

**DEVELOPING HERITAGE AND CULTURAL TOURISM IN
LESOTHO: THE CASE OF HA KOME CAVE VILLAGE**

by

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DEDICATION

This thesis is dedicated to my parents ntate Tšeliso and Sthoto who taught me that even the biggest task can be accomplished if it is done with commitment. To My children Nthati, Basia, my husband Shano and my siblings Baf, Selloane, Boy and Refiloe, I give my deepest expression of love and appreciation for your enduring support and for believing in me.

ABSTRACT

“Reported as the fastest growing sectors of the global economy, tourism is rapidly growing in the developing countries for they seek to boost foreign investments and financial reserves” (Third World Network, 1999). Tourism is further being supported by World Tourism Organization as a key tool through which to address the problem of poverty in the developing countries (1987). Lesotho has been exposed to tourism development since 1966 independence. The country has over the years seen changes in the processes of tourism development particularly the shift from promotion of the country as an exclusive natural destination to the addition of other tourist possessions in the tourism package.

This thesis is an assessment of Lesotho’s standing as a tourism destination. In particular it attempted to confirm the tourism integrity of the Ha Kome Caves; checked the tourism resources and facilities offered by the place; examined how heritage and culture resources are being exploited for tourism and investigated the tourism impact on the area. Edward Inskeep’s model has been used as a viable tool to assess value of the key heritage and culture attractions and resources presented by Ha Kome village.

ABBREVIATIONS

ARC	Associated Research Consultants
CWFTC	The Common Wealth Fund for Technical Cooperation
HNRRIEP	The Highlands Natural Resources and Rural Income Enhancement Project
LHDA	Lesotho Highlands Development Authority
LTDC	Lesotho Tourism Development Corporation
MDGs	Millennium Development Goals
MTEC	Ministry of Tourism, Environment and Culture
NUL	National University of Lesotho
RSA	Republic of South Africa
SADC	Southern African Development Community
UK	United Kingdom
UNESCO	United Nations Educational, Scientific and Cultural Organisation
USA	United States of America
UNWTO	United Nations World Tourism Organization
WTO	World Tourism Organisation

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CHAPTER ONE

INTRODUCTION

The link between culture and tourism has been in existence as early as the 16th century, when the Grand Tours were launched. Since that time, culture has been a major object of travel and a main “pull factor” which “influenced visitor’s initial decisions to travel to destinations in different parts of the world” (Akama & Sterry, 2002:13). Culture has further been acclaimed as a stimulant and a contributing factor to economic development, (Lord, 1999:2; Richards, 1996:51; UNESCO, 2009).

The United Nations Education Science and Culture Organization (UNESCO) have also made a remarkable effort to support and promote the relation between culture and its development and benefits. The UNESCO Conference on “Culture, Development and Cultural Diversity: Issues for the INCP Implications for Convention on Cultural Diversity”, held in October, 2002 provided for a legal foundation for culture to be integrated in sustainable development frameworks and processes, (UNESCO, 2002). The 2010 Millennium Development Goals (MDGs) Summit High Level Round Table on Culture for Development held in New York, sought to “persuade world leaders to incorporate culture as an integral part of development as it plays a crucial role in the pursuit of the Millennium Development Goals (MDGs), particularly poverty eradication”, (UNESCO, 2010).

As a response to UNESCO’s call for integration of culture in development agendas, Lesotho endorsed the UNESCO Conventions on the Protection and Promotion of Diversity of Cultural Expressions in 2005. The Government of Lesotho additionally developed the Lesotho Vision 2020 document which guides the development of the

country. The document advocates that the government will promote Lesotho as a tourism destination, as well as to make tourism the major employer by 2020.

This mini thesis aspires to reveal the Government's assurance to take advantage of both its natural and cultural heritage resources to enhance its image in the tourism industry (Lesotho Vision 2020 Document 2004). Despite the said Government effort to improve the tourism image, there are still doubts as to whether people enjoy benefits accrued from the promotion of heritage and culture for tourism. Therefore this study sought to investigate the processes of cultural tourism as financially viable for improving lives of the local people.

1.1 Scope of the Study

This study sets out to investigate the development of heritage and cultural tourism in the Kome Area in Lesotho. The Cave Village is the main focus area of the study. Views and information were gathered from the neighbouring villages of Ha Masheane, Ha Rakabaele, Ha Mateka and Ha Moeketsi together with related heritage sites all situated within the Pulane area.

Lesotho is still in the infancy stages in terms of the development of its tourism industry. Nonetheless, Lesotho has always been portrayed as a "mountain kingdom", a trend that has limited its tourism development to mountains and attractions linked to the country's physical and natural features. This has always been separate from its inhabitants, history and people's lifestyle. This implies that limited attempts have been made towards the developments of heritage and cultural tourism structures. This is due to the general view by politicians and decision makers of what constitutes

“important” projects when allocating funds. Until recently, and in contrast to international trends in tourism, heritage and culture were unfortunately not rated as “important” and have therefore not been considered a priority when the government gives financial support to development projects.

The above prejudices can also be ascribed to the country’s history whereby Lesotho’s traditional systems and rituals were either criticized or objected to by missionaries and other colonialists who denounced them as mere “superstitions” and many of the customs as “immoral”. They advocated that such practices should be eradicated by raising fear that continuous performance of such rituals was “a sin” (Thompson, 1975:90-96). The Basotho have strong connections and beliefs in the ancestral spirits and use traditional doctors as mediums of communication with the dead. This and other practices, such as initiation rites and payment of a bridal price (lobola), were strongly condemned by colonial outsiders and hence the general perception was created that the Basotho were a “heathen and uncivilised nation” which needed to be “uplifted to a higher standard”, (Gay et al, 1995:6). The same prejudices were also evident in the case of a sister kingdom in southern Africa, namely Swaziland, whose customary methods of farming were similarly ridiculed and considered to be “years behind the times” (Crush, 1996:5). Another southern African example is Mozambique, where the Portuguese colonial regime disparaged the locals’ manner of dress, while venerating the European clothing as “decent” (Mubai, 2006:57-58). In addition, there are people who mistake Lesotho for another part of the Republic of South Africa, as it is completely land locked, being surrounded by the latter’s provinces of Free State, Kwazulu Natal and the Eastern Cape. It is imperative for economic development that people are made aware of this beautiful country and its unique characteristics. Besides, in the past few years the Lesotho government has also

accepted the importance of tourism as a generator of income. Since 2004, the Lesotho Tourism Development Corporation (LTDC) has embarked on a strategy to diversify the tourism product to include the traditions and cultural legacy (Morgan-Jarvis, 2008: 40).

As indicated above, Lesotho has however, mainly been viewed as “mere mountains,” as it is “the land of extreme heights, the only country in the world with all its land lying at altitudes above 1500m” (LTDC, 2008). The country possesses among others, Thabana-Ntlenyana Mountain at 3482m which is rated the highest in southern Africa and ‘Maletsunyane fall, the highest drop in southern Africa and boasting the highest abseiling cliff in the world at 204m (Morgan-Jarvis, 2008). It is for these reasons that Lesotho’s mountains have been favoured and highlighted, while the people, the heritage and the culture, have been overlooked. As a result, a range of other features that the country possesses which could boost its image in terms of tourism have been ignored or rendered unimportant, resulting in the prevailing low regard and development of heritage and cultural tourism.

However, Lesotho, like many developing countries in Southern Africa, bears testimony to various rich types of cultural heritage elements spread throughout the country including Ha Kome, which could influence a successful heritage tourism business in the country. The problem that Lesotho and other developing countries face is how to take full advantage of such wealth for the betterment of the people’s livelihood. The concern of the present study is to investigate the processes of developing heritage and cultural tourism at Ha Kome, how the place is perceived of as a tourism destination and how tourism plays a part in the lives of communities living around this particular heritage site.

Presently, development of the Lesotho tourism industry is focused on the nature based attractions. Some heritage resources with immense tourism potential are disappearing at an alarming rate due to neglect and because the Basotho people are not aware of their value and potential to improve livelihood. This also has a direct impact on the national identity and the economy of the country. Therefore there is an urgent need to reclaim the fading Basotho culture for posterity and prosperity.

While nature tourism is booming in Lesotho, there is a need to promote heritage and culture tourism to guarantee its sustainability. The level of government support for the heritage and culture tourism sector is incredibly low. Therefore the extensive investigation on places with heritage tourism potential will help to create awareness in the government, the potential investors and the community. In addition, Lesotho has accepted the importance of cultural tourism as a generator of income and hence has embarked on a strategy to diversify the tourism product to include the traditions and cultural legacy.

