1 Awareness of available tourism assets*

The respondents living near Mtomeni camp were asked to mention the nearest tourism attractions that they are aware of which are close to their village.

Table 5.14: The nearest attractions known by respondents

<b>Attractions</b>	
Eiland	Ngungunyani
Kruger National Park	Mbaula Resort
Letaba Ranch	Ritavi
Khondowe	

The places of interest as mentioned by the respondents are listed in table 5.14. Interesting enough, very few respondents mentioned the Mtomeni African Ivory Camp as one of the attractions although many of them mentioned Letaba Ranch which is what the camp was known as before. Another well-known attraction that the respondents acknowledged is the Kruger National Park which is located within a 40km radius from the villages.

### *5.4.2.2 Skills and knowledge in tourism*

For communities to be able to engage fully and to benefit from tourism they need to be trained and to be empowered with at least one related skill or another. Being engaged in tourism and gaining some experience in tourism activities is also part of capacitation of the communities.

Table 5.15: Respondents' skills and knowledge.

<b>Skills and knowledge</b>	<b>Yes%</b>	<b>No (%)</b>
Engaged in tourism	9	91
Tourism training	20	80

Tourism experience	11	89
Empowered through tourism	68	32

It is very apparent in the case of communities near Mtomeni camp that they do not possess enough skills and education in tourism advancement. This is shown by the results in table 5.15 which indicates that only 9% of the participants are involved in tourism. This is a surprising factor for communities that are located very close to one of the most popular and busiest gates into the Kruger National Park namely, Phalaborwa. Another concerning statistic is that only 20% of the participants have shown that they have received training in tourism, while 11% claimed to have experience in tourism. A comparatively large amount of the participants (68%) feel that they have been empowered through tourism.

#### 5.4.2.3 Participation in community projects

Communities can only get capacitated if they participate in the projects that take place in their villages from the planning to monitoring stage.

Table 5.16: Community participation of respondents.

<b>Participation</b>	<b>Yes (%)</b>	<b>No (%)</b>
Any community-based project in your village	85	15
Are you involved in the project	13	87
Were you consulted before project was implemented	56	44
Are you ever invited to consultative meetings	51	49
Do you participate in discussions during meetings	30	70
Do you receive any feedback after meetings	50	50
Is there any community forum that represents you	85	15
Do you have any partnership with other stakeholders	14	86

Eighty five percent (85%) of the respondents acknowledged that there are community-based projects in their village. Awareness of the presence of community-based projects in the villages is encouraging although it is only a significantly low number (13%) of respondents who indicated that they are involved in these projects. At least

56% of the respondents said that they were consulted before the projects were implemented. Fifty-six percent (56%) of the respondents admitted that they do get invited to community meetings but only 30% of them are involved in the discussions during those meetings. Half of the respondents (50%), acknowledged that they do receive feedback after the meetings. A significantly high number of respondents (85%) agreed that there is a community forum that represents them at higher levels. Only 14% of the respondents indicated that they have partnered with other stakeholders, be it government, NGOs or private tourism-related enterprises.

#### 5.4.2.4 Perceptions and attitudes towards tourism development

Adopting a positive attitude and believing that tourism can bring opportunities is important in encouraging communities to participate in it.

Table 5.17: Perceptions and attitudes towards tourism development.

<b>Perceptions and attitudes</b>	<b>Yes (%)</b>	<b>No (%)</b>
Do you think there are any opportunities for tourism in your village	61	39
Are you willing to take any risk by making financial investment in tourism	46	54
Can tourism be used to enhance local livelihoods	80	20
Do you think there is access to tourism markets in your area	62	38
Do you think there is competition for tourism resources	35	65
Is there any effort to assist community to own tourism businesses	38	62

Sixty-one percent (61%) of the respondents think that there are opportunities for tourism in their village; 46% are therefore willing to take a risk by making financial investment in tourism as small businesses; 80% of the respondents believe that tourism can be used to enhance local livelihoods. The respondents seem motivated in that a good number of them (62%) think that there is access to tourism markets while they also think that there is no competition for tourism resources in their village (65%). The only problem that is apparent is that very few respondents (38%) think that there are efforts made to assist the community to own tourism businesses.

### 5.4.3 Community capacity building in tourism for villages near Nthubu camp

#### *5.4.3.1 Awareness of nearest tourism assets*

The respondents living near Nthubu camp were asked to mention the nearest tourism attraction that they are aware of and is close to their village.

Table 5.18: The nearest attraction known by the respondents.

<b>Attractions</b>
Masebe nature reserve
Lapalala
Nthubu
Telekishi

The places of interest as mentioned by the respondents are listed in table 5.18. Unlike in the other two instances already discussed, the respondents in this case have mentioned the African Ivory Route camp of Nthubu as one of the attractions that they are familiar. The reason could be that it is close to one of the provincial nature reserves called Masebe Nature Reserve. However, the respondents seem to not be aware of most attractions in their vicinity. The area around Marken is characterised by exclusive game lodges with which the respondents obviously do not identify since they are privately owned and hence very expensive.

#### *5.4.3.2 Skills and knowledge in tourism*

For communities to be able to participate fully and to benefit from tourism they need to be trained and to be empowered with one related skill or another. Being engaged in tourism and also gaining some experience in tourism activities is part of capacitation of the communities.

Table 5.19: Respondents' skills and knowledge

<b>Skills and knowledge</b>	<b>Yes%</b>	<b>No (%)</b>
Engaged in tourism	10	90

Tourism training	21	79
Tourism experience	14	86
Empowered through tourism	23	77

It is very apparent that communities near Nthubu camp do not have enough skills and knowledge in tourism development. This is shown by the results in table 5.19 which indicate that only 10% of the respondents are engaged in tourism. Another concerning statistic is that only 21% of the respondents have received training in tourism while an even smaller percentage of respondents (14%) claim to have some experience in this sector. A very low number of respondents (23%) feel that they have been empowered through tourism.

#### 5.4.3.3 Participation in community matters

Communities can only get capacitated if they participate in the projects that take place in their villages from the planning and monitoring stage

Table 5.20: Community participation of respondents

<b>Participation</b>	<b>Yes (%)</b>	<b>No (%)</b>
Any community-based project in your village	25	75
Are you involved in the project	7	93
Were you consulted before project was implemented	63	37
Are you ever invited to consultative meetings	81	19
Do you participate in discussions during meetings	39	61
Do you receive any feedback after meetings	76	24
Is there any community forum that represents you	83	17
Do you have any partnership with other stakeholders	13	87

Only 25% of the respondents acknowledge that there are community-based projects in their village. Consequently, a very small percentage (7%) indicated that they are involved in these projects. However, at least 63% of these respondents said that they were consulted before the projects were implemented. A very high number of

respondents (81%) admitted that they do get invited to community meetings but only 39% said they are actively involved in the discussions while 76% indicated that they do receive feedback from the meetings. Eighty-three percent (83%) of the respondents agreed that there is a community forum that represents them at higher levels. Only 13% of the respondents indicated that they have partnered with other stakeholders, be it government, NGOs or private tourism-related enterprises.

#### 5.4.3.4 Perceptions and attitudes towards tourism development

Adopting a positive attitude and believing that tourism can bring opportunities is important in encouraging communities to participate in it.

Table 5.21: Perceptions and attitudes towards tourism development.

<b>Perceptions and attitudes</b>	<b>Yes (%)</b>	<b>No (%)</b>
Do you think there are any opportunities for tourism in your village	63	37
Are you willing to take any risk by making financial investment in tourism	49	51
Do you think tourism can be used to enhance local livelihoods	78	22
Do you think there is access to tourism markets in your area	79	21
Do you think there is competition for tourism resources	30	70
Is there any effort to assist the community to own tourism businesses	34	66

Sixty-three percent (63%) of the respondents think that there are opportunities for tourism in their village; 49% of the respondents are willing to take a risk by making financial investment in tourism; 78% of the respondents believe that tourism can be used to enhance local livelihoods. The respondents seem motivated in that a good number of them (79%) think that there is access to tourism markets in their area and very few think that there is no competition for tourism resources in their village (30%). The only problem that is apparent is that very few respondents (34%) think that there is any effort taken to assist the community to own tourism businesses.



## **5.5. Livelihood outcomes from the African Ivory Route**

According to Ashley (2000a;2000b), an evaluation of tourism's impact on host communities does not only rely on the actual expenditure and income such as benefits and employment accrued but on a variety of minor, realistic and negative impacts. The consequences of tourism can be considered in terms of effects on family capital; impacts on more family initiatives; input to a number of family objectives; control of the outside practice circumstances and community's capability to influence external pressures.

A comprehension of the effects and impacts of documented activities give a strong base for expectant communities to react to future growth and for creating strategies which are absolutely in charge of a variety of existing activities. Some of the activities are: disparity in the allocation of profits and expenses of development, benefits of community agreement as well as alterations to neighbourliness and district authority systems with resulting alterations in arrangement of avenue to utilise indigenous resources; disturbance of household and individual practices of life, discriminating reactions of different liberal religious or traditional organisations as well as particular effects and impacts are also some of the actions.

One of the most fundamental approaches in which tourism sustains other events is by empowering families' livelihood capital through improvement of capabilities and provision of funding. From a security context, it is the minor quantities of informal earnings accumulated by most indigent communities from tourism related employment that are specifically essential instead of the permanent salaries of the professional. Some tourism events that are based on indigenous tradition can assist in empowering self-esteem in cultures though it can be risky by undermining tradition through commodifying it.

When regions are zoned for private tourism utilisation, communities are deprived of access to core assets such as pastureland for their animals as well as plant resources for collection. As a societal group is empowered, it can form current pressure such as conflict between personal and communal rights. Three fundamental ways in which tourism can clash with prevailing events are by decreasing avenues to physical assets,

introducing competing challenges of accelerating flora and fauna degradation. Tourism is often accused of increasing the number of animals and or their closeness and forcefulness and therefore for aggravating destruction to plants and infrastructure. It battles with animal and plant production which are the primary livelihoods in agrarian regions. Effects on physical resources, collective assets, animal breeding and crop production encourage the sustenance to community conditions. Deprivation of entry to the necessity of grazing/water and natural food collection regions are the most noteworthy effects that can affect societies negatively.

Ultimate consequences assist us to comprehend the result of the arrangement of assets within the livelihoods background. They display what inspires participants to behave as they do and what their prerogatives are. They might ultimately offer a perspective on how communities should acknowledge current breaks and guidance should be applied to evaluate sustenance action. In places in which communities see the regional commercial activities to be low and requiring improvement and specifically where change alternatives are less, indigent communities are more likely to be favourable about advancement and to locate beneficial commercial breaks in expansion ventures. The power of a community organisation to administer collective alterations essential in advancement, the conceptualised strength of the preconceived growth to alter community welfare and the degree and hierarchy of those alterations, are essential aspects involving societal steadfastness and the manner in which a society will react to growth.

Outcomes help us to understand the 'output' of the configuration of factors within the livelihoods framework. They demonstrate what motivates stakeholders to act as they do and what their priorities are. They might, at the end, give an idea of how people are likely to respond to new opportunities and which performance indicators should be used to assess support activities. In locations in which residents perceive the local economy to be poor and in need of improvement and particularly where alternative options are few, local people are more likely to be favourable about development and to identify positive economic opportunities in development projects. The strength of a social group to manage social changes inherent in development, the perceived power of the anticipated development to change social well-being and the rate and scale of

those changes, are important factors affecting social stability and the way in which a community will respond to development.

The tables that follow below (5.22, 5.23 and 5.24) present the responses to the questions: Do you believe that your community has benefitted from the establishment of the AIR camp? What are the negative impacts that the community has experienced since the establishment of the AIR camp? What is your general attitude and perception towards the operation of the AIR camps.

### 5.5.1 Impacts of the AIR initiative on the villages near Fundudzi camp

Table 5.22 Impacts on the communities near Fundudzi camp

<p><i>Do you believe that there are any benefits derived by your community from Fundudzi camp?</i></p>
<ul style="list-style-type: none"> <li>• Traditional dance groups get paid for performances.</li> <li>• Jobs have been provided especially when the camp was being built.</li> <li>• We sell fruits, firewood and nursery trees.</li> <li>• We sell traditional clothes, beads as well as arts and crafts to visitors.</li> <li>• We get paid by visitors for accompanying them on village walks.</li> <li>• We do catering for the visitors.</li> <li>• We are hired to do laundry and to clean the camp.</li> <li>• Visitors pay for charging their phones and laptops as there is no electricity at the camp.</li> <li>• The money paid by the visitors benefit the community (paid into the community fund).</li> <li>• The camp provides entertainment.</li> <li>• The camp is a great place for community members to unwind without any charge.</li> <li>• Important for academics interested in tourism-related research.</li> <li>• Nice feeling when tourists learn about our village.</li> <li>• Good for conservation.</li> <li>• Educative, especially for the youth.</li> <li>• Exposure to different cultures (especially the white people's culture).</li> <li>• Learning to accept and tolerate people from all races.</li> <li>• Recognition by people from abroad.</li> <li>• Puts the villages on the map.</li> </ul>
<p><i>What are the negative impacts that the community has experienced since the establishment of Fundudzi camp?</i></p>
<ul style="list-style-type: none"> <li>• No jobs.</li> <li>• We are no longer allowed to collect firewood.</li> <li>• Not well marketed therefore not known even by local people.</li> <li>• False promises of training in tourism.</li> <li>• Community not engaged enough.</li> <li>• Restriction to enter the camp when visitors are around.</li> </ul>
<p><i>What are your general views and perceptions on the operation of Fundudzi camp?</i></p>

- Happy with establishment because it helps locals to improve their livelihoods and if marketed properly can benefit the community even more.
- The camp is beautiful.
- I am not interested in this tourism things because I am too old but I do not have any problem with the camp.
- People like it irrespective of whether they know it or not.
- If only they can add a swimming pool, tavern and museum.
- Maybe it is owned by white people.
- It must be a private thing because it is not known.
- I have never seen anything written about it in the newspaper.
- There are not enough visitors.
- Well operated, well looked after.
- We have a good relationship with the camp and we love it.
- No negative feeling but believe that community has not benefitted enough.
- No social problems such as crime.
- The camp is run in a traditional way that reminds us of our culture and history.
- It will encourage government to improve road accessibility and communication networks.
- Good camp but not every member of community is involved.
- They should build more huts.

Table 5.22 above shows the responses from the respondents on the questions relating to the significance (both positive and negative) of the AIR on the communities of Mukumbane, Makwarani and Tshidzivhe which are the villages that are near Fundudzi camp. Generally, the respondents have shown that they have benefitted from this initiative, especially from a financial perspective. Very few negative impacts were mentioned, and the general perception and attitude was positive, accompanied by a few suggestions on what can be done to improve on the camp and how it can benefit the community. There is no indication of conflicts between communities and the authority on benefit-sharing from the income that accrued from the AIR.

### 5.5.2 Impacts of the AIR initiative on the villages near Mtomeni camp

Table 5.23: Impacts on the communities near Mtomeni camp

*Do you believe that there are any benefits derived by your community from Mtomeni camp?*

- Improved communication networks and free access to information.
- Construction of tarred roads and building of schools.
- Clinics, schools and police station built.
- Sometimes there are some temporary jobs.
- A lodge was built for the community.
- Boreholes/water provided.
- Exposed to visitors from all over the world.
- Community protected from wild animals.
- Increased opportunity to visit area.
- Improved livelihoods for communities.

<ul style="list-style-type: none"> <li>• Educative, especially to the youth.</li> <li>• Donation of game meat and firewood during funerals.</li> <li>• Keep youth informed about tourism and nature.</li> <li>• Allow fishing to permit holders.</li> <li>• Income from sale of arts and crafts.</li> <li>• Opportunity to see the big five (Rhino, elephant, buffalo, lion and leopard)</li> </ul>
<p><i>What are the negative impacts that the community has experienced since the establishment of Mtomeni camp?</i></p>
<ul style="list-style-type: none"> <li>• Restriction to entry into camp.</li> <li>• Cattle captured by authority if they enter the camp.</li> <li>• Water shortage.</li> <li>• No jobs especially for youth.</li> <li>• Locals not hired.</li> <li>• Wild stray animals attack people and livestock.</li> <li>• Conflict between chiefs about who own the place.</li> <li>• Tourism benefits not shared fairly.</li> <li>• No openness about what is going on in the camp/no sharing of information.</li> <li>• No direct benefits such as money.</li> <li>• Nepotism.</li> <li>• Corruption.</li> <li>• No development of communities around the camp.</li> <li>• Payment of entry fee on 'our' land.</li> <li>• Lack of communication.</li> <li>• No services such as communication networks, tarred road and clinic.</li> <li>• A lot of grazing land lost.</li> <li>• Dominated by white people.</li> <li>• Loss of free reign by communities.</li> <li>• Foreigners brought in to benefit from 'our' resources.</li> <li>• Land claim but no money.</li> <li>• Fence too weak to keep wild animals away.</li> <li>• Poaching.</li> <li>• Only chiefs get royalties.</li> <li>• Only tourists benefit.</li> <li>• Only camp managers benefit financially.</li> <li>• Too many unfulfilled promises.</li> </ul>
<p><i>What are your general views and perceptions on the operation of Mtomeni camp?</i></p>
<ul style="list-style-type: none"> <li>• Poorly managed.</li> <li>• Not operating to its full capacity.</li> <li>• Should allow locals to harvest mopani worms.</li> <li>• Should form cooperatives and stokvels to invest in tourism.</li> <li>• All stakeholders should be informed of any development.</li> </ul>

Table 5.23 shows the responses to the questions relating to the effects of the AIR (both beneficial and contrary) on the communities of Mbaula, Phalaubeni, Selwane and Makhuvha which are the villages that are in close proximity to Mtomeni camp. Generally, the respondents have shown that they have benefitted especially economically, and their well-being has improved in many ways through the

improvement of amenities such as roads, water and the building of schools and clinics. Respondents also mentioned that when they have lost a family member and have to bury, they receive some game meat and a small truck load of firewood to assist during the funeral. The respondents also mentioned that the establishment of the camp has given them the opportunity to see the big five as they have the advantage of proximity to the Kruger National Park. On the other hand, the communities seem to have a lot of negative experiences. These are reflective of the conflicts that exist between the communities and the local chiefs. There are claims of nepotism, corruption and unequal sharing of benefits. The overall perception and attitude of the respondents towards the camp was negative, accompanied by further complaints that their land was taken from them with the promise of financial gain although this has not been the case. One other reason that might contribute to the conflicts in these villages might be the diversity in ethnicity.

