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**COMMUNITY TOURISM DEVELOPMENT: THE CASE OF THE TAUNG
SKULL WORLD HERITAGE SITE IN SOUTH AFRICA.**

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**A DISSERTATION SUBMITTED IN FULFILMENT OF THE REQUIREMENTS
FOR THE DEGREE OF MASTER OF SOCIAL SCIENCES IN DEVELOPMENT
STUDIES**

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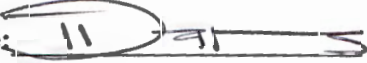
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DECLARATION

I declare that this is my own original work and that all the sources used are quoted and acknowledged by means of references. I further declare that this dissertation has never been submitted to any other Higher Learning Institution e.g. University, Technikon or College

Signature: 

Date 9th April 2014

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LIST OF ABBREVIATIONS AND ACRONYMS:

IK	=	Indigenous Knowledge
IKS	=	Indigenous Knowledge Systems
MDGs	=	United Nations Millennium Development Goals
NWP	=	North West Province
RSA	=	Republic of South Africa
SET	=	Social Exchange Theory
THS	=	Taung Heritage Site
TS WHS	=	Taung Skull World Heritage Site
UNEP	=	United Nations Environment Programme

ABSTRACT:

Numerous studies have been conducted on host communities' support for tourism development and its outcomes or impacts on destination inhabitants. Relatively few such studies focus on areas where little tourism exists and where community readiness for a potentially high tourism development level is inadequate. This research is part of these few studies on an area whose tourism is just emerging. The study analysed the residents' support for the ongoing development of the Taung Skull World Heritage Site by testing and confirming a hypothesis predicting that a host community's reactions or responses to and relationship with the World Heritage Site are negatively affected by residents' inadequate participation in the heritage site's development process. Based on what the hypothesis proposes, therefore, the community's participation level is insufficient in exchange for their valued support of the development project.

The research therefore proposes that the social exchange theory, applied jointly with Pretty's typology or categories of participation, potentially provides a fuller understanding of local people's reactions and involvement in development processes such as the Taung Heritage Site scheme.

Drawing from the social exchange theory which provided the link between the community's support and attitudes on the one hand and the participation and its potentially positive impacts on the other, this study applied primarily the qualitative research methodology accompanied by conversational or in-depth interviews.

The research findings confirm the hypothesis and the relevance of the aforementioned theory and study methodology applied in the research. Although the results show the local people's basic motivation for genuine involvement in the development process, there is still a sense of inadequacy among them in terms of touristic knowledge and the notion of participation.

Key words:

Community in this dissertation is understood to mean tourist destination residents living in a specific geographical location, for example the Taung residents who are expected to host and be hospitable to visitors from outside their area. Community members, in short, should be at the centre stage of the development process. However, several factors display problems with the community concept. Typically, for example, a community often reflects power imbalances within it, indicating the need to address power inequalities if local level development is to be meaningful to its recipients. Also, local participation may ignore local people's right to participation, yet another issue indicating the need for empowering those who wish to and can participate in a development intervention.

Community tourism development refers to one of the many development options available to enhance a local community's quality of life. In other words, tourism development is considered to be just one development strategy and cannot therefore necessarily be a solution to all problems facing humanity. Further, it is a process whose strong focus is on local populations affected by the level of existing development, e.g. the Taung heritage site development. Community tourism development as used in this research assumes that people's participation, used interchangeably with people's involvement is:

- key to the success of development, including tourism development, in the long-term;
- a means of developing residents by providing valued socio-economic rewards such as job opportunities, capacity building and empowerment which enable them to make decisions about development;
- a potentially rewarding experience whose positive outcomes can be exchanged for local residents' positive response or support for development, including future tourism development; and
- a process and does not automatically lead to the involvement of all inhabitants or heterogeneous community of an area.

Community support:

This refers to the community's reactions or responses to the Taung heritage site development. Residents in the investigated area may not be aware of the potential value their support has for the future or long-term sustainability of development, a gap in their store of knowledge which may constrain their much needed support even more if their knowledge about tourism and development should improve.

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CHAPTER 1

1.1 INTRODUCTION

This chapter presents a brief explanation of the community development approach to illustrate the local residents' participation in a development process proposed for their area. A brief description of the study site is given. In this same chapter the research problem, research questions, overall aim, objectives, hypothesis and the significance of the study are also provided.

It should be mentioned at the outset that one of the significant “tools for development and conservation”, to use Lane’s (1994) sub-title of an article in the *Journal of Sustainable Tourism*, is the community development approach. This is a strategy that is preferred in this study precisely because it seems to emphasise the need for meaningful community participation. Such participation is necessary if the heritage resource base, e.g. the Taung heritage site, is to be safeguarded or conserved. The approach is also necessary if the needs and wants of the local community (in terms of improved living standards and quality of life) are to be met. In this research, the applicability and utility of this approach are examined so it may be fully comprehended by for example, decision-makers and the Taung project facilitators. The poor application and inadequate understanding of this approach are, as indicated later, part of the problem under investigation.

Actually, Lee, Kang & Reisinger (2010:189) have recently acknowledged that local residents' attitudes and perceptions have attracted the attention of tourism developers and community leaders because such attitudes are seldom expressed in the political and development decision-making process; and that if attitudes towards tourism development were positive, locals would most likely support further development.

There is probably no doubt that local communities represent local culture by virtue of being residents of a particular place. Some people also believe or argue that, as local people, communities have a sense of place and place identity. Butler and Hinch (2007: 160) observe that indigenous people have unique cultures that have been recognised as

attractions by tourists; however there is concern about the preservation of such cultures. Apart from this, the authors maintain that tourism can contribute to cultural and economic development. Exposing indigenous culture to tourists can remind local people of the importance of their roots, and it can create cultural pride and confidence. It is therefore confidence and recognition of their own ability and value which can make the people of Taung proud and rightful owners and representatives of the local cultural heritage in the form of the Taung Heritage Site (THS). But feelings of pride and ownership can only be strong if the people of Taung also take control of the development process. Such feelings can only exist if they see a fair exchange of their support and participation for tangible benefits.

In the introductory section of their book, Tourism and Indigenous Peoples: Issues and Implications, Butler and Hinch (2007: 15) state that “a symbiotic relationship [between local populations and outside developers] is possible to the extent that cultural survival contributes to ensure success, and economic success contributes to cultural survival”. What these authors say emphasises the importance of social exchange theory (SET). This is a theory that can explain the relationship between developers and those affected by the development process, and the latter are usually residents of a locality that is being developed.

Indigenous Knowledge (IK), e.g. traditional ecological knowledge, is an important element of a people's culture and heritage. Emery (2000: 15) makes an important point about communities: that they have a fund of knowledge that can be valuable to the planning and operation of a project. Besides, they have an interest in whatever impacts a project may have on their lives. After all, indigenous people have a close relationship with their land and environment. In fact, it has been suggested by some writers (Carr, 2007: 114-115) that types of tourism such as ecotourism have encouraged tourists to visit natural areas where they use indigenous guides. It is a sense of place and a sense of belonging to the land which the local guides communicate to tourists. The visitors gain knowledge and understanding of what local people value about their landscape.

Reid (2003: 231) has identified some of the fundamental elements of successful tourism development. The author believes that a tourism project should give local communities a sense of ownership; a feeling that their values will be protected; and that the project will build on their heritage. The author argues further that “Citizens must see themselves and their history as represented by whatever product eventually emerges...communities are dependent on the land or water for their economic existence and are anxious to use tourism as a means of telling their story to the world”.

It might be useful at this stage to determine whether or not economic growth is synonymous with development. This is an important point because of the increasing importance and widespread recognition of tourism’s developmental role. In fact, the “Terms of reference for the cultural heritage resources management of the Taung Skull national heritage site” (2003: 2), as it was known before it gained the status of a world heritage site, seem to suggest that economic growth is the same as development. The document containing the terms of reference states that

“One of the most important benefits of being a World Heritage Site is the present and projected attraction of national and international tourists. The *tourist industry* will play a significant role in contributing to local *economic growth* while at the same time, an increase in tourism numbers has considerable implications for the management and protection of the site itself” (The emphasis is not original).

While it cannot be doubted that the international or global status gained by heritage sites potentially results in great tourist appeal, and therefore increased economic development, it is still doubtful and questionable that such a change would automatically translate into forms of development other than economic forms. In other words, the view that local economic gains derived from a world heritage site will solve a local population’s problems is questionable. People generally have high expectations nowadays when told about tourism, its ability to generate jobs and that it is the world’s largest industry. These are some of tourism’s positive economic outcomes that may influence residents’ attitudes and behaviour towards tourists and the industry that brings them to their land. The social exchange theory seems to be an appropriate theoretical approach to explain the

relationship that the Taung people have with the THS which is likely to attract large numbers of visitors to their area. Zhang and Inbakaran (2006: 186) have this to say about this theory: “In essence, it suggests that an individual is most probably willing to engage in an exchange if the outcome is rewarding and valuable, and the negative results do not outweigh the benefits”.

It should be pointed out that tourism development, for example through the THS, will not necessarily result in the solution of all development problems of Taung, and that this should be part of the education provided to communities living in that area. On the other hand the tourism related to the THS can be part of the general development process. Part of the focus of this research is to recognise what other researchers have already acknowledged, namely that this industry can be one of the vehicles of the general development process; and that it represents one avenue along which the path to development may be pursued (Sharpely, 2002: 34). Reid (2003: 75), for example notes that “development studies provides an overarching framework for understanding the larger context in which tourism must be viewed”, thereby suggesting that the industry is just as important a component of development studies as all other parts of this field. Tourism, in short, is just one of many other alternatives through which the development process can be initiated. Taung in the North West Province of South Africa has initiated this process.

Taung is made up of a number of villages located in the North West Province (NWP) of South Africa. It is in the Bophirima region, and is situated about 48km from Vryburg on the R49 road to Warrenton (See the attached map). At the Taung crossroads, one turns to the west and the signage boards indicate the Buxton quarry where the Taung Skull World Heritage Site (TS WHS) is situated. The now famous TS WHS is home to the fossilised skull of a young child and was found by miners in 1924. The skull was taken to the noted Australian archaeologist, Dr Raymond Dart, who named it “*Australopithecus Africanus*”, meaning the southern ape of Africa. As a result of this discovery many scientists believed that the origin of early humans can be traced to the African continent. The Taung site was proclaimed as a World Heritage Site “under RSA [Republic of South Africa] law

(National Heritage Convention Act of 1999) in December 2007” (Final Draft Report on the Provincial Heritage Indaba for the North West Province, 2008: 48).

There is no doubt that the TS WHS has great potential to appeal to many more tourists than is currently the case. For several countries that are still developing, e.g. in Africa, the natural and cultural heritage continues to be a source of important economic benefits precisely because such resources attract international and domestic visitors who are in search of authentic natural and cultural tourism experiences (www.mountain.org/docs/CBT-Kit-final-2003.pdf).

The Taung heritage site ought to be a community based tourism project that contributes to the local economic development through increasing tourism revenues and other social benefits to community participants. It has to include a level of participation ideally progressing towards the community’s self-reliance and development. From an environmental and economic perspective, if local people are not involved, it is likely that the resources on which tourism depends will be unsustainably used and the investment lost. Involving the community is a moral perspective that argues that management by local people accompanied by devolved decision-making is preferable because this ensures accountability and sustainability in the long term (www.mountain.org/docs/CBT-Kit-final-2003.pdf).

The researcher undertook the study because of the realisation that the site has the potential to develop fully as a heritage site known world-wide, a site able to attract both domestic and international tourists. The Taung heritage site also has the potential to unlock the local people’s potential to participate in the process of their own development, to change the economy of the area substantially, thereby reducing the high unemployment levels.

Also, the development of the site can provide very good skills development opportunities for local communities and this can only happen if the latter participate in the development process. Skills shortage has been identified as one of the serious problems facing South

Africa, and the country should not miss the opportunity that might lead to the solution of this problem, at least in the predominantly rural Taung area, that impedes development.

1.2 STATEMENT OF THE PROBLEM

- The study was undertaken because of the need to reduce the level of unemployment among community members of Taung. The rate of unemployment is a matter of serious concern affecting the people, and it obviously contributes to the rise of poverty and crime levels in the area. As a development strategy, the Taung heritage site potentially can reduce unemployment levels by stimulating entrepreneurial activity in the area. Increased tourist arrivals to the site can lead to the creation of locally owned tourism-related enterprises.
- The inadequate skills base impacts negatively on the community's self-esteem and self-reliance. People are afraid to take part, thinking they cannot make any worthwhile contribution as many do not have the necessary skills. They tend to believe that innovators must come from educated people. Yet community development should involve the so-called ordinary people. Besides, development has to take local people's efforts, however minimal, into account as this is likely to increase their confidence. Equally, local people's involvement means that residents decide on the form of development they desire for their area, and therefore gives people the right to determine their future.
- There appears to be a relatively low level of awareness of the THS project; community members do not seem to be fully aware of the planning phase and the ongoing operations of the project. The limited public awareness of what goes on often includes little knowledge of the benefits that are likely to accrue from the development project, and this can in turn reduce levels of community support for the THS.
- Yet another concern is the issue of local cultural assets (e.g. local knowledge, traditions and values that the local population holds dear) that do not seem to be associated closely with the THS as part of a people's heritage. As potential hosts

to future tourist flows to the site, the people of Taung should feel a close connection to the THS. They should, in short, feel they are owners of the site.

