

**THE SOCIAL IMPACT OF THE KLEIN KAROO
NATIONAL ARTS FESTIVAL: A
COMPARISON BETWEEN WHITE AND
COLOURED COMMUNITIES**

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Dissertation submitted partially for the degree Magister Commercii at
North-West University (Potchefstroom Campus)

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November 2008

Potchefstroom

Acknowledgements

I would like to offer my heartfelt thanks to the following:

- My Creator, the Almighty God, for keeping me rational and giving me the strength to complete my studies.
- Dr E. Slabbert, my study leader and mentor, without whose assistance and continual guidance this dissertation would never have been completed.
- My mother and father for their loving support, motivation and prayers. You truly are my pillar of strength.
- All my family members and friends for their encouragement, motivation and prayers, especially Grandma Babs for her never-ending support.
- All my friends and colleagues at Centurion Akademie, thank you for the motivation and support.
- Prof C.J.H. Lessing for his assistance with my list of references.
- Prof. Jan du Plessis for his assistance with the statistical analysis.
- The Institute for Tourism and Leisure Studies at the North-West University (Potchefstroom Campus) for assistance with the results for the empirical survey for 2008.

Summary

Key terms: *event, festival, Klein Karoo National Arts Festival, social impacts, community, culture, participation*

The primary objective of this study was to determine the social impacts of arts festivals with reference to the KKNK and to make a comparison between the different cultures (white and coloured). This goal was achieved by firstly conceptualising culture. Secondly, a literature study was conducted in order to examine the social impacts of events. Thirdly the results of the empirical research were discussed, and lastly conclusions were drawn from the research and recommendations were made with regard to the social impacts of events, as well as further research.

From the literature, social impacts were defined as the changes in the norms and values of society that are more apparent in the short-term. It was noted that when tourists vacate to a specific destination, visible impacts are notices. Events can, however, provide employment opportunities, promote international peace and pride, as well as promote educational and cultural experiences. It can also lead to increased levels of irritation, crime, drug and alcohol abuse and cultural change.

These positive and negative impacts were measured by means of a questionnaire, as adapted from Fredline. The objective of the questionnaire is therefore to measure whether the community is positive or negative towards the festival, and whether there were any differences in the social impacts when comparing the results of the white and coloured communities. The questionnaire was distributed amongst the community members of Oudtshoorn, based on a stratified sampling method, followed by a random sampling method. A total of 258 questionnaires were completed, 110 from the white community and 148 from the coloured community.

Two factor analyses were performed to determine the social impacts factors in order to determine differences in the social impacts on the white community and the social impacts on the coloured community. The first analysis resulted in eight factors and accounted for 58.1% of the total variance and was labelled as: community issues,

negative impacts, everyday living, social opportunities, economic impacts, community rights, visitors and environmental impacts. The second analysis resulted in four factors that accounted for 59.54% of the total variance and were labelled according to similar characteristics which included: development opportunities, community involvement, motivational factors and social risks.

Means and standards deviations had been determined, after which the affected sizes were determined to explore the differences between the social impacts on the white community and on the coloured community on the dimensions of the various factors as determined in the factor analysis. It is clear that there is a small affect (0.2-0.4) on the two communities.

Opsomming

Sleutelwoorde: gebeurtenis, fees, Klein Karoo Nasionale Kunstefees, sosiale impak, gemeenskap, kultuur, deelname

Die primêre doel van hierdie studie was om te bepaal wat die sosiale impakte van kunstefees is, met verwysing na die KKNK (Klein Karoo Nasionale Kunstefees) en om 'n vergelyking te tref tussen die verskillende kulture (blank en kleurling). Hierdie doel is bereik deur eerstens kultuur te konseptualiseer. Tweedens is 'n literatuurstudie gedoen om die sosiale impak van gebeurtenisse te bepaal. Derdens is die resultate van die empiriese navorsing bespreek en laastens is gevolgtrekkings gemaak, gebaseer op die studie asook aanbevelings rakende die sosiale impakte van gebeurtenisse, en aanbevelings oor verdere navorsing.

Uit die literatuurstudie is bevind dat sosiale impak omskryf kan word as die verandering in die norme en waardes van die gemeenskap wat duideliker oor die korttermyn is. Daar is waargeneem dat wanneer toeriste 'n spesifieke bestemming besoek hulle 'n merkbare impak op die omgewing en bestemming laat. Gebeurtenisse lei dikwels tot werksgeleenthede, bevorder wêreldvrede en trots, asook die bevordering van opvoedkundige en kulturele ervarings. Dit kan ook lei tot verhoogde irritasievlakke, misdaad, dwelm en drankmisbruik en kulturele veranderinge.

Die positiewe en negatiewe impakte is in die vraelys gemeet. Die vraelys is gebaseer op 'n sosiale impak vraelys soos ontwikkel deur Liz Fredline. Die doel van die vraelys was om te bepaal of die gemeenskap die fees positief of negatief ervaar, en om te bepaal of die sosiale impak op die blanke gemeenskap verskil van die impak op die kleurling gemeenskap. Die vraelys is onder die gemeenskap van Oudtshoorn versprei volgens 'n stratifikasie-steekproefneming, gevolg deur 'n ewekansige steekproefneming. Altesaam 258 vraelys is ingevul, 110 van die blanke gemeenskap en 148 van die kleurling gemeenskap.

Twee faktoranalises is gedoen om te bepaal wat die sosiale impak faktore is en om te bepaal wat die verskille is tussen die sosiale impak van die blanke gemeenskap en die

kleurling gemeenskap. Die uitkoms van die eerste analise was agt faktore wat 58.1% van die totale variansie verklaar. Die faktore is as volg: gemeenskapskwessies, negatiewe impakte, alledaagse leefwyse, sosiale geleenthede, ekonomiese impakte, gemeenskapsregte, besoekers en omgewingsimpakte. Die tweede analise se uitkoms was vier faktore wat 59.54% van die totale variansie verklaar het. Die faktore is as volg volgens gemeenskaplike eienskappe gegroepeer: ontwikkelingsgeleenthede, gemeenskapsbetrokkenheid, motiveringsfaktore en sosiale risiko's.

Die gemiddeldes en standaardafwykings is bepaal, en daarna is die effekgroottes bereken om te bepaal wat die verskil tussen die sosiale impak van die blanke gemeenskap en die kleurling gemeenskap, op grond van die verskeie faktore wat in die faktoranalise bepaal is. Dit is duidelik dat daar 'n klein effek is (0.2-0.4) tussen die twee gemeenskappe.

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Introduction and problem statement

1.1 DEFINING CONCEPTS

The following concepts will be used in this study and therefore need clarification:

1.1.1 Klein Karoo National Arts Festival (KKNK)

The Klein Karoo National Arts Festival takes place annually in Oudtshoorn for eight days in March/April; it is a South African celebration of the arts through the medium of Afrikaans. The first festival took place during April 1995, where 30 000 tickets were sold. The festival accommodates visual and performing arts, for example cabaret, music, theatre, classical music, jazz and light music. Open-air concerts have become unique characteristics of the KKNK. Since 1995 the festival has not only grown to be a household name, but also the biggest arts festival in South Africa. Today Oudtshoorn attracts approximately 1000 artists in more than 200 productions and exhibitions over the eight days. In 2008 107 151 tickets were sold (**Slabbert, Viviers, Saayman, Saayman & Dreyer, 2008:1; KKNK, 2008; Van Schalkwyk, 2004:2**).

1.1.2 Culture

A country, region or specific location can be referred to as a community. Over a period of time, a community will develop its own tradition, attitudes and a style of life which may be

more or less distinctive. "Culture" is usually the word to describe this way of living (Lickorish & Jenkins, 1997:76).

Patterns of behaviour, values and perceptions refer to the culture or way of living of a particular group of people (Saayman, 2000:131). In different communities one may find a dominant culture with different subcultures. These subcultures may be defined by gender, age, status, religion, race and occupational background, to name but a few (Jandt, 1995:9, Reisinger & Turner, 2003:14). For the purpose of this study, racial subcultures will be considered.

For the purpose of the study culture is seen as the way of living of a particular group of people in terms of the patterns of behaviour, values and perceptions.

1.1.3 Festival

The term 'festival' has been used for hundreds of years and can be used to cover a multitude of events. A festival was traditionally a time of celebration, relaxation and recuperation which often followed a period of hard physical labour, sowing or harvesting of crops, for example. The essential feature of these festivals was the celebration or reaffirmation of community or culture. The artistic content of such events was variable and many had a religious or ritualistic aspect, but music, dance and drama were important features of the celebration (Bowdin, Allen, O'Toole, Harris & McDonnell, 2006:5).

Festivals are rich in meaning and much can be learned of the host culture and community. Festivals are therefore about a performance, it is public, with no social exclusion, it is entertainment for the fun of it and it is participatory. Usually festivals are themed, public celebrations and are the most common form of modern special events (Saayman, 2004:149-150).

1.1.4 Event

An extensive literature review confirms that it is unlikely that a single, all-embracing definition of events can be developed as such phenomena include a vast variety of types and perspectives of an event, and can differ when viewed from a national, international or local level (**Tassiopoulos, 2005:11**). Events, according to **Getz (cited in Tassiopoulos, 2005:11)**, are temporary occurrences, either planned or unplanned, with a finite length of time. Planned events have a length of time that is usually fixed and publicised. Events can be described as transient, and every event is a unique blending of its duration, setting, management and people (**Saayman, 2004:136; Tassiopoulos, 2005:11**).

1.1.5 Social impacts

Social impacts may be defined as adaptations on the part of a social system to external agents of change and/or endogenous change. It can also refer to the social consequences of actions including change to norms, beliefs, perceptions, values, and so on (**Barrow, 2000:1**).

Fredline, Jago and Deery (2003:24) define social impacts of tourism as the ways in which tourism contributes to changes in the value systems, morals and the conduct of individual behaviour, family relationships, collective lifestyles, creative expressions, traditional ceremonies and community organisations.

For the purpose of the study social impacts will be defined as the changes in value systems, norms, beliefs, perceptions, morals and the conduct of behaviour and any impacts that potentially have impacts on quality of life for local residents.

1.1.6 Community

With regard to community level studies one can see that the fact that a group of people live in the same geographical area does not mean they all belong to the same 'community'. In any given geographical region, there may be a number of communities,

such as the gay community, the elderly community, or communities defined by ethnic groups. Thus, care must be taken when deciding on the appropriate basis of aggregation for describing groups of individuals. A better definition of a community may be 'a group of people who share common goals or opinions' (**Williams & Lawson, 2001:271**).

1.1.7 Residents

The local residents are people who give the community its human content. The residents operate the services and facilities necessary for tourists to have an experience. Local residents feature prominently in the community's delivery of a hosting experience (**Blank, 1989:59**).

1.1.8 Values

Values are defined as an enduring belief that a specific mode of conduct or end-state of existence is personally and socially preferable to alternative modes of conduct and end-states of existence (**Williams & Lawson, 2001:272**). Values are a conception of what is considered good, desirable, and proper – or bad, undesirable, and improper – in a culture (**Schaefer, 2006:453**).

Similarly **Samovar and Porter (2000:10)** indicated that a value can be defined as an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to another.

1.1.9 Perceptions

Translating sensory data into meaningful information that can be used and acted upon is the process of perception. Through perception one makes sense of the world. Perception is an active process (**Fridgen, 1996:32**).

Perception is defined as the internal process by which one selects, evaluates and organises stimuli from the external environment (**Samovar & Porter, 2000:147**). It influences behaviour such as participation in festivals.

1.1.10 Attitudes

Attitudes are intellectual, emotional, and behavioural responses to events, things and persons that people learn over time (**Fridgen, 1996:42**). It can also be seen as a psychological tendency that is expressed by evaluating a particular entity with some degrees of favour or disfavour. Evaluating refers to all classes of evaluative response, whether overt or covert, cognitive, affective, or behavioural (**Williams & Lawson, 2001:269**).

To understand sociology and social impacts, one must first consider the historical development of sociology. In the following section an overview of the history of sociology will be given as well as the different pioneers of sociology.

1.1.11 Coloured community

In South Africa the term coloured is used exclusively to refer to people of mixed race, or Khoisan descent, with the term black used for black Africans. "Coloured" was one of the racial groups designated under the Apartheid system of racial segregation, along with "Black", "White" and "Indian". The term is not generally considered offensive in South Africa. Most Coloured South Africans have a cultural identity distinct both from that of Blacks and Whites, some (particularly those who have non-Coloured parents) may adopt the cultural identity of one (or both) of their parents.

1.2 INTRODUCTION

Tourism is one of the fastest growing industries in the world, as measured in expenditures and income. As a result, a large percentage of the world's population is very reliant on the continuing viability of this movement. According to the **Annual South African Tourism Report (2007:5)**, South Africa recorded an arrival of 9 million tourists in 2007, with an 8,3% increase from 2006. South Africa moved up the global rankings to 28th position in 2007 from 29th in 2006 (**South African Tourism Annual Report, 2007:12**).

On the domestic front South African tourism has grown significantly and 50% of the population in South Africa travelled during 2005. This is an indication that the mobility of the population is increasing and that the local tourism market is growing. This is a favourable situation for the tourism industry in South Africa and must be optimally utilised **(South African Tourism Annual Domestic Report, 2005:4)**.

Tourism is seen as a tool of development and many associated economic benefits can be measured objectively and serves as support for further development **(Delamere, Wankel & Hinch, 2001:11; Haley, Snaith & Miller, 2005:649)**. One of the fastest growing forms of tourism attractions are festivals or events, such as the Klein Karoo National Arts Festival. It has the ability to shape the image of a community, and so better the relationship between the festival and the community **(Delamere, 2001:26; Baker, Page & Meyer, 2002:80)**.

Event organisers need to understand community reactions as lack of support, even from the minority groups in a community, can influence the success and sustainability of the event **(Kuvan & Akan, 2005:691; Williams & Lawson, 2001:270)**. If the factors related to community reactions are understood, possible negative impacts can be reduced **(Fredline & Faulkner, 2002:103)**. Therefore if the social impacts of the festival, as experienced by different race groups, are understood, the negative impacts can be minimized and the positive impacts maximised.

Research concerning the social impacts perceptions and level of participation in events based on culture such as race groups, has not been studied and this research will be approached from a sociological perspective. It is therefore very important, for the sustainability of the Klein Karoo National Arts Festival as well as other Festivals, to conduct this study.

The proposal will be organised in the following manner, firstly the problem statement, which focuses on the literature study, followed by the objectives and research methodology. Lastly attention will be given to the chapter classification.

1.3 PROBLEM STATEMENT

The growing industry of festivals and events results in an increase in various positive and negative social impacts (**Fredline & Faulkner, 2000:764; Gursoy, Kim & Uysal, 2004:171; Waitt, 2003:195**). Local governments and event organisers want to maximise the economic impacts of events by attracting as many visitors as possible, (**Fredline & Faulkner, 2002:130**) sometimes losing sight of the influence on the local community. These role players often give little regard to the social change and the social problems that might develop (**Delamere, 2001:25**).

The consequences of tourism development on the community are usually divided into three categories. Firstly, economic consequences which can include factors such as tax revenue, increased jobs, additional income, tax burdens, inflation and local government debt. The second category is socio-cultural which include factors such as resurgence of traditional crafts and ceremonies, increased intercultural communication and understanding, increased crime rates and changes in traditional cultures. Category three refers to the environment, including factors such as protection of parks and wildlife, crowding, air, water and noise pollution, wildlife destruction, vandalism and littering (**Andereck, Valentine, Knopf & Vogt, 2005:1057**).

Over the past few decades there has been a strong focus on the economic impacts of events on the community but the social impacts have been neglected (**Fredline, Jago & Deery, 2003:23**). The issue of the social impacts of tourism has, more recently, attracted the attention of researchers and practitioners (**Fredline, Jago & Deery, 2003:25**). This is due to the fact that many of the social impacts cannot be calculated and community members can react differently towards these impacts. The differences in impacts, however, intensify when different cultural groups are involved (**Fredline, Jago & Deery, 2003:25**). Although economic benefits are often assumed to largely improve the quality of life of the community, socio-cultural factors may not always be as positive. Tourism has an effect on the socio-cultural characteristics of communities (**Andereck, Valentine, Knopf & Wogt, 2005:1058**). A community or group of people can be defined by its culture. Culture forms a collective and individual sense of identity in a continuous process of dynamic change. Local culture can be shaped by the interaction between

different people and the resources of the place of living (**Myburgh & Saayman, 1999:171**).

According to the **International Association for Impacts Assessment (IAIA), (2003:4)** social impacts are all issues that affect people directly or indirectly. It refers to a change in the community's way of living, difference in the culture, changes in the communities' structure, transformation in the political systems, and alteration in the complete physical, mental, social and spiritual well-being of the community (**IAIA, 2003:4; Page, Brint, Busby & Connel, 2002:276**). Negative social impacts may include increased noise, litter, traffic, crime, over-crowding and tourism-induced price increases. On the other hand, positive impacts such as improvement in local infrastructure, increased employment opportunities and an increase in recreational opportunities have also been identified (**Haley, Snaith & Miller, 2005:649; Thomas, Pigozzi & Sambrook, 2005:14**).

An important factor that needs to be considered when planning for an event is the consequences and impacts from the perspective of the community. No matter how the event is established and developed in a community, the success or failure of the development is influenced by the community. Through participation in the development, planning and operation of attractions such as events, communities can contribute to the well-being of the community. In contrast, the community can also be opposed to the tourism industry or show antagonistic behaviour towards tourism and tourists (**Haley, Snaith & Miller, 2005:649**). The two words, 'local' and 'participation', emphasise the need to include and involve local communities. The combination of the two words implies that ironically, local people are often left out of the planning, decision-making and operation of tourist schemes (**Mowforth & Munt, 2003:212**).

As **Kaplan (1993:129-130)** suggests: "Participation by the citizenry is an essential tool for incorporating the more vulnerable aspects of quality of life in the decision-making process. It is reliance on local knowledge that is most likely to highlight the requirements of human well-being."

Although researchers made an improvement in understanding the connotation between positive and negative perceptions of tourism and support of specific policies, most of this research has been a-theoretical. The theory that emerged as the leading hypothesis is

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the social exchange theory; it focuses on how the community receives something for the imposition the industry places upon them (**Haley, Snaith & Miller, 2005: 649-650; Waitt, 2003:195-196**). The exchange alone is not the only important thing, but also its nature and value that influence attitudes and perceptions. Traditionally, researchers of the social exchange theory claimed that if people are employed in tourism then the attitude towards tourism would be positive, but if the residents are not employed there, then the attitude towards tourism will most probably be negative (**Haley, Snaith & Miller, 2005:649-650; Waitt, 2003:195-196**).

If one can get a clear picture of why communities support or oppose the event then it will be possible to identify procedures that will minimize the negative impacts. The quality of life for the residents can be improved or maintained with regard to in respect to the impacts of tourism in the community (**Williams & Lawson, 2001:270**).

Past research focused on the distribution of costs and benefits associated with the tourism activity and the reactions of the community, this was then used to explain the perceptions of the community. Variables such as residential proximity to the tourist industry and involvement in tourism were often found to discriminate well between communities with positive and negative attitudes. Other variables, such as community attachment, clearly tap into differences in values rather than differences in actual impacts. Lately researchers have examined other predictors, such as socio-political values and perception of control over, or participation in, the tourism development decision-making process (**Fredline & Faulkner, 2002:140**).

Another variable that can play a role in participation of the event is culture. According to **Myburgh and Saayman (1999:171)**: "Culture can refer to the transference of knowledge, experiences, meanings, values, attitudes, religion, concept of the self, the whole, relationship hierarchy of status, role expectations, spatial relationships and time concepts commanded by a large group of people from one generation to the next through individual and group aspirations."

Differences in culture are differences between groups of people who perceive and do things differently. This can result in misunderstanding since this causes differences in behaviour and interpretation of behaviour. If the cultural differences are recognised, one

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can communicate effectively with other cultures. Culture is thus the total accumulation of identifiable group norms, activities, situations and communications patterns and can be seen as a manner to socialise and learn more about other communities **(Myburgh & Saayman, 1999:171)**.

The level of conflict between the community and tourists will depend on the similarity in living standards, the number of tourists, and the extent to which tourists adapt to local norms. Tourism is not the cause of social change but acts as the medium for social change. The interaction between the community and the tourists can offer an opportunity for both to learn more about the other, and this can contribute to a greater understanding between people. The potential of cultural gains (revived arts, theatre, and exposure to new ideas) must be weighed against cultural losses (overcrowding and exploitation of the culture and possible social change) **(Saayman, 2000:131-132)**.

With regard to community level studies the fact that a group of people live in the same geographical area does not mean it is the same “community” or the same “culture”. In any given geographical region, there may be any number of communities or cultures **(William & Lawson, 2001:271)**, such as the coloured community and the white community in Oudtshoorn.