### 5.5.3 Impacts of the AIR initiative on the villages near Nthubu camp

Table 5.24: Impacts of Nthubu camp on communities

<i>Do you believe that there are any benefits derived by your community from Nthubu camp?</i>
<ul style="list-style-type: none"> <li>• Job creation e.g during the construction, of the camp.</li> <li>• Temporary jobs such as tour guiding.</li> <li>• Establishment of RDP houses.</li> <li>• Poetry and dance groups get paid.</li> <li>• Arts and crafts sales.</li> <li>• Educational exchange of cultural and traditional beliefs.</li> <li>• Enhancement of Bapedi culture and heritage restoration.</li> <li>• Enhancement of the value of the community.</li> <li>• Provides recreation/entertainment.</li> <li>• Brought change to the community.</li> <li>• More people visiting the villages.</li> <li>• Improvement of facilities such as buildings, transport etc.</li> <li>• Improved water supply.</li> <li>• SMMEs such as catering companies benefit.</li> <li>• Opportunities for the youth.</li> <li>• Youth introduced to indigenous knowledge.</li> <li>• Protection of natural resources.</li> <li>• Visits from foreign tourists – good for the economic status of the villages.</li> <li>• Improved livelihoods.</li> <li>• Introduction and preservation of wild animals.</li> <li>• School children exposed to nature.</li> <li>• Teaching of tourism courses to those who are interested.</li> <li>• Game rangers trained.</li> <li>• Youth kept away from the street.</li> </ul>

*What are the negative impacts that the community has experienced since the establishment of Nthubu camp?*

- Used to buy game meat from the camp but not sold any more.
- Water shortage/exploitation of water resources.
- Underpayment of staff.
- Workers sometimes not paid resulting in strikes.
- No fair selection of employees (nepotism).
- Complaints about contractual issues.
- Attracts poachers.
- Entrance restrictions.
- Restriction to hunting.
- Denied freedom to harvest thatch grass.
- Not allowed to get resources such as firewood, wild fruits and medicinal plants.
- Corruption among reserve managers and construction companies.
- People attacked by wild animals such as leopards.
- Conflict over money between chiefs and community members.
- No ploughing back into community.
- Employment of people from other districts instead of locals.
- There is money that is supposed to be shared among 7 villages but it is being misused and not well distributed.
- Not known because of bad roads.
- Unfulfilled promises of money from sale of animals, jobs and a better life.
- Promise of 50-50 benefit-sharing not fulfilled.
- Grazing land reduced.
- Mountain and river fenced, restricting animals from accessing drinking water.
- No access to pass through the park.
- Community not involved.
- No development of villages.
- Problems of poaching and land degradation.

*What are your general views and perceptions on the operation of Nthubu camp*

- We are not treated well in our land.
- We do not feel like we own the land anymore.
- The camp is well run.
- Not user friendly.
- Should create jobs for youth.
- It is a good tourist site.
- Not adequately run/ a lot need to be done.
- Nothing good done for communities.
- It is supposed to be a community based initiative and yet there is no access to concerned communities.
- If there is enough sponsorship the communities' livelihoods will improve.
- Not good for us as we are not allowed to participate in tourism development.
- Beautiful scenery.
- Work well with communities.

Table 5.24 above shows the responses from the respondents living near Nthubu camp to the questions relating to the significance (both beneficial and contrary) of the AIR on the communities of Dipere, Magagamatala, Mathekga, Monare, Moshuka, Rapadi

and Senita, which are the villages that are in close proximity to Nthubu camp. Generally, the respondents have shown that they have benefitted especially economically, and their well-being has improved in many ways through the upgrading of infrastructure such as roads and water as well as the building of RDP houses. SMMEs have also benefitted by supplying goods and services to the camp. However, the negative impacts were just as many, the main one being the conflicts that have arisen between the community and the chief over the money that was supposed to have been shared among all seven villages, but which is alleged to have benefitted only a few individuals. Although several jobs have been created, the concern is that there are more outsiders than locals who have been employed. Furthermore, those that have secured employment are not satisfied with their salaries and strikes have recently become the order of the day. The rise in the level of poaching is one other notable issue that causes concern among the respondents.

The general view and perception about the camp is mixed. Some respondents think it is a beautiful camp and that there is a good relationship between them and the camp managers. On the contrary, other respondents think the camp is not efficiently run and that there is nothing good that the community has achieved.

## **5.6 Summary of chapter**

The results of the research have emphasised the vulnerability of communities in this study where basic facilities are still lacking. The natural assets are in abundance but the limit to their use is what the locals are not pleased about. The diversity in ethnicity has come up to be the dominant cause of conflict. This chapter has, therefore, highlighted what the communities living near the camps of the AIR claim to experience. The version of the institutions that are involved in the venture is presented in chapter six.



## CHAPTER 6

### TRANSFORMING PROCESSES AND INSTITUTIONAL ARRANGEMENTS IN THE AFRICAN IVORY ROUTE

#### 6.1 Introduction

According to Shen (2008), institutional arrangements is the process of the interrelatedness between the organisations that participate in some form of collective venture. In the context of tourism, people, governments, NGOs, businesses and visitors communicate and each coalition's behaviour may have an explicit or non-explicit effect on individual or community income. In the context of tourism, institutional arrangements and transforming structures are reconstructed. Visitors, contributors from outside and NGOs come into the area and alter the original setup. These changes inform changes in legislations, practices, ordinances and informal guidelines such as benchmarks and this in turn has a direct effect on the agrarian poor's earning preferences and sustainable end-products.

Scoones (1999; 2015) defined organisations as customised policies or arrangements of actions put together by guidelines and benchmarks of communities which have resilient and extensive duty. Organisations may be both official and casual, often flexible and indefinite and mostly exposed to various interpretations by many stakeholders. Sovereignty affairs are implanted within organisational types, making aspiration over organisational policies, guidelines and benchmarks always essential. Organisations are also powerful and are thus sections of a stage of collective discussion, rather than established targets or restricted collective structures.

Bebbington (1999) purported that together with the conception of the five assets, the second feature of the SLF is the combination of government, markets and political associations. As each circle performs according to its own rationale, this creates boundaries of what can and cannot be acquired through functioning within the circle. Thus, what can be implemented to advance earnings and increase entry to assets by participating in connections within the retail circle is bounded by fundamental economic rationale. What can be processed through interconnections with the government is bounded and authorised by the manner in which the government

operates, and what can be acquired by the societal functions and interconnections with other political collective participants is planned by the range of benefits and bounds of this type of activity. Therefore, it is certain that being competent in increasing income needs effectiveness to administer connections and investments in each of these spheres.

People's ability to gain access to the above-mentioned three spheres is considerably influenced by the abilities they possess because of their original endowment of the various forms of assets. For example, communities with endowment of strong networks (social capital), educational background (human and social capital) or land (natural capital) and financial capital are generally in a position to obtain entry into organisations of government and economy, thus affecting their consequent impacts on arrangements of entry. While a Marxian conception on rank would assert that the allocation of pertinent assets will ascertain how the government and economy operate and therefore how issues of entry are concluded, cultural and social assets can also be imperatively essential in regulating entry to assets (Bebbington,1999).

Kollmair and St Gamper (2002) have affirmed that the lack of systems that operate well often comprise of barriers to SD and makes plain capital conception burdensome in case of antagonistic systems approaching avenues to implement a particular income plan. Fundamental actions for incomes are procedures, legislations and organisations but also tradition and authority. They may perform as motivation to communities to indicate preferences, they may be accountable for entry to resources or they can authorise participants to change and replace one form of capital by another.

According to Walker et al (2001), the diplomatic philosophy of a nation in connection with asset consumption, capital coordination and national development prerogatives contributes to how a local community assesses the chances and risks related to an initiative. A country's prerogatives can be stimulated through supervised capitalisation imposed through transfer of authority from the local to the national position. Both can reduce the permanence or confidence of local constitutional propriety to land and assets. Constitutional assurance and certainty in the decision-making authorities for the intended advancement ventures, frames how chances and risks are seen.

Formal and casual organisations, collective arrangements and local NGOs of all types assist in constructing some factors of income differentiation. They often shape who can expand and determine the promising incentives from such differentiation and sometimes they may put boundaries on the forms of differentiation accessible to communities in various ways. Diversification affects social relationships and institutions (Hussein and Nelson,1998). The case of the AIR is one such example of how communities are affected by various structures and processes when tourism is introduced among them. This chapter therefore addresses objective two which sets to identify the vulnerability contexts and institutional arrangements that have an influence on the local communities' accessibility to tourism assets and related processes.

## **6.2 Community Public Private Partnerships (CPPPS) in the AIR**

South Africa has constituted a strict governmental foundation for national and provincial organisations to take part in Public Private Partnerships (PPPs). This is instituted in the Treasury Regulation 16 issued in terms of the Public Finance Management Act, 1999 (PFMA). Although South Africa has developed exceptionally well accomplished development in the last ten years, the development of tourism-based businesses have been slow. In order to improve the main section of the economy, National Treasury has specifically provided functional regulations in the structure of a PPP Toolkit for Tourism which is based on the original PPP. The Toolkit, as it is referred to, makes it convenient for communities, organisations and exclusive sections to take part in tourism-related association on government property and communal land.

### 6.2.1 Public Private Partnerships (PPPs)

The broad sense of development of the strategy is conceivable if it is designed collectively among the state, private business and local communities. PPPs enable the community subdivisions to benefit from economic initiatives and provides the capacity to increase funding in circumstances of financial confinement. PPPs also provide variations and abilities to implement the training of private business providers who add their own assets, aptitudes and knowledge. Furthermore, PPPs enable more combination of practices and policies connected to tourism strategies by community and private sectors (National Treasury, 2005).

A PPP is an abridged pattern in which a sole proprietor carries out an organisation's duties and utilise the government assets for its private economic intentions. The owner shoulders considerable monetary, procedural and functional risks related to those services or the utilisation of government assets. The individual's accountabilities essentially incorporate the funding, plan and building of infrastructure as well as its function and sustenance for a particular time. As a benefit, the owner gets profit related to previously set achievement measures which may be completely from functional levy or other consumer costs, an organisation's allocation or a mixture of both. The other benefits are that the private party obtains entry to solitary assets and can get ambitious profit from its transaction. The advantages of the organisation are that it gets profit, reserves and capital advance.

A clear-cut feature of a PPP is that it is for a bounded interval during which period proprietorship of the fixed capital essentially depends on the conditions and controls over these capitals and regress to the circumstances at the cessation of the contract. A variety of national and provincial state organisations regulate a collection of conserved regions and related government resources that are not used sufficiently and which offer significant opportunity for investment. The definitions of a PPP in Treasury Regulation 16 specify, among others, that a PPP includes the economic consumption of governmental assets. Land which is recorded in proprietorship to a communal responsibility as belonging to the community or which is held in guardianship for a community by the government, or which is privatised by a communal body or land which is consigned to a communal body in the resolution of a land right is, however, not government asset.

The National Treasury (2005) in the Toolkit for Tourism PPP, outlines the implementation of Treasury Regulation 16 in connection with communal land. It indicates that an organisation can have the legal authority to perform economic duties in reserves, if it has obtained the permission and ownership to develop and manage economic functions on community property. This is possible when the Treasury Regulation 16, by virtue of the amalgamation or declaration of community land into the reserve, can transfer the property to a third party who is a private operator. This is as a result of economic functions perceived as an organisational service even though the property does not belong to the state.

In accordance with the acceptable administrative practices of the PFMA, National Treasury does not back the constitution of communal enterprise associations between governmental organisations and community property owners for reasons of acquiring sole proprietors or for principles of functioning economic sectors. Public bodies should also not be started if the organisation's duties, assets and connections can be administered within current organisational systems and in connection with common settlement accuracy.

### 6.2.2 Co-management agreement in a CPPP

There are two types of co-management agreements (CMAs) but this is an example of one that is relevant in this particular study. Part of a subjected area has been the issue of an acknowledged land right. The new landlord may become a member of joint management treaty with the administration power which initiates the focus for any economic advancement to occur. The treaty will also determine the partition of profit so that the administration power is reimbursed for expenses drawn in administration of the property and the landlords obtain the profit from the economic consumption of their assets (National Treasury, 2005).

*In lieu* of the above explanation, the Toolkit states that the National Treasury will exempt an organisation from the Treasury Regulation 16 in situations that include privately owned tourism ventures on community property. The privately owned venture should have been granted the security obligations and economic privileges in connection with a CMA. The CMA must be concluded first where the signatories to the CPPP agreement would be the landlords, the organisation and the private company. Among other things, the CPPP must, beyond doubt elaborate on each participant's benefits and obligations as well as the weaknesses of each participant and the clear result of such deficiencies. Uncertainties and incentives must be explicitly and adequately designated, using PPP best customs as a standard.

In this mechanism the community trustee, who is the landowner, is introduced into a CMA with the right public organisation and enters into a special community-private party agreement with the sole proprietor. The CMA needs to be secured before a landlord looks for an individual buyer. The CMA between the landlord and the state organisation becomes a back to back treaty with the relevant CPP. This controls the

administration of any risk by the participants and solutions for non-performance to be clearly stipulated.

In the Toolkit, the National Treasury (2005) has emphasised that the CMA should be concluded on four principal points:

- The characteristic and specific amount of conservation measures that should be furnished by the protection institution (in the case of PAs) to expenses incurred and the results of inability to act in the allowed criteria.
- The risks that the landlord will take to manage the expenses incurred and the effects of inability to achieve the acceptable criteria.
- The profits from tourism or other utilisation of the land that are to be apportioned between the landlord and the protection management.
- The necessary applicability for purchase and administration of stipulated agreements with privately-owned enterprises and how they can protect both participants' benefits and obligations conducted in collaboration should be done with a firm agreement.

The CMAs, PPPs and CPPPs seek elaborate and regular strategies and clear agreements that are incorporated in them. These reflect both the land rights agreement and the right conservation regulations. The related state organisation is expected to obtain relevant measures to offer investment and administration defence to local landlords when they participate with private owners and conservation bodies, community landlords also require assistance in monitoring their accountabilities in these treaties.

### 6.2.3 Policy focus for BEE in tourism PPPs

Organisations acquiring tourism PPPs must make a collaborative endeavour to encourage the support of appropriate government organisations, philanthropists and NGOs. This is to guarantee harmonised dispatch of their many functions in funding,. Memoranda of understanding (MoUs) with these institutions are essential for inspiring that profit worthy end-product can be acquired. Indigent societies within the area of the PPP location must get concrete temporary and permanent advantages. Intended proprietorship, deliberate account, job opportunities, knowledge advancement, advantageous purchases and business advancement must advantage black

communities and black females even those who do not automatically live in the local area.

The toolkit (National Treasury, 2005) dictates the following guidelines for BEE in tourism PPPs:

- Proprietorship is an essential characteristic of BEE, bringing advantages to black people, black involvement in business risk management and creating local dedication to private company outcomes. One of the two minor features of proprietorship intended for tourism PPP is proprietorship by local community trusts.
- Social trusts are in apposition to perform daily leadership functions. This means that the target should be adding on the quantity and knowledge of black administrators whether they come from within the community or not.
- Trade generate the highest flow of money to poor families in most instant ways more than dividends outflows and higher community exchange of products and services. The amount of employment opportunities for indigenous communities is thus an essential guide in tourism PPPs.
- Professional advancement is very important in tourism PPPs targeted at all stages - contributors, administrators, staff and distributors of products and functions. The organisation must confirm during the preliminary stage that NGOs and state SMMEs support programmes are accessible.
- Targets for procurement of goods and services must be modified appropriately and they must be focussed on the organisation's preparatory period and evaluation of community business services of contemporary improvement of knowledge and steps to sustain its development.
- Corporate collective contribution by the private owner should be entrusted to indigenous people advantages and must dovetail with municipal integrated development plans.

#### 6.2.4 Key things to consider when entering into a CPPP

Society benefits must be included in an appropriate constitutional body with the right controlling systems. Disorganised activities and plans that confuse asset management with non-asset ones have proven to be out of control when creating agreements

targeted at accruing community benefits. They are also susceptible to conflicts and corruption. Communal guardianships are appropriate mechanisms and community assets affiliations which have been created for the intentions of community proprietorship. The pursuit for funding for the procurement of communal proprietorship in the private group must start prior to purchasing period. It must be distinctly focused on the organisation's MoU with the finance institutions, support organisations and other investors. Community guardianship needs unconstrained operational monetary and regulatory recommendations for any PPP engagement. Usually PPPs that have favourably included local associates have originated from projects, investors or NGOs. Organisations pioneering this type of PPPs have to take cautious actions to make sure that unconstrained suggestion is assured from relevant finance institutions. The advice should be declared relevantly throughout the purchasing period and into the first years of executing the PPP treaty.

Organisations are expected to avoid controversy in their application of community engagement. Government institutions such as national bodies, municipalities and departments may not become investors in the sole propriety of the PPP treaty. Indigenous black businesses looking to take part in the PPP must do so through the co-operatives either as black equity associates in leading organisations or in black managers' responsibilities. Interventions can mainly be adjusted to improve income, if there is obligation to this and sufficient comprehension of community's complex financial problems. Adjusting to communities' requirements also include gaining from them and so structures that authorise their priorities need to be articulated and to affect decisions.

### **6.3 Community Structures**

According to Spenceley *et al.* (2016), the role of the South African societies in tourism is highly emphasised by the order of national practices and guidelines that were created over the past years. The White Paper on the Development and Promotion of Tourism in South Africa (1996) emphasised that societies were presumed to assume a cardinal function in tourism advancement. This approach called on societies to diagnose inherent tourism assets and products to consume them as a focus for analysing tourism advancement breaks and to look for association chances with business parties while maintaining and encouraging conscientious tourism and SD.



The National Responsible Guidelines for South Africa (2006) confirmed the White paper's announcement and further emphasised that societies should create future and supplementary goods for the professional tourism division and tourists should be inspired to buy more of local goods and services. However, the processes emphasise that inherently negative, collective effects from tourism should be supervised and reduced and that the indigenous traditions should be preserved from commodification.

The World Summit on Sustainable Development (WSSD) (2002) identified the role of tourism in the reduction of most MDGs especially those connected to poverty reduction, ecological preservation and generation of jobs for vulnerable groups. Similar principles were integrated into the subsequent Sustainable Development Goals (SDGs) adopted by South Africa in 2015. South Africa's New Growth Path and Industrial Policy Action Plan (2014/15 -2016/17) recognises tourism as one of the six supporters of development and as a division that must add to the development of agrarian regions by advancing the livelihoods and generating competent employment and supportive income. The National Tourism Sector Strategy (NTSS) identifies community beneficiation as a tool that can help alleviate poverty and create jobs. However, the strategy also highlights that the development of tourism has not afforded advantages for societies due to a number of challenges that negatively impacted STD in communities. The biggest challenge comes from lack of coordinated structures in the communities.

Spenceley *et al.* (2016), further indicated that requiring community members to manage all the ownership aspects of the tourism venture is a tough undertaking especially if only a few have existing experience in tourism. It requires significant and consistent levels of technical support and training in consultation with the community and it is important to determine the purpose and functions of a management committee; the scope of the committee's decision making authority and clear procedures to make decisions and their limitations; the committee's reporting and communication processes to the community; the functions and duration of each representative appointed to the committee to ensure each member serves specific purpose; the benefit-sharing process; the electoral process to propose and select community members to the management committee and the system for the community to issue complaints or remove a member of the management committee. In the case of the AIR, co-operatives are the structures that link the venture with the community.

A co-operative is a private enterprise that is possessed and regulated by the community who consume its goods, provisions or functions. Although co-operatives differ in form and fellowship magnitude, they are created to satisfy the clear-cut aims of partners and are designed to adjust to associates' requirements. A co-operative is an independent organisation of people connected intentionally to achieve the familiar cultural, economic and social needs and ambitions through collectively possessed and autonomously lead business. A co-operative may be organised as a legal entity or it may be an unincorporated association. The AIR Secondary co-operative operates as a Board of Directors for eight individual Primary Co-operatives that together form the AIR:

- Fundudzi Tshivhase Tourism Primary Co-operative Limited
- Mafefe Community Tourism Primary Co-operative Limited
- Modjadji African Ivory Route Primary Co-operative Limited
- Mahumani Lodge and Multi-Purpose Primary Co-operative Limited
- Mutale Falls Tourism Primary Co-operative Limited
- Nthubu Tourism Primary Co-operative Limited
- Selomba Tourism Primary Co-operative Limited
- The African Ivory Route Blouberg Tourism Primary Co-operative

ADDENDUM E gives more details on the Structure of the Co-operatives.