- Finally, it is absolutely necessary to gain a more comprehensive understanding of what the inclusion of the Taung community in this whole project entails. In other words, there are complexities surrounding the issue of community participation (what some people call “popular participation” or “community-based participation”). Clearly, it is paradoxical to argue that there is a need for communities to participate in ventures such as the Taung tourism scheme and still find that the benefits (and these include social learning, education and training about tourism, self-reliance and self-esteem) that are likely to accrue out of this venture do not go to such communities; and that the nature of community development in Taung is still uneven.

1.3 OVERALL AIM

The overall aim of the study is to investigate the level of the community’s participation, and provide a more comprehensive understanding of what such participation in the Taung Heritage Site (THS) project should involve.

1.4 OBJECTIVES:

The objectives of the study are to:

- Determine the local community’s level of participation in the THS, thereby indicating at what position of Pretty’s participation model the community is;
- Explain the community’s support (based on potential positive outcomes of the tourism scheme) for the THS;
- Assess the impact of public awareness and capacity building required by locals so they may appreciate the importance of the THS;
- Outline recommendations that are necessary for a fuller understanding of community participation which will (hopefully) serve as a basis for a policy sensitive to sustainability needs of the study area.

1.5 RESEARCH QUESTIONS:

The dissertation will attempt to answer the following research questions:

- (a) To what extent is the community of Taung participating in the THS?
- (b) What potential positive outcomes of the Taung scheme are likely to contribute to meaningful community development of the area?
- (c) Is there evidence of the community's support for the THS?
- (d) Is there a relationship between the community's support for the world heritage site and their participation level in its development?
- (e) What is the level of public awareness and capacity building in relation to the development of the THS?

1.6 HYPOTHESIS:

The Taung community's support for the development of the Taung World Heritage Site is negatively affected by the local population's low participation level in the whole scheme.

1.7 SIGNIFICANCE OF THE STUDY:

- This study is significant in the sense that it will provide valuable information to other researchers, government officials, and the community of Taung regarding people's participation at the local level of the study area.
- There is a need to identify the potential and limitations of the Taung heritage site as a project that the community can benefit from. The project's potential can lead to positive outcomes for the community if they exploit its advantages. It is hoped that if the shortcomings of the development process are addressed, this may also result in sustainable community development.
- Moreover, local knowledge, skills and other local resources can be optimally utilized only if community members are adequately involved, and have become a significant part of a group of stakeholders working towards a common goal of developing the Taung area and its environs.

- As the local community becomes part of the development process, such participation would bring full utilisation of available human and material resources that would otherwise remain idle.
- The study will be a modest attempt to contribute to progress towards the achievement of some of the United Nations Millennium Development Goals (MDGs). Poverty alleviation, for example, could be tackled through community capacity building and the creation of employment opportunities. Regular cultural heritage awareness campaigns, for example, could significantly improve local people's touristic knowledge and even raise their entrepreneurial spirit. Also, equitable distribution of benefits derived from the heritage site might lead to the perception of good governance – the ninth Millennium Development Goal -- being associated with the site.

1.8 CONCLUSION:

An attempt has been made to explore the relationship between the THS and tourism. It is clear from what has been discussed that heritage in this research is conceived of in very broad terms because, as Sofield (2003: 336) writes, it can be artificial to separate it into cultural and natural divides. According to this author, the values associated with landscapes are cultural. In the case of Taung that landscape incorporating the THS should be seen as a people's cultural heritage. But then the chapter raised several questions such as the population's awareness of developments at the site, and their support and participation levels in what will clearly affect their lives.

CHAPTER 2

LITERATURE REVIEW, THEORY AND PRETTY'S MODEL

2.1 INTRODUCTION:

The main focus of this chapter is to provide an additional list of key concepts that form part of the theoretical framework as well as the theory itself. The theory applied in this study was intended, like the hypothesis, to give guidance to the overall research process. Perhaps more importantly, the social exchange theory (SET) that was applied in this research has been integrated into Pretty's model of participation (Table 1), the reason being that the local population's meaningful involvement is viewed by the researcher as a positive outcome or benefit (in addition of course to many other benefits) in exchange for their support for a tourism-led development process.

2.2 CONCEPTS, PRETTY'S MODEL AND THEORY:

There is, according to Mowforth and Munt (2009: 224), a vast body of literature that shows that local communities in continents like Africa reap few benefits from tourism, and that this is because they have little control over the industry or tourist scheme. This is also the case because their views are seldom heard. That is why this study attempts to explore the views, perceptions and aspirations of the community regarding the THS. Similarly, Hinch and Butler (2007) have written that "The factor of control is a key in any discussion of development...Whoever has control or exercises power generally determines such critical factors as the scale, pace, nature, and indeed, the outcomes of development". From this perspective, local citizens in Taung would determine some of the outcomes of the development process. There is a high probability that they would list training, tourism entrepreneurship, and several other elements of human development as positive outcomes of the heritage site scheme in Taung.

As this research is concerned to involve the people of Taung in the process of their own development, the researcher thought it necessary to present Pretty's model (Table 1) that would serve as a framework intended to shed light and provide a critical implementation of the participation principle in the case of tourism development work associated with the

study area. Hopefully a critical application of the suggested model will result in positive outcomes such as empowerment of the local population, their meaningful participation and enjoyment of many other benefits likely to be derived from the tourism scheme.

Local populations often possess the knowledge of their environment and the skills that might be useful in the planning and operations of tourism schemes. Butler and Menzies (2007: 18) point out that each one of the traditional knowledge systems reflects a unique way of understanding the world; and that discussions of indigenous knowledge systems (IKS) and tourism should recognise the bigger socio-cultural and political context in which IKS is embedded. These issues have relevance and implications for the current research, given the centrality and importance of the place-specific approach to development. The point made by these authors also seems valid because of the close association between the culture and IKS of the majority of Batswana in Taung. Moreover, IKS potentially contributes to a local community's development. Community development, in fact, is one of the concepts considered as part of the conceptual framework in this research.

Community development: It can probably not be denied that the Taung project has a social (the people) dimension to it; and that it is therefore intended to change the local people's lives for the better, and to enrich the tourists' experience. It makes sense, therefore, to locate the discussion in this dissertation within the community development focus.

In his article, "Defining Ecotourism", Reid (1999) identified the training of staff in the community development practice as one of the principles to guide communities through a satisfactory process. The author states that the practice is intended to educate people, to build their capacity so there may be a lasting community autonomy and strength. That is why the researcher of the current study suggests (see below) the critical importance of educating community members as well as raising their awareness of what development or changes are going on. Education and training are also important not only to widen the

people's sense of ownership but also to enable them to manage and control the development process.

Reid and van Dreunen (1996:49) focus on the community's "empowerment and transformation". Such empowerment and transformation includes capacity building, self-reliance, and increasing the people's skills base. All these suggest the process of adding value and quality to individuals and the community; they mean changing the people's lifestyle for the better and therefore aiding the people's development.

Participatory development: Participation by the community in Taung's developments was identified by the TS NHS terms of reference as one of the "outputs" required to complete the management and master planning process (2003: 6). If participation should be satisfactory, more workable and meaningful, then the idea should be practised or applied in a way that is relative and not prescriptive; it should be relative to the values and perceptions of those who are to participate – the community; it has to be relative to the community members' interpretation of participation. Therefore, while Pretty's types of participation are central to the arguments or debates about the part played by communities in development processes, the self-mobilisation type would provide a narrow focus if it does not acknowledge the diverse socio-cultural backgrounds of the people of Taung. In other words, this level of participation would not mean much if it did not recognise the heterogeneous nature of the community in that area. One of the important questions worth asking when people wish to implement participatory principles in development is "who should participate?" In this context, Cornwall (2008:275) reminds us that

"While typologies [Pretty's typology for example]...differentiate kinds of *participation*, they do not tell us much about the different kinds of *participants* who take part in community development projects. The question of who participates – as well as who is excluded and who exclude themselves – is a crucial one". (The emphasis is original).

Recognising that societies in the Third World should follow a development path that is different from that taken by the Western countries, Dowdeswell of the United Nations Environment Programme (UNEP), once said:

“First, our fundamental definition of development must change. It can no longer be regarded as merely a problem of modernizing traditional societies. It should not be a mere duplication of the energy and resource-intensive development path pursued by the developed countries. *It has to recognize local circumstances, potential for internally generated growth, [and] the contribution of traditional institutions and knowledge*” (Furze et al, 1996:9) (The emphasis is not original).

Unfortunately, policy makers, decision makers, planners and other so-called experts (including those in the tourism field) tend to impose foreign development models on Third World societies. The modernisation model is a typical example of such a development process. Furze et al (1996:5) have remarked about the opposing interests and unequal relations of power revealed by some development models:

“Development intervention occurs using a series of assumptions...They may be explicit, or they may not be. You might think they are valid others may not. Nonetheless, they are an important part of the development process. This implies that development intervention is, above all, a process based on, and subject to, power relations between competing interests”.

What this means is that some development interventions conveniently ignore the “local circumstances” and the “traditional institutions and knowledge” referred to by Dowdeswell. It has to be mentioned that such interventions have too narrow a focus, and this is because they fail to reveal and explain the local circumstances (for example, the interests, views, aspirations, goals and even ideas about social change or development of the people at local level). These interventions fail to recognise that there are, even among community members of Taung, those who have and those who don’t have ownership and control of the development agendas. Interventions sometimes conveniently ignore that the local elites have more power and influence than other community members. In short, there are unequal power relations between different interest groups outside and even within communities. This research seeks to set or fix a more workable and more meaningful participation of the people of Taung within the much broader understanding

of the social, cultural and economic circumstances in which the local populace finds itself; it seeks to shed light on the extremely complex situation containing different levels of participation, control, ownership and power over the activities and developments surrounding the Taung tourism scheme. All these are insights that might be a great help in improving the quality of the community development process. It is necessary that the prevailing inequality of development be challenged.

Like many other scholars, Naguran (1999), to cite just one example, has used Pretty’s typology of participation to help develop a comprehensive understanding of factors affecting development. The same typology can be used in the case of the THS which has potential to boost tourism visitations to that part of the North West Province. The typology, as shown below, reflects some levels that illustrate the unequal distribution of power as well as the unequal nature of development. Although Pretty’s forms of participation are of value, its categories or levels of participation may not describe the situation under study in exactly the same way as in other situations. For example, the educational level of the Taung people may necessitate help from external agencies. In such a case the help from external facilitators or professionals would probably be justified. That is why the researcher had as one of the research questions one that was to determine the knowledge and skills level of the Taung people in relation to the development of the THS. Other circumstances, e.g. the local people’s values (moral and ideological), their different socio-economic backgrounds, and different interpretations of participation will also have to be considered.

TABLE 1: PRETTY’S TYPOLOGY OF PARTICIPATION (1995)

1. Manipulative Participation	Participation is simply a pretence: “peoples” representatives on official boards, but they are unelected and have no power
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2. Passive Participation	People participate by being told what has been decided or has already happened: involves unilateral announcements by project management without any listening to people's responses; information shared belongs only to external professionals.
3. Participation by Consultation	People participate by being consulted or by answering questions: external agents define problems and information gathering processes, and so control analysis; process does not concede any share in decision making, professional under no obligation to account for people's views.
4. Participation for Material Incentives	People participate by contributing resources (e.g. for material incentives labor) in return for food, cash or other material incentive: farmers may provide fields and labor but are not involved in testing or the process of learning; this is commonly called participation, yet people have no stake in prolonging technologies or practices when the incentives end.
5. Functional Participation	Participation seen by external agencies as a means to achieve projects goals, especially reduced costs: people may participate by forming groups to meet project objectives; involvement may be interactive and involve shared decision, but tends to arise only after major decisions have already been made by external agents; at worst, local people may still only be co-opted to serve external goals.
6. Interactive Participation	People participate in joint analysis, development of

	action plans and strengthening of local institutions: participation is seen as a right, not just as a means to achieve project goals; the process involves interdisciplinary methodologies that seek multiple perspectives and use systematic and structured learning processes. As groups take control of local decisions and determine how available resources are used, so they have a stake in maintaining structures and practices.
7. Self-mobilisation	People participate by taking initiatives independently of external institutions to change systems; they develop contacts with external institutions for resource and technical advice they need, but retain control over resource use; self-mobilization can spread if governments and NGOs provide an enabling framework of support. Self-mobilization may or may not challenge existing distributions of wealth and power.

If the people of Taung are likely to have their own interpretation of participation, it is also important that a consideration of the concept of participation should indicate who is defining it (is it the Taung people or the outsiders?) and for what purpose (are the goals and aspirations those of the Taung people or of the outsiders?). A community might aspire to have a specific goal or goals to achieve as it embarks on a development project. That is perhaps why Furze et al (1996:5) define development as a “process of intervention in existing forms of society (which includes social, political and economic structures) in order to achieve desired social, political and economic goals”.

An examination of Pretty's categories or levels of "interactive participation" and "self-mobilization" shows a high level of participation by local people. Furthermore, it is interesting to note that the self-mobilization type "may or may not challenge the existing distribution of wealth and power". This unevenness may be within the community itself. If this is the case, then there should be some effort to raise the local awareness levels of the changes that are under way (e.g. through awareness campaigns). Another way of minimising the possible influence of some personalities within the community could be by creating opportunities for those likely to be marginalised or excluded. In other words, just as the external experts should be there to create an enabling framework for the local community to participate, so can the managers or facilitators of the project create such an enabling environment for the local people. The possibility of dominant groups or influences within the community -- what Woodcock and France (Keyser, 2002:364) call the "modernizing elite" -- raises the question of what is a community.