One can find different value systems for all of the different members of the community. These underline the ways in which the phenomena around the members are interpreted. Therefore it is reasonable to presume that one can find different attitudes within a community **(Fredline & Faulkner, 2002:104)** towards events and participation in events.

It is therefore very important to compare the different cultural groups in the community. For instance, if the different cultures participate (in terms of planning, organising and employment) in the event, the event may be perceived positively and well represented. If there is no participation from a specific group, the event can be perceived either positively or negatively. Negative, because there is no say in management and planning. Positive because the community is still able to visit the event and attend shows. Some of the cultural groups might not even go to the event and participate, and this could also develop a negative perception of the event.

One can find a reasonable amount of literature on the social impacts of tourism, but less research has concentrated on the social impacts of events and festivals in particular (Fredline, Jago & Deery, 2003:25) as well as very little, if any at all, on a cultural comparison of participation and social impacts perceptions. Table 1.1 provides an overview of the studies that have been done with regard to community perceptions and attitudes as well as social impacts in general.

Table 1.1: Previous studies regarding social impacts

Title	Authors
Studies focusing on resident perceptions and reactions of tourism	Andereck, Valentine, Knopf & Vogt (2005); Bachleitner & Zins (1999); Dyer, Gursoy, Sharma & Carter (2006); Fredline & Faulkner (2002); Fredline & Faulkner (2000); Green (2005); Gursoy & Kendall (2006); Perez & Nadal (2005)
Studies focusing on the social impacts assessment	Burdge & Vanclay (1996); Delamere, Wankel & Hinch (2001); Delamere (2001); Momtaz (2005)
Studies focusing on social impacts of tourism	Barker, Page & Meyer (2002); Faulkner & Tideswell (1997); Fredline, Jago & Deery (2003); Gursoy, Kim & Uysal (2004); Haley, Snaith & Miller (2005); Waitt (2003)
Studies focusing on residents attitudes toward tourism	Kuvan & Akan (2005); Ko & Stewart (2002); Lepp (2007)

Table 1.1 indicates that there have been numerous international studies on participation, social impacts and residents attitudes and perceptions of tourism. Very little, if any, of these studies were conducted in South Africa. None of these studies focused on the comparison of participation of different cultures, based on race, within the community. It is therefore of the utmost importance to conduct a study in South Africa to determine whether there is a difference in the participation of the different cultures within a community because it is very important that the community as a whole participates. If one part of the community experiences the event as negative, the existence of the event might hang in the balance. This will also prevent and avoid headlines such as: "Ons kan nie 'n wit fees toelaat" ("We cannot allow a white festival") (Steyn, 2007:8).

It is therefore clear that the planning process of tourism must involve the local community and residents must influence some of the decisions. The planning of tourism must consider and focus on the goals and priorities of the community. This may ensure that communities will accept and commit to tourism development. This is very important because attitudes and perspectives of the community are related to the success of the tourism activity (**Easterling, 2005:49-50**). By participating in a tourism activity, such as an event, residents also demonstrate commitment to being an active member of the community (**Gursoy, Kim & Uysal, 2004:173**).

Awareness of these social impacts, and of community attitudes toward those impacts, may enable action that could lead to a reduction in the unwanted disruption of local community life that may be associated with events, thereby encouraging a balance between social and economic development forces within the community (**Delamere, 2001:25**). These studies are of great value, because the studies assist one in determining the reactions of different communities towards events. If these reactions are positive, the community will have a positive perception of and attitude towards the event, which will lead to the success of the event. If the results are negative, the culture group will experience the event as negative, and will not participate in the event, which may lead to the failure of the event. Through the studies one can determine the reasons for negative reactions and provide the organisers of the event with recommendations on how to make the negative a positive and secure the success of the event.

Thus the problem at hand is to determine the social impacts of the Klein Karoo National Arts Festival by comparing two cultural groups.

1.4 GOAL OF THE STUDY

Throughout the study, the focus will be on achieving the following goal and objectives:

1.4.1 Goal

To compare the social impacts of the Klein Karoo National Arts Festival based on culture.

1.4.2 Objectives

- 1.4.2.1 To analyse the factors, theories and influence of culture on the tourism industry.
- 1.4.2.2 To analyse the social impacts of events as well as the role of the community in the success of events
- 1.4.2.3 To determine the cultural differences in participation of the KKNK.
- 1.4.2.4 To determine the cultural differences in the social impacts of events.
- 1.4.2.5 To make conclusions and recommendations with regard to the study.

1.5 RESEARCH METHODOLOGY

Different types of research will be done. The research methodology for this study is two-fold, namely a literature study and an empirical study.

1.5.1 Literature study

In formulating the literature study, relevant academic articles and tourism books were used focusing on social impacts in general and specifically social impacts of events, the importance of participation and the influence of culture on tourism. Some of the journals that were used include: Annals of Tourism Research, Event Management, and Tourism Management. Post-graduate studies have also been used in gathering information. Internet resources were used occasionally as the quality of these sources is sometimes questionable. However, Academic Internet search engines such as Science Direct, EbscoHost and Emerald have been utilised. More general Internet search engines such as Google School and Megacrawler were used to obtain general information. Keywords included the following: community, residents, culture, social impacts, tourism, events, festivals, attitudes, perceptions, race, socio-cultural.

1.5.2 Empirical survey

The empirical survey consists of the following aspects: the research design and method of collecting the data, the development of a random test plan and the questionnaire and lastly the discussion regarding the analysis of the data.

1.5.2.1 Research design and method of collecting data

Quantitative research was done from a phenomenological approach. In this approach the researcher is interested in the meaning of the participant attributes to his/her participation in the festival. The research is therefore of a descriptive nature.

Questionnaires were distributed during the Klein Karoo National Arts Festival, from 21-27 March 2008, within the community of Oudtshoorn. 258 questionnaires were completed at the festival. A structured questionnaire served as the instrument to collect data.

1.5.2.2 Development of the random test plan

The population in Oudtshoorn is defined as the permanent local population of the town. The Greater Oudtshoorn Municipal District has a population total of 84 692 (Census, 2001). A completed questionnaire is representative of the household and each household has an average of four people. Therefore the Oudtshoorn sample consisted (258 questionnaires) of white (N=110) and coloured (N=148) respondents. The surveys were conducted by fieldworkers visiting permanent residents of the respected towns. The survey in Oudtshoorn was done from 21-27 March 2008.

A stratified random sampling procedure was followed. The stratification was based on the different residential areas of Oudtshoorn, namely Wesbank, South, North and Central. For this sampling method participants were chosen at regular intervals after a random start (**Tustin, Ligthelm, Marings & Van Wyk, 2005:352**). After the starting point had been randomly selected residents were systematically selected and every third household was included in each sample. If the selected respondent did not want to participate in the survey either the house on the right or left of the respondent's house was selected to participate.

The fieldworkers were trained by the researcher to complete the questionnaire correctly. In most cases the fieldworkers waited for the participant to complete the questionnaire, and therefore if there were questions regarding the questionnaire the matter was handled immediately and in a professional manner. This also helped to obtain a higher number of completed questionnaires.

1.5.2.3 Development of questionnaire

The social impacts-measuring instrument (questionnaire) used was developed by **Fredline, Jago & Deery (2003:29)**. It was designed using statements from previous events and tourism literature as well as additional literature from social capital literature. Slightly different versions of this questionnaire were already tested by the above-mentioned authors at the Australian Formula One Grand Prix (2002), the 2002 Melbourne Moomba Festival and the Horsham Arts Festival in 2002. The questionnaire was adapted according to the structure of the event.

The main dependent variables (resident's perceptions of the impacts of events) were measured using a scale. The scale includes 45 impacts statements. These statements referred to positive and negative economic, social and environmental impacts of the festival, in relation to which respondents were asked to indicate the degree of agreement or disagreement on a 3- or 4-point Likert scale. Questions also measured the independent variables such as, participation, identification with the theme, community attachment and demographics (**Fredline, Jago & Deery, 2003:29**). Although it is a lengthy questionnaire it is considered necessary to fully consider all of the potential impacts of the events and to assess the differences and similarities between the white and coloured populations.

Since this questionnaire has been tested as successful in previous studies (**Fredline, 2000; Fredline & Faulkner 2002:105**) it was considered that no need existed to conduct an extensive pilot testing phase.

1.5.2.4 Data analysis

The data was coded on EPI and statistically processed on SPPSS (Version 15). The descriptive statistics focused on the demographic profile of the community, where frequencies were used. The means of the two surveys were compared using a mixed design factorial ANOVA with certain independent variables. In an effort to thoroughly understand the variation between the two surveys a factorial ANOVA was done for the 45 impacts statements.

1.6 CHAPTER CLASSIFICATION

Chapter 1 – Introduction and problem statement: Chapter 1 provides a description of the problem statement, as well as the goal and objectives of the study. It also provides an explanation of the empirical study, the research design and method of collecting data, the development of the random test plan, the development of the questionnaire and the data analysis.

Chapter 2 – Conceptualising culture: The chapter clearly defines culture. The compilation of a culture is discussed and includes the characteristics and functions of culture. Cultural differences are considered and include ethnocentrism, cultural relativism, ecological and functional perspectives, sub-cultural differences and counter cultures. The different elements of culture, such as values, knowledge, norms, symbols and language are also examined.

Chapter 3 – Social impacts and the role thereof in events tourism: In chapter 3 the term sociology is discussed. An overview of the history of sociology is provided along with the different pioneers of sociology. The elements of sociology such as demographics, groupings, institutions and relationships are discussed. Different models of social impacts are provided such as Doxey's irredex model, Butler's resort cycle model and the social exchange theory. Problems with measurement scales in tourism, especially event tourism are examined. The different social impacts, negative and positive are discussed in detail to determine the impacts on the community. The community's attitudes, perceptions, participation and involvement in events are also determined.

Chapter 4 – Empirical Results: Chapter 4 focuses on the empirical portion of the study. The results obtained from the survey that was conducted during the duration of the KKNK are analysed in this chapter.

Chapter 5 – Conclusions and recommendations: This chapter look at the conclusions and recommendations of the paper. Different conclusions will be discussed with regard to the goal and objectives of the study and thereafter a few recommendations will be made to KKNK.

Conceptualising culture

2.1 INTRODUCTION

Over the past two or three decades there has been renewed interest in the study of culture which has crossed disciplinary boundaries. Cultural studies have emerged as an intriguing and exciting area of intellectual activity and are becoming widely recognised as an important and distinctive field of study. It does seem to encompass a potentially enormous area. The term 'culture' has a complex history and range of usages, and thus it has provided a legitimate focus of inquiry for several academic disciplines (**Baldwin, Longhurst, McCracken, Ogborn & Smith, 2004:3**).

It was noted that one of the most widely used concepts in sociology is culture. One tends to think of culture as the equivalent to the 'higher things of the mind', such as art, literature, music and painting. For the sociologist, culture includes these activities but also many more. Culture may refer to the ways of life of the members of a society, or of groups within a society. It includes how one dresses, marriage customs and family life, patterns of work, religious ceremonies and leisure pursuits (**Giddens, 1997:18; Lamm, 1997:32**) resulting in an influence on the tourism industry.

Culture teaches a person or society how to do things and how to think in order to organise the world. The purpose of culture is to establish modes of conduct, standards of performance, and ways of dealing with interpersonal and environmental relations that will reduce uncertainty, increase predictability, and thereby promote survival and growth among the members of any society. It shows one how to live and guides people through

life, influences behaviour and determines which behaviour is helpful and should be rewarded, which is harmful and should be discouraged (**Reisinger & Turner, 2003:12**).

In order to understand the role of culture in tourism it is firstly important to analyse the concept. The purpose of this chapter is therefore to conceptualise culture and to determine the different elements of culture.

2.2 CONCEPTUALISING CULTURE

Culture is a complex multidimensional phenomenon that is difficult to define, and a number of different definitions presented in the literature reflect this. Culture is broad in its scope and therefore theorists have had difficulties in arriving at one central definition of culture and have had different views about what constitutes the meaning of culture. Several scientific fields such as sociology, psychology, anthropology and intercultural communication have definitions of culture. These definitions range from viewing culture as an all-inclusive phenomenon, to those that take a narrow view of the concept. However, despite the vast range of definitions of culture, it has been generally agreed in the literature that culture is a 'theory', an abstraction' or a 'name' for a very large category of phenomena. It has also been accepted that defining culture is difficult or even almost impossible (**Reisinger & Turner, 2003:4**).

For the purpose of this study culture is conceptualised from a sociological viewpoint and how it impacts on tourism. Culture is a design for living or, more precisely, a complex whole consisting of objects, values, and other characteristics that people have acquired as members of society. Culture consists of abstract ideas that influence people and tangible, human-made objects that reflect those ideas (**Thio, 1992:56**).

According to **Light, Keller and Calhoun (1989:79)** culture refers to all the learned customs, beliefs, values, knowledge, artefacts, and symbols that are constantly communicated among a set of people who share a common way of life. It also consists of the skills, beliefs, and knowledge that are commonly shared by a number of people transmitted to children (**Dressler, 1969:45**).

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Schaefer and Lamm (1997:32) agree with the statements above and define culture as the totality of learned, socially transmitted behaviour. It includes the ideas, values, customs and artefacts of groups of people. Culture is a reference to beliefs, values and expressive symbols that any group holds in common and that serve as a way to organise experience and guide behaviour of the members of that group (**Smelser, 1995:20**).

According to **Samovar and Porter (2000:7)** culture can be defined as the deposit of knowledge, experience, beliefs, values, attitudes, meanings, social hierarchies, religion, notions of time, roles, spatial relationships, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving.

From the above and for the purpose of this study culture can thus be defined as the beliefs, knowledge, attitudes, skills, values and experience that are constantly communicated amongst a society. It serves as a way to organise experience and is a guideline to behaviour of the members of that group.

2.3 COMPILATION OF A CULTURE

The word culture comes from the Latin word *colere*, 'to cultivate, to till the soil'. In medieval times the term came to refer to the progressive refinement of crops – hence the term agriculture for the art of farming. In the eighteenth and nineteenth centuries the term was applied to the refinement of people as well, so that the person who was refined and well read was considered 'cultured'. In that period the term was applied mainly to the aristocratic classes and was supposed to set them off from the 'uncultivated' masses. The social science definition of culture has shed the aristocratic connotations of the term. The acquisition of culture is a matter of learning. Culture gives structure to human life. Among humans, culture serves much the same function that genetically programmed behaviour serves among animals (**Smelser, 1995:20-21**).

From the instant of birth, a child is formally and informally taught how to behave (**Baldwin, Longhurst, McCracken, Ogborn & Smith, 2004:7**). This universal and

commanding power of culture leads to conclude that there is not one aspect of human life that is not touched and altered by culture. Culture is everything and everywhere. Culture helps govern and define the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted. One's entire repertory of communicative behaviours depends largely on the culture in which one has been raised. People are not born knowing how to dress, what toys to play with, what to eat, which gods to worship, or how to spend money and time. Culture is both teacher and textbook **(Reader, 2000:6; Samovar & Porter, 2000:7)** based.

In order to comprehend the compilation of culture, the characteristics and the functions of culture will now be discussed.

2.3.1 Characteristics of culture

To understand cultural behaviour one must consider the nature and characteristics of culture at greater length **(Reisinger & Turner, 2003:14)**.

- **Functional:** each culture has a function to perform: its purpose is to provide guidelines for behaviour of a group of people. Although culture is different in some respects, cultures resemble one another to a considerable extent. In many cultures people get married, raise children, get protection against the elements, maintain religious beliefs, and use speech to communicate with each other **(Dressler, 1969:54-55)**.
- **A social phenomenon:** human beings create culture; culture results from human interaction and is unique to human society **(Brislin, 2000:8)**.
- **Prescriptive:** culture prescribes rules of social behaviour **(Reisinger & Turner, 2003:14)**.
- **Learned:** culture is not inherited and/or received by succession; it is learned from other members of the society **(Dressler, 1969:54-55; Schusky & Culbert, 1978:5)**.
- **Arbitrary:** cultural practices and behaviours are subject to judgement. Certain behaviours are acceptable in one culture and not acceptable in other cultures. Some cultures believe that a man may have many wives and other cultures prescribe that a man shall not have more than one living wife at a time **(Dressler, 1969:54-55)**.

- Value laden: culture provides values and tells people what is right and wrong.
- Facilitates communication: culture facilitates verbal and nonverbal communication.
- Adaptive/dynamic: culture is constantly changing to adjust to new situations and environment; it changes as society changes and develops. In the process of changing a culture, members of a society often borrow from other cultures (**Dressler, 1969:54-55**). For example, the community of Oudtshoorn may adapt certain elements in the culture that were learned from the tourists attending the festival.
- Long term: culture developed thousands of years ago; it was accumulated by human beings in the course of time and is the sum of acquired experience and knowledge (**Dressler, 1969:54-55; Brislin, 2000:6**).
- Satisfies needs: culture helps to satisfy the needs of the members of a society by offering direction and guidance.

2.3.2 Functions of culture

One way of coming to grips with the concept, culture, is to think of it in terms of its function. What does culture do for society (**Dressler, 1969:60**)?

- It enables people to communicate with others through a language that have been learned and that is commonly shared.
- *It makes it possible to anticipate how others in a society are likely to respond to one's actions.* People are aware that others learned as one did, to accept and expect certain standards of behaviour (**Brislin, 2000:15**).
- Culture gives one standards for distinguishing between what is considered right and wrong, beautiful and ugly, reasonable and unreasonable, tragic and humorous, safe and dangerous (**Brislin, 2000:17**).
- Culture provides methods for training children to behave in ways generally considered appropriate in the society (**Brislin, 2000:9**).
- Culture provides the knowledge and skill necessary for meeting sustenance needs (**Brislin, 2000:5**).
- Culture enables one to identify with other people of similar background and to think in terms of the social "we" in addition to the personal "I".

Culture provides methods to communicate; it provides skills and knowledge and enables people to identify cultures. If one can identify the characteristics of cultures as well as the functions, it is easier to determine the variations in the different cultures. These differences will be discussed in the following section.

2.4 CULTURAL DIFFERENCES

Cultural differences manifest themselves in many ways **(Reisinger & Turner, 2003:16)**. Each culture has a unique character. Cultures adapt to meet specific sets of circumstances, such as climate, level of technology, population, and geography **(Schaefer & Lamm, 1997:44)**. In the seventeenth and eighteenth centuries, Europeans read with wonder the tales of American Indians and South Sea islanders provided by missionaries and explorers. But the ability to understand other cultures and how our own culture shapes our lives has been undermined by other, equally old reactions. Most importantly, people tend to use their own culture as a point of reference for judging other cultures. Overcoming this tendency is the first step towards understanding cultural variations **(Thio, 1992:67)**.

Acceptable forms of behaviour vary widely from culture to culture, often contrasting in a radical way with what people consider 'normal' **(Giddens, 1997:23)**. The different conditions are evident in all elements of culture, including norms, symbols, values and language. Despite the presence of cultural universals such as courtship and religion, there is still great diversity among the world's many cultures. More-over, even within a single nation or community, certain segments of the populace will develop cultural patterns which differ from the patterns of the dominant society **(Schaefer & Lamm, 1997:44)**.

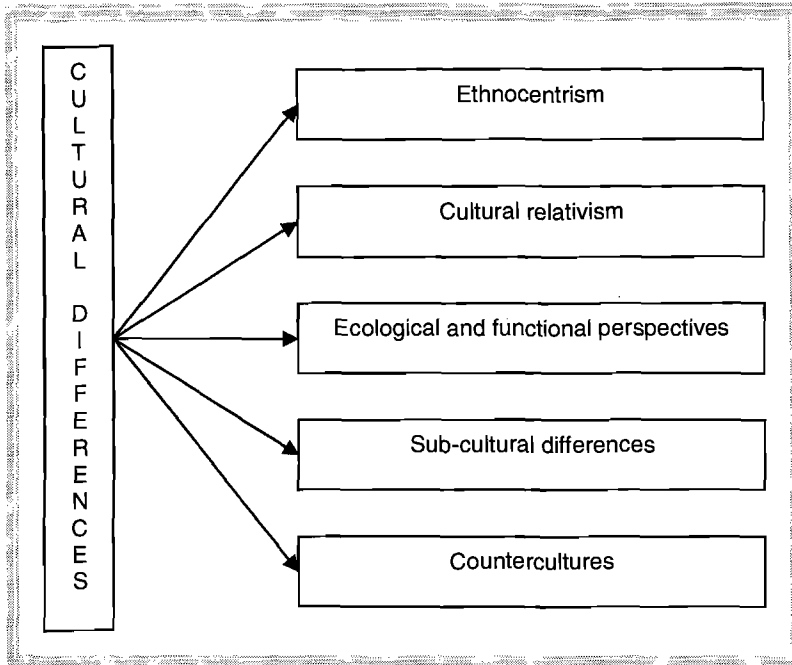


Figure 2.1: Cultural differences

Figure 2.1 shows the various cultural differences which will be discussed in the following section.