The purpose of this study is to highlight attributes other than the scenic beauty that could feature Lesotho as a tourism destination. In particular, it will use Kome Cave Village as a case study to explore the heritage and cultural attractions and will seek to discover how they can be enhanced to advance the tourism industry in the country. The newer attractions will also be considered to assess their potential in revitalizing the image and livelihood of the Kome community. The study will also attempt to rediscover and affirm traces of traditions and lifestyles that have been fading away.

In order to deliver on the above concerns, the study aims to investigate amongst others the following issues:

- ❖ The potential of culture in tourism development
- ❖ Perceptions of Lesotho as a tourist destination
- ❖ Development of heritage and cultural tourism in Lesotho using Ha Kome Caves as a case study

This study is relevant as it will not only be informative to the broader tourism industry in Lesotho, but also be of relevance to other developing countries. Although previous surveys have been done on related topics in government departments, there is a need for a more in-depth academic study. As a relatively new concept in the tourism industry, heritage and culture lacks researchers in the field, particularly in the developing countries. The study could serve as a source of information and make a contribution to: politicians and decision makers so that the bias against heritage and culture is overcome when it comes to allocation of funds for major projects; potential private sector funders, who could be interested in supporting Lesotho's heritage and cultural tourism projects; culture and heritage legislation, which could be revised and updated; the tourist industry, by identifying features which could be popular and consider ways in which to develop them for a wider market; and the local Lesotho inhabitants, by reviving pride in their traditions and practices; and creating an awareness of the value of their culture in tourism.

As regards the Kome Village as a case study it will present an analysis of the origin of the village as well as its image in the tourism industry. It will also consider the community understanding of the value and potential of the heritage sites in their

particular area as well as the community's perception of the effect of tourism on their lives. Lastly in terms of the case study it will evaluate the tourist attractions found at Ha Kome using Inskeep's evaluation theory.

1.2 Methodology

This study has used qualitative technique to collect views, descriptions and oral evidence from people. According to Roger Riley, the qualitative approach enables a researcher to: Study things in their natural setting, attempting to make sure sense of or interpret phenomena in terms of the meaning people bring to them. The writer continues to say that qualitative research involves the studied use and collection of a variety of empirical materials, case study, personal experience, introspective, life history, interview, observational, historical, interaction and visual texts that describe routine and problematic moments and meanings in individual's life (2000:168)".

This study made use of both primary and secondary sources. Semi-structured interviews and open ended questions were conducted with government officials, historians, tourism researchers, villagers, tourists and tour operators. Interviews took not more than 45 minutes each and contained ten open-ended questions which, where necessary allowed for follow up discussions for interviewees to give their own points of view. The researcher further used a participant observation approach where she attended local meetings at the case study tourist site to gain a further understanding of the situation. The focus group method was also applied, consisting of the local committees and families living in the Ha Kome Caves to assess the significance of the cultural heritage elements in the area and the impact on the lives of the people. The purpose of this method was to try and get "consensus and confirmation" (Macnaghten,

1997), on controversial issues that exist around the development of the caves. Other individuals such as academics were also interviewed in their professional capacity.

Primary sources used include newspapers, government reports and archival documents in the Lesotho repository. Secondary sources used include literature on heritage and cultural tourism in general and Lesotho specifically, theses, magazines, maps and journals. These sources were collated with findings from the field work to assess the place and potential of heritage and cultural tourism in Lesotho as well as perceptions on Lesotho as a tourist destination.

The theory devised by Edward Inskip (1991) was used as the benchmark for assessing the heritage and culture tourism dimension. These criteria include:

1. Identification, by name, type, location, accessibility, special characteristics, types of existing development
 2. Considering the potential tourist market for the attraction features
 3. Considering use of the attraction by the residents of the area
 4. Considering the carrying capacity of the attraction's environments
- (Inskip, 1991: page no).

Different methods of data collection were employed. They included personal interviews that were specifically done with the key informants such as the government employees, the community, the chiefs, the investor, the tour operators, the museum, historians and tourism researchers. The selection of informants and interviewees included a broad representation of tourism stakeholders, particularly the heritage and

culture category. It further considered the different roles that each group plays in the tourism business.

As indicated, the researcher used the open ended type of questionnaire to conduct interviews. According to L. Thompson, open ended questions are helpful especially when dealing with description or comments by the informant, (1978:169). With the questionnaire the research investigated the processes of developing heritage and culture tourism at Ha Kome and the potential of the place as a tourism destination using Inskeep theory. This also helped to investigate the position of the communities in the tourism business and the impact tourism has on their lives.

1.3 Chapter Outline

The mini thesis is divided into six chapters. This first chapter introduces the study, its general aims, scope and methodology, and an outline of the structure of the chapters. Chapter two defines the most pertinent concepts relevant to this study and presents a literature overview which considers three main categories: the general literature on heritage and culture and its place in the tourism market; literature on Lesotho tourism specifically; as well as a literary survey of people's perceptions about Lesotho as a tourism destination. The third chapter discusses the introduction of Ha Kome in terms of their location and history. It also gives analysis of the origin of the village. The fourth chapter presents detailed account of what is available at Ha Kome, hence giving economic background of Ha Kome, and looking at the tourist attractions offered by the place, namely leisure and natural attractions, heritage and cultural attractions. The fifth chapter discuss ways in which tourist destinations are evaluated. Moreover it assesses the tourist attractions available at Ha Kome using the theory

designed by Inskeep. The sixth chapter provides a conclusion and certain recommendations.

CHAPTER TWO

DEFINITIONS AND LITERATURE OVERVIEW

According to C. Hart, a literature review is

“the selection of available documents both published and unpublished on the topic; which contains information, ideas, data and evidence written with a particular stand point to fulfil certain aims or express certain views on the topic and how it is to be investigated; and the effective evaluation of these documents in relation to the research being proposed” (Hart, 1998:13).

J. Mouton, (2001:86-87) holds that a literature review is the act of investigating the body of knowledge that is available with regard to the topic of research and learning how other scholars have “theorised and conceptualised on issues; what they have found empirically and what instruments they have used and to what effect”. He refers to investigation on the recent and relevant sources as “scholarship review”.

The purpose of this chapter is to first define key concepts that were employed throughout the study. It further investigates what information is available on the concept of heritage and cultural tourism. This evaluation was divided into a general category which is about theory and concepts; a more focused category dealing with specific studies, aspects and places; and finally on studies prepared on Lesotho tourism in particular.

2.1 Definition of key Concepts

Tourism

A wide range of definitions have been developed to define tourism. As early as 1937, the League of Nations developed a definition of tourism as “people travelling abroad for periods of more than 24 hours” (Richards, 2007:3). Chris Cooper (1993:4) cites

Mathieson and Wall as describing tourism as a “short-term movement to destinations away from the usual home and work place and the activities carried out during the stay together with the facilities created to provide for the requests of the tourists”. From this latter definition, Cooper explains that tourism involves travel for purposes other than work and taking up occupancy of a place. H. Hughes (2000:31-32) endorses the above definition, but states that even people who travel on business and those attending conferences are classified as “tourists”. Hughes further claims that the concept tends to be defined differently in different places. For instance, the United States of America (USA) emphasizes distance travelled from home; while the United Kingdom (UK) puts emphasis on length of stay. D. Herbert on the other hand brings a different element to the definition of tourism. He sees tourism as a movement of people for a relatively large period of time to visit places, to experience a range of activities and for leisure. As much as he agrees that tourism can be combined with business trips, he accentuates that “tourism is a separate and single-purpose holiday” (Herbert, 1995:5).

R. McIntosh (1995:10) devises a more comprehensive definition as he argues that “various groups that participate and are affected by this industry” need to be included in the definition. He thus defines tourism as “the sum of the phenomena and relationships arising from the interaction of tourists, business supplies, host governments and host communities in the process of attracting and hosting these tourists and other visitors” (McIntosh, 1995: 10).

Culture

Culture is a very complex term which is not easily defined. It has been found impracticable to work out a single definition of culture due to its diverse nature. Consequently, William (1983), as quoted in G. Richards (1996), states that culture can be described according to its usage which he demonstrates in three categories: as a general process of intellectual, spiritual and aesthetic development; as the works and practices of intellectual and artistic activity; and as an indicator of a particular way of life (Richards, 1996:21).

M.K. Smith claims that culture is an “all-encompassing term that describes lives and interests of all mankind regardless of race, social standing, age or gender” (Smith, 2003:9-10). In the context of heritage and cultural tourism, culture is considered to be an “important marketing tool as well as a major tourist attraction” (Weiler and Hall, 1992:47).