Community: This concept, as implied by previous definition of this key word, means different things to different people. It is important for one to state what it means in this study so that everybody understands how best the community of Taung can become part of the development process. Because the term community can be manipulated or used in the service of other more powerful interest groups within a community, it is necessary (as indicated earlier) to raise the people's awareness of the project and tourism-related activities going on in their area. An enabling environment mentioned above means making different groups in the community aware of opportunities that exist for them; it means showing different groups how they can participate in the development process. People also need to be educated about what community participation means. In this research especially, participation also means people's participation in small-scale businesses or enterprises emerging as a result of the expansion of the Taung heritage site. In other words, communities can participate indirectly as owners of local businesses catering for tourists. Furthermore, participation in this case also means that residents have the right to decide on whether or not to participate; and that it all depends on their interests, goals and priorities.

The social exchange theory (SET): The above section on relevant and key concepts and Pretty's model of participation suggests the existence of some relationships between community members and the THS developers. These are the kinds of relationships that SET can be used to examine. Further, SET was appropriate to apply in this study because "This theory suggests that residents evaluate tourism development in terms of expected benefits or costs experienced in return for their services, that is, 'social exchange'. In other words, residents who perceive personal benefits from tourism development express positive attitudes towards it" (Lee et al, 2010: 190).

Residents' support for the THS can be understood as their positive attitude towards it. This is how they may respond to that project in exchange for positive outcomes or benefits derived from their participation. One could also say that residents' true participation in deciding how development should proceed, how tourism should be developed and how they might contribute to these processes are some of the rewards they might get. Likewise, gaining some measure of control over the project, learning about development and achieving their full potential are all essential elements of empowerment. They are important ingredients of development because they represent impacts that a development project can have on people's lives.

2.3 LITERATURE REVIEW

Community support in exchange for participation

Community support, in this context, is seen and understood as the backing that local residents give to the THS and of course all other activities and projects associated with increased tourism in the future. Community support, and therefore positive attitude and behaviour towards all these projects are essential ingredients of the sustainability of these projects. Actually, it is widely acknowledged that "residents' more active involvement in the tourism development process will be conducive to a more sustainable tourism development in the local community" (Dadvar-Khani, 2012: 263); and that this participation of local people is essential to the conditions of sustainability and development of a tourism scheme (Mowforth and Munt, 2009: 225). From this perspective, sustainable tourism development can be interpreted as one of the benefits

derived from local participation. Empowering local communities also seems to be thought of as another benefit or reward. Indeed, "It is now difficult to find a development project that does not...claim to adopt a 'participatory' approach involving 'bottom-up' planning, acknowledging the importance of 'indigenous' knowledge and claiming to 'empower' local people" (Mowforth and Munt, 2009: 225). But such "benefits" sometimes tend to conceal certain realities. Thus, "While participation is a fundamental means of interaction and 'development', it is certainly not a panacea and does not automatically or necessarily lead to a change in the underlying structures of power" (Mowforth and Munt, 2009: 229), and this is clearly seen in several of Pretty's categories of participation.

It appears that when people want to participate in a project, they do so in the hope of gaining community empowerment and sustainable development, and this is despite their limited understanding of participation. To them, in short, community participation is synonymous with positive change and development. Yet the reality about hollow participation is sometimes used to gain local support for a development intervention.

Also, it is believed by some who studied residents' support for tourism that the many studies conducted on this subject signify the importance of understanding local people's responses and participation in tourism to make progress towards sustainable tourism development (Nunkoo and Gursoy, 2012: 243). In this study genuine community participation in a development process is considered as one of the empowering benefits or outcomes of that process.

It cannot be doubted that the literature so far expresses the support/community participation relationship which is part of the focus of this research. Equally important is the authors' association of community responses and participation on the one hand and sustainable development on the other. It should be mentioned though that the majority of studies conducted so far are about host attitudes towards or perceptions about fully developed tourism (Andereck and Nyaupane, 2011; Andereck, Valentine, Knopf and Vogt, 2005; Nunkoo and Gursoy, 2012; Gursoy, Chi and Dyer, 2004; Huh and Vogt,

2008; and Mbaiwa, 2011); and that less attention has been devoted to a less developed destination such as Taung in rural South Africa, where residents possess little knowledge of the workings of tourism. Besides, the investigated area is a location where tourism will be emerging if the world heritage site can enjoy frequent visitations by tourists. Indeed, Reid et al (2004: 627) have identified the initiation of a community-wide dialogue as a major barrier to a successful planning process in many destinations, especially those at the early stages of growth because they have not as yet experienced the pressure created by tourism development.

The research by Nunkoo and Gursoy (2012) is a valuable one because, like the author of this dissertation, they explicitly recognise the value and utility of the SET. However, their application of this theory is different in that it is a joint use of the SET and the identity theory (Nunkoo and Gursoy, 2012: 245). Also, while the current study focuses on community support for and its perception of the world heritage site and its relationship to participation, Nunkoo and Gursoy's (2012: 246) research analyses the perceived impacts of tourism and residents' support for the industry. Moreover, in the case of the THS development intervention the exchange process also aims at achieving a positive outcome in the form of a change of the power balance between communities and the THS developers, planners and public agencies.

Community participation in tourism development

In many Third World countries local communities have been marginalised from the development and participation in tourism. An attempt was made at global level to bring in more local communities into the development process through the 1987 Brundtland Commission whose report proposed, among other things, effective citizen participation. Sofield (2003: 98) has however been critical of governments and non-governmental organisations whose promotion of community participation has not extended to empowerment of local inhabitants so their participation may be effective.

The same author has also been critical of the 1992 World Tourism Organisation's (WTO) national development plan for Sri Lanka, one that was suggested as a model for other countries wishing to manage community participation in tourism development.

“Under this model, local committees would be established in all areas of resorts or where substantial tourism activity exists or is proposed, with the private tourism business sector providing support (including funds) because they would recognise it was in their interests to do so. The composition of these committees is prescribed for the communities concerned. They will be composed of persons representing tourism-related businesses, other business interests directly or indirectly affected by tourism, local police, representatives of community interests (there is no comment on how these representatives might be selected or elected), and social and community liaison workers who are to be appointed to each major project and paid for by the developers. The work of the committees is not to provide input into proposals for the national plan (that had already been formulated in the case of Sri Lanka), nor to assess the impacts of proposed tourism developments. Rather ‘there should be a public relations campaign to inform local residents of what to expect in tourism development, and how to take advantage of the new business coming into their area’” (Sofield, 2003: 106-107).

It is of interest that this “top-down” initiative by the WTO is not empowering the people of Sri Lanka if they are being informed of what tourism will bring to them and how they should use it to their advantage. It is really about how to manage community participation and seeks to get residents’ support for planning that was developed outside their area (Sofield, 2003: 107). One also notices in this model “token representatives with no real power” (Cornwall, 2008: 271). Clearly, another important feature of the WTO initiative is Arnstein’s (1965) sixth level or ladder of participation, informing local populations of what to do – part of tokenist participation. Actually, this level of participation captures certain of the elements of the WTO initiative in Sri Lanka:

“This consists of a one-way flow of information from officials to the community, of their rights, responsibilities and options, without allowance for feedback or negotiation, in projects that have already been developed. It is a top-down initiative, frequently with controversial results”(Choguill, 1996: 439).

It is difficult to imagine how residents could give their full support to an initiative such as the one by the WTO. It could also not be argued that communities would regard such an approach as a fair exchange of their support of tourism development. Indeed,

“Sustainable tourism cannot be successfully implemented without the direct support and involvement of those who are affected by it. Therefore, evaluating a community’s sensitivity to tourism development is the first step in planning for sustained tourism development” (Miller and Twining-Ward, 2005: 46).

Miller and Twining-Ward (2005: 27-28) have argued in favour of a shift to a comprehensive, participatory and adaptive approach to thinking about sustainable development. What the authors suggest is an approach in line with the perspective adopted in this research. This study advocates a tourism development process in which local communities participate meaningfully, and does not regard participation as an end state but rather as a process. In other words, participation in this research is regarded as a complex development strategy that requires adaptive management because of its changing nature. Thus, participation of stakeholders is an essential part of adaptive management because it has potential to reduce uncertainty, and identifies knowledge gaps and in this way improves the basis on which decisions are made (Miller and Twining-Ward, 2005: 46).

Participation by community residents in tourism development has often been identified as one of the basic factors determining successful tourism development (Blackman et al, 2004: 59). It has also been increasingly recognised that public participation is crucial for a sustainable tourism transition. The tourism industry, like all other industries and businesses, has sustainability as one its fundamental goals. This has been acknowledged by Tosun (2002: 25) who noted that

“measures must be carefully introduced to enable indigenous people to take advantage of the opportunities brought by tourism if the objectives are to achieve sustainable development. Without much admission and implementation of such necessary measures, the industry might lose host communities’ support

in a very gradual manner that may in turn threaten the sustainability of development in the future”.

In this context, a sustainable THS project is necessary because it has been identified as a potentially viable development intervention in the face of declining development options or alternatives such as agriculture. It means that the THS, including tourism-related activities associated with it, should have sustainable development as one of their goals. But such goals should be what Timothy (1999: 377) refers to as “locally-defined goals”. What is being advocated in this research is different from what Timothy found in his own study. He found that “The role of community members was outlined in the provincial master plan that merely refers to their responsibility to improve local hospitality for the benefit of tourists”, and that “a common perception among government planners in Yogyakarta is that residents are uneducated and thus unable to participate in the planning process”.

Capacity building as a way of creating new balance of power relations:

There is no doubt that contemporary forms of tourism are a new experience to many communities in Third World countries. It cannot therefore be doubted that Third World populations who begin to participate in tourism in the early stages of this industry will

“lack any real understanding of what it is they are supposed to be making decisions about. Often they will make decisions in ignorance – ‘unconscious incompetence’ – and often from positions of relative weakness when confronted with multinational and/or government forces arraigned against them. The first two points admit external expertise: to assist a community’s understanding of the real meaning of a situation and the decisions they are being asked to make; and to achieve a modicum of balance in the power relationships. They constitute a manifestation of the adage that ‘Knowledge is power’ and are regarded as essential to empowerment” (Sofield, 2003: 113).

This is where the relevance and utility of some features of Stankey et al’s (cited in Reid, 2003: 125) social learning model come in. According to these authors, the model provides “opportunities for interaction and deliberation”. This means the model presents opportunities for actors (community and developer) to engage in social processes such as

learning from each other. The model integrates “perspectives, knowledge, and interests...admitting both the formal knowledge of science as well as the experiential or personal knowledge held by citizens” (Reid, 2003: 113).

While it cannot be denied that communities referred to here have inadequate knowledge of tourism or tourism-related enterprises and therefore need external assistance, the applicability of the special knowledge that some have about their localities should not just be rejected as irrelevant. This argument is consistent with Reid’s (2003: 125-126) claim that “People live in unique circumstances and each society may possess special knowledge about their particular environment which is not in the purview of science. This knowledge needs not only to be legitimized in the planning process, but may, in fact, be made principal in it”. This is important because local populations can now also make decisions from positions of strength when facing multinational or government forces. It is clear therefore that social learning is a social exchange process whose outcome is likely to be a change of the power balance between the less and the more powerful; and as such it carries the potential of being a vehicle for a two-way capacity building process.

It should also be argued that a two-way capacity building process means local populations do not have to start out in a completely new way when they learn or when their capacity is being enhanced; there is usually something that they already know, e.g. special knowledge (indigenous knowledge) about their environment, which often serves as a basis for further development, including tourism development. This two-way social process involves an exchange of ideas and knowledge between individuals and groups, and it fits with Miller and Twining-Ward’s (2005: 22-23) notion of social learning:

“Social learning involves sharing both implicit/tacit knowledge (internal to the organization; gained through individual experience and organizational culture) and explicit knowledge and information between stakeholders within the community or social setting, transferring knowledge from one group of stakeholders to another, and building expertise to understand and maintain human and social resources”.

Moreover, although there is increasing reference in the literature on the importance of a local community approach to tourism (Timothy, 2002; Tosun, 2000) as well as the importance of assessing the influence of tourism development on the local or rural community (Dadvar-Khan, 2012), relatively little attention is being paid to the need to integrate indigenous knowledge (IK) into the tourism development process. If knowledge is considered in simple Western knowledge system terms, then that Western-based knowledge system cannot automatically be a catalyst of development for all locations or countries and at all times. There is a widespread adherence to the notion that indigenous knowledge can have a developmental role to play (World Bank, 1998; Briggs, 2005). But less interest and attention has been paid to the relationship between indigenous knowledge and tourism development. Few studies consider the value of indigenous knowledge as an additional building block of development and as an essential component of an aboriginal tourism product. Smith (1996), Notzke (2004) and Butler and Menzies (2007) are some of the few whose work explores the association between IK and tourism development. There is also a growing recognition that both indigenous and non-indigenous knowledge systems complement each other and are therefore ideal candidates for a potentially successful tourism development.