#### **6.4 Public institutions**

The position of the state in the arena of tourism development through a combined effort with other stakeholders requires that the state should: ensure that the indigenous people are fully engaged and the advantages of tourism consequently spread to them; formulate supportive policies; provide land for projects to be developed and financial support in times of need; provide statutory and special assignments endorsements within its control; provide financial privileges to assignments; where essential supervise the performance of the project; institute legal means to emphasise environmental, social and cultural stability. Lastly it should classify and create pronounced aims to the extent of private and public enterprise growth (Ezreth, 2014). The Limpopo Province, as the host of the AIR, participate in the monitoring of its operation and management as well as making sure that the local communities benefit

economically while their culture is also respected. The Limpopo Department of Economic Development, Environment and Tourism (LEDET) acts as the middleman between the private enterprise (that manages the AIR) and the communities as it is also the initiator of the AIR venture.

#### *6.4.1 The role played by LEDET*

A brief description of LEDET will assist in understanding the role played by this institutional structure in the community. The Limpopo Department of Economic Development, Environment and Tourism (LEDET), herewith referred to as the Department, was instituted in December 2004 when it was separated from the former Department of Finance and Economic Development. The Department's vision was, to become a key provider to changes and solutions for sustainable economic growth. Its goal was to encourage and sustain permissible circumstances favourable for sustainable commercial development, ecological equity and a better standard of living for all. The strategic goals of the Department were, firstly to enhance the utility supply to people and other participants through professional responsibilities and strong combined public functions. Secondly it is aimed to provide the development of the economy and generation of employment through intended mediations. Lastly the Department aims to preserve and improve natural resources and physical assets and to have Limpopo strategically placed as the tourist destination of choice within South African Development Community (SADC) (LEDET, 2012).

Furthermore, the functions of the Department are generation of employment through a sustainable environment as well as securing a successful and impartial action towards a sustainable environmental management which will lead to improvement in livelihood incomes and progressive businesses in all sectors. The functions offered by the Department to the public are, amongst others, Integrated Economic Development where business enterprises, co-operatives and Small, Medium and Micro Enterprises (SMMEs) are developed and supported. The major involvement of the Department is in environment and tourism where the following services are offered: circulation of environmental power to constructors; offering of wildlife licences, such as hunting permits, implementing community environmental awareness projects through the Green Municipality Programme and the Schools State of Environment competition; organising, supporting and administering tourism events in the province as well as

managing air quality and waste management. The Department oversees a number of directorates two of which will be discussed below because of their relevance to the study, namely, Limpopo Tourism Agency (LTA) and People and Parks programme. The AIR is an initiative of the Department and its involvement from the beginning until recently was captured in an interview with one of its senior officials (19 April 2018).

According to the official, the concept of the AIR was initiated by the Department in 1999 leveraging on the abundance and richness in culture and wildlife of the province of Limpopo. This venture was targeted at reduction of poverty as well as the transformation of tourism in the rural settlements of the Limpopo Province (then Northern Province). Ten camps were initially identified because of the availability of wildlife and cultural resources around them. Due to several disputes over boundaries, two of the camps which were located within the Manyeleti game reserve (Ndzhaka and Buffelshoek) were lost to the Mpumalanga Province, leaving the Limpopo Province with only eight camps, namely, Baleni, Blouberg, Fundudzi, Mafefe, Modjadji, Mtomeni, Mutale and Nthubu.

According to the interviewee, Village Tourism Committees (VTCs) were established in all the involved communities to manage the facilities in the cultural camps as well as the nature reserves. Each community identified five members who were trained in several tourism and hospitality processes such as Tour guiding, Field guiding, Hospitality management and other related courses. The Department was responsible for the financial operation of the project as well as paying of salaries. An amount of R5m was pledged for the first seven years of the project which would decrease over time until the point where the Department will cease to contribute to the finances of the venture. The intention was that the project should, with time, be able to sustain itself. The only problem was that with the loss of Manyeleti which was basically the 'cash-cow' for this project and was subsidising the other camps, the financial support had to continue in order not to breach the contract with the remaining communities.

The official emphasised that besides the financial assistance provided by government for the operation of the camps, one of the primary aims was that this venture should be a training ground for the local community especially the youth. When the project first started, forty-seven (47) members, selected from all the communities, were enrolled at Pretoria Technikon which is now known as Tshwane University of

Technology (TUT), for a New Venture Creation qualification. These people were then required to develop a business plan at the end of the qualification with an opportunity offered by two leading national banks to fund the emerging ventures. Only three of the forty-seven business plans were found to be viable and fundable. Consequently, the Department was in such a position that more than forty people were trained but unemployed. Some of them were absorbed in other departmental programmes such as People and Parks Programme and Limpopo Wildlife Resorts (LWR). The interviewee mentioned that there was also another initiative to empower youth studying at Further Education and Training (FET) colleges who were doing courses that would be of relevance to the operations of the AIR camps, especially the maintenance jobs. An MoU was signed with several FET colleges but due to political interference the idea was intercepted and never came to fruition. This was the major setback that might have contributed to the reason why the AIR has not prospered since its inception.

The interviewee iterated that since the role of the Department was to render a supportive service, as time went on, the decision was that for the venture to function as a sustainable business as initially planned, a management company should be appointed to operate all the facilities of the AIR. However, before the operator was appointed it was essential to put organisational structures into place. The chairpersons of the original VTCs were therefore brought together to form a Secondary Co-operative. This is a legal provincial structure that owns the AIR as shown in Section 6.3 above. The VTCs were transformed into Primary co-operatives which are structures that are responsible for each camp at their respective local levels. Subsequently the Department entered into an agreement with the Secondary co-operatives to empower them to get into partnership with any management company.

The official explained that after the above community structure was put into place a tender was advertised for a suitable management company. Twelve companies were interviewed and Trans-frontier Parks Destinations (TFPD) was identified among all of them as the competent operator. The Department developed the terms of reference for a contract that was entered into between the Secondary Co-operatives and TFPD in order to give the latter the power to manage the venture. This agreement is an example of a CPPP model. TFPD is a management company that operates the facility on behalf of the Secondary Co-operative but it does not own any assets within the

camps. Performance standards have been set and agreed upon with the Department where TFPD is expected to get the entity to a point of break even within a period of three years. Furthermore, TFPD is expected to report to the Secondary Co-operatives with respect to the operational and financial status of the venture on a quarterly basis. The Department do participate in the meetings as a monitoring institution.

In order for government to get more tourism expanded offering, funds were sourced from the European Union (EU) and an amount of R24m was received. This money was used to expand Mtomeni camp by increasing the number of beds from 10 to 24. EU has signed an agreement with CESVI which is an Italian company that is engaged in the construction of the new units. The Department is also part of the monitoring team in this instance. This development, when completed, is intended to generate more money which will then subsidise the other underperforming camps.

TFPD has been given a mandate to not only see to the daily operation of the camps but also to capacitate the community members with relevant skills which will result in a well-trained management committee. This will include training of the Secondary Co-operative members which was initially offered by the Department. Marketing was also one of the important mandates given to TFPD by the Department. As far as benefit sharing is concerned TFPD has to annually pay a certain percentage, as per agreement, to the Secondary Co-operative which has to be shared among the eight Primary Co-operatives. The interviewee further indicated that the Department intends to appoint a private assessor who will give a neutral opinion as to whether the whole partnership is beneficial to all parties, especially the local communities.

The interviewee said that the Department is to a certain extent satisfied that the community members are capacitated especially in as far as jobs and business opportunities are concerned. An example is where the locals are employed to renovate the thatch roofs at the camps and are paid around R2000. If the same service is rendered in the community among themselves, they get only R200. Furthermore, locals do maintenance jobs such as rebuilding the stone walls which are usually swept away after heavy rains. The women are empowered through opportunities such as catering for groups that visit the camps, and providing laundry and cleaning services. Most community members, especially the youth, are employed as freelance tour

guides when the official tour guides are not available or during peak seasons when there are more visitors.

The conclusion by the official was that there are, however, challenges that the Department encounters because of the various levels of conflict that they have to confront regularly. Firstly, there is a lot of controversy between the Secondary and Primary Co-operatives as there is some mistrust between the two structures, especially regarding the distribution of the financial benefits accrued from the partnership with TFPD. Secondly, the Primary Co-operatives are themselves not delivering their mandate as ambassadors and a link between the community and the AIR project. They are seen not to be transparent enough and there is no proper spread of knowledge. Above all, the Department must deal with the issues of traditional leaders. The money that was paid by the Department to the traditional leaders as representatives of the landowners, seem not to be satisfactory as these leaders want the money that is generated from the operation of the venture to come directly to them. The communities are also complaining that there is no transparency from the traditional leaders about the benefits from the project. Last, but not least, the chiefs sometimes want to host their tribal activities at the camps without any prior arrangement and this sometimes interferes with the bookings already made. The Department is called on a regular basis to come and sort out conflicts among stakeholders.

#### *6.4.2 Limpopo Tourism Agency*

Limpopo Tourism Agency (LTA) is one of the directorates that are under the auspice of the Department. LTA's mission is to encourage and extend a standard, sustainable and varied tourist experience. The organisation's main objectives are to adequately and competently manage finances in the Department that will provide adequate human asset functions. Other functions of LTA include forging strategic partnerships, tourism investment pioneer product development and above all to produce hospitality services of quality as well as to position Limpopo as the ecotourism destination of choice, both nationally and internationally (LEDET, 2012).

The role of the agency in developing community projects, especially those relating to tourism was captured in an interview with a senior official (16 April 2018) from the Community Tourism Development section of the agency. This section has to do with

the development of tourism projects that are targeted at generation of revenue within departmental reserves which are located on communal land. The official emphasised that no development can take place without thorough consultation with the communities as they are the primary beneficiaries of tourism projects on their land. The primary beneficiaries are the original inhabitants of the concerned communal piece of land who might have successfully won a land claim through the Restitution Land Rights Act (No:22 of 1994) and are therefore entitled to direct benefits from the reserve. The secondary beneficiaries are, however, the people who reside adjacent to the reserves but do not own the land although they also receive some of the benefits. Both the primary and secondary beneficiaries are offered all the privileges except for benefit-sharing to which only the primary beneficiaries are entitled. These privileges include employment, priority in the tendering system, hunting quotas and permission to cut wood on occasions.

The participation of communities in tendering for construction and other projects involves permission to apply for the contract on condition that they meet the requirements. However, the correct procedure for procurement has to be followed where, for example, compliance with the grading system is required. The local communities are supposed to participate in unskilled employment and if they do not have the right skills they have to be trained. This is necessary because if the community members have to come into contact with visitors/tourists, they have to acquire skills such as tour guiding, for which they will be accredited in order for them to engage in a professional way.

The official from LTA explained that as far as benefit-sharing is concerned, the primary beneficiaries are entitled to R12 per hectare per annum as a levy to appreciate the use of their land for conservation and tourism purposes. Initially there was a 50/50 profit-sharing agreement between the communities, and the Department but this later changed as the Department aligned itself with the national co-management framework as regulated by the National Treasury. When this partnership occurs on communal land and a CMA is reached with communities these changes from a PPP to a CPPP. The interviewee explained the need for engaging the community in a CPPP process and emphasised that because of very limited state resources, the Department is obliged to come into these types of relationships with communities as it is their land



on which conservation and tourism development do take place. As a result, without consultation with these communities no development will take place.

The interviewee stated that LTA usually applies for funding of projects when such opportunities are advertised. However, the first step is to approach the concerned communities which must agree and hence support the application process by issuing a letter to that effect. If the application is approved, the first people to be informed are the primary beneficiaries. An official meeting must be held between the Department and the concerned community where the inputs from the latter will be sought on what they want or not want done on their land as well as what benefits they are expecting. When the money is received, further meetings will be held so as to prioritise the type of projects. Once the parties agree on deliverables a business plan is developed. If an implementer is appointed, he/she will be introduced to the community. A Project Advisory Committee (PAC), which consists of representatives from the Department, the funder, local municipality and the communities, will be appointed. The committee meets monthly for an update on the progress of the project.

The official emphasised that the communities have their own structures which are supposed to be endorsed by the *kgosi* (traditional leader). Two members are sent from these structures to represent the communities on the above-mentioned advisory committee. The raffle method is usually seen as a fair and transparent method to be used to select these representatives. A stamped letter from the Tribal Authority will be submitted to the committee to validate the authenticity of the appointment of the representatives. COGHSTA is also involved in the selection of representatives so that corruption related issues such as nepotism and other fraudulent matters can be assessed.

With respect to the commercialisation programme, private parties are sometimes invited to manage existing tourism resorts. Community members can tender in the process so that they do not feel that they have been left out. The community is usually informed of the advertisement beforehand and they can also sit in the evaluation committees as observers. Initially they used to be part of the evaluation team which meant they were evaluating themselves, but this has since changed as it was seen to be an unfair practice. One of the sub-programmes of the commercialisation programme is the investment concession in which a private person is appointed to

plan, design, improve and administer the tourism facility on behalf of the Department. In this type of agreement all the risk is transferred to the management company. The latter is not allowed to develop any permanent structure on the concerned piece of land. However, if the company develops such a structure, it is out of its own willingness to do so. The AIR Secondary Co-operative has embarked upon such a co-management treaty within a CPPP with the Department and TFPD.

If the land claim process is still in progress when the CPPP is introduced, the community must inform the Department. This means that since there are no clear beneficiaries there will not be any agreement signed yet. At that stage there will be nothing binding the partnership until the claim is finalised where the section 42D document will be submitted to the responsible directorate which manages the People and Parks Programme. A co-management agreement can then be signed after which the post-settlement development can be implemented.

The Department manages all the reserves especially the conservation section while a private company might be employed to undertake the tourism activities. The concerned private company will have to sign a contract to commit that it will abide and use the departmental marketing strategy at all times. The marketing section falls under the Limpopo Wildlife Resorts (LWR) directorate of the Department which plays a role in sales and marketing of all the resorts. A private company or individual that is involved in activities within the resorts must comply with the principles of LWR as far as marketing and branding of their business is concerned. The logo of LWR must appear on all their documents together with their own.

Other issues addressed in the interview with the official were the development of infrastructure where she acknowledged that the Department only develop and maintain infrastructure that is within their reserves and resorts. As far as infrastructure such as roads, electricity and water are concerned, the Department's responsibility only lies within the reserve. It is the accountability of the local municipality to provide such infrastructure to their communities. On the other hand, the issue of poaching and stray animals is the responsibility of the Law Enforcement section of the Department. Lastly, political interference was alluded to as it was found to be a problem especially when posts are advertised, and candidates are shortlisted and interviewed and even recommended for appointment. The approval by the Department usually takes so long

that at the end there might not even be any placement done. Consequently, the post has to be re-advertised after a period of three months without any explanation given. This is one of the examples of corruptive behaviour that sometimes affect the smooth running of service delivery by the Department.

#### *6.4.3 People and Parks Programme*

The People and Parks Programme in South Africa was initiated at the World Parks Congress held in Durban in 2003. The conference accentuated the fundamental roles PAs play in SD, preservation of wildlife and alleviation of poverty. It also emphasised the need for engaging local community's equity partners in PAs which should incorporate resolution-taking, administration and splitting of profits. The People and Parks Programme acknowledges that tremendous benefits can be reaped when taking both biodiversity and society's rights into consideration.

The People and Parks Programme is driven by the following principles:

- *Access and benefit sharing*: Plans are to be in place to make sure that communities have access to land and resources. The communities are supposed to be in a position to benefit and the benefits should be controlled so that they can be enjoyed in the future.
- *Co-Management*: The programme promotes structured partnership between communities and conservation management authorities where the goals of both the community and for conservation are unified in such a way that the true benefits of biodiversity conservation and community welfare are realised.
- *Strengthening and Expansion of the Protected Areas Network (NPAES)*: The PAs network in South Africa need to be increased so that a representative sample of biodiversity may be conserved and managed. It is also critical that indigenous and traditional knowledge be applied in an improved way and that it benefits communities and conservation. The capacity of local government, affected communities and conservation agencies should be strengthened to plan the growth of PAs.
- *CPPPs*: Commercial and other income generating activities are allowed within PAs in partnership with communities. Communities are expected to benefit from these joint ventures through equity shares and through capacity building.

The vision of the People and Parks Programme is to:

- Promote SD and consumption and conservation of cultural and natural resources.
- Establish conscientious tourism that secures ecological sustenance and which facilitates generation of employment and improved standard of living.
- Harness the knowledge, exposure and awareness of the environment of all South Africans.
- Foster fair entry to the advantages accrued from cultural and natural resources.
- Empower the South African nation, societies and institutions through involvement, environmental knowledge, capability enhancement, research and knowledge functions.
- Work together with appropriate partners and sections of state in the essence of proper control measures.
- Ensure that all global involvement and agreements are performed in the framework of South Africa's environmental practices and ethics.

The Department serves as a management authority for this programme. A management authority in this context is the organ of state commissioned by the MEC responsible for Environmental Affairs as the authority in accordance with section 8 and 9 of the World Heritage Convention Act, 1999 (Act No. 49 of 1999). Reserve administrative powers are usually regulatory bodies, whose income per annum equalises yearly expenditure. Thus they have constraints or no extra money for payment of land petitioners. Furthermore, a very small number of tourism businesses in the PAs are cost-effective but the extra profit acquired by them is consumed by the appropriate administration power to sponsor the administration of the other PAs under their management. Another problem is that other places like wastelands have bounded possibilities for growth ending in petitioned land within these regions not accommodating commercial breaks and concrete advantage for the societies.

There is realisation that PAs are the core aspect in the country's commercial sector and are important to poverty alleviation and the national targets of assigned and advanced development. The benefits are usually discharged as profits and multiplier effects of commercial actions external to the borders of protected areas and of financial statement of the administrative power. Equity is therefore required to improve

protection of wildlife whilst making sure that profits are gained by the neighbouring societies, especially the petitioners.

The recent agreements of land claims against important places of sensitive environments has led to general consensus amongst role players at both government and non-governmental levels that previous settlement models have not produced the intended results, which impeded the dispatch of concrete profits to the people. Some communities have been left vulnerable to exploitation by unscrupulous developers while others have signed contracts which gave away their land and associated business rights to develop tourism products. Post-settlement finance has not succeeded to come to pass. In many cases communities have gained entry to land without the required running costs, supplies, operative income and enterprising guidance to assist them to accumulate profits from their land capital. Personal claims and profits remain either indefinite or unsafe as many land investment bodies are non-functional and have inadequate financial support from the government.

PAs consist of unique biodiversity and hence should be primarily managed for the protection and sustainable use thereof. In addition, due to the relatively low production potential of land in PAs, such land is generally unsuitable for agricultural or associated activities. Therefore, PAs should never be regarded as units with a potential for commercial production nor should they be managed as such. Any income derived from them must be an incidental by-product of the positive conservation management of areas.

A KII was conducted with a senior official (3 May 2018) from the Conservation Directorate of LEDET which is responsible for the People and Parks Programme. The aim of this interview was to find out about the relationship between the Department and the communities that live near the 21 provincial nature reserves in the Limpopo Province. This information is relevant to most of the AIR camps that are located within or near nature reserves. Mtomeni in Letaba Ranch, which is part of the Kruger National Park, and Nthubu in Masebe Nature Reserve are two such camps.