2.4.1 Ethnocentrism

The roots of the word *ethnocentrism* give insights into its meaning. “Centrism” refers to the center of one’s judgements, and “ethno” refers to one’s ethnic or cultural group. Ethnocentric judgments, then, are based on feelings that one’s group is the centre of what is reasonable and proper in life. Further, the term implies that others can be judged according to one central set of standards. An implication of this judgment is that one group is clearly better, even superior, to the other because its members practice sensible and correct behaviours (Brislin, 2000:44).

Ethnocentrism thus refers to the tendency to assume that one’s culture and way of life are superior to all others. The ethnocentric person sees his or her own group as the centre or defining point of culture and views all other cultures as deviations from what is ‘normal’ (Thio, 1992:67; Schaefer & Lamm, 1997:47-48).

2.4.2 Cultural relativism

Cultural relativism involves judging a culture on its own terms, which is, in effect, the opposite of ethnocentrism. Because the terms of the culture – the participants' perceptions, feelings, or viewpoints – are either completely or largely unknown to outsiders, social scientists usually try to become insiders to understand the natives' point of view. To become insiders, scientists can use the participant observation technique or simply identify with subjects. Only through becoming insiders can social scientists leave behind the blinkers of ethnocentrism and take on the stance of cultural relativism. By adopting cultural relativism, one can better understand the cultures of other people (Thio, 1992:70; Schaefer & Lamm, 1997:49).

2.4.3 Ecological and functional perspectives

The ability to see a culture through the eyes of its members, tempered by scientific objectivity, has allowed social scientists to go beyond the condemnation or fascination that in the past often dominated accounts of distant cultures. It has allowed scientists to develop scientific explanations for cultural variations. Many of these are based on either the ecological or the functional perspective. The ecological perspective attributes cultural variations to differences in the natural environment. Humans must adapt to the environment to survive, and adapt through culture. Thus, as environments vary, so too will culture (Thio, 1992:71).

2.4.4 Sub-cultural differences

Cultures vary not only from one society to another but also from one group to another within the same society. There is a distinction between dominant and variant cultures, or public and private cultures (Jandt, 1995:9; Reisinger & Turner, 2003:14). Each dominant culture consists of several subcultures. The unique characteristics shared by members of a group constitute a subculture (Thio, 1992:72; Schaefer & Lamm, 1997:44-45). There is, however, no total break between subcultures and the larger culture, because members of the subculture still share characteristics with others in the larger culture. In a small non-industrial society in which people have similar

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backgrounds, experiences, and occupations, there will be few subcultures. People in these societies are primarily differentiated by gender, age, and status, so that there are only the male and female subcultures, adult and adolescent subcultures, and higher- and lower-status subcultures. In modern industrial societies, however, people are likely to be differentiated along many lines. There are not only differences in gender, age, and status but in religious, racial, regional, and occupational backgrounds, all of which may provide bases for subcultures **(Thio, 1992:73; Reisinger & Turner, 2003:14)**.

Race refers to a genetic or biological similarity among people, for example the white and coloured communities in Oudtshoorn. Race also refers to a group of people descended from the same ancestors. Race is socio-historical in nature. It recognises the evolution of different racial categories over time and the existence of different racial categories (e.g., white, coloured and black) in different cultures **(Reisinger & Turner, 2003:14)**.

Ethnicity refers to a wide variety of groups of people who share a language, history and religion and identify themselves with a common nation or cultural system. Ethnic differences can be identified by colour, language, religion, or some other attribute of common origin. Since ethnic cultural traits are passed on to children, ethnicity also refers to the shared descent or heritage of a group of people **(Reisinger & Turner, 2003:15)**. For example, Whites, Coloureds and Blacks represent three ethnic groups in South Africa, each with their own culture, who live as one nation in South Africa.

Geographical region refers to geographic differences within countries or similarities between countries. Regional subcultures evolve due to differences in geography, history, political and economic forces, language and religion. Economical and social class recognises differences in the socio-economic standing of people. Regional differences evolve due to differences in people's income and wealth **(Reisinger & Turner, 2003:15)**. For example in Oudtshoorn the white community lives in town and closer to the Festival, while the coloured and black communities with a possibly lower income live in the areas adjacent to the town.

Frequently, a subculture will develop an argot, or specialised language, which distinguishes it from the wider society. Argot allows 'insiders', the members of the subculture, to understand words with special meanings. It also establishes patterns of

communication which are not understood by 'outsiders'. The particular argot of a given subculture provides a feeling of cohesion for members and contributes to the development of a group identity. Subcultures develop in a number of ways. Often a subculture emerges because a segment of society faces problems or even privileges unique to its position (Schaefer & Lamm, 1997:44-45).

Figure 2.2 presents a model of the relationships between two subculture groups. Each subculture has its own unique pattern of values, expectations, and interactions yet both groups share dominant cultural patterns. Moreover, dominant culture directs the form of public social interaction, whereas the variant minor subcultures indicate the forms of private social interaction. Therefore, interaction between people who appear to be from the same dominant culture may not be easy, because in reality they may be members of various subcultures and their backgrounds may be so different that they may not be able to relate appropriately (Reisinger & Turner, 2003:16).

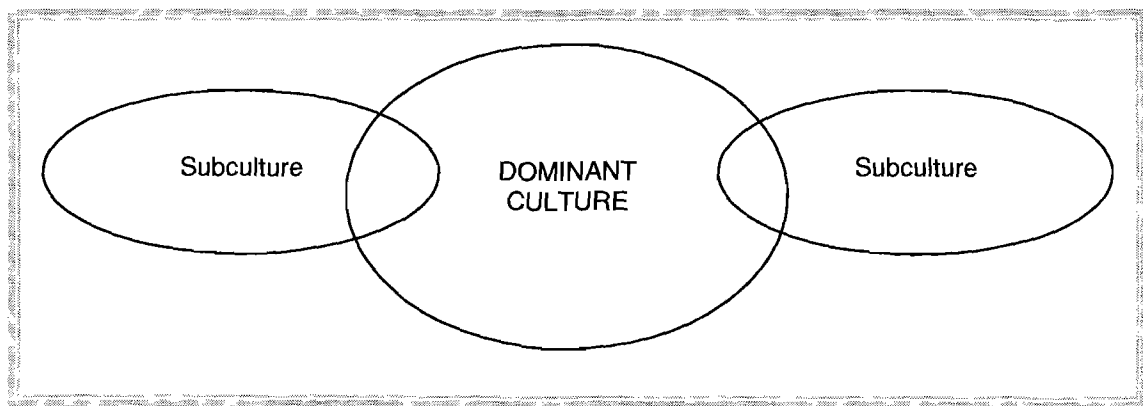


Figure 2.2: Relationships between dominant cultures and minor subcultures
 Source: Reisinger & Turner (2003:16)

2.4.5 Countercultures

A counterculture is a subculture that rejects societal norms and values and seeks alternative lifestyles. Countercultures are typically popular among the young who have the least investment in the existing culture. In most cases, a person who is twenty years old can adjust to new cultural standards more easily than one who has spent sixty years following the patterns of the dominant culture (Schaefer & Lamm, 1997:45). This also

implies that younger people are more easily influenced by the behaviour of tourists and adapt according to what they see and hear at the festival.

2.5 ELEMENTS OF CULTURE

The elements of culture are commonly overlooked, although used all the time. To fully understand a culture, one needs to understand all the experiences that guide its individual members through life (**Jandt, 1995:6**). The elements include knowledge, language, and symbols of all kinds, values and norms. Although the particular content varies from place to place, these are basic elements of all human cultures. People use these elements to create, sustain, and change the way of life. It is important to analyse these elements, beginning with values and norms that guide behaviour (**Light, Keller & Calhoun, 1989:81**) as this will influence the behaviour of the host community towards tourists.

2.5.1 Values

Each individual develops his or her own personal goals and ambitions, yet culture provides a general set of objectives for members (**Schaefer & Lamm, 1997:42**). A value is a general idea that people share about what is good or bad, desirable or undesirable. Values transcend any one particular situation. If one values assertiveness, for example, one thinks it is appropriate in many different social contexts. No value applies in every situation. There are always exceptions. Nevertheless, the values people hold tend to colour their overall way of life. Values are reflected even in seemingly trivial day-to-day behaviours. Values may include achievement and success, activity and work, humanitarianism, efficiency and practicality, progress, material comfort, equality, freedom, conformity, science and rationality, nationalism and patriotism, democracy, individuality and racial and ethnic group superiority. The list of values is not always shared by everyone, nor is it exhaustive of all the possibilities. Since values change over time, some may well be disappearing. When values are in sharp conflict and reconciliation is difficult, pressure for social change may build (**Haferkamp, 1989:69; Light, Keller & Calhoun, 1989:81-82; Schaefer & Lamm, 1997:42**).

2.5.2 Norms

Values provide the framework within which people in a society develop norms of behaviour. A norm is a specific guideline for action; it is a rule that says how people should behave in particular situations. Sometimes norms are made explicit, as in written laws or biblical commandments. But more often, norms are unspoken customs that people implicitly know and follow. Like values, norms can vary greatly from one society to the next. Polite and appropriate behaviour in one society may be disgraceful in another. Norms also vary from one group to the next within a single society. Most norms are situational; that is it applies to specific circumstances and settings. For instance, people employ the norm of shaking hands upon meeting or leaving someone, not midway through a conversation. Much of the time people follow norms more or less automatically. Norms are the rules that govern behaviour in particular contexts, while values are the broad, internalized standards against which one evaluates behaviour **(Light, Keller & Calhoun, 1989:82-83)**.

2.5.3 Symbols

In addition to giving us guidelines for behaviour and ideas about what is “good” and “right,” culture also gives people notions about what things in the world mean. These meanings may involve symbols – objects, gestures, sounds, or images that represent something other than themselves. Words, too, are symbols with meanings that people share. The word green, for instance, is just a string of sounds with no inherent meaning, but for speakers of English these sounds symbolize a certain family of colours. The collective creation and use of symbols is the very heart of social life **(Light, Keller & Calhoun, 1989:84-86)**.

2.5.4 Language

Language is a system of verbal and, in many cases, written symbols with rules about how those symbols can be strung together to convey more complex meanings. It is impossible to overstate the importance of language in the development, elaboration, and transmission of culture. Language enables people to store meanings and experiences

and to pass this heritage on to new generations. Through language, people are able to learn about and from the experiences of others. In addition, language enables people to transcend the here and now, preserving the past and imagining the future. It also makes possible the formulation of complex plans and ideas. These capacities are particularly augmented by the use of writing. A person's social identity is established and maintained through the patterns of language he or she uses (**Haferkamp, 1989:68; Light, Keller & Calhoun, 1989:81**).

2.5.5 Knowledge

Knowledge is the body of facts and beliefs that people accumulate over time. It consists partly of procedural information, such as how to drive a car or operate a computer. It also consists of information about places, people, and events. Often people have knowledge about things that cannot be verified but which are accepted as "truths". Modern society is accumulating knowledge at a fantastically rapid pace. This is partly due to the contributions of the various branches of science, the fundamental goal of which is to provide new knowledge. The amount of knowledge that science could generate would be greatly limited, however, if it were not for modern methods of storing data. Modern books, microfilm, magnetic tapes, computer disks, and so forth can store vast quantities of information for long periods of time (**Light, Keller & Calhoun, 1989:88**).

Table 2.1: Elements of culture

ELEMENT	DESCRIPTION
Values	A value is a general idea that people share about what is good or bad, desirable or undesirable (Light, Keller & Calhoun, 1989:81-82).
Norms	A norm is a specific guideline for action; it is a rule that says how people should behave in particular situations (Light, Keller & Calhoun, 1989:82-83).
Symbols	Symbols are additional guidelines for behaviour and ideas about what is 'good' and 'right' (Light, Keller & Calhoun, 1989:84-86).
Language	A language is a system of verbal and, in many cases, written symbols with rules about how those symbols can be strung together to convey more complex meanings (Light, Keller & Calhoun, 1989:81).
Knowledge	Knowledge is the body of facts and beliefs that people accumulate over time (Light, Keller & Calhoun, 1989:88).

Table 2.1 shows a summary of the different elements of culture.

2.6 CONCLUSION

Culture is a way of life that is learned and shared by groups of human beings and is taught by one generation to the next. Humans attach meaning to experiences that can be expressed to one another. Culture consists of values, norms, symbols, language and knowledge. Different people attach very different symbolic meanings to the elements of culture. Not only can one culture differ from another, but it can also change over time. Some cultures even tolerate the existence of subcultures, groups of people whose values, beliefs and styles of life are different in some respects from those of the larger culture (**Levin, 1994:131**), such as the white and coloured communities in Oudtshoorn.

As a result of the importance of the elements of culture the following was also determined in the questionnaire: social and moral values of the community, the promotion of good values. The questionnaire also determined the influence on the sub-cultures of Oudtshoorn, it determined if there was a social inequity between the rich and the poor. It will also determine the quality of life of residents, the affect on the community as a whole and the pride of the community. These are all aspects that may influence the behaviour of a community according to their culture.

Social impacts and the role thereof in events tourism

3.1 INTRODUCTION

Events can be utilised as a mechanism to improve tourism development in certain areas (Fredline, Jago & Deery, 2003:23). However, there has been a lack of research in this area in South Africa and it is necessary to evaluate the impacts of events in a holistic manner. Moreover, an analysis of the impacts studies of some of these events revealed that the social and environmental impacts of events received little consideration when compared to the economic impacts.

Events are becoming established as an integral and major part of tourism development and marketing strategies. The goals of event tourism could be to create a favourable image for destinations, to expand the traditional tourist season, to spread tourist demand more evenly through an area and to attract foreign and domestic visitors (Tassiopoulos, 2000:5).

According to Fredline, Jago and Deery (2003:23), it is important to identify the variables that tend to be associated with positive and negative reactions to tourism activity. Unlike economic impacts, social impacts of events can be difficult to measure objectively as many cannot be quantified, and often have a differential effect on different members of the community. For this reason, social impacts are frequently examined through investigation of residents' perceptions of the impacts.

For an event to be successful the body of research on the social impacts of tourism must be considered. Relatively little progress has been made on social impacts specifically associated with events (**Fredline & Faulkner, 2000:264**).

Tourism events are increasingly being recognized and adopted for the ability to generate significant economic and tourism benefits for the host destination. The recent growth and adoption of event tourism suggests that relatively little is understood about the impacts, particularly those relating to social impacts (**Baker, Page & Meyer, 2002:79**).

The purpose of this chapter is to explore the social impacts phenomena and the role thereof in events tourism. This will be done by analysing the relevant concepts followed by an explanation of sociology. The analysis of sociology entails an analysis of the different pioneers of sociology, elements of sociology and social roles. The different impacts of events will also be determined as well as the communities attitude and participation in events.

3.2 DEFINING CONCEPTS

The following concepts will be used throughout this chapter and study and therefore needs clarification.

3.2.1 Sociology

Sociology is the systematic study of social behaviour and human groups. It focuses on social relationships; how these relationships influence people's behaviour, and how societies develop and change (**Schaefer & Lamm, 1997:2; Schaefer, 2006:3**).

Sociology can also be seen as the study of the development and organisation of societies (**Fridgen, 1996:78**). **Smelser (1995:1)** on the other hand views sociology as the scientific study of social relations, institutions and society. It is the study of human social life, groups and societies (**Giddens, 1997:2**) such as communities and cultural groups.

Dressler (1969:3) describes sociology as the scientific study of human interaction. It is also the body of knowledge about human interaction resulting from such a study. Sociology is the study of human society and behaviour in social settings and a science dedicated to revealing these social forces to people (**Light, Keller & Calhoun, 1989:6**).

For the purpose of this study, sociology can be defined as the study of social behaviour and human groups in social settings such as communities.

3.3 HISTORICAL DEVELOPMENT OF SOCIOLOGY

Social science is the study of human features, how humans interact and change. Sociology, anthropology, economics, history, psychology and political science are all included in the study of social sciences (**Schaefer, 2006:6**), but this study will focus on sociology (**Spillman, 2002:5; Marvasti, 2004:2; Schaefer, 2006:6**) and the application thereof on the tourism industry.

Even before Christ was born, people like Plato and Socrates had thought and argued about social behaviour but not one of them made a systematic observation to test the speculations against reality. Plato and Socrates were social philosophers, not sociologists. The field of sociology emerged in the nineteenth century, when European social philosophers began to use scientific methods (**Thio, 1992:8**).

In these times the concept of culture was still emerging. In sociological thought “culture” remained a residual category full of analytical confusion well into the twentieth century. Sociologists were concerned with the conflicts between traditional society and emerging modern society (**Spillman, 2002:5**).

By the mid-twentieth century some influential traditions in sociological inquiry entirely bracketed reflection on collective meaning-making, and those which did examine culture were somewhat side-lined. Typically, sociology might examine either aspects of society identifiable independently of what it means to people – class structure, organisational forms, persistent institutions – or look at more micro-level interaction or social

psychological processes “within” a culture – the life course, or professional socialisation – or study aggregations of individual attitudes as potential outcomes of social background and possible determinants of actions – for example opinions about racial segregation, or about political parties (**Spillman, 2002:5-6**).

Just as the natural sciences developed to deal with specific questions about the natural order, so sociology began when questions were asked about the forces underlying human social order. Although there have been social thinkers at various times throughout history, sociology is a relatively new discipline. Some of the pioneers and contributors of sociology will be discussed (**Levin, 1993:13**). Table 3.1 provides a summary of the milestones of these pioneers.

3.3.1 Pioneers of sociology

The person, sometimes referred to as the father of sociology, was the nineteenth-century French philosopher Auguste Comte (1789-1857). In 1838 he coined the word ‘sociology’ to refer to the scientific study of society. According to Comte every society goes through three stages of development: religious, metaphysical and scientific. The religious and metaphysical stages can be characterised by reliance on superstition and speculation, neither of the two mentioned is adequate for understanding society or for solving society’s problems. He argued that one needs scientific knowledge about society based on social facts, just as scientific knowledge about the physical world is based on physical facts. Comte believed sociologists would develop a scientific knowledge of society and would guide society in a peaceful, orderly evolution (**Thio, 1992:10-12; Schaefer & Lamm, 1997:5**).

While Comte was providing the theoretical groundings for the new science, the English sociologist Harriet Martineau (1802 – 1876) was advancing the frontiers of sociology through her careful observations of social behaviour and her penetrating insights into them. Throughout her career Martineau was an ardent defender of women’s rights. She astutely identified similarities between the position of women in the Western world and that of American slaves and called for freedom and justice in a social environment that only granted this to white males (**Vander Zanden, 1990:13-14**).

Herbert Spencer (1820-1903) did not assign such an exalted role to sociologists. He believed that society can be compared to a living organism. Each part of an animal, its heart, lungs, brains, and so on, has its own function to perform. But all these organs are still interdependent; a change in one of the organs affects all the others. Each organ contributes to the survival and health of the animal as a whole. If one organ becomes diseased, others adapt to the crises, working harder to ensure the animal's survival and stability of the whole. Family, religion, the government, industry, are parts of one 'organism', called society. A society, when left alone, will correct its own problems. In his view, the fate of society is governed by laws of nature. If nature is left to do its job without government interference, society will not only survive but evolve to become better (Thio, 1992:12; Schaefer & Lamm, 1997:5).

Where Spencer saw harmony and stability, Karl Marx (1818-1883) saw underlying conflict, exploitation, and the seeds of revolution. According to Marx, Spencer's stable, interdependent society was a myth. Marx claimed that the primary feature of society is not stability and interdependence but conflict and competition. Every society, past and present, is marked by social conflict (Thio, 1992:12; Schaefer & Lamm, 1997:7-8).

Marx, Spencer and Comte, recognised the value of science in the study of society. But not one of them used scientific methods. All three argued about how society worked and how its troubles might be eased, but they did not conduct scientific observations, much less experiments. Emile Durkheim (1858-1917) pioneered the systematic application of scientific methods to sociology. In his study of suicide, he developed a research plan. He collected a large mass of statistical data on suicide in various European countries. Finally, he analysed the data in order to discover the causes of suicide. Not only did he use systematic observation but he also argued that sociologists should look at social facts (Thio, 1992:13; Schaefer & Lamm, 1997:6-7).

Max Weber (1864-1920) believed that sociologists must go beyond what people do, beyond what can be observed directly. He argued that individuals always interpret the meaning of behaviour and act according to these interpretations. Thus, sociologists must find out how people feel or think about behaviour. To do this, according to Weber, sociologists should adopt a method called *Verstehen* – sympathetic understanding of subjects. Sociologists should mentally put themselves in the subjects' position to obtain

an 'interpretive understanding' of the meanings of particular behaviour. Then sociologists should test this understanding through careful observation (**Thio, 1992:13; Schaefer & Lamm, 1997:7**).