For Hinch and Butler (2007: 14), for example,

“Knowledge and values are the cornerstones for decision making in tourism development whether the decisions that must be made are as fundamental as whether or not to pursue tourism as development option, or more of an operational nature such as how to implement tourism in an optimal and desired manner. *Knowledge in this context is not only knowledge of indigenous peoples, as many non-indigenous groups are also involved in decisions about tourism.* In the light of this, it is of critical importance for public sector agencies at all levels, as well as private sector operators and intermediaries, to be knowledgeable of the needs, preferences, and priorities of indigenous peoples. As well, it is equally important for indigenous peoples to be informed about tourism”. (The emphasis is not original).

It can be argued that the attachment of the investigated community to their environment (including a wide range of heritage resources) can also lead to their needed support for the THS. Such attachment can be enhanced by the community’s capability to understand

the close association that exists between the heritage site and their own indigenous culture; and also by their ability to understand how their history, heritage and habitat (some of Valene Smith's Hs) and knowledge accumulated over generations collectively form a potentially important theme or focus for a tourism product. This research is thus in part a contribution to the limited attention given to indigenous knowledge which can or should be bound up with other knowledge systems, and the contemporary cultural encounter today known as tourism. In the light of all this, the ability of local communities in Taung to have their knowledge system accepted as an equally powerful (as opposed to a less powerful) one in the midst of other ways of knowing would be an expression of power and confidence. Put differently, acknowledgement of locally generated knowledge tends to give local people power and self-esteem to be part of participatory development.

Undoubtedly,

“the inclusion of TEK [a community's traditional ecological knowledge] in tourism planning and development can be decolonizing, supporting the expression of sovereignty and cultural revitalization in economic development. Engaging with indigenous environmental priorities, ecological knowledge and resource use practices can both improve tourism products and enhance the benefits to the community. Ignoring TEK and local resource management priorities and practices continues the patterns of dispossession and displacement associated with external development, by tourism as well as other forms of economic activity. TEK should be accepted as a critical component of environmentally sustainable, culturally appropriate, and politically progressive tourism development” (Butler and Menzies, 2007: 19-20).

2.4 CONCLUSION:

This chapter has focused on additional information on concepts already discussed under the section on key concepts. Moreover, it provided a review of the literature in which the notions of sustainable development, power and empowerment and social exchange are a common thread running through the discussion.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 INTRODUCTION

This chapter presents the methods of collecting data and sampling procedures, some facts about the study area (including its tourism potential), the breakdown and profile of the research participants and the process of data analysis. An attempt has been made to justify the selected methods and data collecting techniques as well as the sampling methods used.

3.2 PRETTY'S PARTICIPATION MODEL AND RESEARCH METHODOLOGY:

As indicated in chapter one, the major purpose of this research was to investigate the level of the community's participation in the Taung Heritage Site project which would provide developers, public and private sector agencies with a more comprehensive understanding of what such participation should involve. Using Pretty's typology of participation jointly with the social exchange theory, the researcher hoped to determine the potential for a sustainable form of tourism based on the residents' support which they would give in exchange for meaningful participation.

3.3 THE STUDY SITE AND ITS TOURISM POTENTIAL:

1924 saw the discovery of a child's skull near Taung town in the North West Province by miners. Until that time the world had known the continent of Asia as the home of humankind and not the Taung town of South Africa on the African continent. Undoubtedly, nowadays "the town offers much to the visitor in terms of basking in fascinating history which records some of the world's earliest traces of mankind, but it also has a thriving cultural identity" (Mafikeng Action Programme, n. d.: 130).

The researcher selected three villages for purposes of this study: Buxton, situated about 20 kilometres (km) from the town of Taung; Takaneng, about 35 km from Taung; and Tamasiko, approximately 25 km from the same town. These were selected for investigation mainly because of their proximity to the THS.

The investigated area as well as other parts of Taung farther afield from the area of study, has sites with great tourism potential. As indicated previously, the THS is likely to become one of the province's foremost tourist attractions, given its UNESCO World Heritage Site status. As for Buxton, it is in fact home of the THS itself and has remarkable rock formations formed by extracting limestone. There is also a valley with a stream and several pools known as the Blue Pools a short distance away from the heritage site. It is believed that the pools came about as a result of the mining of lime on a mountain nearby. The Taung Tusk hotel is a facility intended to boost tourism development in the area. Located approximately 20 km from the Taung town is the Dinkwaneng site blessed with some of South Africa's famous rock engravings or paintings by the San community (so-called Bushman paintings) who lived in the area of Taung long before its occupation by a Batswana group called *Batlhaping* (those who lived on fish). The Mmabana Arts and Cultural Centre represents a home for locally developed arts, crafts and cultural traditions of populations, particularly North West Province inhabitants.

3.4 TABLE 2 BREAKDOWNS OF RESEARCH PARTICIPANTS

INTERVIEWEES	
VILLAGE	TOTAL NUMBER OF HOUSEHOLDS
Buxton	35
Takaneng	20
Tamasiko	20
	75

QUESTIONNAIRE RESPONDENTS	
DEPARTMENT/ORGANISATION	TOURISM-RELATED RESPONSIBILITY
Provincial Heritage Resources Authority	Heritage resources
Provincial Department of Sport, Arts and Culture	Sport, arts, culture and heritage

Greater Taung Local Municipality	Local community development
Department of Economic Development, Environment, Conservation and Tourism	Local community development
Traditional Leadership/Council	Provides leadership for the community, upholds cultural and traditional values, etc.

3.5 THE TARGET POPULATION AND SAMPLING PROCEDURES:

The investigated population included residents of the three villages of Buxton, Takaneng and Tamasiko who were between roughly twenty-five (25) and eighty (80) years of age and were permanent members of established households. The selected age groups, especially those between twenty five (25) and sixty five (65) years of age were regarded as potentially employable residents, and this category could be a determinant of their support (positive or negative) of any development project capable of offering jobs to local communities. To the researcher, these participants seemed to be desirable people who could shed optimal light on issues pertaining to support for or attitude towards the THS project and local participation in such a project. However, those research participants falling within approximately between forty (40) and eighty (80) years of age formed the primary group from whom most of the data was collected. Most participants in this group were household owners. Also, they were considered by the researcher to be more knowledgeable about Batswana cultural traditions than the youth. They were a group whose daily interaction with the environment (land, water, plants and animals) was believed to form an important part of their survival strategies and would have reliable and valid information about the Batswana indigenous knowledge system.

Based on these age groups, a sample of interviewees was purposively identified, given that the researcher looked for people whose information or data could support the research hypothesis. In other words, the researcher was particularly interested in identifying residents whose support for the development of the THS was inadequate because they were not actively participating in that development project. Active support of local populations for tourism development is, according to Gursoy and Rutherford (2004: 495), crucial for local governments, businesses and policy makers because it

determines the success and sustainability of any development. In the light of all this, residents who withhold their support because of not being involved in development could be said to demonstrate deviant behaviour. That probably explains why Babbie (2001: 180) wrote that “Selecting deviant cases for study is another example of purposive study”.

The second technique utilised in the research, snowball sampling, contained some elements of the purposive method in that its representativeness is also questionable and the field researcher depends on the availability of research subjects. Babbie (2001: 180) defines this method as a process of accumulation whereby each identified participant recommends other people to interview. The snowball technique was applied usefully by the researcher particularly when studying issues pertaining to residents’ cultural knowledge, community views on traditional leadership as their valuable and relevant representative, indigenous knowledge, and so on. In this case one’s sample would “snowball” as each person interviewed (e.g. village leader) would suggest other people knowledgeable about these issues.

As for questionnaire respondents, they were primarily key people in various establishments or government departments in the Taung region of the North West Province (See table 2 above). These departments or establishments were identified specifically because of the developmental role they play in the study area, a role that includes tourism development.

3.6 METHODS AND TECHNIQUES OF DATA COLLECTION

3.6.1 METHODS

The major research methodology utilised in this study was the qualitative research method whose features or characteristics, discussed below, were found to be crucial for this study. For example, qualitative fieldwork research is usually used to collect mainly non-numeric data, focuses on detail and aims to achieve “depth” rather than “breadth” (Blaxter et al, 2010: 65). The method was thus found to be especially appropriate to the study of people’s views on the THS, their support, attitudes, participation levels, etc.

Moreover, it was well suited to the study of processes, given that capacity building of communities for tourism development, empowerment, support and participation are all regarded as social processes that require an in-depth study.

Another good quality of a qualitative enquiry is its capability to produce data describing the quality of an object or human behaviour, and attitudes towards a phenomenon. Thus, a qualitative researcher can describe an object as being narrow, broad or short; and can describe, in spoken or written words, the perceived outcomes or impacts of tourism development as having the dimensions of costs and benefits, e.g. cultural costs and economic benefits respectively. In the context of this study, the researcher obtained data from many interviewees who were able to describe the low participation level and the resultant poor sense of control over the development process. They could also describe how they might contribute towards the THS if given a chance to be meaningfully involved in its development. Besides, variables such as inadequate support, low or tokenist participation referred to in this study have been suitably measured using non-numeric data. On the other hand tokenist or hollow participation in a development project would lose the richness of its meaning if one calculated the participation level using numbers. It is therefore not surprising that Henning et al (2004: 5) wrote the following about the descriptive value of the qualitative enquiry: It is “the type of inquiry in which the qualities, the characteristics or the properties of a phenomenon are examined for better understanding and explanation”.

The hypothesis of this research has proposed that the Taung community’s support for the development of the THS is negatively affected by the local population’s low participation level in the whole scheme. The following questions can be asked about what has been hypothesised: “Why are the Taung residents in opposition to developments at the THS?” Or “why is the local population’s participation level in the THS so low?” This dissertation, in short, is another appropriate place to apply the qualitative research method. This involves understanding and explaining phenomena. To understand and explain, however, the researcher has to give meaning to or interpret what she hears or sees. It is for this reason that Denscombe (2003: 268) has observed that the descriptions

of qualitative research are never “pure”, and this is because the data are interpreted or given meaning to by the investigator. Stake (2010: 65) also agrees that qualitative research explains, involves meaning and interpretation, human understanding and perception.

Related to meaning-giving, understanding and explanation is the field oriented, situational and the unique nature of contexts (Stake, 2010: 15) or social settings inhabited by individuals (Atuhaire, 2009: 23) examined by qualitative research. In other words, the investigator employing this method seeks to understand and explain the setting inhabited by individuals so they may in turn empathise with or see life from the point of view of research subjects. The advantage of gaining empathetic understanding is that the researcher increases their chances of understanding why for example the Taung residents give little support to a development project that is likely to affect their lives.

3.6.2 TECHNIQUES OF DATA COLLECTION:

As pointed out earlier, the description of a situation or setting under investigation can provide qualitative data. The mostly underused simple observation is one of the appropriate techniques of obtaining such data. In this study the researcher was able to use observation to collect valuable data on potential tourism attractions such as rock formations, the San rock art, the Blue Pools, etc. Observation, in short, was most appropriate to the researcher’s direct interaction with the physical environment. Tourism field researchers are often particularly interested in studying the physical environment that usually provides the richly rewarding tourism experience to visitors, and the archaeological site such as the world famous THS is no exception.

Clearly, the data collection tool of observation has features that made it a useful technique for this research. Actually, Denscombe (2003: 192-193) has identified the same features that have been referred to in the preceding paragraphs, namely direct interaction with objects or the environment, fieldwork associated with the investigator’s version of what is out there, and the natural setting which potentially increases objectivity.

Typically, the observation technique tends to be superior compared to its interview and questionnaire counterparts in terms of providing information directly and preserving the naturalness of settings.

The unstructured or in-depth interview was found to be most desirable for investigating issues needing detailed comments, people's feelings and experiences, and sometimes sensitive matters. Increasingly, the researcher in this study had to persuade respondents to express their opinions and feelings about the development process taking place on their doorstep, issues that are personal, including those pertaining to representation.

In an attempt to determine the community's level of participation through traditional leadership, their sense of control and ownership of the development process, the researcher asked participants to express their views about traditional leaders as relevant and valuable representatives during talks about the THS and to say how they would feel if given a chance to offer ideas about the site. Some questions required interviewees to elaborate in detail on issues. For example, participants were required to identify potential benefits that could be derived from the THS; to comment on what could be done to encourage the community's support for developments at the THS; to suggest what should be done to ensure their voice or views are heard regarding developments at the THS; and to generate a list of ideas they think might contribute to the long-term success of the archaeological site.

What has been said so far about the value of interviews was confirmed by Atuhaire (2009: 31) who alluded to the importance of the researcher's face to face interaction with interviewees. According to this author, such interviews provide the researcher with a unique opportunity to delve deeply into the topic and to explore the complexity of the opinions, experiences and challenges of research subjects. Also, the open nature of questions asked through an in-depth interview gives one a good idea of the variety of ideas and feelings people have (Wisker, 2001: 140). Typically, therefore, in-depth interviews employed in this study offered the researcher personal contact with the subject and this in turn created potential for a comprehensive and deeper understanding of the

situation. Equally, closer contact with subjects increased the likelihood of achieving greater objectivity.

Occasionally, however, the qualitative field researcher required more specific information. Fixed questions, as opposed to the ones requiring detailed comments on aspects, were set in such instances. For example, “are communities proud of their roots and culture?”; “do communities have enough knowledge of the Taung World Heritage Site?”