The official started by highlighting that the communities that own the land on which the reserves are established are the primary beneficiaries and therefore entitled to the benefits accruing from the activities that take place in those reserves. The communities own the land either because they succeeded in a land claim process or

that they were the original occupants of that piece of land before it was designated for conservation.

According to the interviewee, the benefits accrued by the primary beneficiaries are that they;

- receive a levy credit from the Department to the amount of R12 per hectare per annum;
- participate in the general management of the reserve;
- are informed beforehand and participate, where possible, in any project that takes place in the reserve;
- are employed for menial jobs through the programmes such as the Extended Public Works Programme (EPWP);
- receive a prescribed hunting quota per annum;
- are allowed access into the reserves to visit their ancestral graves and to perform traditional rituals.

As outlined above by the official, land claimers have lawful rights for access to the PAs for common reasons, communal or personal services, cultural events and to sacred burial grounds in balance with the Protected Area Management strategies. Such rights of access are by written agreement between the parties and are exercised in a reasonable manner as long as they do not negatively impact on the conservation management, commercial activities and the core ecological integrity of the PA. Beneficiaries are allowed to use certain biological resources where limits are determined on the basis of the Management Plan for that area to determine which use of biological resources is to be granted, the period for which the resources can be utilised and the limits to the use of such resources. The benefits for both the primary and secondary beneficiaries are that occasionally community members are given an opportunity to cut some wood when they have events such as funerals and this happens after assessing the situation of the affected households. Communities are also allowed to harvest resources such as wild fruits and mopani worms on condition that this is done under the guidance of the game rangers. Only a specific number is allowed into the reserve at a particular time for these activities.

According to the official, the initial co-management model with the communities in 2007 was the Part co-management/ Part lease. This was applied based on the socio-economic opportunities where there was a 50:50 benefit for the communities and the Department. However, this was later seen as risky for both parties and in 2016/17 this model was replaced with the full co-management agreement. Advantages of the full co-management model are that the landowners have an opportunity to actively participate in management processes and they are empowered through capacity building programmes to ensure effective partnership with the management authority. Furthermore, they have guaranteed access to land for cultural practices and harvesting of biological resources. They have delegation of identified powers, growth claims, and profit-sharing and are a compulsory associate in advancement. They are also consulted on all aspects pertaining to the reserves and have a broad representation to management structures. The interviewee added that there is a committee, which is a link among all stakeholders and is made up of the reserve management, representatives from the traditional council and/or the Communal Property Association (CPA). This committee meets on a quarterly basis or as and when the need arises.

With respect to beneficiation, the landowners have development rights through diagnosis of a construction plot on the indemnified property in the reserves. A certain percentage of revenue is paid out by the management authority to the landowners as levy. They also have an opportunity to identify other economic benefits and may be involved with tourism and conservation related activities within the reserves as the primary beneficiaries.

The official alluded to the fact that there are capacity building programmes for the involved communities which start with skills audits to determine at which level the capacitation should begin. A parastatal of LEDET, Limpopo Economic Development Agency (LEDA), is involved in the capacitation of SMMEs and support of co-operatives. A total of about twenty-five people from each traditional authority and/or CPA were trained in business related courses such as Basic bookkeeping, Business management, Accounting practice, Financial management, Project management, Tendering processes and many more. Some of the community members were sent to the South African Wildlife College to do courses in Conservation management,

Management planning, Resource management etc. and in the pipeline is the training for existing rangers as professional hunters.

According to the official, the Department does encounter problems of resistance from communities who also want to take control of all the management initiatives. For example, the society want to be engaged in the procurement services while they are the same people who will be tendering for projects. In the same way they want to be involved in the selection process when posts are advertised. Furthermore, the chiefs get salaries as members of the traditional leaders association but still want to earn more from the benefits that accrue from the activities of the reserves. On the other hand, there is a lot of mistrust where the communities complain about not receiving or having access to the accrued benefits. Problems of poaching and illegal resource harvesting are also encountered in most reserves.

## **6.5 Community Based Tourism venture and its operation**

### *6.5.1 The African Ivory Route*

According to Boonzaaier of the Tourism Directorate, Northern Province Department of Finance, Economic Affairs, Tourism and Environment (1999), the AIR was initiated by the then Northern Province Tourism Directorate which aimed to authorise and advantage disempowered agrarian societies in the province through tourism. It also aspired to promote the Northern Province (now Limpopo Province) as an ecotourism attraction and to demonstrate a brokering impact on CBT growth in the province. The product was focused on the natural, cultural and historical assets found primarily along a vast imaginary geographical arch cited to as the “The Golden Horseshoe of Tourism of the Northern Province.”

The AIR concept was initiated in 1998 under the Community Tourism Development programme of the Tourism Directorate which subscribed to the principles of Ecotourism community structures. The product identified a route providing access to the scenic wildlife, natural, cultural and archaeological significant areas of the Limpopo Province. An integrated series of small overnight camps strategically located along the route augment value to the adventure. The design and management of the AIR camps complies with all the pre-conditions of ecotourism in terms of creating benefits for local communities and ensuring that the visitors have experiences that are enjoyable,



educational and inspirational. In addition, the physical impact of the camps in the nature reserves is minimal as the use of raised accommodation platforms, wooden walkways and environment friendly toilets ensure that, should the camps be removed, the scars on nature will be minimal (The African Ivory Route Newsletter, 2015).

According to the newsletter (The African Ivory Route Newsletter, 2015), the AIR as an integrated entity was initially owned by the Community Ecotourism Development Association (CEDA) which was constituted from delegated representatives of Community Tourism Associations (CTAs) which were established, through an open community participation process, in all areas where the AIR camps were established. CEDA was supposed to lease all the camps from the Department (who in turn had agreements with respective land owners) and to employ the camp staff who were selected from the respective participating communities. CEDA, furthermore, had a central reservations and marketing office which receives all payments for reservations and is responsible for the organisation's financial administration.

Each CTA was encouraged to register a trust fund that will administer all funds received in respect of the project on behalf of the community. The CTA's other functions were to identify and facilitate the development of other tourism opportunities within the areas, make policy inputs regarding the AIR concept as well as to promote a tourism culture within the respective communities. Furthermore the CTA need to address any relevant issues at the local level and liaise with local tribal authorities and other relevant community structures as required.

The Department, with the assistance of the Northern Province Tourism Board (now known as Limpopo Tourism Agency), financed and implemented the development of the AIR and the training of staff. The Department further undertook to financially and logistically support the operation and maintenance of the project until it became sustainable which at that time was estimated to be in the order of three to five years.

In later years Boonzaaier, in an interview conducted by Sheik (2013), explained that the eventual goal was to hand over the management of the venture to the local communities. Although the project had not been profitable it was transferred to an AIR Secondary Co-operative in 2011. When it was realised that the Secondary Co-operative did not have the right skills and capacity to run the project, a public process was initiated by the Department to find a private partner to facilitate operations,

management and marketing of the AIR. According to Spenceley et al (2016), identifying and securing a partnership with a suitable private operator who has a positive track record is a critical element. This needs to be a company that provides investments, skills and assets to complement those of the community and which will maximise the chances of commercial success. The community members will also need to comprehend the type of the association roles and responsibilities and timeframes involved. TFPD, which is a South African registered business was designated as the exclusive trading administration and in April 2012 started with transactions of the AIR.

The AIR association was legalised with the endorsement of the AIR administration treaty in 2012 between the AIR Secondary Co-operative (community) and TFPD (private). LEDET (public) and its parastatal LIBSA (now LEDA) are also embraced in the treaty as the financing and supervising associates. The AIR management agreement defines each of these partners:

- AIR Primary Co-operatives are the bodies that assume the role of the communities neighbouring the AIR facilities. The AIR Primary Co-operatives independently have proprietorship and allowance claims to the particular camps.
- AIR Secondary Co-operative is the lawful body that consist of delegates from the nine (now eight) co-operatives. It acts as the board of directors for the AIR.
- LEDET is the section of Limpopo Provincial government that grants, through LEDA, a yearly cede of R5m to the AIR Secondary Co-operative for the running expenses of the AIR.
- LEDA is the government enterprise designated by LEDET to render administration, monetary and other consultative functions and subsistence to AIR and the AIR Secondary Co-operative.
- TFPD, a private, Black Economic Empowerment (BEE) entity is the administrative, communal and logistics associate (The African Ivory Route Newsletter, 2015)

It was stated in the AIR Management Agreement that the above treaty is authentic for the first period of up to 25 years and thereafter discussions for its renewal will be held. The LEDET subsidy ends in 2022, further reducing the position of state in the venture.

The AIR management treaty also specifies that TFPD remunerate AIR Secondary Co-operative a fraction of the reviewed yearly output as follows: 5% for the coming seven years, 7.5% for the next three years and 10% thereafter.

#### *6.5.2 Trans frontier Parks Destinations (TFPD)*

One of the options for finding a partner for a community-based project includes publicly advertising a tender to establish a Joint Venture (JV) agreement with the community outlining what services are required and then selecting the best proposal. An overview of TFPD's profile shows that it has partnered with several communities in joint venture agreements to rejuvenate their failed or failing tourism ventures. Each of the community-owned properties is run as a separate company from TFPD, with its own bank account, registration, audits and controls. This means that each operating company's books and legal matters are fully self-contained and can be transferred with the property when TFPD is no longer the operator. TFPD has different contracts with the community owners, as they are individually negotiated and fit the requirements of each individual situation. The only factor common to all contracts is that TFPD does not own any of the assets and only receives a return from the value created by the trading operation. Some of the properties are managed at TFPD's risk, and others are managed on a fee basis. The term of the contract ranges from 5 to 25 years and is designed to be long enough for the business to work for both the owners and the operator. For the properties where TFPD take the operating risk, their income is directly related to bed nights and rates achieved. Other operations provide a fixed management fee for their services (Trans frontier Parks Destinations, 2017).

The researcher had a very intensive interview with the Marketing manager of TFPD (21 May 2018) on the company's involvement in the operations of the AIR.

#### ❖ What is TFPD

The manager gave a brief description of what TFPD is and does. According to her, TFPD is a commercial company that is a PTY (Ltd) and not an NGO. It is a social enterprise although it operates under the normal principles of a commercial entity as it has shareholders and fulfils all the legal requirements of a business. TFPD is not in the business only to make money but also to help communities to build their tourism businesses. This comes from the thinking that the only way to run a sustainable enterprise is through the operation of the 'triple bottom line' principle. The important

thing, however, is to begin with a focus on economic sustainability because unless the economic leg of the triangle is sorted, the tourism venture will not succeed. This can only be achieved if there are enough tourists visiting the said destination. The 'triple bottom line' thinking ensures that the right thing is done for the environment and people. Training and capacity building, which should extend to creation of micro-businesses as a sustainable way of operation, is essential. The dominant side is, of course, to get places to a point where they are commercially viable and hence economically sustainable. TFPD does not own any properties and assets of the AIR, except for vehicles which have a depreciation value and do get replaced easily with time. TFPD only owns the contracts and work hard at having very strong commercial relationships with relevant stakeholders. There were many candidates for the tender to operate the AIR and TFPD believe that they were offered the opportunity because they showed interest in operating the entire route and not just individual camps.

A further description of TFPD and what they do is found in the company's charter and operating principles (Trans frontier Parks Destinations, 2017). TFPD was founded in 2004 to administer, commercialise and run CBT amenities in trans frontier parks and neighbouring reserves. The foundational purpose of TFPD is to associate with communities in marketing their tourism resources. TFPD plans to associate with the community which possesses the tourism amenities to offer comprehension of business principles and talents in all areas of hospitality and secure the monetary and collective profit of each concerned community. The TFPD Founders' Charter embodies the following:

- Cooperating with societies that possess tourism assets, and who do not possess knowledge or assets to build a stable enterprise.
- Providing community members with new knowledge for their individual advancement in enterprising, particularly in the tourism sector.
- Establishing both collectively and in the working environment circumstances that relentlessly express status and communal welfare.
- Designing the company's habitation in agreement with the neighbouring environment so that preservation is an experienced actuality.
- Motivating visitors to be involved tourists who will take experience from their adventure than for what their money can pay.

❖ A multi-stakeholder relationship

The operation of the AIR and the acquisition of each contract involves a multiplicity of negotiation processes by various stakeholders. The interviewee alluded to the fact that a definition of what a community is can be a bigger and wider answer than one would think. An example is where, despite the agreement that might be there with the tribal authority and the community at large, conflict might arise within the broader group because of the official representation's handling of issues such as access to the CBT venture. She gave an example of Awelani Lodge in Vhembe where certain members ended up hijacking the ownership of the lodge from the community.

The interviewee elaborated that contracts for projects are acquired through some form of tender with support in some instances from the National Department of Tourism and the Department of Environmental affairs because of their involvement in the trans frontier parks. LEDET is the main public stakeholder in the province and the Vhembe District Municipality is also involved in its area of operation. TFPD assists communities in accessing funding which helps them either to obtain or revamp their properties. TFPD does not get anything from this money but believes that when there is enough money generated there will be business for the enterprise. An example is a single fundraising opportunity where about R20m was brought in from the EU funding. The money was paid into the account of CESVI which is an Italian NGO that operates throughout the world raising funds for poverty alleviation projects. As an intermediary, CESVI became influential as to how the money should be managed and they also dictated who the signatories should be: EU, CESVI, LEDA, LEDET and the AIR Secondary Co-operative. TFPD does not have access to the fund but its role is to assist with how the money should be rolled out. Furthermore, TFPD does not take any management fees from the fund.

TFPD participate in a particular association treaty with those who own the tourism ventures which include core characters of communal advantages including:

- Designing in association a validly commercial tourism amenity that not only offer advantages to visitors, entrepreneurs, employees and administrators in an impartial manner, but improves the dignity of the communal resources.
- *The authorities of the proprietors convening constantly with TFPD administrative staff to supervise the affairs of their tourism facility.* This quota yields lucrative opportunity in which both proprietorship and practitioners master, find out and develop. Proprietors who are familiar with acceptable commercial policies discover contemporary understanding that have common purpose for them and TFPD employees are familiarised with new traditional contexts that strengthen their individual and community life.
- *All employees working at each establishment emanating from the local communities except if the aptitudes for the job are not presently accessible.* In the bigger lodge infrastructure, administrators are invited exclusively from the locals and part of their accountability is to educate and train local employees.
- *Upskilling of employees being a continuous section of the enterprises.* TFPD has an all-inclusive employee advancement schedule targeted at enhancing knowledge in all active branches as well as common knowledge.
- *Lease and surplus quota being an essential part of the earnings of the local hosts.* These receipts are directed through organisations operated by nominated society directors who are accountable for distributing the money to communal assignments such as youth advancement activities, home-based manufacturing, collective growth and skills development programmes.
- *The lodges and camps giving first concern to the procurement of products and functions, necessary for their usual activities from sources in the local communities.* In this way contemporary and available business people are encouraged in their endeavour. Where relevant, local artists are offered opportunity to develop and market their artistry locally. In such cases the crafters benefit from the profits obtained from the crafts they sell to visitors.
- *Tourists visiting accommodation places being called to enjoy the specific traditional demonstrations displayed by the appropriate society.* Tourists are motivated to get engaged as submissive players instead of being bystanders. They are also familiarised with the functions and actions provided by individuals from indigenous communities such as appreciating indigenous food, being

guests at a local drinking spot, experiencing cultural dancing, being involved in a craft-making get-together or participating in a local church ceremony.

- *All visitors in TFPD-operated amenities contributing a standard communal tax as part of their service expense.* This tax is directed through the TFPD organisation into ventures that improve the advantage of the appropriate hosting communities. The board of the TFPD Foundation in agreement with the host community, acknowledged requests for help or start-up ventures thought to be crucial to the requirements of each host community. The TFPD organisation also get bequests through other directors to satisfy its communal advancement obligation (Trans frontier Parks Destinations, 2017).

❖ Where TFPD started with the operation of the AIR

When TFPD took over, the state of most camps was described by the interviewee as having been very poor and the facilities in unusable conditions. This is seen as one of the reasons why government should not be running such facilities as this is not within their skills set and procedures. The interviewee, however, acknowledged that the AIR concept was set up with good and noble ideas. She added that the initiators looked at the province and its fundamental problems in terms of inaccessibility due to bad roads resulting from the ruggedness of most areas and decided that ecotourism would be the appropriate type of tourism. Most extraordinary places were chosen to be part of this venture. Unfortunately, because of the problem mentioned above, this is not a good sustainable model of tourism as it attracts only 1% of the market. The lack of roads signs and other issues have, somehow, set the area for failure. The idea was clever and the choice of people and the training given was good. There is mention of the 'glory days' in 2003/2004 when some camps would be at full capacity. Mutale camp is one such example with a record of only three empty days in one month. The truth is that a rotating market is necessary but somewhere along the way the focus was lost.

❖ The loss of the cash-cow...Manyeleti

As it was mentioned before in the LEDET official's interview, Manyeleti, which was the cash-cow for the entire AIR venture, was lost to Mpumalanga and this changed its dynamics in a big way. The TFPD official explained that the main reason for the loss of Manyeleti was the change in boundary demarcations. There was, however, a more

deep-rooted problem which had been brewing even before that of the boundaries. Conflict had ensued in the Manyeleti Primary Co-operative and consequently there was a change of leadership. The deposed leader was also the original chairperson of the AIR Secondary Co-operative which, of course, disturbed the operation of this structure. Another major problem was that while the AIR Secondary Co-operative was designed in such a way that the income and the expenses should be put in the same pot and shared by all Primary Co-operatives, Manyeleti Primary Co-operative wanted all the money from the income of the AIR to go to them as they alleged the sharing was inequitable. The problems are still going on and there are also other human/wildlife conflicts which are continuing to affect Mpumalanga and other concessions within the reserve. Furthermore, some assets which legally belonged to the AIR were forcibly hijacked and some people were threatened with their lives. This problem happened at the same time as the EU project rolled in with the aim of developing at least one camp which will become the showcase for the AIR. The original proposal had targeted Manyeleti hoping that if it runs to full capacity it would fund the whole route. When the conflicts could not be resolved Mtomeni, was the next best alternative. This camp was taken from a 20% capacity with only 5 units/tents which were not commercially viable. The money from EU was channelled through CESVI and seven new tents were consequently constructed in addition to the existing five.

❖ The fundamental problem of the AIR concept and possible solutions

The interviewee further iterated that the inaccessibility of the camps of the AIR and, above all, the small number of the huts/tents is what makes the venture not to be economically viable. A possible solution lies in the concept of overlanding. In this concept, because of the poor routes and signage in most African countries, a group of tour operators usually come together, in one vehicle and they drive through difficult routes which might, for instance, start from Johannesburg through to Kruger National Park, Zimbabwe, Victoria falls, Botswana and back to Johannesburg. The smallest Overlander vehicle can accommodate between 16 to 24 tourists. Although these operators negotiate very low prices this could bring some income to the AIR if there is a group visiting at least one of the camps every week. An existing opportunity at this point is that of Intrepid Overlanders which camps in the grounds of the Blouberg camp every Friday for cultural interactions. Although it does not necessarily bring high value business this has led to growth of a tourism contribution that advantages both the



tourists and the villagers. Weekly tourists converge at a drinking spot where they are charmed by local dancers. This event has improved the local community patronising the taverns resulting in increased income. After tasting the local concoction, tourists then move on to a house where they have a traditional home-cooked cuisine. An alternating group of women offer this function and one of them, has explained that she is paying for her daughter's tertiary education with her income. In future, Mtomeni might bring in more overlanding business as it will accommodate a group of at least twenty-four tourists at a time. However, the other camps such as Nthubu, Fundudzi, Modjadji and Baleni will not get such a business at this point as they each have only five hut/tents. So, most of the time overlanders are turned away because of bad infrastructure and lack of adequate beds. The main idea is to target some of the camps by physically restructuring them and increasing the number of huts to at least eight. If this idea succeeds, the operative camps will be able to support the ailing ones.