Heritage

The defining of the concept heritage has been very aptly referred to in the following manner: “Heritage has a distinction of being discussed but rarely defined” (Herbert, 1995: 1). According to the above citation it is understood that Herbert finds no precise definition of the term. He nonetheless cites Hewison,’s definition of heritage as “That which a past generation has preserved and handed on to the present and which a significant group of population wishes to hand on to the future” (1995). Hall and Arthur (eds) view heritage as “a network of interrelated elements; the tangible and the intangible, natural and cultural (human), personal and collective” (1996:297). Heritage can also be seen “to be closely involved with people, their self identity and the places in which they live (Ashworth & Howard, 1999:7).

Heritage/Cultural Tourism

Like tourism, heritage and cultural tourism is regarded as being just as difficult to define, and most of the definitions point out why different meanings are attached to the concept. B. Lord (1999:3) describes cultural tourism as “visits by persons from outside the host community motivated wholly or in part by interest in the historical, artistic, and scientific or lifestyle or heritage offerings of a community, region, group or institution”. The Wisconsin Heritage Tourism Program underscores this definition, but expands on it stating that the tourism experience needs to be “enjoyable and educational” (Lord, 1999:3).

G. Richards adopts the ATLAS definitions which categorises heritage and cultural tourism into conceptual and technical aspects. The conceptual definition observes heritage and cultural tourism as a movement of people to gather information and to satisfy their cultural needs. This is similar to B.B. McCarthy (1992:2) who states that in cultural tourism, people are “searching for ways to add individual meaning to their lives”. The technical definition describes cultural tourism as “All movements of people to specific cultural attractions such as heritage sites, artistic and cultural manifestations, arts and drama, outside their normal place of residence”. According to Smith, heritage tourism is considered to be a “branch” of cultural tourism, the “revolutionised interpretation and representation of the past especially that of the past marginalised ethnic groups” (2003:37). Weiler and Hall (1992) also bring up the concept of special interest tourism which can be related to what heritage and cultural tourism represents. They illustrate that in special interest tourism; visitors “get fully integrated and involved in the social and cultural life of the destination” (1992:5).

A Cultural Tourist

A cultural tourist is basically described as the person who travels to visit cultural attractions. According to these tourists, the cultural attractions are “very important” and are the main reason for their travel (Richards, 1996:35). On the other hand, M.K. Smith (2003:32) argues that it is difficult to distinguish between a cultural tourist and another, because more and more tourist attractions are referred to as cultural attractions. He further explains that although culture may not be the motive of the visit, some tourists tend to enjoy and participate in cultural activities while at the particular destination.

Hausmann categorises cultural tourists into four types based on different levels of interest and motivation to visit a place. These are the highly motivated; those motivated in part; those that culture is an adjunct and lastly, the accidental visitors (Hausmann, 2007: 175). B. McKercher’s categorization of a cultural tourist is also founded on the centrality and the depth of experience of the tourist. According to him, they are categorised into five different groups. First are the purposeful cultural tourists for whom culture forms the main force behind their visit and, once at the place, have a meaningful experience of culture; sightseeing cultural tourists who have a high centrality, but a shallow experience, meaning that learning about culture is not a major reason for the visit; thirdly, there are the casual cultural tourists with a modest centrality and shallow manner; the incidental cultural tourists that do not consider culture to be the main reason to undertake a trip although in a casual manner, still participates in the cultural activities. The fifth category is the serendipitous cultural tourist whose initial motivation of travel was not cultural tourism, but once at the destination, engages in cultural activities with passion and excitement (McKercher, 2003:45). There is an overlap between Hausmann and McKercher’s categorizations

because both approaches are based on motivation of the visits and the experience of the destinations.

The cultural tourist destination

C. Cooper et al define a tourist destination as a “combination of facilities that work towards obtaining an appealing tourism product for tourists”. They further explain that it is the “sharp end” of tourism where “the full impact of tourism is felt and where planning and management strategies are implemented”, (Cooper, 1993: 3 & 77). The concept is also described using two theories. First there is the “Resource-based theory” which determines the opinion of the place based on its unique resources and the relationship among them (Melian-Gonzalez & Garcia-Falcon, 2003:722). According to this theory a place qualifies as a tourism destination when its resources are valuable due to their uniqueness and scarcity. H. Dahles expands the theory further that destinations need to develop a “distinctive and specialised” tourism product. This, and partnerships between all related sectors, strengthens the image of a tourism destination (Dahles, 1998:64).

Another theory related to defining the concept of a cultural tourist destination includes the “Butler’s Life Cycle Model” (Luntorp & Wanwill, 2001:958). According to this theory, destinations are categorised in five stages.

- ❖ The Exploration Stage which is characterised by few tourists, simple facilities, unspoiled nature and undisturbed local communities
- ❖ The Involvement Stage whereby the local communities are engaged, facilities and infrastructure are built, the markets are being defined and there is an increase in the tourism development.

- ❖ The third stage is the Development Stage noted by a well defined destination, developed attractions, awareness created, the originality of the place is declining and the number of tourists is increasing.
- ❖ The Consolidation Stage comes fourth depicting the volumes of tourists growing at a declining rate; place heavily marketed and tourism forming an essential means of generating income
- ❖ The last stage is the Stagnation Stage where the place has reached optimal level in the increase of tourists' levels. The place has however lost its appeal due to problems including environmental degradation. This is the stage where the destination is declining and needs revitalizing.

It is also important to take note of T. Silberberg's view that a cultural tourist destination is created by "understanding the travel motivators and personal interests of tourists" (1995:363). They advance and adjust with needs and wants of the market (Cooper, 1993:77), and are therefore not static but rather changing and dynamic and need to be monitored and adapted accordingly.

Communities

Communities, (or local communities as is referred to throughout this study) refers to "human settlement in close proximity to a given heritage site" (Joppe, 1996). These are people who share a sense, or an ascribed sense, of connectedness and identity, anchored in the practise and transmitting of living heritage (Department of Arts and Culture, 2009).

2.2 General Literature on Heritage and Cultural Tourism

In their book *Cultural Tourism in the Changing World: Politics, Participation, and (Re) presentation*, Melanie Smith and Mike Robinson highlight the complexity that comes with culture and tourism combined in cultural tourism (Smith, 2006; Smith, 2003). The book provides a theoretical interpretation of the concepts, while further “filling the gap between the theory and practice of cultural tourism” (Smith, 2006). Topics dealt with include authenticity, commodification, interpretation and presentation, which are clearly put into context by way of case studies. This is a useful source serving both as a theoretical foundation and providing practical examples.

In Melanie Smith’s monograph *Issues in Cultural Tourism Studies*, she echoes the view that cultural tourism is a “complex phenomenon” (Smith, 2003). This is confirmed by the presentation of various theories developed to understand this concept. By demonstrating examples in both developed and developing countries, the book connects theory and practice of heritage and cultural tourism. It is an extensive work that covers topics such as the role of cultural tourism in the process of globalisation and the impact of global tourism development on culture; tourism encouraging dependency and the positive and negative impacts of tourism, all illustrated with examples of actual experiences. Because of the broad range of aspects covered, this book is of value to this study, particularly the practical aspect and recommendations for the protection of heritage.

In *The Association for Tourism and Leisure Education (ATLAS) cultural tourism project document*, Greg Richards recognises cultural tourism as “an important agent of economic and social change in Europe in the 1990’s” (Richards, 1996: 3). The paper raises awareness about the importance of assessing a destination’s tourism

potential, in order to make informed decisions for the development of the industry. It is a general book that touches on multiple issues including: questions concerning use of cultural resources by tourists; who the tourists are; why they engage in cultural tourism; and the demand for cultural tourism. The book is relevant despite the fact that it is European based and all-encompassing. This mini-thesis will draw on some of the examples portrayed in the book.

In the book by Bob Mckercher and Hilary du Cros titled *Cultural Tourism: The Partnership between Tourism and Cultural Heritage Management*, a mutual understanding between tourism and heritage management is investigated. The book observes that the tension between the two is a factor responsible for the slow development in the cultural tourism industry (Mckercher, 2002). Though this is the situation, it states that, heritage management and tourism sectors have similar interest and need to collaborate to obtain positive results. The book provides a framework for positive attitude and understanding of each sector's role in cultural tourism. While the book deals with the theory of the said relationship, this study will also investigate the partnership with the environment within which it is taking place.

Another key text is *Heritage, Tourism and Society* edited by David T. Herbert. The book was written in response to the emergence of heritage tourism as a thriving business following the decline in industrial activity and rising unemployment in Western society (Herbert, 1995: 003xi). It is concerned with the development of heritage places as attractions for visitors seeking “education, entertainment and relaxation”. It is a compilation of articles written about various aspects including authenticity, conservation, identity, and marketing. The book is again written from a Western view point and uses European sites as examples, but the issues covered in the

book are germane to every place where heritage is being promoted as a product for tourism.