Only a few questionnaire respondents were targeted in this study as indicated in table 1 above. These, as noted previously, were key people employed in organisations or departments whose activities often impact on the study area’s tourism development issues. According to the researcher, they were sufficiently knowledgeable about their roles and responsibilities in their respective establishments. Besides, they could read and write and were therefore able to respond to questionnaires with ease. Questionnaires were distributed by the researcher at the same time as appointments for interviewing community members were made and were collected at the end of the fieldwork.

Prospective questionnaire respondents were requested to give more information or details where they were requested to do so (see attached questionnaire), indicating that some questions were of an open-ended nature. For example, respondents were asked about their views regarding the public or citizen awareness of what goes on at the THS; and to explain if they think there is a need for improving such awareness. The following were other questions seeking explanations: “Would you say your presence as a representative of Taung citizens during discussions on the THS is adequate?”, “Is there evidence that your views as a people’s representative produce the results you want?” etc.

Regardless of the open-ended nature of some questions, the questionnaires had the typical feature of standardised questions so respondents may read and answer identical questions (Arkesy and Harris, 2007: 169). Other writers also seem to favour the open-ended questions in a questionnaire (for example Behr, 1988; Arkesy and Harris, 2007). For Behr

(1988: 157), the open-ended form gives the respondent the chance to state their case freely and possibly to give reasons as well – a requirement needed by questionnaires in the current research. Moreover, this same author seems to value the fact that the free-response types of questions go beyond factual information into hidden motivations that lie behind attitudes, interests, preferences and decisions – yet another important characteristic required by questions in the questionnaires used for the current research.

3.6.3 DATA ANALYSIS:

This study was, as noted previously, guided by the qualitative methodology, the interviews and the observation techniques of gathering data. Obviously, the qualitative methodology and the related qualitative interview and observation techniques definitely yielded qualitative data. An attempt has therefore been made to integrate the analysis procedure into the methodological position of the research. It is also necessary to note that the researcher selected the method of analysis that would best address the topic, the research problem, the intention of the research (as expressed in the overall aim and objectives), and the hypothesis.

It was hoped that the data collected would reflect the views, perceptions, attitudes and aspirations that are seldom heard- those of the people of Taung, their social world, and how they wish to function as participants in the development process. In short, the analysis should reveal the local circumstances which should be taken into account by the THS development process.

Thus, in line with the qualitative mode of enquiry adopted in this study the researcher decided on the qualitative type of analysis. Denscombe, (2003: 267) noted that the qualitative enquiry's approach to the collection and analysis of data is what sets it apart or distinguishes it from its quantitative counterpart. Through inductive analysis the interview and questionnaire data obtained in this research were organised into units of meaning, and these units were then "coded according to what a unit of meaning signifies for the researcher" (Henning et al, 2004: 102). The researcher had to study the spoken and written words in order to gain insight into what goes on in the minds of the research

subjects. Cresswell (2009: 186) is also in agreement with this view and believes that the researcher working through data attempts to answer questions such as “What general ideas are participants voicing?”, and “What is the tone of the ideas?”

Thus, the sets of data (i.e. responses to questions) were broken down into segments of text. As the coding process progressed the researcher had to look out for the occurrence of specific ideas in the data. To the researcher some of these ideas meant factors determining the Taung population’s reactions to the THS development process as indicated in the next chapter.

CHAPTER 4

DATA ANALYSIS, INTERPRETATION AND FINDINGS

4.1 INTRODUCTION

The researcher was interested in examining a number of factors that can influence the Taung citizens' reactions to the development of the THS. These factors have been organised into the following categories: *Concerns about local heritage and cultural pride; limited understanding of cultural heritage and tourism linkages; empowering residents through information; community inhibited by empty or low level participation; support in exchange for participation; potential synergy between young and old; need for more power/empowerment and control; self-esteem and readiness to support and participate; and public agencies' voices about community participation.*

4.2 ANALYSIS, INTERPRETATION AND DISCUSSION OF RESEARCH FINDINGS

Taung is a predominantly rural area of the North West Province of South Africa, a characteristic that typically associates closely with the strength of local culture. Besides, a characteristic such as this may influence perceptions and attitudes of the local population towards a tourism scheme such as the THS. After all the latter is about people's cultural heritage. One can also assume that if the community's involvement in the THS is well managed, then communities can see or perceive it as part of their own culture and heritage.

4.2.1 Concerns about local heritage and cultural pride: Asked if they as a community are proud of their culture several of the respondents answered in the negative. “I do not think we are proud of our roots and culture”, said some of them. “Actually, our culture is fast disappearing”, commented others. Research participants believe that “the one element of our culture whose presence is still strong and which Batswana in Taung are proud of is the practice of initiation schools (*bogwera* and *bojale*)”. They also believe that this aspect of their culture has benefited the community in a number of ways, including character building or good behaviour. Parents, according to some interviewees, show little interest in culture; and young people try to keep culture alive through traditional dances. Yet culture is important as it defines our identity, and has to be transferred from one generation to the next. Some participants expressed concerns such as the ones noted in the following observations: “Culture in the Taung community is used only when it suits or benefits certain individuals”.

These responses indicate a weak cultural pride among the Taung people. The weakness is reflected by mixed reactions from community members. Concerns such as the disappearance of cultural ways, some people’s low level of interest in culture, and the fear of losing identity seem to indicate the need for more efforts to achieve cultural integrity. The other problem is that if people’s importance and appreciation of culture is limited, they may not use it to serve tourism. Tourism involves a cross-cultural contact and if hosts do not take their culture seriously, tourists are not likely to gain cultural knowledge.



Only 50% of the interviewed residents stated that there was a relationship between their culture as people of Taung and the THS. “Yes, the relationship is there, culture is also our heritage”, was their response to the question. Their answer seems to suggest their understanding of the culture-heritage relationship which in turn has potential to create the much needed support for the THS. Based on the 50% statistic, however, one can argue that the interviewed villagers are still not in a very strong position to give overwhelming support to the THS. Nor can it be argued that economic growth and development will automatically lead to cultural and heritage pride. Actually, Hinch and Butler (2007: 3) have challenged what they have called “Western-based economic rationale” for indigenous tourism. These authors criticise the argument that increased economic gains will result in the higher degree of self-determination and cultural pride. In other words, they reject the view that tourism will always translate into solutions for social, cultural and environmental problems.

It would perhaps be unrealistic to expect increased support for and participation in the THS’ activities if cultural survival and pride of villagers in this part of Taung are under threat. As well, one would not make a large claim that there is currently a fair exchange of cultures between tourists, as facilitators of cultural exchange, and the interviewed Taung villagers as carriers of indigenous culture.

4.2.2 Limited understanding of linkages between cultural heritage and tourism: The researcher was also interested in the community’s awareness of tourism and its potential impacts or outcomes. One of the questions was on culture as a commodity often sold to

tourists. Once again there were varied responses to this question. Some answers suggested familiarity with the tourism phenomenon: "If culture and heritage were marketed to tourists, they could be of economic value to us. The economic value would be in the form of jobs in the area or even income to the community", commented some residents. At the same time one notices either a vague or poor knowledge of tourism. For example, some residents expressed disappointment that culture did not exist at all; and that "if it did exist, it could be marketed to tourists from outside". Other research participants moaned that they were not part of tourism; and that if they took part then "tourists would enjoy the Taung cultural experiences".

One would expect the THS to incorporate many of the elements of local culture to prepare local populations for contacts with visitors to the site. Respondents (50%) generally indicated that they are aware or heard of the skull that was discovered in their area. Besides, they reported on development activities taking place at the site. Some interviewees were fortunate to have received training as tour guides, although others (30%) bear the feeling that the knowledge they have of the skull is not enough. "We are aware of some activities taking place at the site, and we see trucks coming in and out. We do not know much about this place being a world heritage site and some people get information about the place from the internet", reported some of the interviewees. Other residents even suggested that communities "need some kind of workshops". 20% of the respondents claimed to be completely ignorant and that "they did not even care about this".

Similarly, respondents to the questionnaires by public agencies also echoed what communities reported on the issue of awareness. While virtually all agencies reported irregular public awareness campaigns, some wrote that communities were not fully aware of the THS and its objectives; and all of the agencies commented that there was a need to intensify awareness-raising efforts in order to win citizens' loyalty and trust, to educate and to involve them in the THS' processes and projects. Agencies also suggested the improvement of community representation and regular capacity building workshops to empower or enhance citizens' capabilities.

4.2.3 Empowering residents through information:

Asked if they would need more knowledge, information and skills about what goes on at the THS, all (100%) of the respondents answered in the positive: "Yes we need more knowledge. Remember our area is a rural one", said some residents. Rural in this case possibly suggests the peripheral or geographically isolated nature of their villages. "Most of the information that reaches us is already distorted and at times we don't hear anything", commented some of them. Their response, "Yes we need more knowledge", did not come as a surprise to the researcher, given that the latter also believed there was limited community involvement in the scheme. One could say that respondents desire an increased community role in the development process; that interviewees think they cannot be defined as being empowered without knowledge and information; and they could not be regarded as a developing people.

Likewise, responses to the questionnaires filled out by public agencies also commented on the villagers' access to information which is required for their contribution to the THS' development process. Cultural heritage resource conservation, management and business based skills tied to the THS and the tourism industry and entrepreneurship were identified by agencies as areas that could enhance the quality of the role played by communities as true participants. Indeed, their support for and sense of being part of the THS are likely to be enhanced by their meaningful roles.

4.2.4 Community welfare inhibited by empty or low level participation: As a follow-up to this important factor of public knowledge about the THS, the researcher had to ask about the potential of the site to develop citizens' welfare. Such welfare is necessary because in the eyes of the community it would represent potential benefits. Benefits would in turn hopefully translate into support for the tourism scheme or the THS. There was a general feeling amongst community members that the THS can bring about certain benefits that could improve their livelihoods. Respondents were quick to point out "that the criteria used to award tenders were an obstacle delaying their development and ability to benefit from the scheme; and that this results in feelings of hopelessness among the community". Other respondents mentioned that "the THS can improve their lives if only they are involved and considered meaningful contributors towards the success of the area". Meanwhile some of the participants felt that consultation and involvement in the decision making process is key to the community benefiting from the development of the THS. Comments such as this one suggest the community's view about participation in decision making: "If government and all stakeholders involved could consult us and

inform us of every decision taken regarding the site, the THS can develop our welfare”. According to Muganda (2009:211) it should be taken into consideration that community members have complex views persuaded by a combination of overlapping factors, especially regarding the contribution of tourism development towards improving the general quality of life.

Limited participation and feelings of hopelessness by villagers seem to be confirmed by responses from public agencies. Asked if they think communities appreciate the importance of the THS to their own welfare and livelihoods, the agencies answered in the negative “because some parts of the site are being vandalised by villagers”; “Communities do not appreciate the THS and they are destructive because processes happen at high levels which excludes the man and woman in the street”; “No, communities do not visit the site as they are ignorant about its mission and do not see its benefit to them”.

It is necessary to mention that social, economic and cultural benefits derived from tourism by local residents potentially determine their support for tourism and the THS as development options. These are some of the gains that communities can exchange for their support for tourism development. “Indeed, many studies have found significant correlation between attitudes and one or more measures of economic benefits and costs associated with tourism” (Lindberg and Johnson, 1997: 405). In this particular research, communities identified employment, opportunities to showcase their traditional dance and cuisine, to interact with visitors and be connected to other parts of the world.

Moreover, respondents did not mention any possible social and cultural costs or disadvantages that might be experienced because of tourism or any development related to the THS. Unfortunately, these are just potential or possible benefits. The reality is that locals are still unhappy about their participation level. This means the power to decide and implement ideas still resides with administrators and development experts.

4.2.5 Support in exchange for participation: At this point the researcher was tempted to ask the direct question on citizens' backing of the THS. An overwhelming majority of those interviewed (80%) want to support the THS. Such a positive attitude is not surprising, given the public awareness of potential value or gains that can come out of the scheme. A much smaller percentage (20%) expressed impatience "We are just tired of waiting for developments", said some of them.

Support by the community is considered to be crucial as it determines the sustainability of a project such as that of the THS. Some residents believe they can support it, only if "information about the developments and the future of the site is communicated to the community", suggesting lack of consultations or involvement of local people in what is happening. Others felt that the community and those responsible for the development should work as a collective; in that way they will support the THS. Some of the respondents maintain that they "used to support the developments but we have lost hope because of the politics that surrounds the slow development process". Such responses seem to mean that communities would like to see real rewards or value of the development process before they can give full support to the THS. Actually, "Studies

generally report a positive relationship between positive impacts [in the form of valuable rewards] and support” (Nunkoo and Gursoy, 2012: 247), e.g. support for the THS.

The answers to the question “What can be done to encourage community support for development at the THS?” touched on issues related to participation: Support can be given if “communities are involved in decision-making” said some of them. “Allow us to participate in the process of development”. Responses such as these suggest that there should be some kind of transaction or two-way exchange between the actors, e.g. local inhabitants on the one hand and planners and developers on the other hand. The former seem to be suggesting a relationship with the latter, a mutually beneficial relationship in which their support is exchanged for participation. One could also say that communities aspire to have some power and sense of control; and they want to see exchange as a kind of exchange that is empowering.