On a larger perspective the AIR will only work in the context of a broader tourism infrastructure and facilities around the province. This is because there is nothing to see in between the different camps along the route. On top of that there are no basic facilities such as filling stations, cafés or restaurants and worse still there is usually no one who has the ability to communicate with the tourists. The interviewee gave an example of the experience she had when she took a group of Australian tourists on the route and every second or third day they needed to find a restaurant to get some cappuccino and other western snacks. The experience is not necessarily about buying crafts or tourists and hosts looking at each other without engagement but it is about the interaction of visitors and hosts. An example is what happens on the Ribola Art Route where a number of artists have come together and they provide a half day experience. The experience is where a carver will engage one in a carving experience where they will end up with an ornament that they made themselves to take home. Furthermore, tourists can work on a Tsonga Batik from which they can make their own tablecloths.

Some of the community members claim not to know anything about the AIR. A classic example as told by the interviewee is of a herder who passes the entrance of Fundudzi camp every day but when asked about it he said he does not know anything relating to the camp. The assumption that people will notice an attraction is perhaps a wrong one because they usually appreciate if they have a point of reference. Another issue

is that for most people, going inland, to a rural area for that matter, is not an ideal holiday. Most people prefer to diverge out to the coastal areas. The interviewee sarcastically added that the Route was also named after a poacher called Bvekenya who was a crook and a criminal. He started labour-broking in Mozambique and nearly decimated the giraffe as he used the leather from their long necks to make whips for his wagons.

Another main disadvantage against the popularity of the AIR is that the signage is bad and too old. The map of the AIR as one enters Polokwane is one such example where the town is still called Pietersburg and the province, Northern Province, instead of Limpopo Province. Safety is also another issue of concern for the tourists because people still have a perception that rural people live all alone in isolated areas making them unfriendly and their villages unsafe. Contrary to that belief, the traditional areas are very safe because the people are respectful of the law as set by the traditional leaders.

#### ❖ Community benefits

The philosophy of using tourism to drive economic development might not be appropriate in some instances. The interviewee mentioned that in the case of the AIR an economic problem of about 30000 people in a village cannot be resolved with an income from only 10 beds as is the case in most camps. It will only be a portion of the community that might get some benefits. The question is, however, who in the community should benefit? Perhaps the simple answer is that those that come forward and offer their service are the ones that will enjoy the privileges. As a point to note, the interviewee highlighted that the AIR has never employed anyone since TFPD came in as a management company. This was because there used to be a problem of overstaffing. Too many people were trained against available jobs and government was paying the salaries without looking at the appropriate ratio of employees against the number of jobs. TFPD has never retrenched anybody but has allowed those who chose to resign and those who did not comply with the working conditions of the AIR to be released. A few others were redeployed to other camps and currently the venture is at the edge of balance of the number of jobs with the employees. The other main problem is that the labour laws of this country are sometimes unnecessarily hard. In other ventures operated by TFPD, the traditional council would be given a job

description and requested to collect and submit the appropriate CVs from the community members. The council can sit in the joint committee meeting which will go through the CVs, shortlist, interview, score and appoint the right candidates. It is, however a heart rending process as too many people apply for the few jobs resulting from the high rate of unemployment. An example of Nahakwe Lodge, which is operated by TFPD on behalf of the Mamaila tribal authority was narrated, where 530 CVs were submitted by the tribal authority for only 17 available vacancies. Another example is that of a new venture, Mahlati Lodge where the number of available jobs, requirements and the minimum wages were presented to the tribal authority. As a result of the high rate of employment, the suggestion was that two individuals should share a job where one would work in the morning while the other work in the afternoon. This is, however, against the labour laws of this country. The interviewee pointed out that the AIR staff was highly unionised unlike at the other ventures operated by the group.

Many AIR camps have very little scope for employment because of the small number of beds. However, since one of the main mandates for contractual requirement is to provide economic benefit for the communities, services such as laundry are outsourced to the households. This is money that could have paid one salary but at least it will go to one or more households as business might rotate. The same with catering, the business might alternate among households or sometimes a group of women come together and each contribute one dish to complete the whole meal. In one of the villages near Fundudzi camp called Makwarani, there is a group of women who perform traditional dances at the chief's kraal for visitors. They also prepare traditional cuisine which is served in a very artistic Venda way. They have been earning about R1400 on every occasion and when asked, after about seven visits by the tourists, whether they see any benefit from this or not, the answer was in the affirmative. They explained that although they are not a co-operative they work collectively and deposit all their takings of the day into a bank account which they have opened. The money has been used to buy new drums and some members who could not afford to buy the right attire for the dance can now afford to do so. Because of this improvement in their presentation they are invited more to events including those outside their village. They feel they have now gained a better status in the community

while they are also earning more money and have now become what they have not been before, in their social structure.

❖ Are the benefits fairly distributed?

TFPD acknowledges that there are economic benefits because community members provide services to the AIR from which they get an income and those that are employed in the camps earn salaries. These community beneficiaries are usually selected by the co-operatives and their names given to TFPD for fairness. Business procurement is done from the local businesses except for goods such as linen and cleaning material which cannot be obtained from the local shops. The Secondary Co-operative members were elected from communities to be the middlemen according to the legal structure as required by the South African law. How the individuals were voted in and how fair the process was, TFPD cannot attest to that but the selection seems to have gone only up to the tribal level and not down to ordinary community members. The structure is, unfortunately, not fully coherent with the way the man in the street at tribal level is expecting things to happen. There seems not to be any link between the co-operatives and the local authorities. To try and bring all the local stakeholders together, TFPD always make sure that chiefs are invited to their functions so that they do not feel left out. Some of the Primary Co-operative chairpersons are also found to be dishonest as they channel the business of the AIR to their own small enterprises. However, there are instances where the camp managers and the Primary Co-operative chairpersons have a good relationship as they consult with each other on all the issues of the camp, making its operation to run smoothly. Looking at the size of the camps one cannot expect the whole community to benefit from the outcomes of such small ventures. There is a trickle-down process of the benefits from those who are involved to the rest of the community but as the interviewee puts it, “we need to be careful of what we expect the AIR to achieve.”

❖ What tourists want

Furthermore, the TFPD marketing manager indicated that for the last four years, TFPD has been selling the AIR in vain because tour operators were not convinced that it is a viable attraction especially if they are expected to buy the whole route moving from one camp to the other. This year (2018), for the first time, the route was sold because a package was put together where guests would be picked up from Phalaborwa or

Hoedspruit airport in a combi with a driver and a tour guide. The guests will be taken on the entire route and brought back to the airport after the trip. Inviting tour operators to the route and showcasing what is there is important because unless someone has been to and experienced the route they will not understand its value. Those who have been on the route have attested to the good experience of the trip. At the same time the interviewee feels that tourists should be allowed to do their own thing because “made for tourists” packages can sometimes be a deterrent to adventurous experiences. A modern tourist, especially an overseas one, wants to sit under a marula tree on the side of the road surrounded by some village children while watching a traditional dance. Another experience is about going to a house where the neighbours will be watching the visitor through a wall/fence and children will be screaming “makgowa” (white people). This is a reality that is still happening in the most remote areas of the province. As the interviewee emphasised “we need to keep telling the story...” This concept is like a growing plant which needs to be nurtured and protected until it can stand on its own. With the emphasis still on giving the tourists what they want, she indicated that TFPD is considering incorporating, within its itinerary, places like Makgobaskloof, Nahakwe Lodge, Ribola Art Route, Baleni salt harvesting project and Mtomeni for the big five (Rhino, elephant, buffalo, lion and leopard). This plan has, however, been negatively criticised where TFPD has been challenged for watering down the AIR property by selling it with other unrelated activities.

#### ❖ Benefit-sharing among partners

The interviewee commented that, unfortunately TFPD had a false start as the AIR was in a bad condition at the beginning of the partnership. There are too many people who feel that they have not received enough, if any, benefits from the AIR project since it started. The truth is that it is still too early to see any benefits. TFPD has a 25 year contract with the AIR Secondary Co-operative which is subject to negotiation. Benefit-sharing is different at each of the TFPD operated businesses and in the case of the AIR, 5% of the turnover is supposed to be paid into the Secondary Co-operative account. This has not yet materialised since there has not yet been any accumulation of cash-flow. TFPD itself has not paid anything in its own bank account in eighteen months. This reiterates on the point mentioned above that eight camps with only five units each cannot generate enough income to sustain the AIR venture and the communities around it. Because of the above problem, there is a lot of mistrust from

some of the stakeholders. TFPD hold at least three meetings per annum with the Secondary Co-operative where a full balance sheet with the budget, actuals, variables etc. is presented. Despite the openness there are still signs of mistrust and a suggestion has even been made of engaging a private assessor who will investigate the finances from a neutral perspective. The interviewee suggested that the problem is that some of the individuals who were involved in the running of the AIR before TFPD took over are still in the Department and need to justify their position.

❖ What would TFPD want to see happening?

The venture needs to get to a point where part of the salaries of the members of the TFPD group can be paid from the AIR. There is also a wish to see enough cash-flow that would be paid into the Secondary Co-operative bank account to make up for the 5% benefit due to them. In the interviewee's view, if one had to make a pure business decision, all the other camps would be shut down and only Mtomeni, which seems to currently have potential, would remain. It could be built and improved to such an extent that it becomes the centrepiece which will grow out to the rest of the route. There is, however, some hope because big contracts are starting to come up with the latest being one for R600 000 per annum from overlanders who intend to visit Mtomeni on a regular basis.

❖ Conclusion - is CBT the answer?

CBT might not be the answer, but it is definitely part of it. The major problem is that CBT has been oversold to communities with lots of promises but it should, however, not be taken out of the equation. CBT cannot provide full time livelihoods but can provide a stepping stone that can be used to grow the economy and social well-being of a community. The little extra things such as an old lady getting something from her beadwork does add value. The fundamental philosophy is that it should be recognised that not everyone's problems can be resolved and not all people will be happy with what they get in this whole equation. The important thing is to have a hard look at what tourists want. Itineraries should be put forth where the tourists could enjoy the whole route because there will be something to see and do along the route even if it means incorporating places that are capitalist enterprises. The AIR must be a brand and be independent from certain restrictions and camps can also be marketed individually as

they do not all have the same qualities. Sustainable, sensible marketing is very necessary in order for this to work.

## **6.6 Summary of chapter**

This chapter has highlighted the role of the institutions that are involved in the operation of CBT activities and especially the AIR. All concerned institutions, namely LEDET, LTA, People and Parks Programme and TFPD have expressed their view on how cooperation with the communities can bring success in the AIR venture. The chapter that follows tries to bring that synergy into perspective by discussing the role of communities, institutions, tourism operators and the environment in yielding sustainable livelihood outcomes.

## **CHAPTER 7**

### **LIVELIHOOD OUTCOMES THAT HAVE ACCRUED FROM THE ESTABLISHMENT OF THE AFRICAN IVORY ROUTE.**

#### **7.1 Introduction**

One of the income-generating plans is the activity of differentiation which is an adaptive strategy. Tourism can be used as a diversification strategy where it can supplement rather than displace other economic activities. However, tourism can result in conflict between the society, the tourism sector and other institutions as well as tourists and the environment. ST is seen as a beneficial strategy to dilute the conflicts and frictions brought about by the complicated connections between the tourism sector, visitors, biodiversity and local people. CBT is a small scale version of ST and its aim is to aid rural communities through grassroots development, involvement, empowerment and skills creation. Communal development and participation are key to sustainable livelihoods and to CBT.

The key issues that led to the interest to this study are the fact that tourism has its own research discipline and cannot be dealt with in the same manner as other primary sectors in applying income plans. Its sustainability targets the tourism sector and destinations on a large scale instead of the agrarian indigents on a smaller scale. As a result, tourism cannot be considered as a solution for all the concerns in rural areas. Objective 3 of the study explores the livelihood outcomes that emanate from the incorporation of tourism into the current combination of income-generating plans of the communities in Fundudzi, Mtomeni and Nthubu camps of the AIR. A summary of the demographic structure and the livelihoods assets of each community gives a background to the effects of tourism, both beneficial and adverse, from an economic, socio-cultural, environmental and institutional perspective of the study area.

#### **7.2 Demographic structure of the communities in the AIR**

According to Vo Tan Thahn Diep & Hoai (2016), because of the connection between people and both the contribution and consumption of commercial action, comprehending the change in them seems to be a requirement for the measure of commercial growth.



### 7.2.1 Age

In the three villages there was a discrepancy in the age groups which might have played a role in the differences in the responses to the survey questions. In Fundudzi the youth were equal to the elderly in number, reflecting an inactive community from the economic perspective. Mtomeni on the other hand, had a young to middle aged population group, presumably because some of the villages were relatively new. The households were therefore made up of young people who have moved from their original homes to start their own families. Last but not least, Nthubu was dominated by mostly young and elderly people which is also not a good sign as the youth will take time to establish themselves while the elderly are no more economically active. This relates to what Vo Tan Thahn Diep and Hoai (2016) purported to that the high distribution of youth will bring about more commercial responsibility due to the minor investment and major financial planning being made in most other life factors such as education and health. They further indicated that in another study that they conducted it was discovered that the commercial advancement in 75 developing countries was retarded by a rise in adolescent dependants though the increase in working population was still effective. Furthermore, the old population can exert pressure in developing countries if there are no suitable pension and health care systems.

### 7.2.2 Gender

All villages in the three camps were dominated by females as the men are presumably in the cities earning a living to support their families while the women are responsible for running the households. Women were also purposefully targeted in the survey as they participate collectively in income-earning projects around the villages. It is very important to understand the vital role played by women in tourism development. Ferguson (2009) observed that until we comprehend the gendered implications of tourism, and the control mechanisms they involve, then we are not able to diagnose the strength and composition of new control associations that are emanating from tourism operations and the undertakings of the tourism entrepreneur to the distinctive adventures of people taking part as their guests or hosts. All sections of the tourism adventure are guided by people's social comprehension of the collective composition of gender. Unfortunately, as Ferguson (2009) further noted, females are at the bottom position of the employment system in the tourism industry with few vocational training

chances and meagre salaries. This is ascribed to their low level of education and their low rank in society in many developing nations. Women are inclined to be the first to be impacted when the cutting of jobs takes place as a result of depression or adaptation to advanced strategies. Furthermore, it should be noted that most of the employment in casual short-term jobs are done by females.

### 7.2.3 Marital status

In Fundudzi a relatively large number of respondents were married or co-habiting which is a positive thing in that there were more households who could own the land on which they have built their homes as the laws of this country dictates that land can be owned only by married individuals. In Mtomeni and Nthubu single people dominated the population, reducing chances for them to own the pieces of land on which they have built their houses. According to Deere and Doss (2014), land ownership patterns in relation to marital status, vary amply throughout different nations. In Ecuador, for example, females compose 51% of owners of land, in Ghana 38% and in Kamataka only 20%. Variations in matrimonial status and patrimony in regulated systems assist in clarifying these divides. In Ecuador the problem is that resources obtained in matrimony are at the disposal of both parties and boys and girls are also bequeathed fairly. In Ghana and India, however, capital obtained in matrimony is only at the disposal of the individual who procured them (in effect depriving women) and bequest systems are inclined to favour boys.

### 7.2.4 Ethnicity

Fundudzi is dominated by the vhaVenda people with a minority of Bapedi and baTsonga. Although Mtomeni is mostly occupied by the Tsonga-speaking people it has one of the greatest diversity as far as ethnicity is concerned. Nthubu, on the other hand, is dominated by the Pedi-speaking group and has very small numbers of the other two tribes with an addition of a minority of Tswana-speaking people because of its proximity to the Botswana border. Shulika and Okeke-Uzodike (2013) have discussed the issues of ethnicity and how this can cause conflicts and tension. Inter-ethnic and intra-ethnic connections are clouded by conflicting interests, biased entry to governmental territory, commercial and other opportunities as well as intergroup distinctiveness contention. Collisions in countries like Rwanda, Kenya, Burundi, Democratic Republic of Congo and Sudan, have prominently been introduced as

rotating around contending conceptions of indigenous distinctiveness evidenced in socio-cultural, political and economic disparities. Consequently, these battles have affected civic preference, perception expectations for commercial and collective advancement, security and the implication of admiration for the compassionate authority of persons and association.

Most projects, as is the case with the AIR, lump together societies that differ in indigenous foundation, original base, spatial presentation, inter-ethnic obligations, demographic composition and education status. Unfortunately, lack of communication relating to variety within societies has in some places made people apprehensive. The more uniform a society is in apparent demographic features, the better it is for such a population to consent on administration affairs. On the other hand, varying populations usually take time to agree, are inclined to build powerless collective solidarity and directorship and may be short of communal cooperation. Conflict of interest and tradition by one group will be common, involvement is usually bounded as those who assume their opinions are not easily acceptable and consequently draw back to avert the agony of being controlled, disregarded or subjected to danger of retribution.

### **7.3 Livelihoods assets**

#### **7.3.1 Physical assets**

In all the villages around the three camps most of the residents have attested that they do not have running water, neither do they have flush toilets. The positive thing is that almost every house is electrified and everyone owns the house in which they reside. Concerning communication, many of the respondents have reported that they own a radio, TV, and a cell phone. Internet is still a luxury to most although it can be accessed through cell phones. It is good to register that most households in all villages have a home garden. Regarding livestock, an average of about 50% do own one kind or another of livestock. Unfortunately, very few households own any other piece of land besides that for residential use. The highest number of households which have home gardens live in the villages near Fundudzi in Vhembe where the soils are very rich and the annual rainfall is relatively high. Ma *et al.* (2018) have purported that for societies with tourism as their major income, physical resources are the core for agrarian families to participate in tourism since many production actions need interrelated natural resources.

### 7.3.2 Human capital

In all the villages the human capacity is almost compromised because of the low level of education. In Fundudzi the highest standard passed by most respondents is grade 8. A very small number have a qualification beyond matric. Because of this low education, the rate of unemployment is at 49%. Mtomeni is better in that there is a fairly large number of people who attempted or completed matric although not many have proceeded to tertiary institutions. Nthubu also has a good number of people who have attempted or completed matric. In a study by Ma *et al.* (2018) it was affirmed that human capacity had suggestive effect on the livelihoods of agrarian homes because human assets are at the basis of sustainable income. By improving human resources, agrarian households' livelihoods can be impressively augmented.

One of the most limiting element to the development of tourism and hence the economy in any community is the lack of education among the local population. General education at the primary level, and specific education with adults through focused job-related training is needed at the community level. This education should also include an understanding of the tourist's needs. In the case where there is lack of education, those who are educated occupy a relatively elevated status in the community. This can lead to an isolated elite making decisions which do not always benefit the common people.

Looking at the position of education in the study area, those with a post matric qualification are very few and the highest number is that of people who have passed grade 7 to 10. There are several individuals with no education in all the villages and this can be a limitation to the success of tourism development. On top of this, elders in the most traditional villages do not pay sufficient attention to the educated young people in the community. Sometimes culture values, discipline and hierarchy over education, often lead to the rejection of the opinions or contributions of younger members of the group no matter how enlightened they may be.