As sociology entered the twentieth century, American sociologists assumed a central role in its development. As in Europe, the Industrial Revolution and urbanisation gave a major impetus to sociological study. An added factor was the massive immigration of foreigners to the United States and the problems their absorption and assimilation posed for American life (**Vander Zanden, 1990:25**).

Table 3.1: Milestones in Sociology

Sociologist	Year	Publication
Auguste Comte	1830-1842	Publishes Course of Positive Philosophy in six volumes
Harriet Marineau	1838	Publishes How to Observe Manners and Morals, the first book on the methodology of social research; her mode of analysis is close to what is now known as the comparative analysis of social structure
Karl Marx	1848 1867	Publishes the Communist Manifesto with Friedrich Engels Publishes Das Kapital
Emile Durkheim	1893 1897	Publishes the Division of Labor in Society Publishes Suicide

Source: Vander Zanden (1990:15)

Table 3.1 summarizes the milestones of pioneers in sociology. Sociology today is a much more diverse, and many would say richer, discipline than it was a few decades ago. It is, however, noted that human behaviour and interaction play an important role in sociology (**Vander Zanden, 1990:24**).

3.4 ELEMENTS OF SOCIOLOGY

In order to understand sociology it is necessary to analyse the elements thereof. Sociologists use five basic perspectives in looking at and explaining different kinds of elements of sociology, as one can see in Figure 3.1 (Smelser, 1995:4).

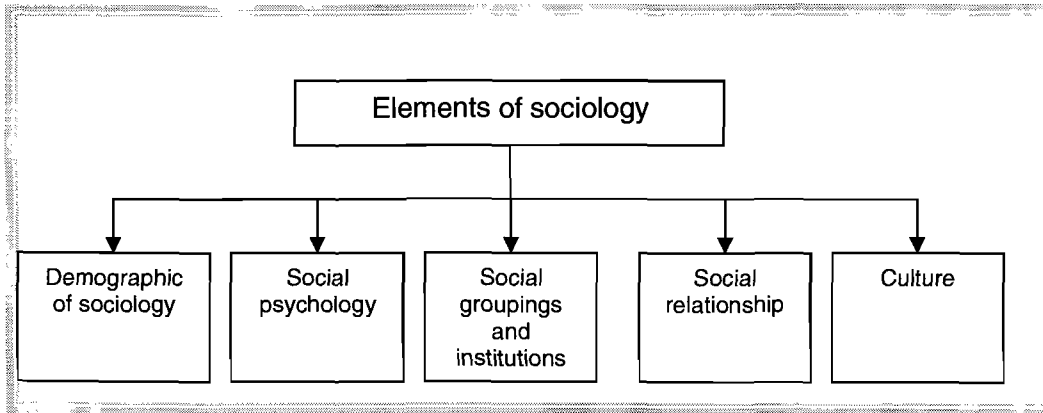


Figure 3.1: Elements of sociology
Source: Smelser (1995:4-6)

Firstly, demographics of sociology are the study of populations – specifically the patterns of birth, death, migration, and related activities of populations (Smelser, 1995:4).

The second perspective is social-psychological. It attempts to explain behaviour in terms of its meaning to a human as a self or person – that is, in terms of the person's motives, thoughts, skills, social attitudes and sense of identity. This is the approach taken by psychology, but it has a solid place in sociology as well. Social psychologists do research on a wide array of topics, including how attitudes are formed, how society and personality interact in socialisation, and how beliefs are formed and spread in episodes such as panics and riot (Smelser, 1995:5).

Thirdly, social groupings and institutions emerge when one studies two or more people who form a group or organisation (Smelser, 1995:5). Groups and institutions are clusters of people such as families, teams, cliques, labour unions and corporations (Vander Zanden, 1990:118).

A fourth perspective is that of social relationships. It arises when social life is viewed not in terms of relationships with one another, which are based on roles. A role is the behaviour expected of a person when he or she is in certain position in a group. An institution is an ordered complex of roles and organisations dedicated to fulfilling one or more major functions in society (**Smelser, 1995:6**).

The final basic sociological perspective is the cultural one. This perspective uses cultural traits, such as societal rules (actual or implied) and societal values (arising from religious, political, and social concerns) to analyse behaviour. From the cultural perspective, rules of behaviour, or norms, are seen as regulating the way people and groups behave. These ideas, which are called values, provide support for norms (**Smelser, 1995:6**).

Social groupings and institutions as well as social relationships are important for this study because a social group consists of two or more people who share a feeling of unity and who are bound together in relatively stable patterns of interaction and institutions are a set of cultural patterns and social relationships organised to accomplish basic social tasks (**Vander Zanden, 1990:107-108**). Thus it is important to analyse the different cultural groups in Oudthsoorn and to understand the social institutions which determine the social tasks. It is therefore firstly important to understand the compilation of groups and secondly different types of institutions. The cultural perspective was already discussed in chapter 2 (c.f. 2.2).

3.4.1 Social groupings

As already stated earlier a social group consists of two or more people who share a feeling of unity and who are bound together in relatively stable patterns of social interaction. It is a human reality, a product of social definitions. Social groups are brought into existence by mentally clustering people in social units – families, teams, cliques, labour unions and corporations (**Vander Zanden, 1990:118**). The following section will discuss the nature of social groups and organisations.

3.4.1.1 Nature of social groups

A social group has four characteristics (**Light, Keller & Calhoun, 1989:203**):

The social impact of Klein Karoo National Arts Festival: A comparison between white and coloured communities

- First, group members interact on a fairly regular basis. People who do not communicate with one another, who barely acknowledge each other's existence, constitute a social aggregate, not a social group.
- A second characteristic of a social group is that the members' interactions are structured. People in a group do not deal with one another in a haphazard way. Each typically assumes a certain status and adopts a certain role. These statuses and roles are seldom established officially.
- A third characteristic of a social group is that members agree to some extent on norms, goals, and values.
- Finally, the members of a social group feel a sense of shared identity. The members think of the group as united and interdependent.

Sociologists have analysed the similarities and differences in groups, and have suggested ways in which groups can be classified. One fundamental classification is the distinction between in-groups and out-groups (**Light, Keller & Calhoun, 1989:208-211**):

- In-groups and out-groups: An in-group is one with which a person identifies and in which he or she feels at home. An out-group is one with which a person does not identify and the group makes her feel like an outsider. An in-group, in other words is thought of as "we"; an out-group can be seen as "they".
- Primary and secondary groups: Although one can identify with a number of different in-groups, there is not necessarily interaction with all of these groups, nor knowledge of the members of all these groups. When a group has a close-knit nature, it is called a primary group. Primary groups have five features, continuous face-to-face interaction, strong personal identification with the group, strong ties of affection among group members, multifaceted relationships and a tendency for the group to be very enduring. Secondary groups have the opposite characteristics of primary groups, limited face-to-face interaction, modest or weak personal identity with the group, weak ties of affection among group members, limited relationships and a tendency not to be very enduring (**Curry, Jobu & Schwirian, 1997:106**).
- Reference groups: In in-groups the identification with the group is a key factor creating a sense of "we-ness". Not all the groups with which one identify, however, are ones to which one actually belongs. Reference groups are groups upon which

one can base evaluation of behaviour but not necessarily belong to. Reference groups serve two functions. One is to provide people with standards against which one can evaluate oneself and life situations. Reference groups also serve a normative function – that is, to provide guidelines for appropriate thought and action (Curry, Jiobu & Schwirian, 1997:107).

Table 3.2: Primary and Secondary Group Characteristics

Primary and Secondary Group Characteristics					
Relationship	Kind	Length	Scope	Purpose	Typical Examples
Primary group	Personal orientation	Usually long-term	Broad; usually involving many activities	As an end in itself	Families; close friendship
Secondary group	Goal orientation	Variable; often short-term	Narrow; usually involving few activities	As a means to an end	Co-workers; political organisations

Source: Curry, Jiobu & Schwirian (1997:106)

Table 3.2 presents a summary of the basic characteristics of primary and secondary groups in terms of the kind of relationships within each group, the typical length of relationships, the scope of the relationships, and the purpose of the relationships. The table identifies the family and close friendship groups as examples of primary groups, and co-workers and political organisations as examples of secondary groups. In communal societies a person’s life is conducted largely within primary group contexts. In associational societies a person’s life is divided between primary and secondary group context (Curry, Jiobu & Schwirian, 1997:106).

As social creatures, humans spend a huge amount of time interacting with other humans. In some cases, these other humans clump together, form bonds among

themselves, and develop into a group. Once formed, a group has a vitality and identity above and beyond the individuals within it. Groups differ in organisations; some are informal and have little in the way of rigid structure, while others are more formal, with a well-defined set of roles and statuses. In traditional societies most daily living takes place in the context of primary groups, but in associational societies a large portion of time is spent in secondary groups. The most cohesive groups are those whose members interact frequently, define the group as attractive, are seen by outsiders as attractive, and having stable memberships (Curry, Jiobu & Schwirian, 1997:112).

3.4.1.2 Organisations

An organisation is a persistent social system with a collective identity and a programme of planned activity directed toward the achievement of explicit goals. There are many different species of organisation. Organisations range in size from a membership of three persons, which is conventionally considered to be the minimum, to more than 600 million members. No one has ever counted all the organisations of the world or even of a single country; organisations are extremely diverse. It is not unusual for a sociologist to devote his entire career to the study of a single type of organisation and still be troubled by the vastness of his subject. But all organisations, regardless of size, purpose, or location, resemble each other in many ways (Caplow, 1975:249).

Common types of organisations may include churches, clubs, extended families, gangs, government, markets, restaurants, trade associations, and many more (Caplow, 1975:249-250).

Not all social systems are organised. One important use of the definition given earlier is to enable one to recognise 'non-organisations.' For example, social classes in an open society do not have a clear-cut collective identity, or explicit goals. Races and ethnic groups are not organisations, although some have names and collective identities and something approaching a roster of membership. The conventional understanding that an organisation must have at least three members has already been mentioned. A *dyad*, or two-person group, is not considered to be a persistent social system. If it loses one of its two members, it cannot replace him and retain the same identity. If one of a married couple dies and the other marries again, the new couple is not a continuation of the old couple. However, the nuclear family is an organisation. A nuclear family is a family

arrangement in which the spouses and the offspring constitute the core relationship; blood relatives are functionally marginal (**Vander Zanden, 1990:397**). It can add new members by birth or adoption and can survive the loss of one or more members (**Caplow, 1975:250-251**).

The community is a special type of organisation based on residence within a bounded territory. Villages, towns, cities, provinces, and countries generally have a collective identity, an exact roster of inhabitants, a calendar of daily and seasonal activities, and some sort of programme for the defence of those interests that are shared by the community's residents (**Caplow, 1975:250-251**).

3.4.2 Social institutions

A social institution is a set of patterned behaviours and status/role relationships that fulfils basic societal needs by providing essential goods or services (**Light, Keller & Calhoun, 1989:451; Schaefer, 2006:115**). Key social institutions are the following:

3.4.2.1 Family

A family is a group of people related by blood, marriage, or adoption who form an economic unit, are responsible for the care of children, and often live in the same household (**Smelser, 1995:263**). Family plays a vital role in preparing individuals for successful participation in a social world. Family also plays a role in teaching its members the culture borne into, the different norms and values, symbols and language of the culture. Future decisions will be influenced by the way one was brought up (**Curry, Jobu & Schwirian, 1997:250; Light, Keller & Calhoun, 1989:451**).

3.4.2.2 Education

To the sociologist, education involves much more than the subject matter and skills taught in the classroom (**Light, Keller & Calhoun, 1989:451**). Education's main function is to transmit the society's dominant culture (**Smelser, 1995:285**).

All societies educate its members by formal and informal methods. Education takes place both in- and outside schools. It functions to preserve and transmit the culture.

Education can occur anywhere, in any setting, through any experience. It has the same meaning as socialisation, the internalisation of culture, and learning human behaviour, all of more or less interchangeable concepts. All people have some system for transmitting the culture to the young, for guidance into socially approved behaviour (Dressler, 1969:682).

3.4.2.3 Religion

Emile Durkheim was perhaps the first sociologist to recognise the critical importance of religion in human societies. He saw its appeal for the individual, but – more important – he stressed the social impacts of religion. In Durkheim's view, religion is a collective act and includes many forms of behaviour in which people interact with others. Durkheim initiated sociological analysis of religion by defining religion as a 'unified system of beliefs and practices relative to sacred things' (Schaefer & Lamm, 1997:271).

No matter where religion is found, all religions have several elements in common. Religion is systems of belief that often lead people to important acts. It distinguishes between the sacred and the profane. Religion has rituals and ceremonies that permit people not only to approach ones deity but also to celebrate the social solidarity among the members. It is organised around a core community of people who, among other things provide people with powerful personal and emotional experience (Curry, Jiobu & Schwirian, 1997:332).

3.4.2.4 Health care

One way to understand social institutions is to see how it fulfils essential functions; this can be seen as the functionalist view. A society or relatively permanent group must accomplish five major tasks or functional prerequisites to survive (Schaefer, 2006:115):

- Replacing personnel: any group or society must replace personnel when somebody dies, leaves, or becomes incapacitated.
- Teaching new recruits: no group or society can survive if many of its members reject the group's established behaviour and responsibilities. Thus, finding or producing new members is not sufficient; the group or society must also encourage recruits to learn and accept its values and customs.

- Producing and distributing goods and services: any relatively permanent group or society must provide and distribute desired goods and services to its members.
- Preserving order: the way in which interpersonal relationships develop in hierarchical society **(Reisinger & Turner, 2003:24)**.
- Providing and maintaining a sense of purpose: people must feel motivated to continue as members of a group or society in order to fulfil the first four requirements.

Conflict theorists do not concur with the functionalist approach to social institutions. Although proponents of both perspectives agree that institutions are organised to meet basic social needs, conflict theorists object to the implication that the outcome is necessarily efficient and desirable. From a conflict perspective, the present organisation of social institutions is no accident **(Schaefer, 2006:116)**.

Social institutions affect people's everyday behaviour. Interaction theorists emphasise that one's social behaviour is conditioned by the roles and statuses a person accepts, the groups to which one belongs, and the institutions within which one functions **(Schaefer, 2006:117)**.

The importance of sociology for the study is because of the systematic study of social behaviour and human groups. Sociology focuses on social relationships, how these relationships influence people's behaviour and how societies develop and change. The purpose of the study is to determine the social relationships of the two different cultures and how the KKNK influence the cultures' behaviour and how the two cultures develop and change as a result of the KKNK.

3.5 SOCIAL ROLES

A social role is a set of expectations for people who occupy a given social position or status. Roles are significant components of social structure. Viewed from a functionalist perspective, roles contribute to a society's stability by enabling members to anticipate

the behaviour of others and to pattern one's own actions accordingly. Yet social roles can also be dysfunctional if it restricts people's interactions and relationships (**Schaefer, 2006:109**).

To understand how to achieve status, or position, in society, one must comprehend the meaning and nature of social roles. A social role consists of behaviour an individual has learned to enact in responding to the expectations of particular groups in specific social situations (**Dressler, 1969:355**). A social role, as observed, is a culturally defined pattern of behaviour. Every social situation in which human beings are involved is characterised by mutual expectations of the participants with regard to the appropriate response to the situation. Those expectations are derived largely from what one has come to regard as the 'proper', 'normal', 'right' ways of behaving in particular circumstances. Having learned these norms of behaviour, people employ it in enacting social roles (**Dressler, 1969:355**).

Role conflict occurs when incompatible expectations arise from two or more social positions held by the same person. Fulfilment of the roles associated with one status may directly violate the roles linked to a second status.

It is important to understand sociology because it is the science of society, social institutions and social relationships. Visitors to a community or area create social relationships that typically differ from the affiliation among the indigenous population. It is important to determine these differences in order to establish the impacts of these differences.

The following section consists of different models and theories to better understand this phenomenon.

3.6 THEORIES AND MODELS OF THE SOCIAL IMPACTS OF TOURISM

Several models explaining the social impacts of tourism have been proposed by researchers (Fridgen, 1996:92). Among the theories and conceptual models associated with the examination of resident reactions to tourism, Doxey's Irridex model, Butler's destination lifecycle model and, more recently, insights derived from social exchange theory stand out as significant contributions (Faulkner & Tideswell, 1997:5).

As a step towards synthesising these different perspectives, two broad dimensions of the tourism development/community interface upon which is focused have been identified (Faulkner & Tideswell, 1997:5-6):

- a) The extrinsic dimension, which refers to characteristics of the location in respect to its role as a tourist destination – including the nature and stage of tourism development in the area and, reflecting this, the level of tourist activity and the types of tourists involved; and
- b) The intrinsic dimension which refers to characteristics of members of the host community that affect variations in the impacts of tourism within the community.

The variables associated with each dimension are summarised in Figure 3.2, where broad alignment with the theoretical perspectives referred to above is also indicated. It is important to note at this point that only those variables that are readily accessible to researchers through secondary sources are included in the figure, as these are most readily available for classifying communities.

3.6.1 The extrinsic dimension

The extrinsic dimension focuses on the characteristics of the location with regard to its role as a tourist destination. The two models describing the extrinsic dimension are Doxey's Irridex Model and Butler's Lifecycle Model. These two models will be discussed below.

3.6.1.1 Doxey's irridex model

One of the earliest theories of resident-tourist interrelationships was Doxey's 'irridex', which has been embellished into more comprehensive and practical models. As the title indicates, he saw the relationship as unidirectional and inevitably apocalyptic, with

increased exposure to tourism leading to increased negative reactions from residents. He envisioned community-visitor relationships steadily progressing downward, from a state of euphoria to one of apathy, annoyance and eventually antagonism. He provided evidence of such a pattern from his consultancy work and since then there have been incidents which confirm rising tourist numbers are still an influential factor. However, this correlation is simplistic and begs the introduction of management techniques such as physical planning or behavioural management to reduce the impacts of increasing numbers.

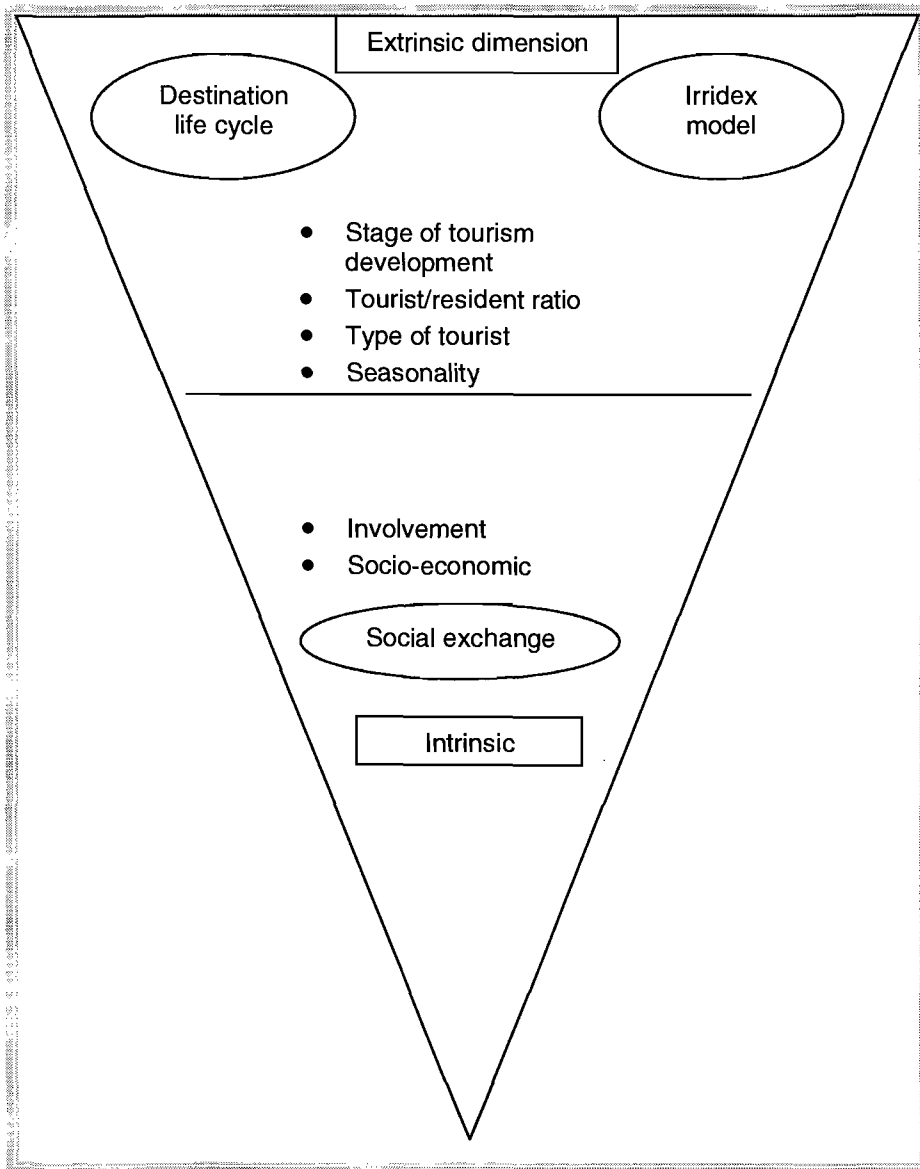


Figure 3.2: A framework for analysing the social impacts of tourism

Source: Faulkner & Tideswell (1997:6)

Doxey's Irridex is concerned with the social relationships between tourists and communities as the tourism industry evolves. These tourist-host relationships will go through four phases as can be seen in Figure 3.3 (Howie, 2003:59).