4.2.6 Potential synergy between young and old:

An overwhelming majority (70%) of those interviewed want their traditional leadership to work closely with the community on matters relating to the THS. This can be interpreted to mean that locals regard traditional leadership as their valuable representatives, and this was brought out in the interviews. The following comments, for example, illustrate this point: “Traditional leaders should be part of the meetings [meetings about the THS] as they are owners of the land”, said some of the people. “They should be part of the discussions as they give direction since they are knowledgeable about the skull found at the site”, a response probably suggesting the leadership has the

right to decide on the nature and direction of the development process. Indeed, some research participants echoed this when they said that “Traditional leadership should be part of every decision that is taken, and this is because they can bring to the discussions a wealth of experience accumulated over the years ”.

Interview responses also seem to indicate the power of indigenous knowledge (in the form of historical experiences) carried by their leaders; and the legitimate or rightful ownership of developments in their land. Other responses, however, seem to indicate doubts about being represented by traditional leaders in matters pertaining to the THS; and that their participation is therefore happening only in theory. This particular view is evidenced by the wish of some interviewees for joint participation by old leaders and the youth. The view seems to represent an intra-generational equity concept. Those who express this for example, claim that

“The bigger traditional council which includes the Kgosi [Chief] of the entire Taung area tends to delay in communicating information to communities”; “Our traditional leaders are not much involved in decision-making, probably because they are old. Yet they should in fact be actively involved”; “People wish that every group (women, men and youth) should have representatives in the discussion concerning the THS”; “If you combine traditional leaders with young people, there will be combined power of old people’s experience and fresh ideas and energy from young people. This collectively constructed knowledge will push the local development agenda”.

Much as the villagers appreciate and recognise the traditional leadership’s role, they think that new changes and developments can be accommodated only if such leadership could share some of their responsibilities with young people. In other words, cultural and

heritage tourism development, as a form of change, could speed up readiness if the youth are also involved. Such a situation is in line with the much needed intra-generational equity if there is to be sustainable development. This was brought up by responses such as “Traditional leaders are not clued up on issues of development or tourism development, they are still holding on to other issues of culture”; “we need people who can take developments further”. Of course some of these responses are ignorant about the controversial nature of development and that not everyone would agree that old people lack knowledge about development.

“There is no inherent contradiction between the accumulation of central power and the well being of the collectivity [or society], indeed the two are interrelated. The welfare of the collectivity does not depend on the activities of its individual components but on the concentrated energy of the centre. The centre’s fundamental obligation is to itself. If this obligation is fulfilled, popular welfare will necessarily be assured”.

4.2.7 Need for more power/empowerment and control

Villagers were asked to make suggestions on how they could ensure that their voice or views are heard regarding developments at the THS. Their suggestions highlight what one may call important participatory principles. For instance, the following comments by villagers indicate how they would prefer to participate in the THS project in exchange for their full support:

“We would like to be part of the decision-making processes, and made to feel we own the heritage site”; “Our ways of doing things, for example our rituals and beliefs have to be considered when issues of heritage are discussed”;

“Raising public awareness, workshops on heritage and tourism issues and regular dialogue with communities are important to consider if people are to gain more knowledge”.

Public agencies also reported lack of sense of ownership and control among villagers, the latter’s weak support for the THS; that the poor community support itself was attributable to hollow or no participatory processes; and that empowering participation initiatives (as desired outcomes in exchange for support) were a potentially workable solution.

4.2.8 Self-esteem and readiness to support and participate

The researcher wished to determine how villagers would feel if given an opportunity to help and suggest ideas about developments at the THS. They were specifically asked a question to determine their feelings. They expressed a positive and supportive attitude that could be a basis for building more community capacity so they may participate genuinely in what was going on. Again the researcher got the sense that villagers had some confidence that they could achieve something if given a chance. The following responses are evidence of such a feeling of importance they would get:

“Such a chance would make us feel like we are part of what is going on. In other words, we would feel we have a voice or say in what happens in our area”; “Being involved will make us proud of what we have”; “We would speak proudly of what we have because we understand what the site means to us”; “We would believe that we are being recognised and not sidelined”; “People would feel honoured, and that they are not just needed for labour but can make decisions that affect the community”.

Moreover, community members also suggested resources which in their view could contribute towards the success of the THS. The resources they mentioned reflect both “cultural capital” (e.g. some elements of indigenous knowledge -- see Ivanovic, 2008: 20) and what would become elements of “countryside capital” (e.g. food, crafts, local customs and festivals, (see Garrod et al (2004), cited in Garrod, Wornell and Youell, 2006). The following are the ideas villagers and government agencies had which could serve as an additional basis for developing the THS:

- Building chalets;
- Training of tour guides;
- Creating a heritage route;
- Have restaurants for indigenous cuisine;
- Kiosks for handcrafted materials;
- A museum to house equipments, tools and utensils used in the days of mining around the research area; and
- Exhibition centres.

4.2.9 Public agencies’ voices about community participation:

Asked if their presence as representatives at discussions on the THS is adequate, most of other relevant establishments or stakeholders such as the public sector were positive that they were true representatives of the Taung population: “Yes, because decisions about implementation of projects are made collectively by different stakeholders”; “Yes, because everybody is given a chance to express their opinions”. One of the respondents draws attention to a pertinent point concerning representation: “When one speaks of community representation, one has to acknowledge that power relations do exist in communities”, a point probably suggesting that representatives do not necessarily push development agendas of people they represent. It needs to be stated that the researcher

tried several times to get the traditional leadership's participation in this research but to no avail. Only a brief comment could be obtained from one of the councillors: "We do not attend all of the meetings on the THS because we often get short notice of the gatherings".

It has been noted previously that most of the people interviewed recognise and support traditional leadership. It can be argued that their frequent absence from discussions about development projects likely to affect people's lives cannot guarantee people's full support for such projects. Nor can their limited involvement in discussions guarantee genuine community participation.

It is also interesting to note differing voices of community representatives regarding the outcomes of the development they wished for. They were asked if there is evidence that their views as representatives produce results they want. One notices in the answers the views of respondents representing those of their kind, or those in their respective establishments: "Yes there is evidence in terms of a management plan that one finds within the heritage site even to date"; "No, as none of the events that were organised or arranged were successful"; "Yes there is because some projects taking place on site were a result of my input"; "To a certain extent of course. But again views of an individual are shaped by that person's position in society or community". The latter response is of particular significance, given that not all members of the respondent's organisation will consider themselves true representatives of marginalised segments of the community because of their elitist views for example.

Thus, the views expressed by establishments concerning representation and desired outcomes of the development process still raise the question as to who should participate. Responses to this question varied: "Yes because people's ideas differ and everyone should enjoy the right to raise their views about developments within the THS"; "No, only community representatives should attend meetings [suggesting that these would be true representatives]"; "Yes, there is a need because communities are not homogenous. If

more people are included, then more varied views come to the fore”, suggesting different interests one finds in a group called the ‘community’. Indeed,

“If [the rural poor] are considered in such an aggregated mass, it is very difficult to assess their participation in any respect, since they are a large and heterogeneous group. Their being considered as a group is not, indeed, something they would themselves be likely to suggest. There are significant differences in occupation, location, land tenure status, sex, caste, religion or tribe which are related in different ways to their poverty” (Cornwall, 2008: 277-278).

4.3 DISCUSSION OF RESEARCH FINDINGS:

Reduced concern with cultural issues and importance is one of the findings of this research. It means that generally people in the Taung area, like in many other modernised parts of the world, are gradually losing touch with their cultural ways. It is possible for such a reduced concern with culture to lead to little support or apathy at all towards cultural heritage issues, including the THS. What this research has found is different from what other researchers have revealed in other studies outside the field of tourism. For example, Hinds and Sparks (2008: 109) have found that frequent contact with the natural world has been important in promoting positive values and attitudes towards that environment. In the case of Taung the researcher expected people’s little support for the THS to be related to a low level of participation. The researcher, in other words did not expect their positive attitude towards the site because of their inadequate involvement in its development (see the hypothesis).

This study has revealed the Taung community’s sense of inadequacy in terms of touristic knowledge, particularly the cultural heritage part of the industry. This is a limitation that

can continue to influence citizens' perceptions of and attitude towards the THS. This research result is not new because other studies have come up with similar findings. Pizam and Milman (1986, quoted by Gursoy and Rutherford, 2004: 496) have also identified the level of knowledge about tourism in their research as a factor determining local people's support for development. (Notzke (2004: 47) has noted an almost similar concern in her own research. She writes that "On the part of many aboriginal product suppliers, there still is a lack of knowledge and appreciation of the nature of the tourism industry, of the 'business' requirements of tourism enterprises, and of the condition and potential benefits of partnerships with the travel trade".

Although the study indicates that the community (including public agencies) is aware of the process of developing the THS, public knowledge of the site and what it involves remains inadequate. This can easily affect citizens' attitude towards the THS. Similarly, their negative attitude to the site has potential to limit their participation level in the project. Muganda (2009: 209) found that local people's low level of awareness in the development processes in their area is due to their lack of education, interest and unwillingness to attend the general community meetings. The THS is closely linked to the future of tourism in the Taung area. Residents' knowledge of this site is therefore connected to tourism, and if they show little knowledge and understanding of the THS, they cannot be expected to fully support and accommodate tourism. Moscardo (2008:5) has also come to the conclusion given in this research by revealing that the cause of local people's inability to take part in tourism decision making processes is due to lack of knowledge and understanding of tourism.

This research disclosed the need for more public knowledge and information regarding developments around the THS. The need for public knowledge and information has also been identified by Timothy (1999: 386). His interviews in Yogyakarta (in Indonesia) revealed a sense of inadequacy among local people in terms of touristic knowledge. Obviously this created a need for more awareness-building efforts if local populations there were to benefit from tourism. Public knowledge and the accompanying information are related to the public awareness and the building of capacity. For example, capacity building in relation to developments around the THS – (see research question e above). It was recognised many years ago, in the mid-1980s, that

“Tourism relies on the goodwill and co-operation of local people because they are part of its product. Where development and planning do not fit in with local aspirations and capacity, resistance and hostility can...destroy the industry’s potential altogether” (Murphy, 1985 quoted in Timothy, 1999: 373).

This theme of empowering the population through information and increased public awareness of tourism-related activities can be a major hindrance to local participation in tourism. As well, it can have a negative effect on community support for tourism-oriented activities. Moreover, “Increased understanding results in changed attitudes and behaviours that lead, in turn, to a more just and equitable relationship between indigenous and non-indigenous peoples” (Hinch and Butler, 2007: 4). What this view implies is a positive attitude shown by locals towards visitors because they *know* and *understand* what tourism requires – a hospitable environment for tourists.

If it is accepted that information and knowledge sharing between administrators or project planners/developers and local populations is a form of empowerment, particularly for the latter group, then Hinch and Butler (2007: 4) are worth quoting at some length:

“In contrast to many other types of contact, the fact that tourism can be planned and managed implies that indigenous people can influence the nature of the economic and cultural exchange. Based on the centrality of the cultural attraction and increased indigenous ownership, indigenous people can, at least in theory, negotiate their involvement in tourism from a position of strength”.

But the information sharing can also be a fair exchange of value for value between the knowledgeable operators or planners of the THS and the locals with whose touristic knowledge and information are still limited.

Community responses to the question on the THS's potential benefits were found to be positive. In other words, tourism- or THS-related economic, social and cultural gains determined citizens' evaluations of tourism or the THS itself. Research by other scholars has found that tourism can lead to satisfying relationships with visitors from outside an area. Interaction with outside visitors was one of the benefits perceived by interviewees in other studies. Actually, Lankford and Howard (1994, cited in Lindberg and Johnson, 1997: 405) found this connection between the formation of friendships with tourists and attitudes toward tourism in their study. Moreover, “Because tourists often are motivated by the desire to experience the host community and its culture, tourism can affirm that culture and lead to community pride” (Lindberg and Johnson, 1997: 406). This cross-

cultural exchange was also cited as something of value that could be gained from the THS. One could say that planners, operators and marketers of the THS have an opportunity to increase the Taung people's support for the THS through residents' increased participation.

This study also reveals that despite the insufficient knowledge shown by community members about tourism-related matters, they do have an idea of the potential that the development of THS carries; and that the improvement of their welfare is inhibited by empty participation. Villagers have the idea of potential benefits possibly because of their closeness or proximity to development processes affecting the THS. By contrast, public agencies believe communities do not see any relationship of the THS to their well-being and livelihoods.

It is necessary to point out that other studies have reported a negative relationship between cultural and social costs and support by local residents (Keogh, 1990; Ritchie, 1988, quoted in Gursoy and Rutherford, 2004: 509). However, Gursoy et al's (2002, quoted in Gursoy and Rutherford, 2004: 509) findings are the same as what has been found in this dissertation.

This research has revealed a strong association between the residents' potential backing for the THS and their true or real participation in the project. This finding reinforces or strengthens the need to understand the community's views regarding how they wish to participate in development as this is likely to determine their support for the development

agenda in their area. As indicated in the previous paragraph, there is empirical evidence in the form of previous research which shows a positive relationship between positive impacts and support. The community's keenness to support can also be understood as readiness to participate if called upon to do so.

One can therefore say that the finding disclosed in this research has also been reported elsewhere: Aas, Ladkin and Fletcher (2004: 40) have reported findings indicating "that the majority of the local community was motivated to participate on issues that involved the future of their town". Some research (Ladkin and Bertramini, 2002; Timothy, 1999, 1998; Tosun, 2000, 1998; Tosun and Jenkins, 1998; Yuksel et al, 1999 – quoted in Aas, Ladkin and Fletcher, 2004: 41) indicates that community involvement is mainly a developed world concept and may result in problems when translated to the developing world. Perhaps the newness of tourism in many developing countries inhibits local participation in the early stages of development. Given that development (including tourism development), participation and empowerment are processes, involvement of local populations in all of these requires different stages aimed at desired levels, e.g. desired level of participation.