### 7.3.3 Financial capital

In all the villages a greater percentage of the respondents earn less than R2500. On average, 57% of them survive on one or other type of social grant. Furthermore, an almost insignificant number of respondents earn an extra income by engaging in other

economic activities to supplement their meagre salaries. However, no one is earning more than R2500 per month from these extra income activities. In Fundudzi, most of the respondents earn an extra income by selling traditional vhaVenda attires, cooked food, snacks, fruit and nursery plants at strategic points along the main road. In Mtomeni the biggest income earner, besides a salary, is through the sale of mopani worms. A unique income earning activity in Nthubu is the collection of pebble-stones which are sold to construction companies who come and collect them in exchange for money.

Van der Sterren (2008) has purported that several instances of individually-owned tourism businesses by poor rural people are generally observed near attractions. These indigents are mostly operating consistently, banking on the possible number of tourists and related income that can be accrued. In many tourism areas self-made indigents mix tourism earnings with farming undertakings out of season. Unfortunately, the small business is not working with a plan but with the necessity for subsistence, business skills and standards of services. Small entrepreneurs have a long-term inadequacy of cash-flow utilisation functions and sustenance of their enterprising activity. Their livelihood approach is focussed of satisfying these inadequacies through any measures.

#### 7.3.4 Social capital

In Mtomeni and Nthubu, the highest number of children travel for less than a kilometre to school while in Fundudzi a high number travel for about 1-3kms to school. An insignificant number of learners travel for more than 4kms to school in all the villages. It is a concerning factor that in all the villages the community members have to travel for more than 4kms to health facilities such as clinics. Very few people in the study are involved in civic or political matters and therefore there is a lot of apathy towards what is going on in the communities. The insufficiency of production assets such as collective resources and education is the prime reason of community members having meagre earnings and being entangled in hardship (Ma *et al.* 2018).

#### 7.3.5 Natural resources

In the study area, natural resources are collected mainly for food, medicinal use firewood, to make crafts, for rituals and for building materials. Most of the respondents

complained that they are no longer allowed access into the reserves and the camps which is where they used to collect these products. The respondents also complained that they could no longer do any fishing or hunting because of inaccessibility resulting from fencing of the camps and conservation measures taken. As a result, poaching is prevalent in Mtomeni and Nthubu camps. The communities near these camps are complaining of stray animals which attack people and their livestock. According to Saini (2015), indigenous people have originally explored the desire to stalk and slaughter wild animals for consumption or because they assume that these animals will demolish their assets like pasture-land or kill their livestock. Saini (2015) believes that tourism has the strength to reverse the perception that wild animals are a danger and show that there is a commercial benefit to preservation. Bauman (2002) on the other hand, believes that indigent communities in third world nations are specifically reliant on natural assets and biodiversity functions for income. Progressively the indigents thrive in places of excessive environmental susceptibility and comparatively deficient stages of asset output. The level of the indigent at such environmental boundaries as well as weak points of entry and possession of natural livelihood assets, is the main aspect adding to agrarian poverty.

Thakadu (2005) outlined assumptions that local communities are in a good position to preserve physical assets only if advantages overtake the expenses of preservation and are unequivocally connected to their condition of survival. People in a better position to preserve and administer physical assets are those residing in close proximity to these resources. Preservation could be advantaged greatly through collaboration and the productive subsistence of the communities residing with the assets on a regular basis. Communities share an affection for preservation of physical assets in their vicinity, as their income is intricately related with these assets in a complicated manner. For supportive and efficient administration of physical assets, it has been disputed that the advantages obtained must compensate for the expenses. Only when people obtain actual, important and concrete benefits will their commitments to preservation and tourism be activated.

## **7.4 Tourism Community Capacity Building in the AIR**

### **7.4.1 Skills and knowledge of tourism**

All the villages have very few members in their communities who have enough skills and knowledge of tourism. The absence of awareness about tourism advancement, poor facilities and the weak authority are the main aspects limiting communities' participation in tourism (Ma *et al.*, 2018). Not many of the respondents in this study have received any tourism-related training and as a result very few are involved in tourism enterprises and they do not have much, if any, experience in tourism matters. This is ironic as these are the people that are supposed to know more about tourism than anyone as the owners of the assets. Su *et al.*, (2016) have purported that residents of destinations participate in various opportunities in tourism as suppliers of functions and as marketers and artists for cultural enticements. Communities living near tourism attractions have a high knowledge of surrounding localities and collective as well as indigenous cultures.

The communities around Fundudzi and Nthubu do not feel that they have been empowered by the tourism activities in their villages, especially the establishment of the camps. On the contrary, a large number of community members in Mtomeni feel that they have been empowered by their proximity to places like Letaba Ranch. Sebele (2009) supported this by indicating that a wide held belief by most scholars is that unless local residents are empowered and participate fully in decision-making and ownership of tourism developments, tourism will not reflect their values and will be less likely to generate sustainable outcomes.

### **7.4.2 Participation in community based projects**

There is very little participation in community based projects, especially tourism related ones, in all the villages. In as far as involvement in the planning stages of initiatives such as the AIR concept were concerned, there was a relatively good number who claimed that they were consulted. Nthubu has the biggest group of respondents who agree that they have been consulted before the camp was established. They indicated that they were invited to consultative meetings but unfortunately many acknowledged that they were not involved in the discussions. To ensure that locals comprehend the concerns connected to their engagement in advancement ambitions, it is always a

good idea that the social advantages of involvement are emphasised at the initiation of a venture. Very few respondents from Fundudzi and Mtomeni indicated that they received any feedback after the meetings while a relatively high number of respondents from Nthubu claim to have always received feedback after consultative meetings. This is proof of lack of communication from the local authorities.

Community engagement is often considered as one of the most important instruments if tourism is to offer an ample addition to the country's development. Community involvement in tourism confirms that there is support, good breaks for indigenous communities to gain assets from tourism existing in their vicinity, assertive opinions and the preservation of indigenous assets. Involvement is stressed at the general position to speed up tangible growth, the incorporation of society's desires in tourism strategy and growth and to assure commercial benefits from the sector.

#### 7.4.3 Perceptions and attitudes towards tourism development

Most of the participants believe that there are opportunities for tourism in their villages. However, very few are prepared to take the risk of making financial investments in tourism. A relatively large number of respondents believe that tourism can be used to enhance local livelihoods and they assume that there is enough access to markets. Most of the respondents do not think that there are any efforts made to assist communities to own tourism businesses although they do not believe that there is competition for tourism resources in the villages. Sebele (2009) asserted that sustainability can be ensured in ventures if beneficiaries are aware of its potential economic benefits. When beneficiaries expect economic incentives of venturing into an assignment, that is an indication of enthusiasm.

### **7.5 Transforming structures and Institutional arrangements**

The arrangement of institutions have a great power over the availability of livelihood assets including those that are essential for tourism development. Systems such as all hierarchies of state and the private industry determine the transactions that occur to yield sustainable livelihood outcomes.



### 7.5.1 Community Public Private Partnership

The AIR association was endorsed with the recognition of the AIR management treaty in 2012 between the AIR Secondary and Primary co-operatives, TFPD and LEDET. The need for engaging communities in CPPPs is also acknowledged by LTA as they are aware that with limited resources LEDET is obliged to come into these types of relationships with communities since it is their land on which conservation and tourism development do take place. They know that without consultation with these communities no development projects will be successful.

Badola *et al.*, (2018) support this by saying that power in connection with PAs depends on the state and its department, indigenous people and political organisations working in association with each other and the state departments playing an important duty in control. Good governance can emanate because of capacitating circumstances in connection with outcomes such as benefit-sharing, division of power and accountability with locals as well as preservation of biodiversity.

### 7.5.2 Community co-operatives

The AIR Secondary co-operative members participate as the board of directors for eight Primary co-operatives. Initially VTCs were established in all the involved communities to manage facilities in the camps. Organisational structures had to be put into place before a management company was appointed to operate the facilities of the AIR. This resulted in the chairpersons of the VTCs being brought together to form a Secondary co-operative while the VTCs were transformed into Primary co-operatives. TFPD was appointed as the management company and funds were sourced from CESVI to expand some of the camps. The co-operatives have their own challenges, such as conflicts between the Secondary and Primary co-operatives which are caused by mistrust between the two structures whilst Primary co-operatives are also seen not to be transparent enough as far as transfer of information to the communities is concerned. Another challenge is that many committee members in the cooperatives and tribal authorities lack education, communication and leadership skills. Some are aged and not pro-active enough to propose growth suggestions while others lack the commitment and are sometimes too pre-occupied with their own income-earning processes. This has resulted in these groups being inefficient in their management of the AIR. Co-operative members also lament that the stipend earned

is too minimal and it is not equivalent to the size of intentional accountability that incorporates individual issues of the community.

### 7.5.3 Public institutions

LEDET has as one of its strategic goals to locate Limpopo as the tourist destination of choice within SADC. The services offered by LEDET to the public are, among others, Integrated Economic Development where business enterprises, co-operatives and SMMEs are developed and supported. LEDET oversees a number of directorates two of which are LTA and People and Parks Programme. LTA's mission is to facilitate and give a valuable supportive and flexible tourist adventure. The Community Tourism Development section of the agency has to do with the development of tourism projects located on communal lands. The challenges faced by LTA are, among others, political interference in the running of the projects.

The People and Parks Programme's main mandate is to recognise that protected regions are core aspects in the country's economy and are important for poverty alleviation as well as the national strategy of shared and accelerated development. Furthermore, the People and Parks Programme is expected to involve local communities as equitable associates in PAs which should incorporate taking of resolution, administration and also benefit-sharing. The programme acknowledges that tremendous benefits can be reaped when taking both biodiversity and society's rights into consideration. The primary beneficiaries receive an annual levy from the Department; participate in management; are informed of any projects taking place in the village; receive a hunting quota and are sometimes employed for menial jobs in the parks. Challenges for government agencies such as the above include resistance from communities who also want control of all the management activities. There is also mistrust among the chiefs and their subjects. The common complaints from communities in the study have been that there have been unfulfilled promises from government in terms of the benefits of tourism development. In addition, benefit sharing has been one of the concerns since the community members believe that the chiefs and indunas are not transparent enough as far as the money received from the AIR is concerned. The participants claim that they do not feel like they own the land as they are treated like strangers who are not often consulted. Furthermore, they

complain that access to resources is now limited because there are restrictions to enter the camp.

According to Brohman (1996), the battle for power over assets among insiders and outsiders is a vigorous and enduring factor of tourism advancement. It is a battle which municipalities commonly have been delaying to realise although they cannot afford to be oblivious to. The necessity for municipalities to accept civic commercial practices which bring equity between internal and foreign assets and power over those assets as well as between tourism and other industries of the communal economy, is increasingly crucial as more and more regions are developed for tourism. The problem is to find the correct mixture of market orientation and state intervention, given divergent development conditions in individual countries and then to devise a set of institutional and organisational arrangements that are compatible with this particular mixture. Neither the state nor markets are neutral institutions.

It is imperative that the power-holders, namely, politicians and government planners, must realise that they do not have absolute power in deciding what is good for the people. In Malaysia it was found that the participatory approach took the form of consultation only. It was regarded as a one-way hierarchical communication process because planners seldom gave feedback to the community due to a strong culture of paternalism. Planners perceived that not much could be received from extensive local involvement. Similarly, some local people are of the opinion that planning is a governmental activity that rarely involves them. In addition, local communities, particularly in rural areas are not anti-development and tend to agree on government plans especially if it benefits them. This is an example of tokenism or pseudo participation which is restricted to processes such as informing and endorsement rather than sharing powers to decide on policies and strategies (Moodley, 2015).

#### 7.5.4 Private institution

Participation of the state in the improvement of tourism facilities often requires to be complemented by external exclusive assets for major structural growth at the destination. The flow of outside constructors, investors, business people and more, to offer these extra functions and products, usually improves the number of participants and the complicatedness of the tourism sector, since the participants' worth and contextualisation of tourism growth may differ broadly (Jamal and Getz, 1995). The

introduction of TFPD as the operator for the AIR complements the work that LEDET had already done so far. TFPD is a company that was appointed for the management of the AIR in a CPPP type of arrangement. The company was given a mandate to capacitate the community members (co-operatives) with relevant skills, to market the venture and to pay a certain percentage to the co-operatives as per agreement with the government. Each of the community properties is run as a separate company with its own bank accounts, registration, audits and controls. TFPD does not own any of the assets of the AIR and will only receive a return from the value created by the trading operation when the time is right. TFPD believes in the 'triple bottom line' principle and its Founders' charter includes working with societies that possess tourism capital and which do not have talents or assets to create a steady enterprise. TFPD does not take any management fees from the running of the AIR and when funds are accessed as was the case in the funding by CESVI, the operator does not have control over who the signatories should be.

TFPD has mentioned a number of trials that they came across that have hindered the smooth running of the AIR venture:

- The inaccessibility of the AIR camps by tourists because of bad infrastructure and few tents.
- The problem of communication because of the language barrier between communities and visitors.
- Bad signage.
- Too many people trained against very few available jobs. These many people apply for the few jobs because of the high rate of unemployment.
- A highly unionised staff which is sometimes uncooperative.
- A suspected lack of link/interaction between the co-operatives and the local authorities.
- From the tourist perspective...buying a whole route is not possible.
- Mistrust among stakeholders, especially between communities and government.

On a positive note, partnership has created a sustainably profitable tourism facility because,

- regular meetings are held with leadership of the owning communities;
- all staff members originate from the owning communities and their training is ongoing;
- rental and benefit share are an essential section of the livelihood of the locals ;
- the camps prioritise the procurement of products and functions supplied by providers from indigenous communities;
- TFPD foundation receives levy paid by all guests which is channelled into ventures that increase value to the host communities.
- seven new tents have been added in Mtomeni;
- the overlanders bring visitors who interrelate with the villagers where they learn from each other and share cultural experiences while at the same time increasing the income in the community.

## **7.6 The negative impacts of the AIR on communities**

According to some of the community members from Fundudzi, the biggest problem is the lack of permanent jobs. Loss of access to firewood in the vicinity of camps is also a cause for concern for the respondents. In Mtomeni, the respondents expressed the following grievances: denial of entry to the camps to harvest physical assets such as firewood and mopani worms. The political and socio-economic lives of rural communities have always hinged on the foundation of ecological assets which served as a buffer against poverty, unemployment, health risk and occasional hunger. Unfortunately, the strategies employed to extract those resources sometimes brew conflicts between conservationist and the rural people (Thakadu, 2005).

Respondents have complained of their livestock being captured by the authorities when they cross into the camps while on the other hand both humans and livestock face the danger of attack from stray wild animals. Loss of grazing land is also one of the main disadvantages for community members. Corruption and nepotism as far as jobs and equal sharing of financial benefits by all community members are concerned, is also a common problem.

In Nthubu, scarcity of water is a major concern as the area is commonly semi-arid and at the same time the communities are complaining of the drying up of their wells and

rivers since the establishment of the camps. Asset consumption battles such as the struggle between tourism and local communities for the consumption of quality assets like water and energy can emanate from meagre provision. Restriction of access to the camp where the community members claim to have been hunting, harvesting thatch grass, firewood, wild fruits and other medicinal plants has been highlighted. The last general problem from the communities in Nthubu is conflict that prevails between them and the authorities because of the lack of transparency and hence the unequal sharing of benefits accruing from the tourism activities in the camp. There is a complaint of sufficient community engagement in the running of the camp.

Assignments carried out in the same settlements tend to perform better than those performed within diverse associations including many individuals from diverse settlements. This issue is more obvious in Nthubu camp where there are at least seven villages represented by the Nthubu Tourism Primary Co-operative. There are conflicts with the chief emanating from the grievances raised by the communities about the benefits that were supposed to be shared among the seven villages, but are yet to be received. The claim by those who are complaining is that the benefits were not equally distributed and some communities benefitted more than others. There are regular strikes in this camp because of alleged nepotism that seems to be going on where only people from specific villages are hired. This confirms that the smaller the association, the bigger the opportunity for favourable outcomes in joint administration of collective assets. In operating with locals, it is essential to classify the prevailing collective association and to cooperate with all of them to assume social cohesion.

Destruction of traditional assets may emanate from corruption, littering, embezzlement and unlawful displacement of traditional estate articles. Battles around cultural indigenous land-uses, especially in extremely abused sites emerge when the selection has to be made between improvement of property for tourist infrastructure and indigenous utilisation of land. The local communities of such places are usually the ones that suffer in the competition for these assets as the commercial cost which tourism presents is usually considered to have better value.

The one fundamental deliberation for how ecological and other forms of tourism may impact agrarian societies is the position and form of power which indigenous communities have in its advancement. People and Parks Programme has the

challenges that they sometimes face concerning the communities trying to take control of management activities in reserves where they would want to be involved in procurement processes while at the same time they will be tendering for the same projects. Chiefs also get salaries but want more income for all the benefits accrued from the operation of the reserves and tourism ventures. It is evident that the magnitude of social cohesion or integrity may be emphatically or negatively impacted by control in most of the communities.

### **7.7 Benefits accrued from the AIR**

The communities around the three camps have acknowledged that there have been positive outcomes that were derived from the AIR activities. In Fundudzi, the respondents have indicated that they made money from the sales of fruit, nursery plants, firewood, traditional material, beads and crafts. They have also made money from performing the following activities for the visitors: traditional dances, accompanying visitors on village walks as well as catering and doing laundry. Other benefits that the respondents have mentioned are education and awareness in conservation matters, exposure to other cultures as well as availability of entertainment at the camp.

In Mtomeni, the respondents have expressed their appreciation for improvement in communication networks, construction of roads, clinics, schools and police stations in some of the villages. Provision of water has also been one of the positive things that were mentioned. Community members make money from the sale of firewood, crafts and mopani worms. The respondents in Nthubu have mentioned the creation of jobs, though temporary, as the most important benefit received. Some income has been made from the sale of arts and crafts, sale of pebbles to construction companies as well as from performances of poetry and traditional dances for the tourists. Opportunities such as youth empowerment, education and awareness on the conservation of biodiversity, development of SMMEs plus exchange of cultural and traditional beliefs with other nations were also mentioned. One common positive thing between Mtomeni and Nthubu is the provision of firewood by the management of the camps during funerals when the families have lost a loved one.

## **7.8 Summary of chapter**

This chapter has endeavoured to summarise the results of the study as addressed in Chapters Five and Six. The aim was to meet objective three which is about the livelihood outcomes that have been accrued from the establishment of the AIR camps in the selected communities. The next chapter outlines the deductions made from the summary and the suggestions for the prospect of the AIR and other such initiatives.



## CHAPTER 8

### A SUSTAINABLE LIVELIHOOD FRAMEWORK FOR THE AFRICAN IVORY ROUTE: COMMUNITIES, INSTITUTIONS, TOURISM AND ENVIRONMENT

#### 8.1 Introduction

One strategy for evaluating effects of tourism is to look at how the agrarian population lived previously and during growth of CBT in their region and then explain the variation from an external context. An evaluation of tourism's effect on indigenous communities rely upon not only its absolute expenses and advantages such as returns and employment created but also on a number of inexplicit, beneficial and adverse impacts. This chapter provides discussions of the impacts of the AIR on, not only the communities living near the camps, but also the institutions that have control over the AIR, the tourists that are looking for optimal experience and the environment that has to be sustainably conserved. This is followed by the recommendations that suggest solutions to the problems as highlighted in the conclusions that were drawn. Collaboration of stakeholders, which in this case will result in STD, does reinforce the recommendations that were made. The conclusion to this study was created in the form of the Communities, Institutions, Tourism and Environment (CITE) framework which is suggested for the AIR and other such initiatives thus addressing objective four of the study.