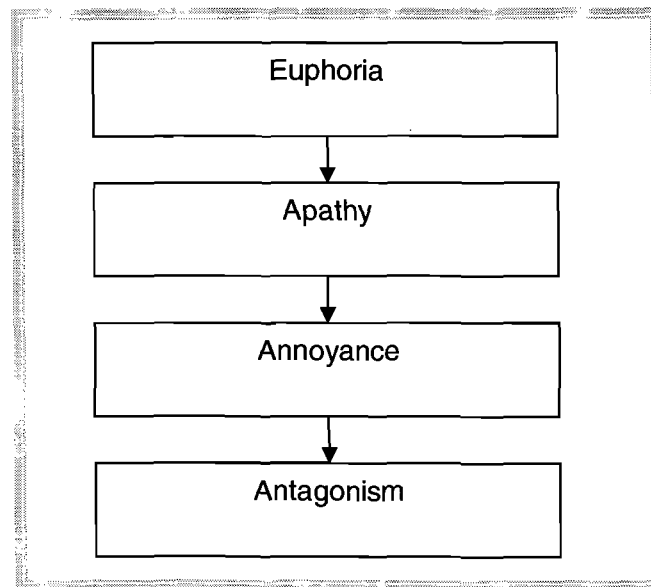


Figure 3.3: Doxey's irredex model
Source: Shaw & Williams (1994:88)

According to **Weaver and Opperman (2000:298)** in the 'euphoria' stage the community are excited about the influx of visitors, glad to see the tourists, and pleased that money is spent. Little planning is needed in this stage. Visitors just show up and are served by the community as it exists (**Mowforth & Munt, 2003:249**).

'Apathy' is the stage where tourists are seen as common and ordinary; the interest and enthusiasm of the euphoria stage is long gone. Now the host-guest relationship is one of commercial enterprise and marketing. Formality has become part of the process of dealing with the multitudes of visitors (**Weaver & Opperman, 2000:298; Mowforth & Munt, 2003:249**).

In the 'annoyance' stage or stage three, the residents become concerned and irritated by tourists. The community is saturated by tourists and residents are becoming fed up. The community might begin to develop tourism services and expand amenities to

accommodate the visitors; the residents might even isolate the visitors in tourism sections or corridors **(Weaver & Opperman, 2000:298; Mowforth & Munt, 2003:249)**.

This leads to the last stage 'antagonism' in which a strong dislike is felt and expressed toward the tourists. Residents now feel very differently toward the tourists that were previously welcomed to the community. In this stage, local residents most typically begin to generate negative stereotypes about tourists and tourism. While feelings are changing among residents, the types of tourists arriving are probably changing as well **(Weaver & Oppermann, 2000:298; Mowforth & Munt, 2003:249)**.

The Irridex is also a useful tool in gaining an understanding of the changing overall status of a tourist destination and in drawing attention to the need for appropriate management and planning if the changes predicted are to be avoided **(Howie, 2003:60)**. One of the earliest modifications to Doxey's approach was the recognition that not all residents would develop the same negative reactions, and that attitudes to local tourism would be influenced by a variety of factors **(Murphy & Murphy, 2004:262-263)**. Therefore a criticism is that Doxey assumes a homogeneous community – one in which everyone thinks alike. In reality there is no single set of attitudes towards tourism shared by the whole community. It is likely, therefore, that there will be generation differences where old folk strongly dislike change to the established ways of life, whereas children and grandchildren may have longed for types of change that tourism brings in its wake **(Weaver & Oppermann, 2000:298; Howie, 2003:61)**.

Although regarded at the time as important and still seen as adding to the understanding of tourist-host interactions, Doxey's Irridex was not based on detailed empirical research, but mainly on conjecture **(Mason, 2003:22-23)**.

The Butler's resort cycle model in the following section focuses on different types of tourists and different community groups.

3.6.1.2 Butler's resort cycle model

Butler's Resort Cycle model (1980) has become one of the most quoted concepts to explain the evolution of tourist systems. Butler argues that tourist destinations pass through identifiable stages. Graphically the Butler model takes the form of an S-shaped

curve that represents a cycle of rapid growth followed by stabilisation. Furthermore, the model depicts possible future scenarios, including continued growth at a reduced rate, decline, and/or rejuvenation (Thomas, Pigozzi & Sambrook, 2005:15).

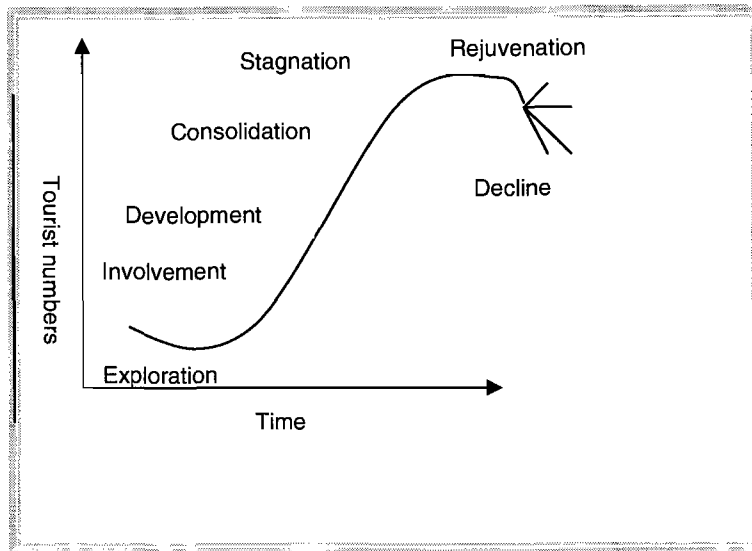


Figure 3.4 Butler's resort cycle model
Source: Thomas et al (2005:15)

According to **Mason (2005:24)** the exploration stage focuses on a few adventurous tourists that visit a site with no public facilities. The tourists are attracted to the resort by a natural physical feature (**Howie, 2003:56**).

The 'involvement' stage sees local communities deciding whether positively to encourage tourism through provision of the facilities communities assume to be desired by tourists, in conjunction with the local authorities. Appropriate tourism organisations may be set up (**Howie, 2003:56; Mason, 2005:24**), for example the introduction of the KKNK to the community of Oudtshoorn and the tourists.

The development stage refers to the development of additional tourist facilities and increased promotion efforts. The number of tourists at peak periods far outweighs the size of the resident population, inducing rising antagonism by the latter towards the former (**Howie, 2003:56; Mason, 2005:24**).

Consolidation is the stage in which tourism becomes a major part of the local economy, but growth rates have begun to level off. A well-delineated business district has taken shape. Some of the older deteriorating facilities are perceived as second rate. Local efforts are made to extend the tourist season (**Mason, 2005:24**).

In the stagnation stage tourist numbers and capacity levels reach a peak. The destination has a well-established image, but it is no longer in fashion. The accommodation stock is gradually eroded and property turnover rates are high (**Mason, 2005:24**). In the example of the KKNK, this may be where most tourists interested in festivals, have been to the KKNK, but it is no longer something new for them so the tourists will not return next year.

The 'decline' is the consequence of inadequate or inappropriate attempts to stem the decline. Tourists are favouring new or revitalised destinations and the market is primarily day trips. It is a time of (belated) introspection, of asking, 'What went wrong/what can be done?' (**Howie, 2003:57**).

'Rejuvenation' is the outcome of successful strategies arising from the period of introspection and of drawing inspiration and lessons from comparable destinations. Limitations on development are inevitably imposed by the built environment since tourism has frequently been built into the way of life of the destination (**Howie, 2003:57**).

The destination lifecycle model allows understanding of how a place which has no identity as a tourist destination – a town or region or country which has existed exclusively for the benefit of its residents and or workers – is 'discovered' by a specific type of tourist (in the case of the study, the event tourist), in sufficient numbers for the entrepreneurs in that area to take notice and begin to serve the tourists' needs (**Howie, 2003:57**).

The destination lifecycle model has an appealing simplicity; however, it overlooks the fact that tourism is unlikely to be the sole economic activity within a destination. The model works well for 'destinations' where tourism is the principal activity, but less so in more complex places (**Howie, 2003:57**).

The Butler's Recycle model works well with the development of 'destinations' but it does not concentrate on how communities receive something for the imposition that the industry places upon them.

The theoretical perspectives offered by the destination lifecycle model and Doxey's irridex of participation are valuable. However, it is the responses to the process of change that are important. At the various stages, there is interaction between the social, cultural, economic and environmental factors (**Howie, 2003:61**). These require measurement, analysis and evaluation, the social exchange theory in the following section includes all these aspects.

3.6.2 The intrinsic dimension

The intrinsic dimension are how residents of the community react to the external forces and attempt to integrate tourism into the personal life's of the community. The social exchange theory describes this best. The intrinsic forces are how residents of the community react to the external forces and attempt to integrate tourism into general life. The major way residents are expected to respond to local tourists is through the sequence of social exchange (**Murphy & Murphy, 2004:265**).

3.6.2.1 The social exchange theory

Both the Doxey (Irridex) and Butler (Destination Lifecycle) models assume a degree of homogeneity and uni-directionality in community reactions which has been questioned. In particular, the inherent heterogeneity of communities and the consequent variety of responses that can occur have been emphasised (**Faulkner & Tideswell, 1997:7**).

In the fields of sociology, anthropology, and social psychology, social exchange theory has developed in a way that is radically different from the traditional study of exchange in economics (**Cook, 1990:11**). The social exchange theory concentrates on the extent to which residents receive something for the imposition that the industry places upon them (**Haley, Snaith & Miller, 2005:3**).

In essence, this framework views the relationship between residents and guests in terms of a trade-off between costs and benefits on both sides, with the outcome for either party

depending on the final overall balance between costs and benefits. The degree of involvement in the tourism industry of individuals will have a significant bearing on the resolution of this trade-off by virtue of its influence on the extent to which benefits are perceived to outweigh costs. A number of studies have observed a tendency among those residents who are dependant upon tourism for their livelihood to either emphasise positive impacts or accept the negative impacts of tourism on the community more readily (**Faulkner & Tideswell, 1997:7; Waite, 2003:195**).

In general, it is expected that, as the distance of residential areas from concentrations of tourist activity increases, the disruption caused by tourism declines and tourism is regarded more favourably. The effect of a resident's period of residence on reactions to tourism appears to depend on the destination's history and stage of tourism development. Newcomers have been found to be both less enthusiastically disposed to tourism and more favourably disposed. In the former case, newcomers are generally those who have migrated to enjoy the seclusion and lifestyle of the region, and thus see tourism as a threat to the tranquillity sought. Newcomers are more favourably disposed in the latter study because migration occurred from employment reasons and, as a consequence, view tourism in terms of employment opportunities. Conversely, long term residents in established destinations become accustomed to tourism over an extended period, whereas those in emerging destinations are less favourably disposed to the changes brought about by tourism development (**Faulkner & Tideswell, 1997:7**).

Following the social exchange theory, one can see how residents' support for tourism initiatives intended to benefit them will be influenced by values. The differences between residents grouped according to 'community interest' were more statistically significant than those grouped according to socio-demographic factors. Researchers suggest that 'value' measures of residents can be a more accurate way of understanding residents' views of tourism. Once the key values of stakeholder groups are understood, decision-makers are in a better position for developing proposals on how to spend funds raised through tourism (**Murphy & Murphy, 2004:267**).

The social exchange theory analyses how residents perceive the impacts of events through the participation and involvement in the event. Thus the different impacts that

events may have on the community as well as the participation of communities and the communities' attitudes towards events are explored.

Table 3.3 provides a summary of the different models mentioned in the above section.

Table 3.3: Summary of the models

	Doxey's Irridex Model	Butlers' lifecycle model	Social exchange theory
Year of development	1975	1980	1990
Focus	Considers the relationship between tourists and locals. The main idea in Doxey's Irridex was that over time, as the number of tourists increased, a greater hostility from locals towards tourists would emerge.	Concerned with the hypothetical evolution of a tourist area.	Provides a basis for the identification and definitions involved in measuring the perceptions which residents have of the impacts of tourism (Saayman, 2007:155)
Steps	Step 1: Euphoria Step 2: Apathy Step 3: Annoyance Step 4: Antagonism	Step 1: Exploration Step 2: Involvement Step 3: Development Step 4: Consolidation Step 5: Stagnation Step 6: Decline Step 7: Rejuvenation	Residents would evaluate tourism development in terms of expected benefits or costs obtained in return for services – that is 'social exchange' (Saayman, 2007:155).

3.6.3 Problems with measurement scales

Over recent years, a number of scales have been developed to assess the impacts of tourism on host communities, although many of these were produced for specific case studies. Little emphasis was given, therefore, to developing a generic scale that could facilitate comparison of tourism impacts across a range of different types of tourism and in a variety of destinations. An additional criticism was the fact that many of these scales were developed with little obvious consideration of validity and reliability. While these early scales were useful in the exploratory context in which it applied, the measurement error associated with them is unacceptable when attempting to apply complex multivariate modelling techniques (**Fredline, Deery, Jago, 2003:28**).

Many early scales in the tourism research field used Likert-type measures asking respondents to agree or disagree with an 'attitude' toward or 'perception' of tourism. However, this approach creates a level of ambiguity in interpretation. If a respondent agrees with a positive perceptual statement, it does not necessarily imply that the respondent is happy about the impacts to which it refers or that brings benefits to the community. An additional difficulty with this approach is that the identification of attitudes toward tourism does not adequately identify management strategies. Rather, effective tourism management involves the development of strategies to ameliorate the negative impacts of tourism on residents' quality of life and to promote the benefits. Thus the critical issue in assessing the impacts of tourism is an understanding of the affect on quality of life rather than just attitudes or perceptions of tourism (**Fredline, Jago & Deery, 2003:28**).

Recognising this, several researchers in the late 1990's began using scales were more complex than the earlier Likert type measures. Ap and Crompton (1998) developed a two-part scale based on the principles of Fishbein's (1963) Attitude Model, which proposed that the measurement of an attitude should comprise a multiplicative function of belief and affective components. The scale asked respondents to rate the level of change, and then the level of like or dislike of this change. The score then used as a dependent variable in analysis was the product of the two parts of the scale (**Fedline, Jago & Deery, 2003:28**).

Around the same time, Lindberg (1995) developed a scale with similar properties. It also comprised two parts, the first asking respondents about the extent to which a range of items had changed because of tourism. The second part asked whether the respondents liked or disliked the change on a five-point scale (**Fedline, Jago & Deery, 2003:28**).

A third scale developed during this period. Fredline (2000) developed a scale for use in assessing the impacts of tourism events. This scale had three parts: Part A assessing the direction of change, Part B assessing the impacts on personal quality of life, and Part C assessing the impacts on the community as a whole. In the scale, the dependent variable is simply the rating of impacts ranging from very negative to very positive. Variations of this scale have been applied in an events context in a number of case studies with between 40 and 45 items developed from the literature on event impacts and from the analysis of qualitative data gathered during each iteration (**Fredline, Jago & Deery, 2003:28**).

3.7 SOCIAL IMPACTS OF EVENTS

In recent decades, substantial work has been conducted examining residents' perceptions of the impacts of tourism and, to a lesser extent, events. Through this work, considerable light has been shed on many of the potential impacts of tourism and also on some of the variables that tend to be associated with positive and negative reactions to tourism activity (**Fredline, Jago & Deery, 2003:23**). The positive and negative impacts of tourism have been an issue throughout the history of tourism (**Fridgen, 1996:90**). The political, cultural, economical and environmental consequences of events have been given far greater concern (**Waite, 2003:195**).

An early example of negative impacts might be the street crowds in ancient Rome as visitors flocked to the games. The resentment felt by the local residents in an attempt to cope with summer tourists flooding the beaches and shops of a small town, might be a modern day example (**Fridgen, 1996:90**). The social barriers of different groups of

people encountering each other have continuously been reduced by tourism (**Fridgen, 1996:91**).

According to **IAIA (2003:4)** a convenient way of conceptualising social impacts is when there is an alteration in one or more of the following:

- People's way of life – how people live, interact with one another, work, play (**Tosun, 2002:233**);
- Culture – the shared beliefs, customs, values and languages of people (**Tosun, 2002:233**);
- Community – its cohesion, stability, character, services and facilities;
- Political systems- the ability to participate in decisions that affect one's life, the level of democratisation that is taking place, and the resources provided for this purpose (**Tosun, 2002:233**);
- Environment – the quality of the air and water people use; the availability and quality of the food one eats; the level of hazard or risk, dust and noise one is exposed to; the adequacy of sanitation, physical safety, and access to and control over resources;
- Health and wellbeing – health is a state of complete physical, mental, social and spiritual wellbeing and not merely the absence of disease or infirmity;
- Personal and property rights – particularly whether people are economically affected, or experience personal disadvantages which may include a violation of civil liberties;
- Fears and aspirations – people's perceptions about safety, fears about the future of the community, and aspirations for the future and the future of the children.

According to **Page, Brint, Busby and Connell (2002:277)** it is apposite to consider the range of factors which influence the nature and extent of social impacts. Four factors which shape the effects are outlined:

- Types and numbers of tourists: The traditional view is that low numbers of tourists result in low impacts, therefore a high tourist volume results in a high impacts.
- Importance of the tourism industry: The primary purpose of tourism as an industry is economic growth and/or diversification of the local economy. The impacts of tourism are likely to be less in a mixed economy than on an economy reliant on tourism.

- **Size and development of the tourism industry:** A large number of tourists in a small community will tend to have large impacts. Larger communities may remain less affected.
- **Pace of tourism development:** Some destinations have witnessed rapid growth which has been relatively uncontrolled. Social impacts are likely to be higher in these areas. Local communities need to adapt gradually to the needs and benefits of change and tourists.

It was found that host communities' attitudes and perceptions toward development and tourists fluctuate continuously between the negative and the positive (**Tosun, 2002:233**).

Many studies of the social and cultural impacts of tourism development were initially framed in terms of social and cultural costs but subsequent research has tended to be more balanced, acknowledging also the advantages and disadvantages which the expansion to tourism can bring to different societies and communities (**Pearce, 1991:216**).

3.7.1 Positive social impacts

Research findings noted the perception of various positive aspects (**Haley, Snaith & Miller, 2005:649**). A host community that is positively disposed will enhance the tourists' experience and contribute to the destination's attractiveness.

Festivals demonstrate, in symbolic form, what a society believes to be its essential life and therefore, when a social group celebrates a specific event, it celebrates itself. Thus, festivals and special events reinforce social and cultural identity by building strong ties within a community (**Gursoy et al., 2002:171**).

According to **UNEP (2001:1)** tourism can contribute to positive developments, and does not only have negative impacts. It has the potential to promote social development through employment creation, income redistribution and poverty alleviation. Other potential positive social impacts of tourism include:

- **Tourism as force of peace:** Travelling brings people into contact with each other and, as tourism has an educational element, it can foster understanding between people and cultures and provide cultural exchange between hosts and guests. Because of

this, the chances increase for people to develop mutual sympathy and understanding and to reduce prejudices.

- **Strengthening communities:** Tourism can add to the vitality of communities in many ways. One example is that events and festivals of which local residents have been the primary participants and spectators are often rejuvenated and developed in response to tourist interest. The jobs created by tourism can act as a vital incentive to reduce emigration from rural areas. Local people can also increase influence on tourism development, as well as improve job and earning prospects, through tourism-related professional training and development of business and organisational skills (**Gursoy et al, 2002:173; Douglas, 2001:369**).
- **Facilities developed for tourism can benefit residents:** As tourism supports the creation of community facilities and services that otherwise might not have been developed, it can bring higher living standards to a destination. Benefits can include upgraded infrastructure, health and transport improvements, new sport and recreational facilities, restaurants, and public spaces as well as an influx of better-quality commodities and food (**Haley, Snaith & Miller, 2005:649; Douglas, 2001:34**).
- **Revaluation of culture and traditions:** Tourism can boost the preservation and transmission of cultural and historical traditions, which often contribute to the conservation and sustainable management of natural resources, the protection of local heritage, and a renaissance of indigenous cultures, cultural arts and crafts (**Gursoy et al, 2002:173; Douglas, 2001:37**).
- **Tourism encourages civic involvement and pride:** Tourism also helps raise local awareness of the financial value of natural and cultural sites and can stimulate a feeling of pride in local and national heritage and interest in its conservation. More broadly, the involvement of local communities in tourism development and operation appears to be an important condition for the conservation and sustainable use of biodiversity (**Gursoy et al, 2002:173; Douglas, 2001:37**).
- **Increases job opportunities** (**Haley, Snaith & Miller, 2005:649**).
- **Increases the participation in recreational activities** (**Haley, Snaith & Miller, 2005:649**).