2.3 Literature on Specific Issues

There are other sources that are relevant because they tackle specific issues related to this study. In *Cultural Tourism and Heritage Management*, Shalini Singh addresses the problems faced by tourism in the country of Lucknow. Tourism in Lucknow is described as viable, except that the author observes challenges that could hamper further developments in the industry. These include lack of research in the field of heritage; lack of interest by the decision makers to provide necessary structures to sustain tourism activities; and a threat to the country losing cultural heritage and identity due to the “created heritage” aimed at satisfying needs of the tourists (Singh, 1994). The book provides accurate information on the image of Lucknow with the aim of helping to build the place into a successful tourist destination. Even though its focus is Lucknow, the book also has relevance for the Lesotho situation where false impressions are given about the country as a tourist destination. Lack of interest on the part of decision makers to afford infrastructural support for tourism in Lucknow is similarly apparent in Lesotho. Although Singh’s attention is focused on the country in general and my thesis is focused on a specific place, this work is still of relevance to the broader development of tourism in Lesotho as well as other developing African countries.

The Report on Cultural Tourism and Local Communities compiled at the World Tourism Organisation Seminar Proceedings in 2006 also deals with the practical aspects of heritage and cultural tourism. Its concern is with cultural tourism and local communities where issues such as: positive and negative impacts of cultural tourism

in alleviation of poverty; practical examples of sustainable cultural tourism for local communities and implementation of cultural tourism projects among local communities are discussed. The book is of remarkable value in my particular case study as it attaches importance to the role of local communities in the tourism industry. It further underlines the reality that community involvement and participation in the planning and management of tourism can result in “cultural vitality and sustainability” (United Nations World Tourism Organization (UNWTO) (2006:73).

In the *Case Studies in Festival and Event Marketing and Cultural Tourism* Jane Ali Knight and Danna Chambers (eds) highlight the social and political impact of festivals on the host communities. It first defines cultural tourism as “both product and a process” and explains its relationship with festivals and events and festivals as “part of the cultural process and policy of the destination” (Knight, 2006: viii). The impact of festivals and events were discussed using the Edinburgh Festival as a case study. The findings indicated that there is a strong link between festivals, events and tourism. That relationship is based on the reality that both have a similar objective of working towards meeting needs of the visitors and the fact that festivals promote upgrading of the destination image (Knight, 2006). The value of the book is apparent in its case study approach which makes the topic current and relevant. The same approach has been used to evaluate cultural tourism in Lesotho, which also includes festivals as one of the many attractions.

Tourism is emerging as a highly significant industry worldwide. The industry however brings with it consequences that can impact drastically on the lives of host communities. Such impact manifests in people’s historic identity and in the social and

political patterns of such communities (Chambers, 1997). In the light of this, the book edited by Erve Chambers *Tourism and Culture: An Applied Perspective* focuses on people's response to tourism. It presents the meaning of the tourism experience as it is described by the people directly involved and affected. With this work, the author argues that the "impact of tourism and the relationship between hosts and guests can only be understood if it is looked at from the insider's perspective" and that "all forms of tourism are mediated by parties who stand outside of such immediate relationships" (Chambers, 1997:2). This is a very important source for this study as it emphasises the importance of "a case study" research approach to analyse a particular situation. My study which focuses on Ha Kome Caves as a case study echoes this theory, as it intends to obtain insightful opinions of people regarding tourism in the surrounding Kome village.

2.4 Sources on Lesotho Tourism

The third category of the literature evaluated is those sources written exclusively on Lesotho. These are limited primarily to unpublished research projects submitted by students enrolled at the National University of Lesotho (NUL) in partial fulfilment of Bachelor of Arts Degrees in Economics, Political and Administrative Studies and Law. In the study by I.A. Lefojane "The Impact of Tourist Industry and its contribution to the economic growth in Lesotho", submitted in partial fulfilment for Bachelor of Arts Degree in Economics, he argues that a high unemployment rate is the factor delaying progress in the country's economic growth. The qualitative research approach was used in this study and the student explores how tourism can address this problem through generating employment. Statistics of tourist entries into the country were obtained from the Lesotho Tourism Development Corporation

(LTDC), Bureau of Statistics Lesotho and the two main border gates of Maseru and Maputsoe. These were used to test if there is a relationship between the tourist numbers and tourism contribution to the country's GDP. The outcome of this research proved that tourists coming into the country have a significant contribution of 6.2% to job creation (Lefojane, 2007).

Mapheko Mofolo Chesi undertook a study in partial requirement for Bachelor of Arts Degree in Political Administrative Studies, which examined the major contributing factors behind tourism performance in Lesotho. Her focus was on the role of the government, LTDC and the available resources in the country. The results of this study indicated that visits to destinations are motivated by the availability of infrastructural facilities and good planning and management of tourist amenities. However, very little was said about how attractions can help to enhance the tourism industry in the country.

In the study entitled "The Economic Impact of Tourism and how much is Lesotho losing", Khanya, a Bachelor of Arts Degree in Economics student argues that Lesotho has enormous tourism capacity in both areas of culture and nature. According to him the country has unfortunately failed to benefit from this wealth due to bad management and planning and inadequate marketing and promotion initiatives in the tourism department. The study used both qualitative and comparative approaches where hotel statistics from the Republic of South Africa and Mauritius were compared with those of Lesotho. The outcome of this showed that Lesotho was the least visited of the three countries (Khanya, 2005).

In Lekorotsoane's study (2005), also done in partial fulfilment of a Bachelor of Arts Degree in Economics, the relationship between nature conservation and visitor flows

to Sehlabathebe National Park is explored. The conclusion reached by the study was that there is a distinct relationship between nature conservation and visitation to the park. However, the number of tourist inflow does not match up to the attractiveness of the place. Factors contributing to this are given as: lack of expertise in wildlife conservation; threat to wild life posed by over utilization of natural resources; hunting of fauna for meat; damage to the environment by fires and lack of infrastructure. This is a useful source giving information on the link between nature conservation and tourism.

Makamane Realeboha, a Bachelor of Law student carried out a study on the legal protection of cultural heritage in Lesotho with emphasis on historic monuments and buildings. The author highlights the urgency of protection of such assets because of their value in local history and their capacity to build sustainable tourism in Lesotho (Makamane, 2006: 18). The study suggests that reforms need to be made to the current laws which he regards as outdated. He also suggests that another way to address this issue would be to involve communities living within their vicinity in the protection. Although he makes reference to the relationship between tourism and legal protection of heritage, this issue is not the central part of his investigation.

The Morija Museum and Archives is the only recognised museum in the country, and is therefore crucial to the heritage and cultural tourism of the country. Ntsietso Ntsielehi, in partial requirement for Bachelor of Arts in Political and Administrative Studies, did a study to identify future prospects of this museum. The museum was discovered to be basically representing local culture and portraying Basotho traditions. As a tourist attraction, the museum is instrumental in offering a better understanding of Sesotho culture and indigenous knowledge systems. This is achieved

through its permanent exhibitions and an annual Morija Arts and Cultural Festival. As regards Basotho inhabitants, Ntsielehi argues that “the museum offers a sense of identity and knowledge about their origin” (2006:14).

Another important source is an article titled “Tourism Policies and Strategies in Lesotho: A Critical Appraisal” by Vusi Mashinini and published in *Africa Insight: Tourism, Africa’s key to Prosperity* 33(1/2) in 2003. The article gives an overview of policies and current strategies developed for Lesotho tourism promotion, particularly after independence. He considers partnerships between Lesotho and the Republic of South Africa to ensure the expansion of attractions of South Africa into Lesotho; community initiatives in areas of food production for tourism, tourist guiding, handicraft production, traditional entertainment and accommodation; and the promotion of private sector driven tourism to help in infrastructural development (Mashinini, 2003: 91). The article helps to understand what initiatives have recently been carried out in the promotion of tourism.

The Common Wealth Fund for Technical Cooperation, (CWFTC) compiled a report following an assessment of Lesotho’s tourism potential in 1974. The criteria used to measure the uniqueness of the place were based on: the existing infrastructure; the needs and potential of the main tourist markets; and the present flow of tourists, (CWFTC, 1974:2). The country’s natural features such as the mountains, the clear air, trout fishing and horse rides were identified as its main attractions for tourism. The pre-history, recent history, culture and traditions were considered as just giving “an added interest to the newcomers to Africa” (CWFTC, 1974: 31). This report emphasises the country’s natural aspect for tourism and gives very little consideration to its cultural

features. It therefore supports the view presented earlier that Lesotho is regarded almost exclusively as a “natural” destination.