#### 8.2 Impacts of the AIR venture on stakeholders – conclusions

The following deductions can be made from this research, indicating both the positive and the negative impacts that have emanated from the interaction of the stakeholders in the AIR:

- Domination by a population of youth and the elderly which has resulted into an economically inactive population.
- There are more females than males in the villages which is an unfavourable situation as far as the labour system is concerned. Furthermore, females tend to attract lesser business funding than males.
- Single women are in the majority, which is not conducive for landownership as the laws of the country favours married individuals.

- The diversity of ethnic groups within the Primary co-operatives and between the various co-operatives constituting the Secondary co-operative, causes a lot of tension and conflict.
- Inefficiency of core facilities such as water, flush toilets and electricity is a serious constraint to attracting tourists to the area.
- The extent of knowledge is generally inadequate in all the villages, making it intricate for the people to understand the tourism concepts and hence to participate confidently.
- Individual/household income is very low and most of the community members depend on social grants. Running own businesses is not easy because of lack of funding.
- There are schoolchildren who still have to walk for long stretches (1-3kms) to school and sick people who have to travel for more than 4kms to the nearest health facility.
- Most community members' livelihoods still depend on the extraction of natural resources which are, however, not easily accessible any more.
- Communities complain of stray animals attacking and killing people and livestock.
- The same livestock is captured when they invade the camps to look for grazing and water since grazing land has diminished because of tourism processes.
- While some communities have indicated that they have benefitted from the boreholes that have been excavated to supply water to the camps, others have complained of their wells running dry as a result of the same process.
- Communities have complained of damage of their cultural resources through destruction, littering and illegal pilferage.
- There is a shortage of skills and knowledge relating to tourism among community members.
- The community members do not feel empowered by the tourism activities taking place in the camps and still complain of unemployment.
- There is very little local participation in the structure and functioning of the camps and most people feel left out of decision-making forums.
- Most respondents believe that there are opportunities for tourism in their village although they are not prepared to invest their financial assets in the sector.

- Partnership between AIR Secondary co-operative, TFPD and LEDET has been formalised.
- There are various challenges facing both the Secondary and the Primary co-operatives including clashes with the tribal authorities in their villages.
- Most of the members of co-operatives lack education as well as leadership and communication skills.
- Political interference and fight for power is the norm in the public institutions.
- The government agencies complain of a lot of resistance from communities who want control over management activities.
- Communities complain of nepotism and corruption by the local and provincial governments.
- TFPD also encounters many challenges in its interaction with government institutions and communities, making it difficult to manage the AIR venture optimally.
- Communities have positively acknowledged that they do make some extra income through sale of arts and crafts as well as doing traditional dance performances.
- Exchange of cultural knowledge and beliefs is also indicated as one of the positive outcomes.
- Education and awareness on the protection of natural resources has increased.

A general conclusion is that the AIR has not yet successfully generated SL outcomes for the communities living in close proximity of the AIR camps. Conflict and lack of synergy among the four main stakeholders of CBT, namely, communities, institutions, tourism and the environment seems to be the key reason why the AIR initiative has not succeeded. A collaboration between the stakeholders is therefore recommended as the possible solution as discussed in the next subsection.

### **8.3 Collaboration of stakeholders - recommendations**

*In lieu* of the above deductions the researcher proposes the following suggestions for the AIR:

- Local communities' involvement should be strengthened through enhancing entry to markets, hire-purchase and skills development.

- Procedures to enhance the level of participation of females in the tourism sector should be designed.
- Inspiring livelihood chances for those who are not absolutely engaged in tourism through other connections is necessary.
- Environmental and community development activities should be linked with CBT.
- Measures of encouraging significant strategies in which indigenous people can have an interest in tourism initiatives should be found and communities should voice their opinion in outcomes on designing for the building, maintenance and the development of recreational activities in the camps.
- Entry into markets and commercial sustenance for the small enterprise should be promoted and tourism designers and local government should appreciate the value of this as access for engaging in tourism by the indigents.
- Committees involving local people, private operators, state enterprises and NGOs should be established to assure comprehension and effortless implementation of resolutions to encourage internal engagements.
- The strategy for spreading of livelihoods obtained by societies to people requires cautious thoughtfulness. This can occasionally be addressed in legislations related to community claims. Income acquired by the community from tourism can be explicitly shared between families or entrusted in communal growth investment or discretionary funds for utilisation on communal assignments such as education and health schemes.
- All CBT ventures should be based on a conspicuous plan resolved and comprehended by the indigenous people and all other participants with the affection for tourism and wildlife protection. The plan should embrace inputs such as careful deliberation among societies including perceptions and knowledge of tourism, potential chances and threats, current understanding, interest and degree of concern.
- Assets created should be focused on the society's cultural background, benefits and talents and the people should also resolve on factors of their traditional cultures that they want to allow visitors to share.

- Tourists should be managed where treaties with tourism enterprises can be made over quantity and extent of associations to include and implement codes of conduct for visitors.
- Attention to detail should be made, ensuring that what is offered, as far as tourism products are concerned at any stage is well presented.
- Character and authenticity of progress and knowledge should be maintained, assuring that assumptions complement truth because tourists in the CBT sector are anticipating an elevated form of knowledge provision.
- Accuracy and character should prevail because community based tourists react to authentic and cultural standards and adventures and they do not want these to be fabricated for them. However, it is very fundamental to avert the destruction of traditional crafts and other assets.
- Low energy technologies appropriate to the rural areas where the camps are located should be practiced and recycling should be promoted while all the types of waste dumping are also cautiously administered.
- To reduce commercial loss, endeavours should be made to consume indigenous goods and functions and to prioritise the hiring of host community members.
- Markets and networks to the local economy should be maximised by stimulating consumption of the local goods in the camps, assisting community entrepreneurs as well as marketing and subsidising SMMEs.
- Allowance paid to host people should be maximised by creating their grant right, bargaining power and competence to use co-operative earnings appropriately thus encouraging contestable bidding actions.
- Jobs in tourism through skills development should be increased and the conceptions on how employee efficiency can be enhanced should be scrutinised.
- Improvement in tourism amenities should be used to advance communal facilities all at the same time.

The above recommendations call for a collaboration of stakeholders. According to Kimbu and Ngoasong (2013), a stakeholder can be defined as any association or individuals who can change or who are impacted by the accomplishment of an institution's aims. A stakeholder can be involved in obtaining organisational aims by

obligating to participate and display enthusiasm to be consulted by other participants, authorise opinions to be accumulated in connection with appropriate policy practices and to create interrelatedness with other participants. The core features applied when classifying participants are control and authenticity, both of which describe the collective ideas in which connections exist with the societal arrangements. The tourism sector symbolises collective arrangements, a specialised problem or organised body with unique organisational networks that allow participants to grow and execute tourism guidelines.

Jamal and Getz (1995) have purported that an authentic participant is one who has authority and the ability to engage in the activity; a participant who is affected by the activities of other participants has the authority to be engaged to restrain those effects but must also own assets and skills to be involved. Taking collaborative resolutions and consensus by core participants are essential impressions for achieving socially and economically relevant tourism growth. Intersectional cooperation for tourism facilities' scheming among core participants assist to abate conflict in the entity and amplify the possibility of STD.

Cooperation involves connections between participants when groups communicate with one another in connection with standard aspects or disputed power. Partnerships occur when an association of independent participants of a disputed entity are involved in a communicative action, involving assigned regulations, standards and systems to accomplish or commit to affairs associated with the entity. Each participant command capital such as education, proficiency, integrity and finances but alone they are not likely to own all assets required to obtain their goals and to plan correctly for their future in connection with significant growth matters. Team work can be applied efficiently to find solutions for, or improve common insights, where participants identify the potential benefits of functioning together. It is an action of consolidated resolution taking among main participants of a concerned entity about its prospect. Five main features of the partnership action are that the stakeholders are autonomous; explanations arise by coping positively with conflicts and there is combined ownership of resolutions which is engaged. Furthermore, the participants assume social accountability for the continuing administration of the entity and partnership is an important factor where networking ventures can be comprehended as rising

institutional practices through which institutions socially adjust to the advancing complications of their situations.

In the case of tourism development, the complication of tourism affairs, often resulting from divided attributes of the sector and the many participants who control, or are impacted by tourism growth, sometimes complicates collaboration factors. A number of stakeholders collaborate if they believe that the possibility of reaching their goals and building other chances in a disputed entity are higher by acting together instead of performing individually. This resource reliance and participant dependence on each other indicates that there are possible, common advantages from participants' associating with one another. These mutual benefits include collaborative processes where coordinated interests from division of assets, vulnerabilities and incentives, as well as from the preference of partnering benefits instead of personal contestable benefits, are acquired. Collaboration can assist to avert the permanent expenses of adversarial clashes between stakeholders while some possible advantages of teamwork and collaboration in tourism strategy may arise.

The following declarations endorse teamwork of participants in that,

- ❖ There may be engagement by a number of stakeholders who are all impacted by the various factors of tourism growth and may be better if used to initiate improvement.
- ❖ Taking resolutions and having control and power may disseminate to the various participants that are impacted by the factors, which is beneficial for autonomy.
- ❖ The engagement of various participants may enhance the collective acknowledgement of guidelines so that enforcement and implementation may be convenient to apply.
- ❖ More practical and less negative perceptions might end in significance of functioning together.
- ❖ The bodies which are absolutely impacted by the factors may contribute their skills, beliefs and other capabilities to the administration structure.
- ❖ An ingenious cooperation may arise from functioning together, preceding more modernisation and efficiency.

- ❖ Collaborations can advance acquiring knowledge about the function, education and talent of the other actors and also increase the association connection and bargaining ability that assist to create successful partnership.
- ❖ Groups engaged in administration may possess more obligation to fixing the guidelines that arise into action.
- ❖ There may be advanced synergy of the guidelines and connected processes of the various participation.
- ❖ There may be more contemplation of the different social, economic and environmental factors that impact the sustainable growth of assets.
- ❖ There may be realisation of the efficiency of non-financial matters and concerns if they are embraced in the cooperative background and this may empower the variety of existing tourism livelihoods.
- ❖ There may be a grouping of the assets by participants, which may cause their more efficient consumption.
- ❖ When various participants are involved in resolution-taking, the consequent guidelines may be more adaptable and also more delicate to indigenous situations.
- ❖ Activities that are not related to tourism may be motivated, emanating into augmentation of the commercial job creation and community focus for a particular community.

Collaboration that includes the communities, institutions, tourism and the environment result in STD as discussed below.

#### **8.4 Sustainable Tourism Development**

STD is an example of stakeholder collaboration in tourism development where conflict is reduced for the benefit of all involved. The definition of ST by Garrod and Fyall (2005) that it is an assertive strategy proposed to alleviate the pressure and animosity devised by a complicated relationship between the tourism sector, tourists, the environment and the local communities, supports the above explanations of collaboration. ST was conceptualised as an ongoing advancement action to be used in all types of tourism destinations and by all participants engaged in ST such as tourism businesses, host societies, environmentalists, visitors and the state.



A framework of the groups of actors that have to cooperate and which shows the complexity of the relations between them, can be described as a process where the government, the tourism sector, visitors and host communities cooperate to enable tourists to journey to destinations in order to appreciate, learn and experience culture and nature in a manner that does not abuse the resources but subscribe to SD. An equitable approach has to be approved among stakeholders in a tourist destination. The environment, enterprises and visitors must gain from tourism, without undermining the host population which must be engaged from the initial stage of the construction activity.

ST is a state, a result of STD which includes the assumption that there has to be a basis for permanent financial gains; the growth should be delicate to the requirement and ambitions of the local community; it should be on a ranking that appreciates the features of the destination; there should be realisation of the inherent monetary worth of an environment and there should be a core of the correspondence between environmental financial factors. STD connects the requirements of current visitors to the local areas while preserving and enhancing chances for the times to come. It is conceived as leading to management of all assets in a manner that aesthetic, economic and social requirements can be accomplished while perpetuating traditional virtues, fundamental environmental activities, ecological heterogeneity and vitality. Tosun (2004) expanded more on the principles of STD which are, affirmative behaviours towards tourism growth, preservation of indigenous assets, increase in the confines of host resilience to tourism, tourist contentment, continual advantages for the locals and improvement of the qualified focus of tourism growth projects.

Dangi and Jamal (2016) have purported that STD relates to three columns of support which are environmental, economic and social. Financial sustainability, means creating wealth at varying stages of community and attending to the value for money of all commercial processes. Critically, it is about the applicability of businesses and processes and their capability to be sustained in the future. Collective sustainability means appreciating people's claims and equitable chances for all in the community. It needs an equal spread of advantages with a target on reducing poverty. There is an improvement of host people, sustaining and empowering their important protection structures, identifying and appreciating diverse traditions and averting any type of abuse. Ecological sustainability, means preserving and administering assets,

particularly those that are not replenishable or are treasured in connection with vitality sustenance. It needs processes to reduce pollution of air, water and land and to preserve ecological diversity and natural heredity.

The origin of tourism growth has indicated that all the stakeholders are important in an equitable way and that long-term maintenance cannot be obtained if one association is always inferior to the others. STD needs meeting experiential requirements of the tourists, the tourism enterprises, the local population and the requirements for ecological preservation. It requires adequate planning and accomplishment of cooperation among a range of participants in the process of tourism advancement. By amalgamating and accommodating these requirements and interests, an enhanced standard of living can be acquired for the society, while the tourists benefit from acceptable experience, the tourism sector gains financially and the environment is preserved for ongoing prospective consumption. Even though the full incorporation of such a variety of concerns is unexpected in most tourism areas, genuine endeavours at collaboration which incorporate the engagement of host populations are expected to be more supportive than growth for which no application is made to attain congeniality with common ecological, economic and social circumstances.

The integration of the principles of ST into a background of sustainable CBT that underpins the constituted cultural, ecological and social benchmarks with coherent, forceful insistence on leadership, impartiality and standard, is a critical endeavour if maintenance threats are to be effectively addressed. The prime objective of CBT as a communal growth end-product is to offer advancement chances that spread advantages that usually do not occur among the people. These advantages include financial benefit, while also strengthening a society with knowledge and assets to advance an ST business. The communal advance strategy to CBT perceives tourism as a financial propellant that allows each member of the community to have an equitable share to the enhanced standard of living (Harwood, 2010).

### **8.5 CITE framework: explanation of the model**

The CITE model in Figure 8.1 is the researcher's own adaptation of the Sustainable Livelihood Framework for Tourism (SLFT) developed by Shen (2008). It includes some of the components from the SLFT and expands to embrace the principles of STD and CBT as well as incorporating the results and teachings acquired from the AIR case

study. The model aims to account for the need for collaboration of stakeholders in the establishment of a CBT venture which will result in sustainable livelihood outcomes. It centres on the significance of multi-stakeholder interaction, appreciation for potential conflicts among stakeholders, and most importantly, synergy among stakeholders.

### Communities, Institutions, Tourism and Environment – CITE framework

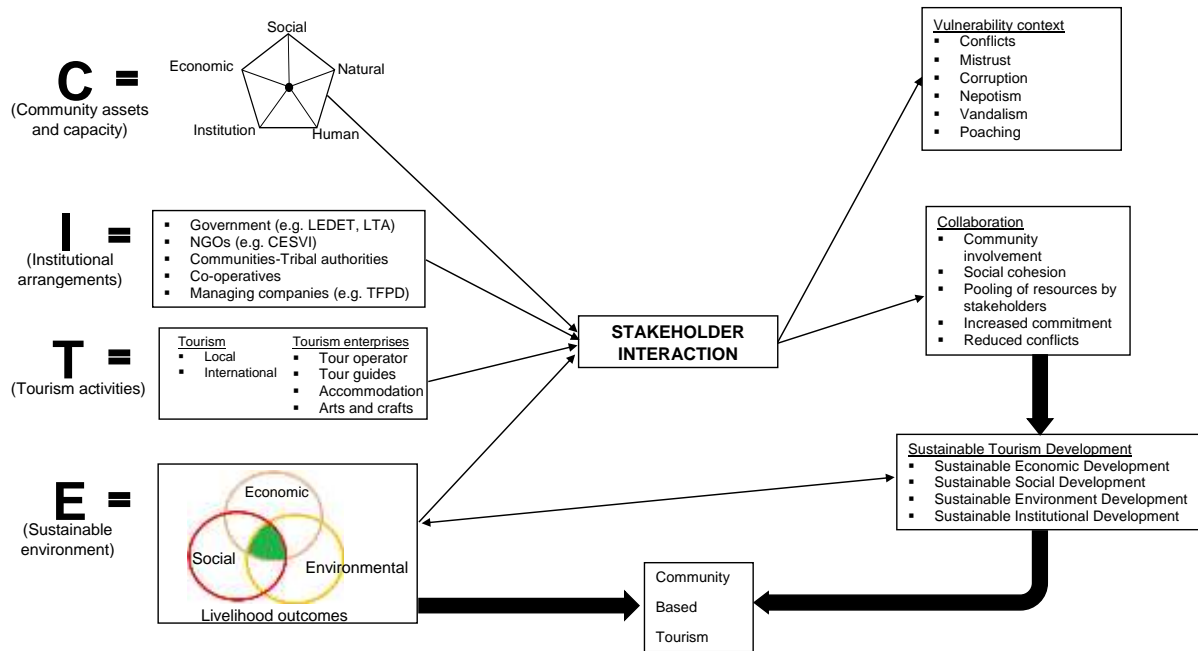


Figure 8.1: The Communities, Institutions, Tourism and the Environment (CITE) framework (Researcher, 2018)

The **C** in the model represents Communities and all the structures within them because they are the first to be considered as they are the owners of the assets for tourism. The community is, so to speak, a part of the tourism ‘place’ product and the assets that constitute that product are the social, natural, economic, human and the institutional capital. The **I** represents Institutions, the main ones being government departments, which in the case of the Limpopo province is LEDET, and its directorates such as LTA and People and Parks Programme. NGOs such as CESVI, tribal authorities from all the concerned villages, co-operatives (both Primary and Secondary) and the managing company which in the case of the AIR is TFPD are also part of the institutional arrangements. The **T** in the model represents tourists (both local and international) and all the tourism related enterprises such as tour operators,

tour guides, accommodation places and SMMEs that sell anything from food to arts and crafts. Lastly, the **E** is the sustainable environment which represents the physical, economic and socio-cultural activities that provide the livelihood outcomes.

When all four stakeholders interact, two things can happen. Firstly, on the one hand there can be conflicts, mistrust, corruption, nepotism, vandalism, poaching and other negative impacts which constitute the vulnerability context. On the other hand, if there is synergy among the stakeholders and they collaborate, the result will be positive impacts such as, among others, reduced conflicts, social cohesion, community involvement, pooling of resources by stakeholders as well as increased commitment towards sustainable goals. The collaboration of stakeholders will result in STD which has as its main aim to reduce conflict and to encourage all tourism development stakeholders to work together. STD embraces sustainable economic growth, sustainable social development, sustainable environmental development and sustainable institutional development. The consequent products of STD are a sustainable environment and CBT.

In applying the framework to any CBT domain, the first thing to do would be to take stock of the assets that the concerned communities have. An assessment of the institutional arrangements and the status of tourism processes in the destination is also essential. In addition the measurement of the interaction of all stakeholders, including the environment will give an indication of how vulnerable the situation is and/or how collaboration can be the solution since it leads to STD and ultimately to CBT.