- Members of the host community who have business or employment interests in the tourism industry will be generally more positively disposed to it because of trade off resulting costs with benefits (**Fredline & Faulkner, 2000:766**).

3.7.2 Negative social impacts

Research has examined many different aspects related to resident's perceptions of tourism development. Heavy concentrations of tourists have led to the emergence of negative host attitudes (**Haley, Snaith & Miller, 2005:649; Gursoy et al, 2002:173**). If not managed with the community in mind, events can have negative impacts on the social structure and way of life (**Douglas, 2001:37**).

The extension that more visitors will necessarily result in greater gain is inherently flawed, since it does not consider the large amount of additional infrastructure required or pressure on infrastructure, such as roads, public transport, utilities, services and facilities. This creates considerable expense for local ratepayers and overburdens existing systems designed for steady population growth rather than massive seasonal influxes (**Douglas, 2001:35**). Those living and working close to the event location and those in small communities who cannot escape are negatively affected. When festivals and events attract tourists, impacts are amplified (**Douglas, 2001:369**).

It is clear that there are invariably some outcomes of the staging of events that have negative impacts on the host community. Where the event is publicly funded, there is inevitably some opportunity cost (**Fredline & Faulkner, 2002:104**).

According to **UNEP (2001:3)** the following can be seen as negative social impacts from tourism:

- **Commodification:** Tourism can turn local cultures into commodities when religious rituals, traditional ethnic rites and festivals are reduced and sanitised to conform to tourist expectations, resulting in what has been called 'reconstructed ethnicity'. Once a destination is sold as a tourism product and the tourism demand for souvenirs, arts, entertainment and other commodities begins to exert influence, basic changes in human values may occur (**Gursoy et al, 2002:171**).

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- **Standardisation:** Destinations risk standardisation in the process of satisfying tourists' desires for familiar facilities. While landscape, accommodation, food and drinks, must meet the tourists' desire for the new and unfamiliar, it must at the same time not be too new or strange because few tourists are actually looking for completely new things. Tourists often look for recognisable facilities in an unfamiliar environment, like well-known fast-food restaurants and hotel chains.
- **Loss of authenticity and staged authenticity:** Adapting cultural expressions and manifestations to the tastes of tourists or even performing shows as if it was 'real life' constitutes 'staged authenticity'. As long as tourists just want a glimpse of the local atmosphere, a quick glance at local life, without any knowledge or even interest, staging will be inevitable **(Douglas, 2001:369)**.
- **Adaptation to tourist demands:** Tourists want souvenirs, arts, crafts, and cultural manifestations, and in many tourist destinations, craftsmen have responded to the growing demand, and have made changes in design of products to bring them more in line with the new customers' tastes.

Because tourism involves movement of people to different geographical locations, and establishment of social relations between people who would otherwise not meet, cultural clashes can take place as a result of differences in cultures, ethnic and religious groups, values and lifestyles, languages, and levels of prosperity **(Tosun, 2002:233)**. Cultural clashes may further arise through:

- **Economic inequality** – Many tourists come from societies with different consumption patterns and lifestyles than what is current at the destination, seeking pleasure, spending large amounts of money and sometimes behaving in ways that even the tourists would not accept at home. Events, like any other tourism development, shows an increase in products and services in the community, since the organisers believe that tourists are able to spend more money but forgetting to take the community in consideration **(Douglas, 2001:369; Gursoy et al., 2002:173)**.
- **Irritation due to tourist behaviour** – Tourists often, out of ignorance or carelessness, fail to respect local customs and moral values **(Fredline & Faulkner, 2002:104)**.
- **Job level friction** – In developing countries especially, many jobs occupied by local people in the tourist industry are at a lower level, such as housemaids,

waiters, gardeners and other practical work, while higher-paying and more prestigious managerial jobs go to foreigners or 'urbanised' nationals.

- Physical influences causing social stress: The physical influences that the increasing tourism flow, and its consequent developments, has on a destination can cause severe social stress as it impacts the local community. Socio-cultural disadvantages evolve from:
 - Resource use conflicts – such as competition between tourists and local populations for the use of prime resources like water and energy because of scarce supply (**Tosun, 2002:233; Fredline & Faulkner, 2002:104**).
 - Cultural deterioration – damage to cultural resources may arise from vandalism, littering, pilferage and illegal removal of cultural heritage items (**Tosun, 2002:233**).
 - Conflicts with traditional land-uses – especially in intensely exploited areas such as coastal zones, which are popular for beaches and islands.
- Ethical issues: Partly due to the above impacts, tourism can create more serious situations where ethical and even criminal issues are involved.
 - Crime generation – crime rates typically increase with the growth and urbanisation of an area, and growth of mass tourism is often accompanied by an increase in crime. The presence of a large number of tourists with a lot of money to spend, and who are often carrying valuables such as cameras and jewellery, increases the attraction for criminals and brings with it activities like robbery and drug dealing (**Tosun, 2002:233; Fredline & Faulkner, 2002:104; Douglas, 2001:369; Smith & Krannich, 1998:785**).
 - Volunteers – Many jobs in the tourism sector have working and employment conditions that leave much to be desired: long hours, unstable employment, low pay, little training and poor chance for qualification.
 - Prostitution and sex tourism – the commercial sexual exploitation of children and young women has paralleled the growth of tourism in many parts of the world. Though tourism is not the cause of sexual exploitation, it provides easy access to it (**Tosun, 2002:233; Douglas, 2001:369**).
 - Inconvenience, crowding, congestions, vandalism and other generally negative social impacts (**Douglas, 2001:369; Haley, Snaith & Miller, 2005:649; Smith & Krannich, 1998:785; Gursoy et al., 2002:173**).

3.8 THE COMMUNITY

A community, such as the coloured community of Oudtshoorn, emerges when a number of people living in the same general locality, realise that they are sharing a common interest and have mutual needs as a consequence of the fact that the people are living near one another. A community develops as the residents work together to satisfy common needs with regard to the use of the available space. A community has area, it occupies space. A community is characterised by social interaction, involving the use of space the residents occupy. Members of a community feel that it exists. There is a subjective sense of 'belonging together'. A community is an area in which an individual could live his entire life (**Dressler, 1969:408-409**).

It is generally felt that the perception and attitudes of residents toward the impacts of tourism are likely to be an important planning and policy consideration for successful development, marketing, and operation of existing and future tourism programmes (**Ko & Stewart, 2002:521**).

It is therefore important to analyse the community in terms of perceptions and attitudes which will be discussed in the next section.

3.8.1 Community attitudes and perception towards events

While past research has made a significant contribution towards better understanding of the relationship between positive and negative perceptions of tourism (**Fredline, Deery & Jago, 2003:23**) and support for specific policies, historically most research on residents' perceptions has been atheoretical. Recent work on this subject in Ghana shows that it is not simply the existence of an exchange that is important, but its nature and value that influences perceptions (**Haley, Snaith & Miller, 2005:649-650**).

The attitude of host communities toward tourists and the tourism industry is fast becoming a major issue across the world (**Fridgen, 1996:46**). Different members of the community have different value systems, which underpin the ways in which the members interpret phenomena in the world around them. It is therefore logical to assume that

within a community, many different attitudes would exist regarding the relative merits of hosting an event **(Fredline & Faulkner, 2002:105)**.

Most analyses of tourism-related development (inclusive of festivals) have found that attitudes are a function of various perceived tourism-related benefits and costs. Relatively few studies, however, have approached the identification of resident attitudes based upon existing social-psychological models of attitude, understanding the underlying values and beliefs that the attitudes are based upon **(Delamere, 2001:25)**.

There is substantial literature on the host perception of tourism impacts **(Page, Brint, Busby & Connell, 2002:283)**. According to literature on the perceptions of residents of festivals and special events it is suggested that festivals and special events are likely to generate economic benefits for the local community, build community cohesion and generate social incentives for residents and businesses. The literature also suggests that, in addition to creating these benefits, festivals and special events are also likely to create problems (costs) for the local community. However, it is not known whether festivals and special events organisers share local residents' perceptions of the impacts of festivals and special events **(Gursoy et al., 2002:173)**.

A key factor that needs to be considered in development is the information about the consequences and impacts of tourism from host perspectives. Irrespective of how tourism is introduced and developed in a community, residents are important players who can influence the success or failure of the local industry. Residents can contribute to the well-being of the community through participation. On the other hand, residents may be instrumental in discouraging the industry by opposing it or exhibiting hostile behaviour toward tourism advocates and/or tourists. In developing and attracting tourism to a community the goal is to achieve outcomes that best balance benefits and costs for all stakeholders, particularly residents, tourists, and the industry **(Haley, Snaith & Miller, 2005:652)**.

When both parties have a high level of social power with the exchange relationship, a positive perception may occur. Power derives from having, controlling, or influencing resources that another party needs and values. In contrast, negative perceptions are related to a low social power level among the residents, since little is gained from the exchange. In addition this theory suggests that residents' evaluations of tourism are

reliant upon the 'relationship form' between residents and the event's organisers **(Waite, 2003:195-196)**.

Residents who perceive rewards of either maintenance and/or improvement of social and economic well-being are overall likely to evaluate the event positively. Satisfaction of benefits suggests that residents may well be aware of the negative effects but nevertheless accept tourism because residents perceive the positives as factory, reasonable, or acceptable level of benefits from the social exchange relationship rather than maximisation of benefits. However, a threshold of tolerance towards tourism is assumed to exist that varies both spatially and temporally and which, once exceeded, unleashes negativities **(Waite, 2003:196)**.

Some researchers have found that a resident's level of attachment to a destination is related to negative attitudes toward tourism. Residents who have the strongest attachment to the community are more likely to have negative attitudes toward tourism than those who are less attached **(Fridgen, 1996:46)**. Research has revealed how some residents may adjust to these fluctuations by, for instance, scheduling holidays at peak periods in order to avoid the negative impacts **(Faulkner & Tideswell, 1997:7)**.

Some writers do not differentiate between attitudes and values. Values can be viewed as attitudes toward extremely abstract objects, such as 'world at peace' and 'warm relationships with other', and thus the distinction between them is largely semantic rather than substantive. However values are important in attitude research precisely because they refer to such abstract and all-encompassing objects, and thus influence a much wider range of other attitudes **(Williams & Lawson, 2001:272)**.

Residents' attitudes toward tourism impacts are an extensively researched topic. While tourism is regarded as a revenue generating activity both on a local and national scale, there is consensus in the literature that support of the host communities is essential for the successful development of tourism in a community. The continuity of this support is also needed after the initial stages of development. For the smooth functioning of the tourism system, and mutually beneficial encounters between residents and tourists, hosts must be 'willing partners'. It is contended that a 'happy host' is essential to elicit a

positive image of the destination and to generate positive word of mouth (**Kuvan & Akan, 2004:691**).

3.8.2 Community participation and involvement

The two words, 'local' and 'participation', are regularly used together to emphasise the need to include and involve local people; and it is the combination of these two words which implies, strangely enough, that it is local people who have so often been left out of the planning, decision-making and operation of tourist schemes. At various points in the 'age of development', however, participation and people-focused approaches have become obvious with development (**Mowforth & Munt, 2003:212**).

Involving local communities in managing tourism is one of the precepts of sustainable tourism development. For tourism to thrive in an area it needs support from the area's residents. Another reason is that local people often have knowledge of the home environment which can assist in planning tourism development. The overall aim of community involvement is to reduce the conflict between tourism and the residents. Methods of community involvement are varied but may include consultation with the host community about tourism plans and proposals or allowing some input to policies (**Page, Brint, Busby & Connell, 2002:287**).

Some of the opportunities created by tourism may include the following: cultural exchange, revitalised local traditions, increased quality of life and improved image of the community. Festivals are not just pure entertainment and held to generate revenue, festivals also provide a specific time and place within which families can show commitment to the collective. Through participating in a festival or a special event, a family demonstrates its loyalty to being an active member of the community – good citizens, potential partners in mutually reciprocal relationships. Festivals and special events also provide a communication mechanism for residents to communicate social information. It provides social incentives for the local people to get enthusiastically involved in society activities. Festivals or special events provide incentives for the local community to reinforce ties within a community by generating common knowledge and building trust. Thus festivals and special events are likely to serve to build social

cohesion and trust by reinforcing ties within a community (**Gursoy, Kim and Uysal, 2003:173**).

Traditionally one would say that if people are employed in tourism it is more likely to expect a positive attitude towards the industry. However, a negative attitude towards the industry will be shaped if the working experience was depressing (**Haley, Snaith & Miller, 2005:651**). Through the participation in planning, development and operation of attractions, residents can contribute to the welfare of the community (**Fredline & Faulkner, 2000:766; Haley, Snaith & Miller, 2005:651**).

If residents have a sense of involvement in the planning policies and trust in the event organisers, there will more likely be a positive perception. Participation in the planning process is often advocated as a device for implementing social justice through integrating host residents and tourism development objectives (**Waite, 2003:196**).

3.8.2.1 Pretty's typology of participation

According to **Mowforth and Munt (2003:215)** one can easily promote the principle of local participation. It is the practice that is more complex. Participation can be implemented in a number of different ways and Pretty has identified and described different types of participation as shown in Table 3.4. Pretty's typology of participation is helpful in developing an understanding of the factors which affect the development of tourism schemes in local communities. Pretty claimed that participation can mean different things to different people (**Mason, 2003:118**).

The six types of participation range from passive participation, in which virtually all the power and control over the development or proposal lie with people or groups outside the local community, to self-mobilisation, in which the power and control over all aspects of the development rest squarely with the local community. The latter type does not rule out the involvement of external bodies or assistance of consultants, but are present only as enablers rather than as directors and controllers of the development. For the local community, involvement in the decision-making process is a feature of only the interactive participation and self-mobilisation types, while in the functional participation type, most of the major decisions have been made before they are taken to the local community. The only forms of local participation that are likely to break the existing

patterns of power and unequal development are those which originate from within the local communities themselves (Saayman, 2007:169).

Table 3.4: Pretty's typology of participation

Typology	Characteristics of each type
Passive participation	People participate by being told what has been decided or has already happened. Information being shared belongs only to external professionals.
Participation by consultation	People participate by being consulted or by answering questions. The process does not concede any share in decision-making, and professionals are under no obligation to take on board people's views.
Bought participation	People participate in return for food, cash or other material incentives. Local people have no stake in prolonging technologies or practices when the incentives end.
Functional participation	Participation seen by external agencies as a means to achieve goals, especially reduced costs. People participate by forming groups to meet predetermined objectives.
Interactive participation	People participate in joint analysis, development of action plans and formation or strengthening of local groups or institutions. Learning methodologies used to seek multiple perspectives and groups determine how available resources are used
Self-mobilisation and connectedness	People participate by taking initiatives independently of external institutions to change systems. People develop contacts with external institutions for resources and technical advice needed, but retain control over resource use.

Source: Mowforth & Munt (2003:215)

Local circumstances, the unequal distribution of power between local and other interest groups, and differing interpretations of the term 'participation' are reflected in Pretty's typology of participation, which is just as applicable to the idea of participation. Pretty's typology is especially helpful in developing an understanding of the factors which affect

the development of tourism schemes in local communities (**Mason, 2003:119; Mowforth & Munt, 2003:215**).

3.9 CONCLUSION

Sociology is the study of social behaviour and human groups in social settings such as communities. Elements of sociology include demographics of sociology, social psychology, social groupings and institutions, social relationships and culture. Social institutions are a set of patterned behaviours and relationships that fulfils basic societal needs by providing essential goods or services. Key social institutions are families, education, religion and health care.

It is important to understand sociology because it is the science of society, social institutions and social relationships. Visitors to a community or area create social relationships that typically differ from the affiliation among the indigenous population. It is important to determine these differences in order to establish their impacts.

Theories and models of social impacts of tourism include Doxey's Irridex model, Butler's destination lifecycle model and more recently the social exchange theory. The social exchange theory refers to the characteristics of members of the host community that offer variations in the impacts of tourism within the community.

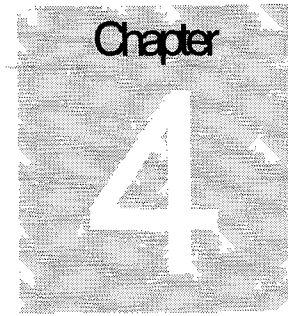
Social impacts can be both positive and negative. Positive impacts may include the development of community infrastructure and strengthening communities. Commodification, standardisation and economic inequality can be seen as negative impacts. The positive or negative impacts also depend on the social carrying capacity of the community. Social carrying capacity is the level of visitation beyond which unacceptable change occurs. It is important to determine the carrying capacity so that one knows when the community will start to feel negative towards the event.

Communities have different attitudes and perceptions towards events. Different people have different value systems, in other words different people will experience different

impacts. If the community is involved in the festival and participates, a positive attitude will develop. Involving local communities in managing tourism is one of the precepts of sustainable tourism development. By involving the community one will reduce the negative impacts and increase the positive impacts.

Because of the importance of the above-mentioned, the questionnaire used in the study also determines the positive and negative impacts on the individual as well as the community. Questions include the impacts of noise levels, employment opportunities, and impacts of traffic congestion, impacts of crime levels, appearance of public facilities, and impacts of pollution. The questionnaire also determines the participation of the community in the planning and management of the KKNK and if the community are positive about the continuation of the KKNK festival.

The empirical results of the questionnaire will be discussed in the following chapter.



Empirical results

4.1 INTRODUCTION

The social impacts of tourism focus on the attitudes and perceptions of the community towards tourism and in this case, the KKNK held in Oudtshoorn. It was the aim to determine the differences and similarities between the two main cultural groupings in Oudtshoorn, namely white and coloured community member. The survey was conducted during the Festival in 2008 in the residential areas of the above mentioned two communities. The questionnaire focused on determining the attitudes and perceptions of the two communities towards the KKNK. Demographic information, community attachment, participation and specific impacts of the festival were also investigated. Two hundred and sixty-two questionnaires were completed by the community of Oudtshoorn during the festival of which 110 were white respondents and 152 were coloured respondents.

The purpose of the chapter is to reflect on the results of the questionnaire. Statistical analyses included graphs, tables, factor analyses and calculation of effect sizes in order to indicate the differences and/or similarities. The results will be discussed according to the demographic information, the general impacts of the Festival, participation in the Festival, the social impacts on the communities, the factor analyses and lastly the effect sizes.

4.2 DEMOGRAPHIC INFORMATION

This section deals with the demographic profile of the respondents, focusing on gender, occupation, age, highest qualification to name a few.

Table 4.1: Demographic information

DEMOGRAPHIC ATTRIBUTES		WHITE (N = 110)	COLOURED (N = 152)
Gender	Male	39%	30%
	Female	61%	70%
Age	< 25	8%	11%
	26 – 35	9%	20%
	36 – 45	22%	24%
	46 – 60	35%	28%
	60+	26%	17%
Occupation	Professional	16%	5%
	Manager	8%	5%
	Self-employed	6%	5%
	Technical	3%	3%
	Sales person	6%	3%
	Farmer, Forester	1%	0%
	Mining	0%	0%
	Administrative	9%	3%
	Civil service	7%	9%
	Education	5%	7%
	Home duties	9%	16%
	Pensioner	18%	12%
	Unemployed	4%	22%
Other	8%	11%	
Education	No formal qualification	0%	14%
	Matric	39%	24%
	Diploma/Degree	36%	13%
	Post-graduate qualification	8%	4%
	Professional qualification	7%	1%

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	Other	10%	44%
Place of decent	Oudtshoorn	25%	80%
	Elsewhere in Southern[?] Cape	29%	12%
	Elsewhere in South Africa	44%	8%
	Other country	2%	0%
Length of residency in Oudtshoorn	1 – 5 years	20%	16%
	6 – 10 years	12%	6%
	11 – 15 years	21%	4%
	16 – 20 years	11%	13%
	21 – 30 years	27%	19%
	31 – 40 years	2%	23%
	40+ years	7%	19%

From Table 4.1 it is clear that 61% of the white respondents were female, between the age of 46 – 60 (35%). Eighteen per cent (18%) are pensioners with a matric qualification (39%). Although a high percentage of respondents were born elsewhere in South Africa (44%) 27% of the respondents lived in Oudtshoorn between 21 and 30 years.

Seventy per cent (70%) of the coloured respondents were female, between the ages of 46 – 60 (28%). Twenty two per cent (22%) are unemployed with only a high school qualification such as Grade 8 or 10 (44%). Most of the coloured respondents were born in Oudtshoorn (80%) and lived in Oudtshoorn for 31 – 40 years (23%).