Among the literature evaluated were two guide books entitled *Lesotho: Magic Mountain Kingdom* (2004) by Dirk Schwager and earlier *The Guide to Lesotho* (1974) by David Ambrose. The books give basic information about the country’s geography, geology, climate, vegetation, history, government and administration. They also furnish essential information needed by a traveller such as banks, temperature changes and safety precautions. Interesting elements that qualify the country as a tourist destination are also outlined. In the natural category are the mountains which Schwager describes as “the most important watershed in Southern Africa” (2004). Other attractions associated with the mountains are also mentioned, such as ‘Maletsunyane Falls, skiing and hikes on snow covered mountains, and abseiling down mountain overhangs. Lesotho’s unspoiled and unpolluted environment which is said to complement its magnificent natural make up is also highlighted. The books also briefly outline Lesotho’s capacity as a cultural destination where traditional music and dances, rural village life, monuments and customs are listed and described. David Ambrose’s book (1974) is rather outdated and thus most of the information is archaic and irrelevant. Nonetheless it is helpful in providing the history and information about cultural practices and local traditions as well as the former perceptions of Lesotho tourism.

Besides the graduate studies from Lesotho University, the limited array of literature is European based and includes a wide variety of issues in heritage and cultural tourism. They are however important sources as they provide a general background to the issues that will be investigated in the study and reflect on the perceptions of Lesotho

as a tourist destination. Some of the more specific sources are also written from a European perspective. This means that not all of the outcomes can be applied to an African context due the difference in socio-cultural backgrounds. Such sources can therefore only be useful as guiding principles and not as practical examples of what is happening in Africa. Very little seems to have been written about Lesotho tourism per se. The few sources that are available deal with tourism in general, or as part of the country's development plans where tourism is not the central focus of the development. No sources are available that have done exhaustive studies on specific heritage and cultural tourist sites. This mini-thesis will therefore use a different approach, by focusing on a case study to try and understand the effect of tourism as it is experienced and perceived by the people that are directly affected. It further intends to get opinions of people in charge of the industry and decision makers to understand reasons behind the nature of Lesotho tourism industry and the place of heritage and cultural tourism.

2.5 Perceptions of Lesotho as a tourism destination; a literary survey

This section examines the perceptions people have about Lesotho as a tourism destination. This investigation will focus on the relatively limited amount of literature written about Lesotho to discover how it influenced present day impressions. The literature will be grouped into three categories: sources written about Lesotho tourism before the colonial period; those giving insights into the country during the colonial period; and the literature concerning tourism after Lesotho's independence from 1965 to present. While this overview does not claim to be exhaustive, it does include the range and diversity of texts available.

2.5.1 Pre-colonial period

The pre colonial period refers to the period before Lesotho was placed under the protection of the British Government in 1868. Travel accounts of Lesotho during the pre-colonial period are reports written by foreign explorers and early missionaries before 1868. They reveal the potential the country has as a natural tourism destination. One of the earliest explorers to Lesotho in the 1830's was Andrew Smith. He was a medical doctor assigned to be Superintendent of the South African Museum by the British Army based in South Africa. His duties included doing an intensive study on the "surrounding nations" for the Museum. In *Andrew Smith's journal of his expedition into the interior of South Africa 1834-1836: An authentic narrative of travels and discoveries, manners and customs of the native tribes and the physical nature of the country*, Smith gives an account of his perception of Lesotho during the early nineteenth century. His study of the Basotho describes his encounter with the missionary Eugene Casalis and King Moshoeshe of the Basotho, the people at Morija, Thaba-Bosiu and other places in Lesotho he went to on his journey. Smith's description of the local inhabitants is predominantly negative. He uses derogatory terms such as "savages"; "bastards" and "kaffirs" to emphasize his opinion of how uncivilized the people were in the country (Lye, 1975). The people's state of poverty, uneasiness around strangers and their isolated settlements among "the woods" were interpreted by him as signs of being "uncivilized".

Smith does however appear to be impressed by Morija where he alleges to have noticed "influences of civilization." He states that "both industry and foresight were familiar to the tribe" (Lye, 1975:60). He makes this comment as regards the way people built houses; their relaxed state around strangers and the presence of more stable settlements. In Smith's view, Moshoeshe's behaviour and manner of dress

were similarly “refined”, showing European influence. On the other hand, he was distinctly fascinated by the splendid views of Lesotho’s mountain scenery and describes the sight as “proving the superiority of this country over most of the other districts of South Africa” (Lye, 1975: 63).

In another account of the same period, Eugene Casalis, a Missionary in *My Life in Basutoland*, describes his arrival in Lesotho in 1833 and presents his impression of the people and their country. Contrary to the negative impression he got from Parisian maps about Lesotho (Casalis, 1889), Casalis sees Lesotho as a land of unusual beauty; a “land of hills, mostly rounded form like artificial mounts” where he took pleasure in the refreshing natural springs and streams and the magnificent sight of mountains covered with snow in winter (Casalis, 1889: 164).

Casalis further expressed a positive view of the people. According to him, the Basuto were very hospitable, warm and generous. This was apparent in the distinguished reception arranged for him and the tasty food he was served. These missionaries were apparently fascinated by the native’s skin colour, stature, features and mannerisms which they described as “good and in no way disagreeable”. This is further apparent by the fact that they described people as, “Unlike other Caffres, they were the finest Natives we had yet seen” (Casalis, 1889:171). Casalis on the other hand, comments with disappointment on the poverty which prevailed throughout the country which he referred to as the aftermath of the Mfecane wars (Casalis, 1889). He also refers to the absence of roads which made travel in the country very difficult.

In his book titled *Missionary Excursion*, another missionary Thomas Arboussert describes the journey he took with Chief Moshoeshoe to the source of the Malibamatšo River in 1840. It also contains reports of his perceptions and feelings of

fear and pleasure regarding the experiences he had on the expedition. The account begins with Arboussert's portrayal of Lesotho before the influence of "civilization". He comments on what he regarded as the people's lack of appreciation for nature and their "sluggishness" in everything they do. He moreover expressed strong disapproval of the people's "unusual and frightening" behaviour towards visitors. This was apparently in reaction to the way the local people forcefully pushed their way to their caravan just to have a "peep" at them.

Another noteworthy experience was when Arboussert met face to face with the so called "cannibals" whom he attempted to convert, to only receive ridicule and laughter from them. He was further shocked at seeing an unusual tree that stood alone, described as "dry and withered". The tree was called the tree of "Lithethana" which means the tree of skirts due to its association with "cannibalism". According to the account in his book, it was close by these trees where the "Bechuana cannibals" waylaid victims and would rip off women skirts to hang them on the branches of the trees after killing them (Ambrose and Brutsch (eds), 1991:59). Amidst the supposed shocking experiences though, the author still commented on the beauty and tranquillity that the country offered. This was evident in the description of the beautiful landscape particularly the high mountains on top of which they felt a "close contact with the clouds".

Another account of Lesotho by Thomas Arboussert together with James Backhouse is contained in a book entitled, *A Narrative of a visit to Mauritius and South Africa* (1844). It presents two's visit to Lesotho, and focuses particularly on Thaba-Bosiu, the home of Moshoeshoe. As the travellers journeyed through the country, their accounts reflect on the height of this region and its rocky mountainous landscape.

More specifically, they record that the “white mountains” that were completely covered in snow “flaunted a wonderful sight” emphasizing their appreciation of the landscape. Climbing Thaba-Bosiu Mountain was a difficult task as only rough passes could be used. However, they were amazed at the ease at which the Basotho women ascended this carrying baggage and babies on their backs.

At the top of the mountain, the travel party visited Basotho homes where they experienced and observed people’s hospitality; lifestyle; their uniquely shaped huts; food; impressive crafting in basketry and smithery. In their writing the travellers further highlight an incident portraying the conflict between Basotho customary beliefs and Christianity, and the triumph of the latter over what the missionaries called “idolatrous rites” (Backhouse & Arbousset, 1844). This is apparent in the description of how the two beliefs came into conflict over the type of burial to perform for Moshoeshoe’s deceased wife. The decision reached was the performance of a Christian funeral according to Moshoeshoe and the missionaries’ wishes.