## **8.6 Summary and conclusion**

As indicated in the problem statement, tourism can be used as a poverty reduction strategy because of its development advantages. The main question in this study has revolved around whether there are any benefits that rural communities have acquired from the introduction of tourism or not. The aim of the study was to formulate a Sustainable Livelihood Framework for Community-Based Tourism for the African Ivory Route that will result in the maximisation of Sustainable Livelihood Outcomes for the benefit of communities. The study has attempted to achieve this through four objectives:

The first objective was to examine the livelihood assets, capabilities and activities of selected communities living near the AIR. This objective was addressed in Chapter 5 which presented the results of a questionnaire survey, showing the livelihood assets of fourteen communities that live near the three selected camps of Fundudzi, Mtomeni and Nthubu. The results included the activities and capabilities of communities connected to tourism. The general conclusion was that there are enough attractions and resources around these villages. However, there is lack of awareness, knowledge and skills among community members and how to utilise tourism resources optimally so that communities can benefit. The perceptions of community members was mixed as to whether they are benefitting or not.

Chapter 6 addressed objective two which was to identify the vulnerability contexts and institutional arrangements that have an influence on the local communities' accessibility to tourism assets and related processes. Several institutions that have to do with the AIR were interviewed and the results revealed that although the government institutions such as LEDET, LTA and People and Parks Programme were initially involved there were signs of detachment from the concerned communities and the consequent low performance of the camps. The solution was to engage a private operator in the form of TFPD. A lot of progress has since been noticed especially in as far as marketing of the camps nationally and even internationally is concerned. Money has been sourced from NGOs such as CESVI and this has helped in the improvement of infrastructure. There is more awareness of the camps by the communities and they are engaging in more tourism activities better than before.

Chapter seven addressed objective 3 which was to explore the livelihood outcomes that emanated from the incorporation of tourism into the existing mix of livelihood strategies of the local communities. The outcomes have proven to be both positive and negative. Restriction of entry into places (camps) that have always been accessible for extraction of natural resources, corruption, lack of transparency and nepotism by authorities has caused a lot of tension and conflict between communities and authorities and even among communities themselves. Positive outcomes included increased income for SMMEs, more awareness of the environment and its conservation, improvement of infrastructure, as well as creation of jobs even if temporary.

Last but not least, in chapter eight, a Sustainable Livelihood Framework for Community-based Tourism Framework was developed which links with the aim of the study. A CITE model was created, giving direction as to how initiatives like the AIR depend on the synergy between communities, institutions, tourism and the environment for sustainability. The development of the CITE framework, which can be modified and amended, through further research, was the main objective of this study and also addressed the fourth objective. The framework will hopefully be of value to responsible authorities as the concept grows from what was almost a total collapse of ideas and loss of assets in the African Ivory Route. It is hoped that this model can also be applied to other ventures which involve the introduction of Community-Based Tourism in poor, rural community.

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## APPENDIX A



### CAES RESEARCH ETHICS REVIEW COMMITTEE

Date: 05/03/2015

Ref #: 2015/CAES/039  
Name of applicant: Ms JM Letsoalo  
Student #: 5618878

Dear Ms Letsoalo,

**Decision: Ethics Approval**

**Proposal:** A sustainable livelihood framework for community based tourism: A case of the African Ivory Route in Limpopo Province

**Supervisor:** Prof MD Nicolau

**Qualification:** Postgraduate degree

Thank you for the application for research ethics clearance by the CAES Research Ethics Review Committee for the above mentioned research. Final approval is granted for the duration of the project, **subject to submission of the permission letters from the individual cooperatives that form part of the African Ivory Route.**

Please consider point 4 below for further action.

*The application was reviewed in compliance with the Unisa Policy on Research Ethics by the CAES Research Ethics Review Committee on 05 March 2015.*

*The proposed research may now commence with the proviso that:*

- 1) The researcher/s will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.*
- 2) Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study, as well as changes in the methodology, should be communicated in writing to the CAES Research Ethics Review Committee. An amended application could be requested if there are substantial changes from the existing proposal, especially if those changes affect any of the study-related risks for the research participants.*



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- 3) *The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study.*
- 4) *No data collection may take place until the permission letters from the individual cooperatives have been submitted to the Committee.*

**Note:**

*The reference number [top right corner of this communiqué] should be clearly indicated on all forms of communication [e.g. Webmail, E-mail messages, letters] with the intended research participants, as well as with the CAES RERC.*

Kind regards,



Signature  
CAES RERC Chair: Prof EL Kempen

Signature   
CAES Executive Dean: Prof MJ Linington



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## APPENDIX B



Directors: Barry Lindsay Gray, Khalipa Edward Mbalu, Glynn Charles O'Leary | CompanyReg No:2000/015417/07 | VAT Reg No: 4710221781

Transfrontier Parks Destinations (Pty) Ltd

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26 February 2015

Ms Josephine Letsoalo  
University of Limpopo

Dear Ms Letsoalo

Thank you for contacting us, requesting permission to do your PhD through Unisa, using the African Ivory Route to deliver a thesis entitled: A Sustainable Livelihood framework for Community Based Tourism: A case of the African Ivory Route in Limpopo Province.

Transfrontier Parks Destinations as the management and marketing company for African Ivory Route are happy to give permission for this study, and will provide all practical assistance in terms of sharing appropriate materials and contact details, and make the necessary staff available for meetings.

For any further information on this permission, please contact the writer.

Kind regards

*Eleanor Muller*

**Eleanor Muller : HEAD OFFICE**

(Signed electronically)

## APPENDIX C



Directors: Barry Lindsey Gray, Khalifa Edward Mbako, Glynn Charles O'Loary | CompanyReg No: 2000/015417/07 | VAT Reg No: 4710221781

A division of Transfrontier Parks Destinations

Regional Office: P O Box 2010, Phalaborwa 1390  
Bollanoto Tourism Centre,  
Hendrik van Eck Road, Phalaborwa  
Phone: +27(0)15 781 0690  
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Email: [info@africanivoryroute.co.za](mailto:info@africanivoryroute.co.za)  
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Head Office: P O Box 30919 Tokai 7966  
Cirtach House, Slibitz Street,  
Westlake Business Park, Tokai 7945  
Phone: +27 (0)21 701 7860  
Fax: +27 (0)21 701 7870

26 February 2015

Ms Josephine Letsoalo  
University of Limpopo

Dear Ms Letsoalo

Thank you for contacting us, requesting permission to do your PhD through Unisa, using the African Ivory Route to deliver a thesis entitled: A Sustainable Livelihood framework for Community Based Tourism: A case of the African Ivory Route in Limpopo Province.

African Ivory Route's management team herewith provides permission for this research. In addition, a Board Resolution will be passed at the next meeting of the Secondary Co-operative (the employer of the staff) requesting that this permission is ratified at Board level.

Further, given that each camp is owned by a Primary Co-operative, and that these co-operatives will be represented individually at the Board Meeting, the necessary individual Primary Co-operative permissions will also be obtained at the Board meeting which is scheduled for mid to late March 2015.

For any further information on this permission, please contact the writer.

Kind regards

*Eleanor Muller*

Eleanor Muller : HEAD OFFICE, management operators

(Signed electronically)



APPENDIX D



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Directors: Barry Lindsay Gray, Khalpha Edward Mbelo, Glynn Charles O'Leary | CompanyReg No: 2000/015417/07 | VAT Reg No: 4710221781

14 March 2015

Ms Josephine Letsoalo  
University of Limpopo

Dear Ms Letsoalo


Thank you for contacting us, requesting permission to do your PhD through Unisa, using the African Ivory Route to deliver a thesis entitled: A Sustainable Livelihood framework for Community Based Tourism: A case of the African Ivory Route in Limpopo Province.

The individual Primary Co-Operatives that make up the African Ivory Route's Secondary Co-Operative herewith provides permission for this research.

Co-op name: MOADJADI AIR PRIMARY COOPERATIVE

Name of camp: MOADJADI CAMP

Name of signatory: MOSHAKGE NERWICK MOLOKWANENG

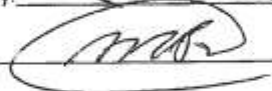
Signature: 

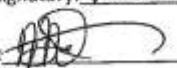
Co-op name: MTOMENI AIR PRIMARY CO-OPERATIVE

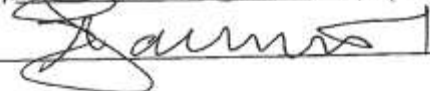
Name of camp: MTOMENI CAMP


Name of signatory: NGWENYA ALICE SEGANA

Signature: 

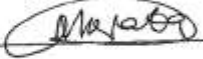
Co-op name: Nkhosho Asia Botany Cooperative  
Name of camp: Nkhosho  
Name of signatory: Mateina Chokwe  
Signature: 

Co-op name: MAFEFE PRIMARY Co-op  
Name of camp: MAFEFE  
Name of signatory: MABAKATE SELEMA  
Signature: 

Co-op name: BALENI PRIMARY COOPERATIVE  
Name of camp: BALENI  
Name of signatory: SAMBO MHLAVA ERIC  
Signature: 

Co-op name: FUNDUDZI PRIMARY COOPERATIVE  
Name of camp: FUNDUDZI  
Name of signatory: Singo Mashudu  
Signature: 

Co-op name: \_\_\_\_\_  
Name of camp: \_\_\_\_\_  
Name of signatory: \_\_\_\_\_  
Signature: \_\_\_\_\_

Co-op name: Bloubaerg Ivory Route  
Name of camp: Bloubaerg  
Name of signatory: Morats Patrick IARRS  
Signature: 

Signed on 14 March 2015 at Polokwane during a Board Meeting of the African Ivory Route Secondary  
Co-operative.



# ANNENDIX F

## QUESTIONNAIRE

### A sustainable Livelihood framework for Community Based Tourism: A case of the African Ivory Route in Limpopo Province

#### A. Demographic information

##### 1. Age

- 20-29 years old
- 30-39 years old
- 40-49 years old
- 50-59 years old
- 60 years and older

##### 2. Gender

Male  Female

##### 3. Marital status

- Single
- Married,
- Co-habiting
- Widowed
- Divorced, separated

##### 4. Tribe

- Pedi
- Venda
- Tsonga

##### 4. Highest Education level

- None
- Primary
- Secondary
- Tertiary
-

5. Occupation

---

6. Income from main occupation

<R2500	<input type="checkbox"/>
R2501- R5000	<input type="checkbox"/>
R5001-R7500	<input type="checkbox"/>
R7501-R10 000	<input type="checkbox"/>
R10 001 +	<input type="checkbox"/>

7. Do you have an income from any other economic activity?

<input type="checkbox"/> Yes	<input type="checkbox"/> No
------------------------------	-----------------------------

8. If so what are those activities and how much do you earn from them?.....

<R2500	<input type="checkbox"/>
R2501- R5000	<input type="checkbox"/>
R5001-R7500	<input type="checkbox"/>
R7501-R10 000	<input type="checkbox"/>
R10 001 +	<input type="checkbox"/>

9. Do you have any sources of income from non-economic activities such as state grants?

<input type="checkbox"/> Yes	<input type="checkbox"/> No
------------------------------	-----------------------------

10. Number of dependants per household

<2 persons	<input type="checkbox"/>
3-6 persons	<input type="checkbox"/>
7-10 persons	<input type="checkbox"/>
11 +	<input type="checkbox"/>

11. Number of years living in area

<5	<input type="checkbox"/>
6-10	<input type="checkbox"/>
11-15	<input type="checkbox"/>
15-20	<input type="checkbox"/>
21+	<input type="checkbox"/>

B. Livelihood assets

12. Do you have running water in the house?

Yes	No
-----	----

13. Do you have electricity?

Yes	No
-----	----

14. What type of toilet do you have?

Pit Toilet	<input type="checkbox"/>
VIP Toilet	<input type="checkbox"/>
Flush toilet	<input type="checkbox"/>

15. Do you own the house you live in?

Yes	No
-----	----

16. Do you have communication with the outside world through:

Radio	<input type="checkbox"/>
TV	<input type="checkbox"/>
Cellphone	<input type="checkbox"/>
Internet	<input type="checkbox"/>

17. Do you own any type of vehicle?

Yes	No
-----	----

18. How far is the nearest school

- < 1km
- 1-2km's
- 2-3km's
- 4km's +

19. How far is the nearest clinic?

- < 1km
- 1-2km's
- 2-3km's
- 4km's +

20. How far are you from the nearest town/business centre?

- < 1km
- 1-2km's
- 2-3km's
- 4km's +

21. Do you hold any position in the society?

Yes  No

If yes what is the position?.....

22. Are you involved in any political activities?

Yes  No

If yes what activities are you are you involved in?.....

23. Do you have a home garden?

Yes  No

If yes, what type of crops do you grow in your garden? .....

24. Do you own any piece of land besides your home garden?

Yes  No



25. If so what is the land utilized for?

Grazing

Crops

Homestead

26. Does your household own any livestock?

Yes  No

If so, specify.....

27. Do you buy food or produce food yourself?

<input type="checkbox"/> Buy Food	<input type="checkbox"/> Produce own Food
<input type="checkbox"/> Both	

28. Does your household collect any resources outside the village?

Yes  No

29. If so, what type of resources?

Food

Yes  No

Medicinal plants

Yes  No

Wood

Yes  No

Material for crafts

Yes  No

Rituals

Yes  No

Fishing

Yes  No

Hunting

Yes  No

Building

Yes  No

30. Are there any restrictions to access any of the above resources and/or activities?

Yes	No
-----	----

31. Do you get any assistance from government relating to agricultural productivity?

Yes	No
-----	----

If yes, specify.....

C. Tourism related information

32. What is the nearest tourism attraction to your community?

.....

33. Are there any restrictions to entry into the attraction?

Yes	No
-----	----

34. Are you involved in any tourism activities in the attraction?

Yes	No
-----	----

35. In what capacity are you engaged in tourism (e.g selling arts and crafts)

Employed	<input type="checkbox"/>
Owner	<input type="checkbox"/>
Vendor	<input type="checkbox"/>

36. Do you think there are any opportunities for tourism development in your village?

Yes	No
-----	----

Elaborate.....

37. Are there any tourism related skills that you have received?

Yes	No
-----	----

38. If so, was it privately- or government sponsored?

Private	Government
---------	------------

39. Which government department or private company sponsored the skills development?.....

40. What experience do you have in the tourism/hospitality industry?

---

---

41. Are you willing to take any risk and make personal and financial investment in tourism?

Yes  No

If so, what type of tourism business are you interested in?.....

42. Do you think tourism can be used to enhance local (your) livelihoods?

Yes  No

43. Do you think there is any access to tourism markets, locally, nationally or internationally?

Yes  No

44. Do you think there is competition for tourism resources with neighbouring communities (or anyone else)

Yes  No

Elaborate.....

45. Do you think there is any effort to assist the community to own and operate tourism activities through community based initiatives?

Yes  No

If so, what type of effort is that?.....

46. Are there any community-based tourism projects in your community?

Yes  No

47. If so are you involved in any of these projects?

Yes  No

49. Do you feel empowered by the establishment of such projects?

Yes	No
-----	----

50. Has there been consultation with the community before the establishment of the community based tourism projects?

Yes	No
-----	----

51. Are you ever invited to public meetings where tourism related issues are discussed?

Yes	No
-----	----

52. Do you participate in discussions during those meetings?

Yes	No
-----	----

53. Do you ever receive any feedback after such meetings?

Yes	No
-----	----

If yes, how is the feedback given?.....

54. Do you have a community forum (association) through which you can voice your concerns relating to tourism activities?

Yes	No
-----	----

If so what is the name of that forum?.....

55. Do you work in partnership with any other stakeholders who are involved in the business of tourism?

Yes	No
-----	----

56. Are you familiar with the African Ivory Route camp that is established near your village?

Yes	No
-----	----

If so, what do you know about this initiative?.....

.....

57. Do you believe that your community has benefitted from the establishment of the African Ivory Route camp?

Yes	No
-----	----

58. If so, in what way?

---

---

59. What are the negative impacts that the community has suffered since the establishment of the African Ivory Route Camp?

---

---

59. Is there communication and free access to information from the side of government in relation to developments in the African Ivory Route Camp?

Yes	No
-----	----

60. What is your general attitude and perception towards the operation and running of the African Ivory Route Camp?

---

---

## APPENDIX G

### INTERVIEW FOR PRIMARY CO-OPERATIVE MEMBERS

Name of interviewee:

Village represented:

1. Describe the type of your community in terms of its socio-economic status.
2. What are the major needs, issues and problems facing this community?
3. What kind of help does your community need to have a better life?
4. What services are available to provide a good lifestyle for your community?
5. How would you describe the level of awareness and commitment among community members in your village in terms of tourism?
6. What do you think are the barriers that could prevent your community to do well in the tourism industry?
7. What do you see working well in your community in as far as utilising the available tourism resources in your village is concerned?
8. What are the possible small, interim steps that you suggest your community could make to achieve successful economic growth in tourism?
9. What prospects do you think the development of the African Ivory Route will bring in your village?







# APPENDIX J

## A sustainable Livelihood framework for Community Based Tourism: A case of the African Ivory Route

Name of Cooperative: Nthuby Primary Coop.

Date: 12 November 2016.

	First name and Surname	Position (in cooperative/ community)	Signature
1.	Josephine Letsoalo	University of Limpopo	
2.	Malesela Gofone	chairperson (Magaga)	
3.	Mokoana Joseph	Modshula Community (Moshwag)	
4.	MALOSE Monyai	AFRICA IVORY ROUTE STAFF member	(Makhekega)
5.	Monahe Maria	Treasurer Hhukwi	(Rapadi)
6.	MOKO SEBETHA	Deputy Chairperson	(Senita)
7.	MALOSE MAKALALA	AFRICAN IVORY ROUTE Staff Member	(Makhekega)
8.	KRACABI (SIBAKO)	Centu. of Limpopo	

## APPENDIX K


### INTERVIEW WITH REPRESENTATIVE FROM THE AFRICAN IVORY ROUTE

Name of interviewee:

Name of Camp:

1. Describe the operational structures and processes that guide the running of the camp.
2. What attraction(s) make the camp unique?
3. How developed are the facilities and services in the camp?
4. What is the brand recognition of the camp.
5. How developed is the infrastructure for communication such as signage in the camp?
6. What activities are offered in the camp, especially to attract visitors throughout the year?
7. Does the camp have a good reputation, especially in terms of the level of visible impacts from other forms of development?
8. Does the camp have the capacity to sustain any added pressure from visitors?
9. How would you describe the camp in terms of economic viability to the local community?
10. What type of obstacles do you consider to hinder the successful running of the African Ivory Route camps?
11. What potential do you see in the African Ivory Route growing beyond its present status?

## APPENDIX L



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Word count:	77,601
Character count:	438,029
Submission date:	26-Feb-2019 07:58AM (UTC+0200)
Submission ID:	1083975715

A RESEARCH-LEVELLED FRAMEWORK FOR COMMUNITY-BASED TOURISM IN  
KABE OF THE AFRICAN GREAT RIVERS IN LESOTHO

by

JOSHUA MASHITSE LETSOALO

Submitted in accordance with requirements for  
the degree of

DOCTOR OF PHILOSOPHY

in Geography

Geography

at the

UNIVERSITY OF BOTSWANA

SUPREMACY PRINCE MOKHOTLONG

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