A higher number of females completed the questionnaires for both groups which can be due to the fact that they are housewives. The education level of the coloured community is lower than the white community. It is also evident that most respondents, including white and coloured respondents, stayed in Oudtshoorn for many years and will therefore be able to assess the social impacts accordingly.

4.3 GENERAL IMPACTS OF KKNK

4.3.1 Word associations

The following word associations were indicated by respondents when hearing or thinking of the name KKNK:

Table 4.2: Word associations

WORD	WHITE	COLOURED
Busy	13%	1%
Festive	8%	9%
Fun	9%	15%
People	13%	5%
Money	3%	16%
Social	7%	1%

Table 4.2 shows a comparison between the word associations made by respondents when hearing or thinking of the name KKNK. The white community associates it with a busy experience, this may be a result of the fact that the white community lives in closer proximity to the festival, whereas the coloured community lives further away. The coloured community thinks of money when they hear the word KKNK, but the white community has the least association of only 3%.

4.3.2 The impacts of the KKNK on the residents personally and on Oudtshoorn as a whole

The following tables indicate the impacts of the KKNK on the personal lives of the local community and on the Oudtshoorn community as a whole.

Table 4.3: The impacts on the personal lives of residents

RACE	VERY NEGATIVE			NO EFFECT			VERY POSITIVE
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	-3	-2	-1	0	1	2	3
White	2%	1%	3%	31%	10%	30%	23%
Coloured	3%	8%	1%	24%	6%	28%	30%

Table 4.3 indicates the impacts of the festival on the personal lives of residents. Both white (30%) and coloured respondents (28%) feel that the festival has a positive impacts on their personal lives. Some of the respondents, white (31%) and coloured (24%), feel that there is no effect on the personal lives of residents.

Table 4.4: Impacts on the Oudtshoorn-community as a whole

RACE	VERY NEGATIVE			NO EFFECT	VERY POSITIVE		
	-3	-2	-1	0	1	2	3
White	0%	2%	1%	2%	11%	42%	42%
Coloured	5%	6%	3%	8%	8%	30%	40%

According to Table 4.4 both white (42%) and coloured (40%) are very positive about the impacts of the Festival on the Oudtshoorn community as a whole. The feeling overall is very positive.

The personal impacts on communities is very positive, whereas, the perception exists that the impacts is more positive on the whole community.

4.3.3 Positive and negative aspects of the KKNK

On the question which community members consider as the most positive aspect of the festival they indicated the following (c.f. 3.7.1):

Table 4.5: Positive aspects of the KKNK

POSITIVE ASPECTS	WHITE	COLOURED
Financial injection	45%	12%
Employment opportunities	8%	30%

Gathering of people	1%	2%
Entertainment opportunities	1%	2%
Marketing for Oudtshoorn	1%	1%

According to Table 4.5 the white community feel that the KKNK provides a financial injection for Oudtshoorn (45%), although not indicated in the word associations (Table 4.2) while the coloured community consider employment opportunities (30%) as the most positive experience, which is also linked to financial benefits.

Table 4.6: Negative aspects of the KKNK

NEGATIVE ASPECTS	WHITE	COLOURED
Very expensive	2%	3%
Theft	2%	2%
Alcoholism	41%	20%
Crime	2%	4%
Price increase	3%	3%

Table 4.6 indicates that both the white (41%) and the coloured (20%) communities consider the consumption of alcohol as negative impacts. These two groups may share the same values and experience regarding the negative aspects of the Festival and from there the similarities. This can be a result of the influence of the dominant culture (c.f. 2.5.1).

4.4 PARTICIPATION IN THE FESTIVAL

This section of the results analyses the levels of participation in the festival. Participation may improve the sustainability of the Festival and even lead to more positive attitudes towards the Festival.

Table 4.7: Participation in the festival

PARTICIPATION IN THE FESTIVAL	WHITE	COLOURED
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		(N = 110)	(N = 152)
Attendance of the Festival	Yes	89%	80%
	No	11%	20%
Reason for absence at the Festival	Didn't have time	8%	28%
	Have been before, doesn't interest me	25%	28%
	Didn't want to	34%	27%
	Other	33%	17%
Attendance of previous festivals	Yes	95%	97%
	No	5%	3%
Number of times attended	1 – 5	15%	47%
	6 – 10	27%	15%
	11 – 14	58%	38%
Level of interest in the festival	I am an avid fan of the KKNK and try to attend every year	45%	38%
	I am interested in the KKNK and attend some aspects of the event when I can	42%	43%
	I am not interested in the KKNK, but sometimes attend it because family or friends are interested	8%	16%
	I have absolutely no interest in the KKNK and do not wish to attend it	5%	3%
Participation with the festival corresponding with work	Yes	10%	8%
	No	90%	92%

Table 4.7 clearly states that 89% of the white respondents attend the festival. The reason for absence is that the respondents did not want to (34%) attends. Ninety-five per

cent (95%) attended the festival in previous years, for the past 11 and 14 years (58%). The white respondents are avid fans of the festival and try to attend it each year (45%). Only 10% of the white community have worked at the festival.

Eighty per cent (80%) of the coloured community attended the festival. The main reasons for non-attendance are that they did not have time (28%) or did not want to attend the festival (28%). Ninety-seven per cent (97%) of the coloured community attended the festival in previous years, for the past 1 – 5 years (47%). The coloured community are interested in certain aspects of the festival and try to attend it when they can (43%). Only 8% of the coloured community have worked at the festival in previous years.

One reason for the difference in attendance may be that in the early years of the KKNK it was seen as a white, Afrikaans festival. This perspective might have changed in recent years because of more productions and opportunities for the coloured community. Therefore it might be the reason why the coloured community attended the festival less in previous years.

4.5 SPECIFIC IMPACTS ON THE COMMUNITY OF OUDTSHOORN

This part of the chapter represents the opinions, with regard to specific statements on the topic of the Festival and the influences of the Festival on the community. It is important to consider the opinions of the community in the future planning of the festival. This section focuses on the specific impacts and opinions of the white community and the coloured community. The similarities and differences of the two groups will be discussed.

4.5.1 Perception of the festival: A cultural comparison

Table 4.8: Perceptions of the festival

W = White communities

C = Coloured communities

SOCIAL IMPACT STATEMENTS	AGREE		DO NOT AGREE		DO NOT KNOW	
	W	C	W	C	W	C
The theme of the KKNK support the culture of Oudtshoorn.	26%	28%	61%	58%	13%	14%
KKNK provides opportunities for people to have fun with their family and friends.	95%	91%	3%	6%	2%	3%
The money that tourists spend when they come to the KKNK helps to stimulate the economy.	84%	74%	7%	13%	9%	13%
The media coverage of the KKNK promotes tourism and business development in Oudtshoorn.	88%	72%	5%	11%	7%	17%
The public money spent on the KKNK would be better spent on other things.	43%	64%	37%	22%	20%	14%
The KKNK increases social inequity because it provides benefits to the rich, but none to the poor.	34%	67%	54%	22%	12%	11%
KKNK entertains residents and gives them the opportunity to attend a national event.	93%	85%	4%	12%	3%	3%
KKNK gives us an opportunity to show other people how special our community is.	72%	79%	17%	14%	11%	7%
KKNK disrupts the lives of local residents and causes them stress.	26%	24%	69%	68%	5%	8%
KKNK brings too many people into the community.	20%	34%	76%	62%	4%	4%
KKNK improves the Western Capes reputation as the "Events" province.	88%	82%	5%	7%	7%	11%
Because of the KKNK, friends come and visit me.	80%	79%	17%	18%	3%	3%
Ordinary residents get no say in the planning and management of the KKNK.	54%	62%	27%	27%	19%	11%
KKNK promotes values that are good.	48%	71%	38%	15%	14%	14%

From Table 4.8, the following positive perceptions were established (percentages above 70%):

- KKNK provides opportunities for people to have fun with their family and friends (c.f. 3.7.1).

White: 95%

Coloured: 91%

- The money that tourists spend when they come to the KKNK helps to stimulate the economy.
White: 84% Coloured: 74%
- The media coverage of the KKNK promotes tourism and business development in Oudtshoorn.
White: 88% Coloured: 72%
- KKNK entertains residents and gives them the opportunity to attend a national event.
White: 93% Coloured: 85%
- KKNK gives us an opportunity to show other people how special our community is.
White: 72% Coloured: 79%
- KKNK improves the Western Capes reputation as the “Events” province.
White: 88% Coloured: 82%
- Because of the KKNK, friends come and visit me.
White: 80% Coloured 79%
- KKNK brings too many people into the community (c.f. 3.7.2).
White: 76% Coloured: - The community does not feel that the festival brings as many people to the community as the literature €suggests.

The white respondent’s results are relatively consistent between 80% - 90%. Although both groups are positive the white community seems to be more positive.

From Table 4.8, the following negative social impacts were established (percentages above 70%)

- KKNK disrupts the lives of local residents and causes them stress (c.f. 3.7.2).
White: 72% Coloured: 79%

4.5.2 Social impact of the festival

Table 4.9: Social impact of the festival

W = White communities

C = Coloured communities

STATEMENT	INCREASED		DECREASED		NO CHANGE		DON'T KNOW	
	W	C	W	C	W	C	W	C
AS A RESULT OF THE KKNK:								
The maintenance of public facilities in the area...	51%	55%	2%	8%	29%	21%	18%	16%
Job opportunities in Oudtshoorn...	66%	57%	7%	21%	14%	17%	11%	5%
The variety of things to do in Oudtshoorn...	63%	64%	5%	14%	26%	14%	7%	8%
The number of people in the area...	70%	74%	4%	11%	14%	5%	13%	10%
Property value in the area...	70%	61%	6%	12%	14%	8%	10%	19%
Community participation in activities...	56%	60%	-	14%	20%	17%	25%	9%
Entertainment opportunities...	50%	65%	5%	12%	36%	13%	9%	10%
The pride of the community towards Oudtshoorn...	74%	78%	1%	8%	19%	9%	6%	5%
The rubbish in the area...	47%	39%	13%	28%	32%	30%	8%	3%
The opportunity to meet new people...	77%	77%	2%	8%	13%	9%	8%	6%
The opportunities for the local businesses...	76%	79%	5%	7%	14%	8%	6%	6%
STATEMENT	INCREASED		DECREASED		NO CHANGE		DON'T KNOW	
	W	C	W	C	W	C	W	C
The number of tourist visiting Oudtshoorn per year...	84%	81%	3%	8%	6%	3%	8%	8%
The number of people that move to Oudtshoorn permanently or buying holiday homes...	61%	62%	3%	8%	13%	5%	23%	25%
The funding for community activities...	42%	44%	4%	17%	12%	9%	42%	30%
The rights and privileges of residents...	20%	47%	11%	19%	50%	26%	19%	8%

The average living costs...	69%	71%	5%	14%	21%	8%	5%	8%
Noisy behaviour...	52%	44%	3%	21%	34%	26%	11%	9%
The damage to the area...	32%	30%	8%	30%	46%	27%	15%	14%
The excessive alcohol and/or drug use...	71%	65%	4%	12%	15%	14%	10%	9%
Crime levels...	43%	43%	7%	20%	28%	27%	23%	10%
Prices of goods and services...	87%	86%	3%	6%	7%	5%	4%	3%
The noise levels in the area...	54%	37%	6%	21%	36%	35%	5%	7%
DURING KKNK:								
The availability of parking...	16%	25%	61%	45%	17%	17%	7%	13%
The turnover of the local businesses...	73%	76%	6%	6%	7%	7%	15%	11%
Traffic congestions...	71%	56%	9%	15%	15%	11%	5%	18%

STATEMENT	IMPROVED		WORSENERD		NO CHANGE		DON'T KNOW	
	W	C	W	C	W	C	W	C
AS A RESULT OF THE KKNK:								
Public transport...	42%	70%	13%	10%	28%	12%	17%	8%
Interaction between the residents and tourists...	59%	57%	7%	10%	21%	18%	14%	15%
The available facilities of residents...	46%	48%	15%	15%	24%	25%	14%	12%
The social and moral values...	23%	47%	39%	19%	22%	19%	17%	15%
The skills levels for events management...	55%	61%	7%	10%	18%	10%	20%	19%
Appearance of the area...	65%	67%	7%	8%	22%	19%	6%	6%

From Table 4.9 the following differences and/or similarities were established between the various population groups:

- Both groups are in agreement that the following aspects increased although the percentages differ:
 - Property value: White: **70%** Coloured: 61%
 - Community activities (c.f. 3.8): White: 56% Coloured: **60%**
 - The number of people in the area: White: 61% Coloured: **74%**
 - Noisy behaviour (c.f. 3.7.2): White: **52%** Coloured: 44%
 - Alcohol/drug abuse (c.f. 3.7.2): White: **71%** Coloured: 65%
 - General living costs: White: 60% Coloured: **71%**
 - Community pride towards Oudsthoorn: White: 74% Coloured: **78%**
 - Opportunity to meet new people: White: **77%** Coloured: **77%**
 - Opportunities for local businesses: White: 76% Coloured: **79%**
 - Prices of goods and services (c.f. 3.7.2): White: **87%** Coloured: **86%**

The above mentioned differences can be influenced by the location of the Festival as well as the level of participation and awareness of the community. Noisy behaviour is a bigger problem for the white community situated closer to Festival area than for the coloured communities. Both communities feel that prices of goods and services increase as a result of the festival. Pricing, traffic congestion and alcohol consumption are general community issues and not culture specific which can be the reasons for similarities.

From Table 4.9 the following differences are shown:

- Seventy-one per cent of the white community feel that traffic congestion increased, while only 56% of the coloured community experienced and increase. The white community is closer to the festival and more used to easy parking.
- Seventy per cent of the coloured community feel that public transport increased while only 42% of the white community feel that it increased. The coloured community is more dependent on public transport than the white community. Various taxis form part of the KKNK transport system and therefore the regular routes may not be available.
- Forty-seven per cent of the coloured community feel the rights and privileges of the residents increased, while 50% of the white community feels that there was no

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change. There is increased efforts from the management of the Festival to include all groups in the planning and management of the festival.

- Forty-six per cent of the white community feels that there was no change in terms of damage to the area as a result of the Festival, in opposite with 30% of the coloured community that feels that it increased and 30% believes that it decreased. This may be a result of the fact that the white community lives in closer proximity to the festival.
- Fifty-four per cent of the white community feel that noise levels increased, while only 37% of the coloured community feels that it increased. Again this may be the result of living in closer proximity to the festival.
- Sixty-one per cent of the white community and 46% of the coloured community feel that the availability of parking decreased. Various parking areas are closed during the festival creating difficulty for the local community.
- Thirty-nine per cent of the white community feels that the social and moral values worsened, while 47% of the coloured community feels that it improved. The festival might give the opportunity to the coloured community to distinguish between right and wrong.

Therefore from the descriptive research it is evident that there are differences in perceptions regarding the festival as well as similarities. These will be further analysed in the following section.

4.6 FACTOR ANALYSIS: SOCIAL IMPACTS

This section focuses on exploring the underlying patterns of the reported social impacts by means of a factor analysis. Factor analysis is used to find latent variables or factors among observed variables. In other words, if the data contains many variables, factor analysis could be used to reduce the number of variables. Factor analysis groups variables with similar characteristics. With factor analysis one can produce a small number of factors from a large number of variables, which are capable of explaining the observed variance of the larger number of variables. The reduced factors can also be

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used for further analysis (Tustin et al, 2005:668). There are three stages in factor analysis:

- A correlation matrix is generated for all the variables, which is a rectangular array of the correlation coefficients of the variables with each other.
- Factors based on the correlation coefficients of the variables are extracted from the correlation matrix.
- The factors are rotated in order to maximise the relationship between the variables and some of the factors.

A total of 45 items were used in the scale, of which all focused on the social impacts of the festival on the community, whether it be positive or negative. It is one of the goals of the study to determine the social impacts of the festival, as well as to determine the differences between the two communities. The factor analyses were conducted using Statistical Programme for Social Sciences (SPSS 15) software package, in which principal components analysis was used to obtain the initial solution.

To determine the appropriateness of principal components analysis (data reduction procedure) for the collected data, a correlation matrix for the social impacts, Kaiser-Meyer-Olkin measure of sampling adequacy and the Bartlett's test of sphericity were examined.

4.6.1 Factor analysis 1

The Kaiser-Meyer-Olkin measure of sampling adequacy aims to examine whether the strength of the relationship between variables is large enough to proceed to a factor analysis. The measure was .828 for the first factor analysis, which is acceptable. The Bartlett's test of sphericity was found to be significant ($p = .000$). Therefore, the data reduction by principal components would be legitimate for the first factor analysis. A factor analysis with varimax rotation was performed on the community issue social impacts statements for the KKNK festival. The varimax rotation method was chosen because there was very little correlation between the factors. The factor analysis was performed to identify the underlying dimensions of the social impacts of the festival on

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the community. An eigenvalue of 1.0 was used for factor extraction criterion and loadings of .40 were used for item inclusion.

This resulted in eight factors for the factor analysis as can be seen in Table 4.6. The eight factors accounted for 58.1 per cent of the total variance and were labelled according to similar characteristics. For the factor analysis, factors were labelled as Community issues (Factor 1), negative impacts (Factor 2), day-to-day issues (Factor 3), social opportunities (Factor 4), economic impacts (Factor 5), community rights (Factor 6), visitor impacts (Factor 7) and environmental impacts (Factor 8). The eigenvalues for these factors ranged from 1.13 to 6.6. Cronbach's coefficient alpha was also examined for each factor to check the reliability of the data and to serve as a measure of internal consistency among the items. All the Cronbach alpha values were above 0.5 for factor analysis 1.

Table 4.10: Factor analysis 1

Factor	Factor loading	Cronbach alpha
Factor 1: Community issues		.774
Maintenance of public facilities in the area	.795	
Appearance of the area	.668	
Opportunities to meet new people	.626	
Social and moral values	.580	
Skill base for event management in Oudtshoorn	.575	
Public transport	.447	
Factor 2: Negative impacts		.549
Overall cost of living	.798	
Prices of some goods and services	.759	

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Excessive drinking and/or drug use	.590	
Factor 3: Day-to-day issues		.659
Traffic congestion in the area	.796	
Parking availability in the area	.758	
Turnover for local businesses	.527	
Opportunities to meet new people	.403	
Factor 4: Social opportunities		.724
Participation in community activities	.776	
Entertainment opportunities	.688	
Things to do in Oudtshoorn	.648	
Facilities available to local residents	.473	
Factor 5: Economic impacts		.772
Property values in the area	.829	
Opportunities for local business	.444	
Number of people in the area	.398	
Factor 6: Community rights		.599
Public funding for community activities	.743	
The rights and civil liberties of local residents	.660	
Factor 7: Visitor impacts		.517
The pride that Oudtshoorn residents have in their town	.636	
The number of tourists visiting Oudtshoorn	.543	

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The number of people moving to Oudtshoorn permanently/buying holiday homes	.456	
Factor 8: Environmental impacts		.526
Rowdy/delinquent behaviour	.493	
Damage to the environment	.488	
Crime levels	.475	

From the table there seems to be a balance between the positive and negative impacts of the festival. The eight factors also support the literature in being positive.

4.6.2 Factor analysis 2

As already indicated, the Kaiser-Meyer-Olkin measure of sampling adequacy aims to examine whether the strength of the relationship between variables is large enough to proceed to a factor analysis. The measure for the second factor analysis was .829, which is acceptable. The Barlett's test of sphericity was found to be significant ($p = .000$). Therefore, the data reduction by principal components would be legitimate for the second factor analysis. A factor analysis with varimax rotation was performed on the second set of social impacts statements for the KKNK. The varimax rotation method was chosen because there was very little correlation between factors. The factor analysis was performed to identify the underlying dimensions of the social impacts of the festival on the community. As for factor analysis 1 eigenvalues of greater than 1.0 was used for the factor extraction criterion and loadings of .40 were used for item inclusion.

This resulted in four factors for the second factor analysis, as indicated in Table 4.12. The four factors accounted for 59.54 per cent of the total variance and were labelled according to similar characteristics. For the second factor analysis, the factors were labelled as development opportunities (Factor 1), community involvement (Factor 2), motivational factors (Factor 3) and social risks (Factor 4). The eigenvalues for these factors ranged from 1.06 to 6.96. The Cronbach alpha coefficient was also examined for each factor to check the reliability of the data and to serve as a measure of the internal

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consistency among the items. The alpha values should be interpreted with caution due to the limited number of items (statements) that loaded successfully onto the same factors. Most Cronbach alpha values were above .0.4 with a lower level of reliability for factor 3 (0.342).