“Trans-Lesotho: Accounts of the Trips of the First Missionaries in the Drakensberg” is a newspaper article written by Sister Marie de Jesus to describe a missionary excursion through the Drakensberg Mountains into Pietermaritzburg South Africa in 1867. The group of travellers included Catholic missionaries, Fathers Francois Bihan and Anaole Hidien who were accompanied by two Basotho men, Leronti Ramashamole and Leonel Thahanyane. They trekked through passes, rivers, mountain ranges and camped in caves before reaching the highest point of the Drakensberg Mountains. In the comment “nature offered to their gaze, the spectacle of grandest and most picturesque scenery” (de Jesus, 1975:27), the writer illustrates the explorers’ appreciation of the spectacular high mountains, deep cliffs and river waters. The

climax of the expedition was the discovery of the waterfalls which were called “hell” by locals. They were renamed Lebihan falls after Father Bihan because he presented the waterfall’s visuals and geographical position to the Cape authorities. The latter exclaimed that the falls were “the grandest sight to be contemplated in South Africa” and that the journey “blazed a trail that will be linking Basutoland and Natal” (de Jesus, 1975). The Lebihan falls are today’s famous “Maletsunyana falls” which have been recorded as the highest in Southern Africa at the height of 209m (Schwager, 2004: page no). The present day Sani Pass is the trail that connects Lesotho and Natal and both owe their discovery to this missionary expedition.

In general, these early accounts of Lesotho demonstrate that the country’s natural landscape was what made the greatest impression on the travellers. On the other hand, they reflect the foreigners’ derisive views of Lesotho citizens and their practices. It is interesting to note from these early accounts that the only instance that Basotho people were acknowledged positively by early European travellers was when they portrayed European influence in their mannerisms. One can justifiably claim that the country’s terrain, coupled with such perceptions, have had a strong influence on the manner in which Lesotho is viewed as a tourist destination today.

2.5.2 Colonial period

Lesotho became a British colony in 1868 and acquired the new name of Basutoland. The period 1868 to 1965 characterises the time Lesotho was under the rule and protection of the British Government, following Moshoeshoe’s appeal for protection against threats caused by Boer encroachers into his land (Gill, 1993:115, Muhirwa, 2002:62). The literature written during this period comprises reports compiled by missionaries including the Roman Catholic and the Anglican Missionaries. These are

accounts of their encounter with the Basotho customs and their persuasive attempts to discourage these practices. On the other hand there are reports that are sympathetic to the inhabitants' kindness, generosity and hospitality. The country's natural beauty is generally admired, particularly the mountains and the rivers.

The Diary of Venerable Father Joseph Gerard, OMI is a book in which Father Joseph Gerard describes early missionary work of the Roman Catholic Church in Lesotho from 1864 to 1875. It also contains reactions to the missionary encounter with Basotho customs as well as the Basotho's reaction to the new religion. The church questioned some of the local practices and imposed rules to discourage converts from observing them. These included the Sesotho custom of circumcision (lebollo) which they described as "satan's college that teaches obscene chants to young people..." and that participants' faces "transform to have a diabolic expression indicating clearly what they are doing there" (Ferragne, 1978:9). This negative perception about "lebollo" is in contradiction with the respect and the value that the Basotho attach to the practise. Access into "lebollo" areas is strictly controlled and so anybody who intrudes is dealt with harshly. An example of this is an incident where two of the Roman Catholic priests were rebuked and stoned because they unlawfully walked into the forest where "lebollo" was being performed (Ferragne, 1978).

Anglican Pioneers in Lesotho: Some Accounts of the Diocese of Lesotho 1876-1930 is a book that contains reports of the early Anglican ministry in Lesotho and presents their views about the country and its people. The nature of the early Anglican Church in Lesotho was a "journey ministry", as they moved from village to village spreading the gospel and converting people. The ministry was carried out by Arch-Deacon Sharpe and Reverend Seitlheko who travelled into the highlands accompanied by four Basotho men. Their impression about the Basotho was that they were "all heathens".

This included people previously converted because they argued that they were all involved in stealing. However, they appreciated people's kindness and generosity which was displayed in the manner in which they were received and fed. They also remarked on the Basotho's tidiness as regard their organized and freshly painted huts they lived in and the manner in which they received guests. If they were not sleeping in Basotho huts, the missionaries camped in tents suggesting that they felt safe in the country. They complained nonetheless that there were no roads and bridges in Lesotho and that made their travel in the country very difficult (Dove). Therefore the generally positive impressions of the magnificent landscape and Basotho's hospitality were clouded by negative comments on accessibility.

Another article entitled "Jobo Moteane's Account of a Journey through the Lesotho Highlands 100 years ago" translated (Leeto la go ea motloling oa Senku) recounts the happenings of the journey undertaken by the then Resident Commissioner to Lesotho, Sir Marshal Clarke, and a Mosotho Minister named Jobo Moteane in 1887. The objective of the expedition was to discover the source of the Senqu (Orange), one of the most important rivers in Lesotho. The author, Jobo Moteane, explains the risk and difficulty of the journey due to extremely cold weather, the steep mountainous terrain and the complete absence of paths. He nonetheless describes that assistance was voluntarily offered in the form of lodging, food and guiding by nearby chiefs throughout the journey. The source of the Senqu River was discovered and described as, "a deep pool" which although partially dry, had "an unapproachable frightening look". Other rivers that were "discovered" tributaries of the Senqu were the Tugela and Seate Rivers. The Makhalleng, Koakoatsi, Tlhanyaku, Mekhotlong and Moremoholo Rivers were also discovered. More importantly Moteane states that the

explorers enjoyed “a grand view” of the Lesotho scenery and of the Natal countryside (Ambrose & Sekoli, 1990).

Another report written in this period was the book by a South African historian and author, Eric Rosenthal. His book entitled *African Switzerland: An account of the country and the people of Basutoland* (1948) notes with admiration Lesotho’s mountainous make up and, as the title implies, compares it to Switzerland. Rosenthal sees a similarity in the success of the two regions in preserving their identity against powerful neighbouring nations. The connection is further noted on the sizes which do not differ much, Lesotho covering 11 716 square miles while Switzerland 15 944 square miles. The mountains in both countries are said to form sources for important rivers, the Rhine and Rhone in Switzerland and the Orange and Tugela Rivers in Lesotho. The impressive Drakensberg mountains capped with snow in winter further makes the resemblance more convincing. Therefore the country’s celebrated name “African Switzerland” owes its origin to the said likeness between the two countries (1948:11). Although the writer’s emphasis is on the natural beauty of Lesotho, he also positively recognizes the people, their practices, history, prehistoric sites, monuments and activities.

2.5.3 Post colonial period

Lesotho obtained independence from Britain in October, 1966. The literature written on Lesotho during the first years of post independence focused on the adventure and natural dimension of Lesotho’s attractions for tourism. They also drew attention to gambling as an alternative product to the key tourism product. This was a significant draw card at the time as gambling was illegal in the neighbouring South Africa. The 21st century literature saw a change in the portrayal of Lesotho as it is viewed as a

destination where nature, heritage and culture play important role in shaping its character as a tourism destination.

Traveller's Guide to Southern Africa is a traveller's book written in the late 1960s to promote the region, including Lesotho, as a tourist destination. It gives information on Basotho horsemen impressively displaying conical straw hats and blankets. However it still draws more attention to the natural attractions such as the landscapes, fresh water fishing, and mountain climbing (Cox, 1967: 137). In an undated brochure titled *Lesotho 4x4 Adventure*, Lesotho is focused as a 4x4 adventure destination. It includes adventure maps showing routes and major attractions that can be accessed by 4x4 vehicles. The attractions are Sehlabathebe National Park, Tšehlanyane National Park, Bokong Park, Mohale Dam and Baboon Pass. Here again, the natural dimension is the exclusive focus (Anonym. Lesotho 4x4 Adventures Brochure).

BILLY, the Mountain Club Magazine of South Africa (1983-1988) has as its goals the promotion of “nature conservation and mountaineering as a form of tourism” (Bishop 1983). It includes general accounts of expeditions to the mountains of the former Orange Free State and Lesotho. In an article “Maletsunyane or there and back again: Easter 1985”, Sandra Bishop describes the journey she and her friends took from Bloemfontein through the highlands of Lesotho to ‘Maletsunyane Falls. She describes it as a “very tricky and dangerous trip that stirred up emotions of excitement and panic”. This was in regard the long walks they had to take in snow-cold weather, where they tripped and fell on slippery rocky roads. The highlight of this journey was their arrival at the ‘Maletsunyane Falls and the awesome sight of the waterfall in a frozen state (Bishop 1983). Again it is the natural dimension of Lesotho that is highlighted.