The research found the people's traditional view of the power to be strong but would still allow the influence of new ideas by the youth. Such a concept of the traditional position of power has not been found in some of the studies on traditionally-oriented societies. Timothy's (1999: 384) research, for example, revealed that despite the many changes caused by foreign occupation (e.g. Dutch colonisation and Japanese occupation), "the

cultural grip of this top-heavy traditional perspective on power remains strong in Indonesia". Actually, Anderson (quoted by Timothy, 1999: 384) claims that

"There is no inherent contradiction between the accumulation of central power and the well being of the collectivity [or society], indeed the two are interrelated. The welfare of the collectivity does not depend on the activities of its individual components but on the concentrated energy of the centre. The centre's fundamental obligation is to itself. If this obligation is fulfilled, popular welfare will necessarily be assured".

However, in this particular research the typical theme brought out in the interviews, according to the researcher, is that of the combined power of elderly people who are typically in traditional positions of power and the youth; it is a concept of democratising the development process in terms of involving the community at large in matters concerning the THS; and it is about decentralising planning and development and providing a more participatory model based on locally-defined aspirations and goals.

Empowerment, sense of ownership and control are some of the villagers' desired outcomes. In the minds of interviewees these outcomes seem to represent fundamental principles that should guide the THS development process. Indeed some writers are in agreement with the view that such principles are necessary in the context of any development agenda meant to improve human well-being. "The factor of control is a key in any discussion of development...Whoever has control or exercised power generally determines such critical factors as the scale, pace, nature, and indeed, the outcomes of development" (Hinch and Butler: 2007: 5). In short, having control means having the right to self-determination.

The research demonstrated the villagers' potential ability and confidence to contribute towards the direction and nature of changes in the form of development taking place in the Taung area. This means they can make choices concerning the THS, and the right to make such choices is linked to their support which in turn is likely to translate into true participation. Such participation, by the way, could still be accomplished through representation provided the chosen people are not "token representatives with no real power" (Cornwall, 2008: 271).

The research has revealed the need to ensure that participatory processes are based on more and more inclusion, a strategy that will require constant monitoring and evaluation and one that can explore claims to participation that turn out to have involved only a handful of people. Yet another finding is the misunderstanding of the participation concept, that it is, for example, a process. Indeed, if it is accepted that development is a process; and that participation "is a fundamental means of interaction and 'development'" (Mowforth and Munt, 2009: 229), then participation ought to be thought of as a process consisting of stages. Advocates of inclusive development may be well meaning, but they cannot expect everyone in the community to be participants in the development process.

4.4 CONCLUSION:

This chapter analysed responses from community members residing in the investigated villages of Buxton, Tamasiko and Takaneng (refer to attached maps) as well as those from the public sector establishments associated with tourism and cultural heritage matters. An attempt was made to discuss the research findings and the latter was evaluated in terms of what the literature has documented and what other studies in other parts of the world have found.



CHAPTER 5

CONCLUDING REMARKS AND RECOMMENDATIONS

5.1 INTRODUCTION

This chapter presents concluding remarks which include a brief discussion of the elements of the research process already covered in previous chapters (e.g. the research problem, hypothesis and theory guiding the research and the objectives of the study). Also, the chapter identifies some limitations of the study with a view to recommending future research directions. Finally, the chapter provides a list of recommendations.

5.2 CONCLUDING REMARKS:

5.2.1 The hypothesis, theory and extended model of participation:

This study has offered an analysis of the Taung community's support for the THS as part of the overall development of Taung, one of the rural and peripheral areas of the North West Province in South Africa. The analysis is based on Pretty's model or typology of participation (see table 1). But the model has been extended and goes beyond the different levels of participation to include power distribution or relationships just to ensure that there is an explicit reference to issues of power and how these operate in this particular setting (see table 3 below).

Moreover, drawing on the social exchange theory (used jointly with Pretty's model) the analysis has also proposed a hypothesis stating that the community's support for the development of the THS is negatively affected by the local population's low participation level in the whole scheme. Research findings of the present study have confirmed the relevance of both this hypothesis and the social exchange theory. In other words, the residents' level of support has been found to be adversely affected by what local people perceive as inadequate participation in the development of the THS. The study suggested that the population's support for the THS was required for the long-term sustainability of

the scheme and its potential tourism appeal, and that communities would be inclined to enter the exchange through their support only if there are visible indications that people's participation or involvement in the project was genuine and therefore satisfactory.

Actually, the table below illustrates the need for extending Pretty's typology of participation so it may incorporate the exchange process referred to in this study. In addition, the discussion of the support/participation relationship has also established the need for empowering or building community capacity if participatory development is to be meaningful. As noted earlier, capacity building represents a useful way of creating new balance of power relations; it is a way of addressing the community's limited awareness of what the ongoing development process and can go a long way in addressing the uneven nature of community development in Taung (see statement of the research problem).

TABLE 3 EXTENDED MODEL OF PARTICIPATION

PARTICIPATION TYPE	CHARACTERISTICS OF PARTICIPATION	POWER DISTRIBUTION/RELATIONSHIPS (EMPOWERMENT)	SOCIAL EXCHANGES/ TRANSACTION
Manipulative	Participation is simply a pretence, with "people's" representatives on official boards being un-elected.	Real power resides with planners and developers (e.g. external experts)	No support given to the project because (in the minds and eyes of people) the rewards that would come from participation are not forthcoming.
Passive participation	People are told what has been decided or	Lack of a genuine sharing of power. Administration or project	Limited participation in

	has already happened. Participation involves a one-way flow of information from administration/project management to citizens.	management decides on and controls the nature of the development process. People's self-determination undermined.	the project is sufficient to explain the inadequate support for it and therefore people's reluctance to enter the exchange.
Participation by consultation	People participate by being consulted or by answering questions. External agents define problems and information-gathering processes, and so control analysis. Such a consultative process does not concede any share in decision-making and professionals are under no obligation to take on board people's views.	Power to decide and implement ideas still resides with administrators and professionals.	The exchange of ideas or views is minimal and tends to affect the residents' self-esteem.

Participation for material incentives	People participate by contributing resources, for example, labour, in	Power and control over development or proposed development option lie outside the	The exchange is hardly an empowering type
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	return for food, cash or other material incentives.	community.	as there is no social learning for communities.
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Functional participation	Participation seen by external agencies as a means to achieve project goals, especially reduced costs. People may participate by forming groups to meet predetermined objectives. Such involvement may be interactive and involve shared decision-making, but tends to arise only after major decisions have already been made by external agents.	Lack of locally-defined goals and objectives means residents have no power or right to decide on the nature of development and suggest their own priorities.	The exchange process often fails to result in project outcomes valued or desired by the community which is expected to support development.
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Interactive participation	People participate in joint analysis, development of action plans and formation or strengthening of local institutions. Participation is seen as a right, not just the	Genuine power sharing/equal power relations are mostly likely to be achieved through the empowerment process.	There is a distinct possibility of an exchange of the valued community support for positive
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	means to achieve project goals. The process involves interdisciplinary methodologies that seek multiple perspectives and make use of systemic and structured learning processes. As groups take control over local decisions and determine how available resources are used, so they have a stake in maintaining structures and practices.		participation outcomes.
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Self-mobilisation	People participate by taking initiatives independently of external institutions to change systems. They develop contacts with external institutions for resources and technical advice they need, but retain control over how resources are used.	Communities have ability or power to decide on the development intervention, they learn in the process and increasingly become empowered and equal partners with other stakeholders.	Empowerment in this case is likely to result in a social exchange involving a change in the balance of power among stakeholders. This would be an outcome reflecting
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	Self-mobilisation can spread if government and NGOs provide an enabling framework of support. Such self-mobilisation may or may not challenge existing distributions of wealth or power.		mutually reinforcing relationships among internal and external actors.
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5.2.2 Aim, objectives and research questions:

It can be stated that the overall aim of the study has been achieved, given that the research findings have revealed a low participation level as perceived by Taung local residents. An inadequate understanding of what participation in the development of the THS means has also been shown. What such participation should involve is covered under recommendations below. The community's sense of inadequacy in terms of touristic knowledge, knowledge of and information regarding developments around their heritage site seem to suggest Pretty's *passive participation* (see tables 1 and 3). The first of these two categories involves a one-way flow of information, lack of a genuine sharing of power and people's reluctance to enter the exchange process.

It has been noted that the reduced or limited concern with culture may impact negatively on the Taung community's support for the THS and other culture or heritage-related matters. The analysis of the support/participation relationship has revealed that people's backing or opposition of a development intervention is often determined by positive or negative outcomes of the participation process respectively. That is why the dissertation also had to examine the impact of public awareness campaigns and capacity building that would be required by local residents (refer to study objectives and research questions)

5.2.3 Contribution to the field of tourism development:

It has been indicated previously that over the years there has been a growing body of literature on communities' reactions to and support for tourism, including its impacts or outcomes. Little research has been undertaken on how the THS and its future tourism appeal can be used as an agent of developing the Taung community. Moscardo (2008: x) in fact writes that the major barrier to the use of tourism as a development tool is the little attention given to community capacity building for development; and that unfortunately only a small number of tourism commentators so far have discussed this. Hopefully, this research will go some way in adding value and filling this gap.

Preparing and building residents' capacity for an unfolding development process such as the THS is, at least in the context of this research, equivalent to empowering them, and this has been part of the focus of this study. The central message contained in the work by other scholars is building community capacity for and involvement in tourism development (e.g. Moscardo, 2008; Rocharungsat, 2008; Sammy, 2008; and Monypenny, 2008). Studies by some of these authors (e.g. Sammy, 2008) make explicit reference to an often neglected concept of empowerment which is not only a fundamental means to success and sustainable development but is, as indicated in this current research, a process synonymous with community capacity building. In this context, Sammy (2008: 75) observed that "CBT [Community Based Tourism] encompasses the desire to encourage empowerment, gender equity, capacity building, education and the strengthening of cultural identity and traditions". Actually, very few research projects make an explicit reference to and give an elaborate discussion of community empowerment as a fundamental element required for sustainable tourism development. Sofield (2003) is one example of these few researchers. To these researchers, empowerment, as both a process and an outcome is a rewarding experience to communities. In the same way the current research attempts to contribute to our understanding and knowledge that empowerment is one of the fundamental impacts/outcomes of participating in a development process; and that it is a process geared towards a more inclusive participatory development in terms of continually adding more relevant and significant stakeholders.

Other writers highlight issues of power as a critical factor contributing to our understanding of development interventions (e.g. Furze et al, 1996). There is however still scant regard for the operation of power showed in tourism research literature and discussions of tourism development. Mowforth and Munt (2009) are some of the few scholars who emphasise the significant contribution this concept makes to our understanding of the tourism development process.

Power distribution (relationships) (see table 3) therefore reflects either equal or unequal power held by individuals or groups within communities. Where a group only has a token representation (e.g. Pretty's manipulative participation in table 1), people typically develop a feeling of unfair treatment. No doubt, their "participation" is not an empowering or enabling one and does not represent a fair exchange of value for their valuable support. This research, in short, contributes to the tourism development field by applying Pretty's participation model jointly with the social exchange theory.

Part of the support which communities in this investigation can provide to development of their area, particularly if such development has external origins, is the IK, cultural identity and traditions local residents. This study has argued for the inclusion of the cultural capital that some indigenous people already possess and which can serve the THS and the future tourism associated with it. There seems to exist an important opportunity for everyone concerned with what happens at the THS to link its development and the future tourism of the area with local people's IK. The latter is a significant element of cultural and historical heritage tourism development (including conservation) which is often ignored in tourism development planning, research and implementation.

5.2.4 Limitations of the study and future research directions:

One of the shortcomings of the study is the research is restricted to only three villages instead of more of Taung's rural areas. It can be argued, however, that the investigated

locations are very close to the THS and therefore more likely to be impacted by its development than other areas further afield. It is also more reasonable for one to expect the closest villagers to be more knowledgeable, and therefore be adequately informed about THS development than people further away. Thus, future research could consider more rural parts of Taung, especially those involved with a more widely spread tourism development with a view to assessing its impact on community development.

It is clear by now that this research has focused on Pretty's participation model which has been expanded to include the social exchange theory and empowerment aimed at changing the distribution of power, thereby benefitting all stakeholders, particularly previously marginalised communities. Some people may argue in favour of Doxey's (1975) set of stages describing a destination community's reaction to or support for a relationship with tourists. In other words, probing linkages of participation with Doxey's Irridex model or theory in the context of understanding community empowerment and tourism development is yet another possible area that could be researched.

But the social exchange theory was preferred in the current research, first because of the little tourism development that currently exists in the location of study. Secondly, the social exchange process as applied in this study entails potentially empowering development outcomes/impacts of true participation which communities can gain in exchange for their support. In other words, community participation must be sold to local inhabitants and managed in ways that should seek and guarantee local residents' crucial support for development.