Table 4.11: Factor analysis 2

Factor	Factor loading	Cronbach alpha
Factor 1: Development opportunities		.689
Media coverage of the KKNK promotes development in Oudtshoorn	.746	
The KKNK enhances Western Cape's reputation as 'The Events Province'.	.729	
The KKNK gives us an opportunity to show other people how special our community is.	.640	
The KKNK provides an opportunity to attend a major event.	.627	
The KKNK promotes values that are good.	.516	
The money that tourists spend at the KKNK helps to stimulate the economy.	.460	
Factor 2: Community involvement		.440
Ordinary residents get no say in the planning and management of the KKNK.	.736	
The KKNK increases social inequity.	.666	
The public money spent on the KKNK would be better spent on other things.	.605	
Factor 3: Motivational factors		.342
The theme of the KKNK fits poorly with the culture of Oudtshoorn.	.743	
The KKNK provides opportunities for people to have fun	.481	

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with their family and friends.		
Because of the KKNK, friends come to visit.	.445	
Factor 4: Social risks		.486
The KKNK brings too many people into the community.	.813	
The KKNK disrupts the lives of local residents and causes them stress.	.571	

In analysis of the results, it is clear that the identified factors support the literature in being positive (community image, visitors impacts, community activities, public facilities, local business and community opportunities) or negative (environmental impacts, community problems, pricing, traffic, disturbances and community issues). It is also evident that there seems to be a balance between the positive and negative impacts of the event. In order to determine the effect of the differences between the white and coloured communities on the social impacts of the festival effect sizes were determined to be discussed next.

4.7 EFFECT SIZES FOR THE DIFFERENCE BETWEEN MEANS

Means and standards deviations were determined, after which the effect sizes were calculated to explore the effect of the differences between the social impacts of the festival on the white and coloured communities on the dimensions of the various factors, as determined in the factor analysis.

The following guidelines may be used for the interpretation of the effect size in the current study (Ellis & Steyn, 2003:3):

- Small effect: $d=0.2$
- Medium effect: $d=0.5$ and
- Large effect: $d=0.8$.

Data with $d \geq 0.8$ are practically significant, since it is the result of a difference having a large effect.

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Table 4.12 represents the descriptive statistics (means and standard deviations) for the white and coloured communities on the dimensions of the various factors. The data shows the effect sizes and a brief discussion of the size of the effect and its interpretation.

Table 4.12: Effect sizes

FACTOR	RACE	N	MEAN	STANDARD DEVIATION	STANDARD MEAN ERROR	EFFECT SIZE
Community issues (1)	White	110	2.02494	.70925	.06762	
	Coloured	149	1.8445	.75581	.06192	0.27
Negative impacts (2)	White	108	2.2515	.43741	.04209	
	Coloured	149	2.1253	.50109	.04105	0.25
Day-to-day living (3)	White	110	1.8667	.58494	.05577	
	Coloured	149	1.8691	.74070	.06068	0.00
Social opportunities (4)	White	110	2.0364	.87237	.08318	
	Coloured	149	1.7864	.82384	.06749	0.29
Economic impacts (5)	White	110	1.6106	.72851	.06946	
	Coloured	150	1.5978	.76855	.06275	0.02
Community rights (6)	White	105	2.6095	1.00475	.09805	
	Coloured	146	2.1096	1.01454	.08396	0.49
Visitors impacts (7)	White	109	1.6651	.76896	.07365	
	Coloured	148	1.5878	.76301	.06272	0.10
Environmental impacts (8)	White	106	2.5550	.54867	.05329	
	Coloured	150	2.2444	.66416	.05423	0.47
Development opportunities (1)	White	110	1,3058	.37597	.03583	
	Coloured	151	1,3407	.46728	.03803	0.07

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Community involvement (2)	White	110	1,7333	.53196	.05072	
	Coloured	151	1,4735	.46829	.03811	0.49
Motivational factors (3)	White	110	1,8000	.39025	.03721	
	Coloured	150	1,7633	.42052	.03434	0.09
Social risks (4)	White	110	1,1818	.36019	.03434	
	Coloured	150	1,2544	.37824	.03088	0.19

It is clear from Table 4.12 that a small effect (0.2 to 0.5) exists between the coloured and white communities concerning visitor impacts (0.1), economic impacts (0.02), social opportunities (0.29), negative impacts (0.25) and community issues (0.27).

Environmental impacts (0.47), community rights (0.49) and community involvement (0.49) resulted in medium effects.

It is clear that there are no significant differences between the white and coloured communities regarding day to day activities, economic impacts, visitor impacts, development opportunities and motivational factors. A small effect (0.2) exists between the two communities.

4.8 CONCLUSION

The aim of this chapter was to analyse the data for 2008 and compare the responses of the white and coloured communities. The data presented and analysed gives a clear indication of the social impacts of the KKNK festival on the community of Oudtshoorn. Demographics were analysed and discussed by means of tables. The following conclusions were made regarding the demographics: The white respondents are female (61%), between the age of 46-60 years (35%), mostly pensioners (18%) and obtained a

matric certificate (39%). The coloured respondents are mostly female (70%), between the ages of 46–60 years (28%), are unemployed (22%) with no formal qualification (44%).

Both the coloured and white communities feel that the festival has positive impacts on the personal life of respondents as well as on the community as a whole. With regard to the participation in the festival both the white (89%) and coloured (80%) communities attend the festival. The reasons for absence were not enough time and not interested (28%, coloured). Thirty-four per cent (34%) of the white community did not want to attend the festival. Both the white and coloured communities attended previous festivals.

The analysis of the specific impacts on the community of Oudsthoorn was divided in two: Perception of the festival: a cultural comparison and Perception: Division between population groups. From perceptions of the festival it is clear that the white and coloured communities agree on the positive and negative impacts of the festival. In the division between the population groups some comparisons were made but there is also some differences such as an increase in the rights and privileges of residents, damage in the area, increase in noise levels, decrease in availability of parking and worsened social and moral values.

The factor analysis revealed the following social impacts factors for the first factor analysis: community issues (Factor 1), negative impacts (Factor 2), day-to-day living (Factor 3), social opportunities (Factor 4), economic impacts (Factor 5), community rights (Factor 6), visitors impacts (Factor 7) and environmental impacts (Factor 8). The second factor analysis revealed the following four factors: development opportunities (Factor 1), community involvement (Factor 2), motivational factors (Factor 3) and social risks (Factor 4).

There are no significant differences in the effect sizes between the white and coloured communities. A small effect (0.2) exists between the two communities.

The following chapter, Chapter 5, discusses the conclusions drawn from the study and the resulting recommendations.

Conclusion and recommendations

5.1 INTRODUCTION

The purpose of this study was to determine the social impacts of Klein Karoo National Arts Festival with a cultural comparison. In order to achieve this aim, the following objectives were formulated:

- Analyse the factors, theories and influence of culture on the tourism industry.
- Analyse the social impacts of events as well as the role of the community in the success of events
- Determine the cultural differences in participation of the KKNK.
- Determine the cultural differences in the social impacts of events.
- Make conclusions and recommendations with regard to the study

The aim of the chapter will be to state the conclusions of the study and to make recommendations with regard to this study and future research.

The following conclusions have been drawn, based on the information that was obtained.

5.2 CONCLUSION

The following conclusion will be made, keeping in mind the objectives of the study.

5.2.1 Conclusions with regard to the analysis of the factors, theories and influence of culture on the tourism industry

- Culture is conceptualised as beliefs, knowledge, attitudes, skills, values and experience that are constantly communicated amongst a society. It serves as a way to organise experience and is a guideline to behaviour of the members of the group (the community of Oudtshoorn) (c.f. 2.2).
- The word culture comes from the Latin word *colere*, 'to cultivate, to till the soil'. (c.f. 2.3).
- Culture gives structure to human life and serves much the same function that genetically programmed behaviour serves among animals (c.f. 2.3).
- There is not one aspect of human life that is not touched and altered by culture, because from the instant of birth, a child is formally and informally taught how to behave (c.f. 2.3).
- Characteristics of culture include functionality, social phenomenon, prescriptive, learned, arbitrary, value laden, facilitates, adaptive, long term and satisfies needs (c.f. 2.3.1).
- Culture have different functions: it enables people to communicate, one can anticipate how others in a society are likely to respond, it gives one standards for distinguishing between right and wrong, it provides methods for training children, provides knowledge and skills and enables one to identify with other people of similar background (c.f. 2.3.2).
- Despite the presence of cultural universals such as courtship and religion, there is still great diversity among the world's many cultures. More-over even within a single nation or community, certain segments of the populace will develop cultural patterns which differ from the patterns of the dominant society (c.f. 2.4).
- Cultural differences include ethnocentrism, cultural relativism, ecological and functional perspectives, sub-cultural differences and counter cultures (c.f. 2.4).

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- Ethnocentrism refers to the tendency to assume that one's culture and way of life are superior to all others. The ethnocentric person sees his or her own group as the centre of defining point of culture and views all other cultures as deviations from what is 'normal' (c.f. 2.4.1).
- Cultural relativism involves judging a culture on its own terms, which is, in effect, the opposite of ethnocentrism (c.f. 2.4.2).
- Ecological and functional perspectives are attributes to cultural variations to differences in the natural environment (c.f. 2.4.3).
- In many cases one can find different cultures within a community. The community consist of one dominant culture and may have different sub-cultures. There is not a total break between sub-cultures and the larger culture, because members of the sub-culture still share characteristics with others in the larger culture. People in these societies are primarily differentiated by gender, age, status, religion, racial, regional and occupational. In the study one can differentiate between race, the white and coloured communities of Oudsthoorn (c.f. 2.4.4).
- A counterculture is a sub-culture that rejects societal norms and values and seeks alternative lifestyles (c.f. 2.4.5).
- To fully understand culture, one needs to understand the experiences that guide its individual members through life. These experiences can be classified as elements of culture (c.f. 2.5)
- Elements of culture include values, norms, symbols, language and knowledge (c.f. 2.5).
- A value is a general idea that people share about what is good or bad, desirable or undesirable (c.f. 2.5.1).
- A norm is a specific guideline for action; it is a rule that says how people should behave in particular situations (c.f. 2.5.2).
- Symbols are additional guideline for behaviour and ideas about what are 'good' and 'right' (c.f. 2.5.3).
- A language is a system of verbal and, in many cases, written symbols with rules about how those symbols can be strung together to convey more complex meanings (c.f. 2.5.4).
- Knowledge is the body of facts and beliefs that people accumulate over time (c.f. 2.5.5).

5.2.2 Conclusions with regard to the analysis of the social impacts of events as well as the role of the community in the success of events

- Sociology examine either aspects of society identifiable independently of what it means to people – class structure, organisational forms, persistent institutions – or look at more micro-level interaction or social psychological processes “within” a culture – the life course, or professional socialisation – or study aggregations of individual attitudes as potential outcomes of social background and possible determinants of actions – for example opinions about racial segregation, or about political parties (c.f. 3.3).
- Pioneers of sociology include Auguste Comte (1789-1857), Harriet Martineau (1802-1876), Herbet Spencer (1820-1903), Karl Marx (1818-1883), Emile Durkheim (1858-1917) and Max Weber (1864-1920) (c.f. 3.3.1).
- Elements of sociology consist of demographics of sociology, social psychology, social groupings and institutions, social relationships and culture (c.f. 3.4).
- A social group has four characteristics: group members interact on a fairly regular basis, members’ interactions are structured, members agree to some extent on norms, goals and values, and a social group feel a sense of shared identity (c.f. 3.4.1.1).
- Groups can be classified as in-groups and out-groups and primary and secondary groups and reference groups (c.f. 3.4.1).
- An organisation is a persistent social system with a collective identity and a program of planned activity directed toward the achievement of explicit goals. There are many different species of organisation. Organisations range in size from a membership of three persons, which is conventionally considered to be the minimum, to more than 600 million (c.f. 3.4.1.2).
- Key social institutions are families, education, religion and health care (c.f. 3.4.2).
- A social role is a set of expectations for people who occupy a given social position or status. Roles are significant component of social structure (c.f. 3.5).
- Several models explain the social impacts of tourism; these include Doxey’s Irridex model, Butler’s lifecycle model and the social exchange theory (c.f. 3.6).

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- Doxey's Irridex model considers the relationship between tourists and locals. The main idea in Doxey's Irridex was that over time, as the number of tourists increased, a greater hostility from locals towards tourists would emerge (c.f. 3.6.1.1).
- Butler's lifecycle model is concerned with the hypothetical evolution of a tourist area (c.f. 3.6.1.2).
- The social exchange theory provides a basis for the identification and definitions involved in measuring the perceptions which residents have of the impacts of tourism (c.f. 3.6.2.1).
- Social impacts of events are when there is an alteration in people's way of life, culture, community, political systems, environment, health and wellbeing, personal and property rights and fears and aspirations (c.f. 3.7).
- The extent of the social impacts is shaped by the types and numbers of tourists, the importance of the tourism industry, the size and development of the tourism industry and the pace of tourism development (c.f. 3.7).
- Positive social impacts include tourism as force of peace, strengthening communities, facilities developed for tourism can benefit residents, revaluation of culture and traditions, tourism encourage civic involvement and pride, increase in job opportunities, increase in the participation in recreational activities and members of the host community may have business or employment interest (c.f. 3.7.1).
- Negative social impacts include commodification, standardisation, loss of authenticity and staged authenticity, adaptation to tourist demands, economic inequality, irritation due to tourist behaviour, job level friction, physical influences causing social stress, ethical issues, crime generation, prostitution and sex tourism, crowding, congestion, vandalism, drug and alcohol abuse (c.f. 3.7.2).
- A community emerges when a number of people living in the same general locality, realise sharing a common interest and have mutual needs as a consequence of the fact that the people are living near one another (c.f. 3.8).
- According to literature on the perceptions of residents of festivals and special events it is suggested that festivals and special events are likely to generate economic benefits for the local community, build community cohesiveness and generate social incentives for residents and businesses. Literature also suggests that, in addition to creating these benefits, festivals and special events are also likely to create problems (costs) for the local community (c.f. 3.8.1).

- Involving local communities in managing tourism is one of the precepts of sustainable tourism development. For tourism to thrive in an area it needs support from the area's residents. Another reason is that local people often have knowledge of the home environment which can assist in planning tourism development. The overall aim of community involvement is to reduce the conflict between tourism and the residents. Methods of community involvement are varied but may include consultation with the host community about tourism plans and proposals or allowing some input to policies (c.f. 3.8.2).
- Pretty identified six types of participation: passive participation, participation by consultation, bought participation, functional participation, interactive participation and self mobilisation and connectedness (c.f. 3.8.2.1).

5.2.3 Conclusion with regard to the cultural differences in participation of the KKNK

- There is a comparison between the word associations made by respondents when hearing or thinking of the name KKNK. The white community associates it with a busy experience, this may be a result of the fact that the white community lives in closer proximity to the festival, whereas the coloured community lives farther away. The coloured community thinks of money when they hear or think of the word KKNK (c.f. 4.3.1).
- Both the white (30%) and coloured (28%) communities feel that the festival has positive impacts on personal life. Some of the respondents, the white community (31%) and the coloured community (24%) feel that there is no effect on the personal life of residents (c.f. 4.3.2).
- Both the white (42%) and coloured (40%) communities are very positive about the impacts on the Oudtshoorn community as a whole. The overall feeling is very positive (c.f. 4.3.2).
- The white community feel that the KKNK provides a financial injection for Oudtshoorn (45%), while the coloured community experience more employment opportunities (30%) (c.f. 4.3.3).
- Both the white (41%) and the coloured (20%) communities experience the increased alcoholism as negative impacts (c.f. 4.3.3).

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- Eighty-nine per cent (89%) of the white respondents attend the festival. The reason for absence is that the respondents did not want to (34%). Ninety five percent (95%) attended the festival in previous years. The number of times attended is between 11 – 14 years (58%). The white respondents are avid fans of the festival and try to attend it each year (45%). Only 10% of the white community have worked at the festival (c.f. 4.4).
- Eighty per cent (80%) of the coloured community attended the festival. Reasons for absence are they did not have time (28%) or did not want to attend the festival (28%). Ninety-seven per cent (97%) of the coloured community attended the festival in previous years. The number of times attended varies between 1 – 5 years (47%). The coloured community are interested in certain aspects of the festival and try to attend it when they can (43%). Only 8% of the coloured community have worked at the festival in previous years (c.f. 4.4).

5.2.4 Conclusions with regard to the cultural differences in the social impacts of events

- The following positive impacts were established for both the white and coloured communities: The KKNK provides opportunities for people to have fun with family and friends, the money spent by tourist helps to stimulate the economy, the media coverage promotes Oudtshoorn, it entertains residents, provides an opportunity to show other people how special the community is, improves the Western Cape as an event province and friends come to visit (c.f. 4.5.1).
- Negative impacts for both cultures include the disruption of the lives of local residents and cause them stress and the KKNK (c.f. 4.5.1).
- Both groups are in agreement that the following aspects increased: property value, community activities, alcohol/drug abuse, general living cost, community pride, local business opportunities (c.f. 4.5.2).
- Differences in some of the aspects include (c.f. 4.5.2):
 - The coloured community feels that rights and privileges increased, while the white community feels there was no change.

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- The white community feels that there was no change in terms of damage to the area as a result of the Festival, in opposite with the coloured community that feels that it decreased.
- The white community feel that noise levels increased, while the coloured community feels that it decreased.
- The white community feels that the availability of parking decreased.
- The white community feels that the social and moral values worsened, while the coloured community feels that it improved.

The above mentioned differences can be assigned to the fact that the white community lives in closer proximity to the festival, and may experience larger impacts as a result of the festival than the coloured community (c.f. 3.7.2).

- Two factor analyses were performed to determine the social impacts factors in order to determine differences in the social impacts of the white community and the coloured community (c.f. 4.6.1).
- The first analysis resulted in nine factors and accounted for 58.1% of the total variance, factors were labelled as Community issues (Factor 1), negative impacts (Factor 2), everyday living (Factor 3), social opportunities (Factor 4), economic impacts (Factor 5), community rights (Factor 6), visitors impacts (Factor 7) and environmental impacts (Factor 8) (c.f. 4.6.1).
- The second analysis resulted in four factors for the second factor analysis. The four factors accounted for 59.54 per cent of the total variance and were labelled according to similar characteristics. For the second factor analysis, the factors were labelled as development opportunities (Factor 1), community involvement (Factor 2), motivational factors (Factor 3) and social risks (Factor 4) (c.f. 4.6.2).
- Means and standards deviations were determined, after which the effect sizes were determined to explore the differences between the social impacts of the festival on the white and coloured communities on the dimensions of the various factors, as determined in the factor analysis (c.f. 4.7).
- It is clear that there is no significant difference between the white and coloured communities. A small effect (0.2) exists between the two communities (c.f. 4.7).

- It is also possible that the social impacts measure is general issues and not necessarily influenced by culture.

5.3 RECOMMENDATIONS

Recommendations regarding the social impacts, as well as recommendations regarding further research, will be made in the following section.

5.3.1 Recommendations regarding the social impacts

The following recommendations can be made regarding the social impacts of events such as the KKNK:

- The KKNK management should keep in mind that they have to maintain the public facilities and public transport. Public facilities could be upgraded with some of the profit that the festival receives within the residence of both communities.
- The KKNK has to have more security on the streets as well as at the clubs and bars to prevent under age drinking and drug abuse. Bars could receive fines if they are found to be selling alcohol to the under aged.
- More security is needed to avoid damage to the areas of residence of the white community.
- Adequate public transport should be provided for the white community.
- One of the main problems for the community is the availability of parking; KKNK should consider providing different parking for the community or at least regulate the parking better. The community could receive passes to park at different parking areas than were the tourist's park.
- Together with the parking, the festival management should look at the traffic congestion problems, points men could be placed in different areas of the town, they should regulate the traffic the whole day and not just in peak traffic.
- The coloured community also feels that they are not part of the management and planning of the festival; the KKNK management can arraign special meetings were they can give the coloured community the opportunity to make suggestions and

recommendations for the festival. Both communities must get more rights during the planning and development of the KKNK.

- The KKNK can also publish possible job opportunities in the local newspaper so that both communities will be aware of the opportunities.
- The KKNK should publish all the developments of the festival in the local newspaper so that the community could be aware at all times.
- The KKNK provides the opportunity to have fun with family and friends, always keep this in mind when planning the next festival; people always want more opportunities to spend a great day with their family.
- Values and lifestyles of the white and coloured communities should be taken in consideration when planning events.
- Both communities should have an opportunity to raise concerns regarding the event.

5.3.2 Recommendations regarding further research

The following recommendations can be made regarding further research:

- A shortage in national as well as international literature exists relating to the social impacts of tourism, especially a comparison between different cultures within a community. Therefore more extensive research is needed to gain further insight into this topic.
- Research must be done on the social impacts of upcoming events in South Africa.
- Research is needed on the differences between cultures within a community.
- Although various studies have been done to determine whether the social impacts are positive or negative, more studies are needed to determine how to manage the positive and negative impacts.
- It is important to determine the impacts of events on the different cultures in South Africa, especially with the upcoming 2010 Soccer World Cup.

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