Molepe is the in-flight magazine for the Lesotho Airways Corporation that contains interesting accounts and articles about places that could be visited while visiting Lesotho. An article entitled “Sani Pass” sells the steep, sharp curved and jagged route that connects the Drakensberg and the lowlands of Natal. An additional benefit mentioned, is the option to view Thabana-Ntlenyana, the highest point in Southern Africa at 3482 metres from close sight. In another article in *Molepe*, mention is made of horse riding as a “captivating activity” that one can engage in, as well as the opportunity to watch horse races in Basotho villages (Hull, 1990).

Orion is a leaflet that provides information about Lesotho hotels and resorts and in particular the Mohale Lodge with all the services it provides as well as tourism attractions in the Ha Mohale area. Attractions put on offer here are also mostly nature based and they include mountain scenery, rivers, valleys, dams fishing, boating, quad bike trails, mountain biking, local arts and crafts and dam tours.

Bongo International's Guide to Lesotho is a booklet that was produced in the 1970s as an important source of information through which Lesotho was advertised to the outside world. It showcases a variety of attractions offered by Lesotho. These include the nature based attractions: the Maluti Mountains' scenic beauty; Sani Pass; pony trekking; 'Maletsunyane Falls; rock formations at Sehlaba-thebe; and the cultural based Thaba-Bosiu and the handicrafts available there. The book also contains letters of visitors explaining their pleasant experiences in Lesotho and how some of the visitors extended their stay because of the quality and variety of activities the country had on offer. One of the letters revealed how word of mouth is as important as written information because some people are said to have visited Lesotho after friends

and families talked positively about it (MDA Enterprises, Promotions and Advertising, 1973).

Also in the 1970s the South African Royal Automobile Club produced a magazine titled *Motoring with the RACSA around Basutoland* to report on their travels around the country during the 1970s. Each district they visited is cited together with its distinctive attractions: Butha-buthe for its scenery, fishing (yellow fish, black bass, blue gill and trout); Leribe's dinosaur foot prints and Major Bell Tower and Maseru, the capital city for its sports club (golf, tennis, bowls, squash and swimming), traditional crafts including Basuto hats, pottery, woven mats and places of interests such as Maletsunyane falls and Thaba-Bosiu (Fellowes).

The Drakensburg Maluti Tourism Map Scale 1: 580 000 published Vivid Marketing is a guide to tourist activities, routes and accommodation in the Drakensburg area. The area covers Kwazulu Natal Drakensberg, the Kwazulu Natal Midlands, Battlefields, Eastern Free State, Eastern Cape and Lesotho. With colourful photographs it depicts, accommodation establishments and the 20 top attractions in the area. Among the top listed attractions are Lesotho's nature and adventure attractions of the Sani Top Pass, where the steep and meandering road offers rewarding experiences to adventurous 4x4 drivers; the Katse and Mohale dams; 'Maletsunyane Falls; horse riding through Drakensburg foothills; and the cultural experiences of the paleontological and archaeological sites particularly the dinosaur trail at Morija; and overnight trips in the villages which form the small number in the top attractions list in the Drakensberg area.

In 1981 an article entitled "New Hilton Casino Boosts Tourism" appeared in a magazine entitled, *Lesotho: Kingdom in the Sky*. It emphasizes the splendour of

Lesotho's natural landscape and also focuses on the success of gambling as another important tourism product during the early 1970s (Molefi, 1981).

From the end of the twentieth century, there is a definite shift in the focus of literature on Lesotho tourism attractions. The *Lesotho Mountains Kingdom: Real People, Real Mountains, Real culture* is a tourist information brochure produced by LTDC. It provides photographs, text and an assortment of tourism products that Lesotho boasts. Natural attractions shown are skiing, waterfalls, fishing, and abseiling, while the heritage and culture attractions include cultural dances, Kome cave dwellings and the dinosaur footprints sites. It also includes information on accommodation facilities and general information on Lesotho.

The Highlands Natural Resources and Rural Income Enhancement Project (HNRRIEP) brochure includes photographs and provides descriptions of the three northern parks of Bokong, Liphofung and Tšehlanyane. Services provided as well as places of interests that can be visited while at the parks are also illustrated. Here again tourist activities on offer are a combination of nature, heritage and culture. They consist of pony trekking, bird watching, visits to archaeological sites, handicrafts centres and to traditional villages to experience the Sesotho culture.

Maluti Treks: Direct to Lesotho leaflet is Maluti Treks travel company guide. It sells packaged tours to Lesotho's best tourist destinations. These are adventure treks which contain abseiling, pony trekking, and hiking. Heritage and culture attractions included are the "cannibal caves", dinosaur footprints sites, Thaba-Bosiu and the Matsieng royal village (Maluti Treks).

Volumes 17 and 18 of *TO GO TO* (2007) tourist books promote central South Africa and Lesotho. Each of these volumes extensively supports Lesotho tourism through various articles written about places of interests and descriptions of upcoming tourist events. Focusing on the heritage and culture dimension are the two articles titled “Having a friend for dinner: the story of the cannibal caves at Motlejoa Lesotho”, (vol 17) by R. Lund and “Behold the prophet” (vol 18) written by S. Gill. In Lund’s article, there is a special feature on Ha Kome Caves and their connection with Moshoeshoe and “cannibalism”. The writer describes the episode of Moshoeshoe’s migration from Butha-Buthe to Thaba-Bosiu. In transit, the aged and the women were apparently hijacked and held hostage in one of the cannibal caves at Ha Kome where Moshoeshoe’s grand father Peete was finally killed by “cannibals”.

Gill’s article is about Matita Phangwa or Phakoa, a Mosotho man born at Tsereokane in Teya-Teyaneng in 1885. The story gives details of how this young man was transformed into a prominent Mosotho prophet who started a church which came to be known as the Church of Moshoeshoe. Although his teachings were strong and he converted many, prophet Matita’s teachings did not oppose traditional practices. He died in 1935 and was buried in his church at Tsereokane. Matita is a legend and his grave can be visited by the public. The two articles are significant because they focus specifically on aspects of Lesotho’s history, heritage and tourism.

In conclusion, this section examined how Lesotho has been traditionally and conventionally portrayed as a tourist destination. It considered the various types of literature to ascertain people’s impressions about Lesotho from the pre-colonial era, during the colonial rule and in the post independence era. The findings indicate that the missionaries wrote most of the literature before and during the colonial period.

Their negative perception about the Basotho people and their cultural practices may possibly have influenced the manner in which Lesotho is presently being viewed as a tourist destination. They nonetheless portrayed a very positive image of the country in terms of its landscape and natural beauty. It was only after independence that the government realised the country's potential in various areas including tourism. Even so, the country was initially still promoted as a "mountain kingdom", meaning that its tourism potential was only been viewed in terms of its physical mountainous and natural features. With the international world's recognition of culture as a commodity and as a component of tourism, Lesotho has made plans from the 21st century to expand the existing tourism product to include other non-natural attractions.

CHAPTER THREE

THE PLACE OF HA KOME CAVE VILLAGE WITHIN THE DEVELOPMENT OF LESOTHO TOURISM

This chapter introduces the Ha Kome caves in terms of their location and history. It places this unique cultural site against the background of the slow development of Lesotho tourism. Finally it shows how the Ha Kome caves eventually became one of the first heritage and cultural tourist destination in Lesotho.

3.1 Tourism Development in Lesotho

There is a serious lack of information on the origin and development of formal tourism in Lesotho before independence. Therefore the study assumed that tourism development only became an issue of importance after independence in 1966. The first years of tourism development were focused on planning. This involved the establishment of policies that guided the processes of tourism development. These supported the creation of tourism organizations which were: the Department of Tourism assigned to prepare tourism policies; the Lesotho Tourist Board; the present Lesotho Tourism Development Corporation (LTDC), entrusted to market the tourism product and the Lesotho National Development Corporation which was mandated to provide funds for the construction and the management of the two hotels of international standards in Maseru in 1970 and 1979 respectively (Associated Research Consultants, 1974 & Associated Research Consultants, 1994). The completion of the

hotels appeared to facilitate the international tourists' arrivals to Lesotho during the 1970s, most of them who "wanted to view apartheid from close vicinity" (Mashinini, 2003).

It has been argued that early tourism development in Lesotho during the 1970s was focused mainly on gambling, pornography and interracial sex activities as its major tourist attractions. Lesotho's advantage was that the apartheid system in South Africa did not permit the practice of such activities (Mashinini, 2003). Furthermore the *Stellenbosch Law Review* reiterated that due to policies of segregation in South Africa, the established South African Tourism Act did not include the former Transkei, Bophuthatswana, Venda and Ciskei homelands (2002). This meant that whatever tourism opportunities were present in these former homelands, they were not explored nor promoted.