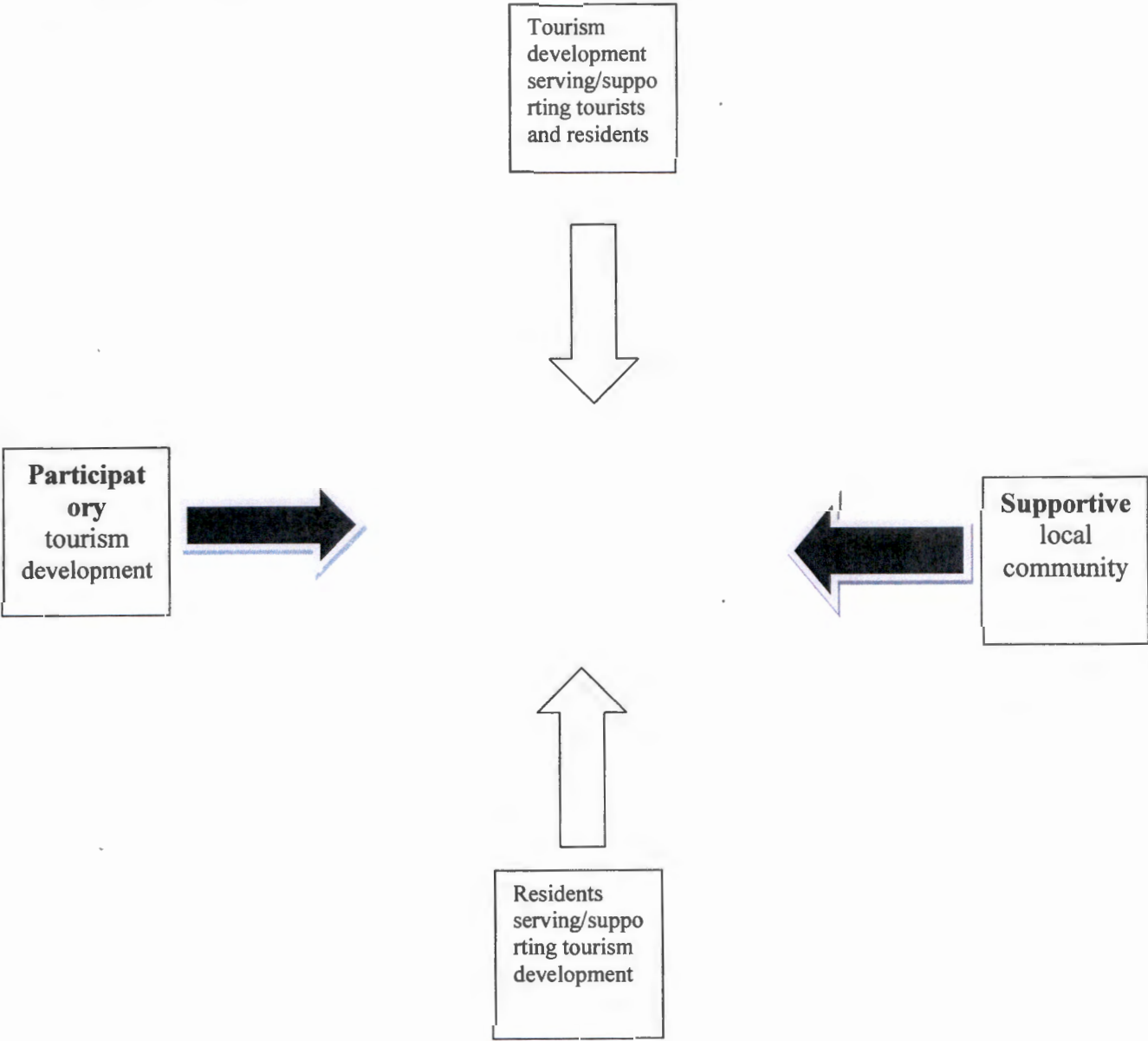
This research has also highlighted the need for the inclusion of IK in the THS development process, but has not given details of how this can be done. Therefore the need to explore this contention in much more detail seems to be obvious. This could be done by exploring ways in which IK may be fully incorporated into tourism development planning as this may facilitate the objective of a stronger role of communities in participatory development processes.

5.3 RECOMMENDATIONS:

The following are recommendations made with a view to increasing progress towards sustainable community tourism development, on-going and meaningful participation in and support for the THS:

- **The ongoing community support for development:** Establishing specific determinants for the Taung residents' support for the THS and associated tourism-related activities might be a useful starting point. This is crucial, given that the Taung World Heritage Site, like all other development interventions, requires the support of local inhabitants if its success and sustainability are to avoid being short-lived. Besides, community support in this dissertation has been identified and explored as an essential component of the relationships one notices between destination populations and development processes such as tourism (see fig. 1 below). It might perhaps be helpful to address the issue of curiosity and reduced concern with the importance of cultural traditions among the people of Taung. This, as indicated earlier, might also be an additional cause of little support for (and therefore negative attitude towards) the THS.

Figure 1: RECIPROCAL ACTION ILLUSTRATING A TWO-WAY FLOW OF HELP AND BENEFITS



- **Acknowledging and incorporating the Taung people's indigenous knowledge into development:** Equally important is for communities to understand some ways of demonstrating their support for development. Perhaps the internally-generated knowledge (IKS), as an integral part of local specific circumstances, should be used by indigenous hosts to serve and support development. IK, in other words, is and should be a basic element in the relationship between support for community development and their participation in it. Their IK, cultural values and their entire worldview are some of the destination communities' development efforts that should form the basis of further development sanctioned and supported by public sector agencies. Recognition and acknowledgement of a people's IK can go a long way in contributing to their self-esteem and self-determination. Perhaps these are some of the reasons why Pearce (1989, cited in Timothy, 1999), argued that planning should be more concerned with incorporating tourism into other forms of social and economic development. IK could be the social form and agriculture could be the economic form of development.
- **Harnessing the goodwill and co-operation of local inhabitants:** This is another way of building community support. Local populations have the innate ability to be hospitable hosts as well as the confidence that they own the space which is home to potential tourist attractions such as the THS. What still needs to be done though is for planners and developers to stimulate residents' confidence in this – that they are the hosts, and that their place, their goodwill and co-operation are part of the tourism development product. Further, participation in the ownership and operation of a tourist facility such as the THS could be initiated by building community support through identification by all stakeholders, especially the community, of the latter's expectations, priorities and goals (issues likely to be determined by local circumstances).
- **Using the reverence felt by communities for traditional leadership:** Rural communities have historically reflected an allegiance to and great reverence for the role of the institution of traditional leadership. Moreover, the White Paper on Traditional Leadership and Governance (2003: 3) in South Africa acknowledges

and supports this tradition because it “recognises that traditional leadership, as an institution located in rural areas, has a role to play in the fight against poverty, homelessness, illiteracy, and the promotion of good governance throughout all the corners of our country”. This is a legacy to be continued by communities, development planners and operators; it is a way of ensuring the coexistence of contemporary forms of development, including tourism, with community aspirations, values and traditions within collective decision-making processes; and has potential to strengthen community support for development because it is not a new or foreign concept to them.

- **Reconceptualising participatory development:** It is recommended that participatory development
 - (a) be viewed as a process subject to continual monitoring and evaluation as opposed to a romanticised and unproblematic view of participation;
 - (b) be explained so residents may know who should participate, and therefore acknowledge their right to choose whether or not to participate;
- **Capacity building:** Adequate touristic and public knowledge about the THS have been identified as some of the findings of this research; and that these are issues that potentially cause little community support for or open hostility towards development. It is for these reasons that it is recommended that
 - (a) Community support, as discussed in the previous sections, be adequately explained to local inhabitants;
 - (b) Tourism knowledge and development of the THS be increased through regular interaction with local populations if they are to be ardent supporters of development; and
 - (c) Capacity building itself should be a two-way process involving Hall’s (2002: 31) emphasis of “*development in the community*” (italics not original) or a community-initiated development and *development of the community*. This concept suggests the community’s potential capacity to empower itself, improve and change the quality of their lives for the better while the public

(government) and private sectors should also carry the responsibility of improving people's well-being through creating an enabling environment.

5.4 CONCLUSION:

An overriding conclusion is that this chapter confirmed the hypothesis, established the relevance of Pretty's typology and the social exchange theory. Further, the chapter indicates how the study's overall aim, objectives have been realised. A diagram (fig. 1) has been presented to illustrate the coexistence of tourism development and the local community. This diagram suggests the collective decision-making process by important stakeholders who are affected by development (e.g. the community and development planners and operators); and also highlights an active expression of our faith in the dignity and worth of the local community in tourism development.

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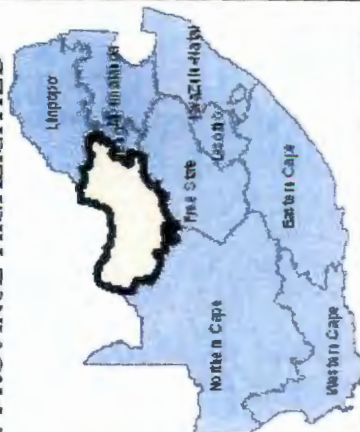
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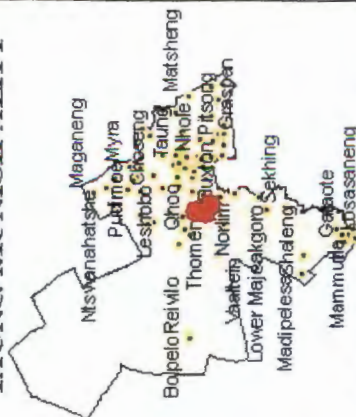
**SOUTH AFRICA MAP:
N PROVINCE HIGHLIGHTED**



NW PROVINCE MAP
TALING MUNICIPALITY
HIGHLIGHTED



TAUNG MUNICIPALITY



**Directorate:Information
Management
Planning Commission
Office of the Premier
North West Province
Republic of South Africa**

From left for left: A May of South Africa.
Identifying New Province

Second year: Map of New Province Identifying Town Local Municipality

Third invest 1 day of Tawng Information
Identifying. The Skull of Village of invest

**Selected Villages
of interest**

Legend

- ◆ Villages
 ■ Taung Skull
 □ Taung Municipality

APPENDIX 1.2

QUESTIONNAIRE FOR GOVERNMENT DEPARTMENTS AND OTHER ORGANISATIONS

DEAR RESPONDENT,

The primary purpose of this questionnaire is to gather data/information for academic research purposes. The research findings will (hopefully) add more value to and provide guidance to previous studies conducted on the location of study. More importantly, it may be useful to tourism planners, developers, managers and/or operators (including community tourism entrepreneurs).

YOU ARE HUMBLY REQUESTED TO COMPLETE THE QUESTIONNAIRE IN THE SPACES PROVIDED. RESPONDENTS NEED NOT WRITE THEIR NAMES ON IT.

The abbreviation THS stands for Taung Heritage Site in this study.

Please give more information or details where you are requested to do so.

Thank you in anticipation for your time and effort.

Tsholofelo Darmas

A. Representation

1 Would you say that your presence as representative of Taung residents during talks/discussions on the Taung Heritage Site's (THS) developments is adequate? Explain your answer please.

.....
.....

2 Is there evidence that your views as a people's representative produce the results you want? Explain your answer please.



.....
.....
3 Is there any need at all to bring in more people from the community during discussions on the THS?
.....

B. Public awareness

4 What are your views regarding public or residents' awareness of what goes on at the THS?

.....
.....
5 Is there still a need to increase or improve Taung people's awareness of what goes on at the THS? Explain your answer please.

.....
.....
6 What, in your view, should be done to increase or improve Taung people's awareness of what goes on at the THS?

C. Capacity building, skills and the role of communities

7 Do you think communities appreciate the importance of the THS to their own welfare and livelihoods? Explain your answer please.

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8 What sort of knowledge and skills do you think communities require so they may contribute towards developments at the THS?

9 What role can communities play in this whole scheme or project of the THS?

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D. Ownership, desired outcomes and support of the THS

10 In your opinion, would you say communities have a sense of being part of the THS? Explain your answer please.

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11 How would you rate the support of communities for the THS? Cross the appropriate block.

Very strong	Fair	Weak
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12 To what would you attribute the community's current level of support for the THS?

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13 What would you suggest should be done to improve community support for the THS if you think more support is necessary?

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14 What in your view are potential social benefits that can be derived from the THS scheme?

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15 What in your view are potential economic benefits that can be derived from the THS scheme?

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INTERVIEW QUESTIONS FOR COMMUNITIES

- 1 Are the communities of Taung proud of their roots and culture?
- 2 Why is it important for people to know and be proud of their culture and heritage?
- 3 Are communities aware that their culture and heritage can be marketed to visitors/tourists from outside?
- 4 Do communities have enough knowledge of the Taung World Heritage Site (THS)?
- 5 Do communities know that the THS can be used to improve and develop their welfare?
- 6 Do communities know if the THS carries potential benefits for them as residents of Taung?
- 7 What benefits, if any, can the THS bring to them?
- 8 Would the residents of Taung like to support developments at the THS?
- 9 What can be done to encourage the community's support for developments at the THS?
- 10 Do communities consider traditional leadership as their valuable and relevant representative during talks about the THS?
- 11 What suggestions do communities have to ensure that their voice or views are heard regarding developments at the THS?
- 12 What help or ideas can you as communities suggest which may contribute towards the success of the THS?
- 13 How would you feel if you are given a chance to offer help or suggest ideas about the development of the THS?
- 14 Do you see any relationship or connection between the THS and your culture as a Motswana of Taung?
- 15 Do you think you require more knowledge, information and skills about what goes on at the THS?