As a result Lesotho targeted the niche market and promoted gambling as an important industry through the acquisition of casinos of high international standards to attract more visitors into the country (Molefi, 1981). Alongside gambling, however emerged another industry of sex tourism, and this according to Zake Mda, made Lesotho an important destination that not only served as a labour reserve for White South Africa, but one of the "brothels of white South Africa" (1990). Reports stated that 86% of the visitors were of South African origin and gambling business was controlled by the Holiday Inns that were based in South Africa (Wellings & Crush, 1983).

During the late 1970s, this reliance on South Africa however became damaging to the performance of Lesotho in the tourism business. This was because South Africa

legalised gambling activities in the former Bantustans during the same period. As a result Lesotho suffered a decline in the number of arrivals and lengths of stay at its hotels as people preferred South Africa as a destination (Wellings and Crush, 1983). The country had unfortunately also ignored other attraction features, such as the natural attractions, as these were only promoted to enhance the attractiveness for visitors coming to gamble. Another mistake was that tourism expansion was only concentrated in the Maseru capital, while the tourism prospects elsewhere in the country were ignored, (Wellings & Crush, 1983). This is according to Elize Moody's report titled, *Tourism: An answer to some of Lesotho problems?* which makes reference to the beautiful scenery offered by Lesotho mountains and horse riding, scenic walks and 4x4 drives as alternative attractions (Moody, 1975). The report also points to the fact that Lesotho's tourism value during the 1970s was poor, commenting that, "one can thus hardly speak of a tourism industry in Lesotho as a whole" (1975:345).

The 1980s were difficult years for Lesotho because it had suffered a great loss of South African migrant labour jobs that constituted 60% of the household income in the country (Department of Information, 2005). However, these years saw more intensified efforts in tourism development as the government supported tourism as part of an economic diversification programme. It established linkages and secured support of the regional and international tourism organisations by becoming a member of the World Tourism Organisation (WTO) and of the Southern African Development Community (SADC) in 1981 and 1980 respectively (Associated Research Consultants, 1994). Internally, the Government also commissioned Tourism Development Plans to assist the country's tourism development. Proposals made by such plans suggested a changed strategy to lessen dependency on South Africa

particularly the reliance on casinos as the main tourism product. These also initiated new projects that promoted: the landscape; established recreational areas; developed pony trekking centres; promoted fishing; outdoor activities and heritage and culture for tourism (Associated Research Consultants, 1974 & 1994).

The Government's aim to expand the tourism product coincided with the commencement of the Lesotho Highlands Water Project (LHWP) during the 1980s that enabled road accessibility to the country's mountainous region (Morgan-Jarvis, 2006 & Department of Information, 2005). This project supported the development of natural attractions around the water and the mountains and also opened opportunities of employment for the locals in the construction and upgrading of accommodation establishments and roads. According to M.E. Matete (2004) the project was a "powerful catalyst for eco-tourism opportunities". Activities such as 4x4 rides, hikes, pony trekking and rock climbing became popular tourism products and created new niche markets in the tourism industry

3.2 Study Area

Kome Cave Village is located in the Berea district, about 50 km from Maseru City and 25 kilometres east of Teya-Teyaneng, Berea district in the north-eastern side of capital Maseru. The village was built and protected by one chief Teleka Kome of Basia clan in the early 1800s. The Kome village is well hidden under sand stone cliff just above the Valley of Phuthiatsana River in the Pulane area. Kome is at the foot of Pulane Mountain close to Bokhopa peak where a band of cannibals harbouring at Malimong (cannibals' home) under Rakotsoane and Mosoang-soanyane waylaid people, using a rope tightened from the mountain way down to their hideout.

The Sefikeng and Sefikaneng mountains tower over Ha Kome on the west. Ha Kome village comprises members of the Kome and Khutšoane families, both originating from the caves. They started setting up settlements away from the caves when they increased in number. The Basia established a village at the top of the Cave Village under the headship of the descendants of Teleka Kome, while the Bataung settled in the gorge not very far from the caves.

Figure1.1: A Map showing the location of Ha Kome village and the caves

<http://www.komecaves.co.ls>



Historically, Ha Kome, takes its name from its first inhabitants of the Kome family, of the Basia clan. The origin and first inhabitants of the Kome Caves is still not known and remains a mystery, but is presumed to be associated with the exodus of King Moshoeshoe to Thaba-Bosiu during the 1820's. Kome history is only based on oral tradition as very little of it is recorded. A number of contradictory theories exist on the history of who first inhabited the caves. One account was related by the current chief of Ha Kome village, Mr. Teboho Kome, who claimed that his grand father Teleka Kome was the first settler in the caves. Teleka is alleged to have been one of King Moshoeshoe's followers who were migrating from Botha-Bothe to Thaba-Bosiu. He was however convinced by the great King Moshoeshoe to settle at Ha Kome, a village between Ha Mateka and Ha 'Matjotjo. Legend has it that the area was at that time roamed by cannibals. Upon arrival into the cave chief Kome discovered that there was a huge snake living in a tunnel under the cave. As he was strong in warriorship and because of his remarkable knowledge of magic as a witch doctor, Kome used his charms to weaken and drive away the snake and used the tunnel as a supplementary hideout for his people from cannibals. Teleka used different methods of protection over his area against outside threats. Oral history tells that Teleka covered the area from as far as Thabana-'Maborokoana (the hill of drowsiness), with his medicine so that when cannibals approached the Kome area, they would dose off to sleep before even descending and would get frustrated and return to where they came from. Chief Teleka Kome also planted a tree called "Lekhasi" on the western entrance of the cave, to protect his people and animals against lightning strikes. The chief further used his medicine on a rock on the eastern side of the cave to thwart invaders.

Kome was joined by Moteletsane Khutšoane from Bataung clan. Both men did not trust each other, one thinking the other was a cannibal, but later became friends and

Khutšoane ended up marrying from Kome family. Kome and Khutšoane were also joined by a Motlokoa tribesman who was given a place in the cave to build his home. The descendants of the trio still maintain ownership and occupancy of the caves.

Another report narrated was that, Masheane of Ha Masheane, a village south of Ha Kome village was the first inhabitant of the caves. His stay there was however brief due to his allergic reaction to the snake living in the cave. Another claim over the inheritance of the caves was made by descendants of one chief Rakabaele originating from Zululand. They declared that their grand father arrived at Ha Kome before chief Kome, whom they further claimed was under their grand father's jurisdiction.

The history of Ha Kome is also associated with accounts of unfortunate practice of cannibalism. This according to D.F. Ellenberger refers to “a period of which clans were invaded and ruined by successive invasions; as well as by the ravages of large numbers of cannibals, broken men of almost every tribe, whom starvation and misery had driven to such horrible practice, (1997: 120). Ellenberger further emphasizes that cannibalism was some sort of a mental condition as perpetrators were not bothered by their horrendous deeds.

Cannibalism occurred during the troubled times of the so called Mfecane or Difaqane wars and clashes of the 1820s that constituted tribal resulting in nation displacement and amalgamation (Ellenberger, 1997:217, Gill, 1993:68 & anon, 1983: 35, Damane, 1952; Bhebe et al, 1979). There appears to be two conflicting theories in the historical analysis of the idea of “difaqane or mfeqane”. These can be categorised into the pro difaqane / mfecane theory in which some theorists agreed that the Zulus played a major role in the Mfecane (Walker, 1928; Lye, 1967). Walker for one is portrayed as

the one who invented the word “mfecane” in 1928 (Hamilton, 1995). Theal is quoted as referring to the wars as “Zulu wars” and suggested that the period was characterised by a mass murder of human life as a result of Shaka’s cruelty (Hamilton, 1995:22). These pro-mfecane theorists have been reproved by a group of theorists that can be referred to as anti mfecane theory. These include Jung Emil Richner (2005: IV), in whose opinion this was “An European ideology influenced by racism”. He maintains that it is “a negative concept developed by exclusively white male amateur historians and ethnographers”. Several other modern theorists such as J. Cobbing (1988), C. Hamilton (1995), N. Etherington, 2001 and J.D. Omer-Cooper (1993) discard the word “mfecane” and the concept. They regard the concept as a lie created by the Boers and the British when they wanted to justify illegal occupation of the land, slavery and colonialism.

Ha Kome was occupied and filled with cannibals of the Rakotsoane band who set up a number of traps and blockages for their prey. The history of these caves is linked to the history of Moshoeshoe, the Difaqane wars and cannibalism whereby Moshoeshoe’s grandfather Peete is alleged to have been killed by cannibals in one of the cannibal caves near Ha Kome when Moshoeshoe led the Basotho from Botha-Bothe to Thaba-Bosiu (Kome, M. Pers. Comm., 23 April). After he was alerted that his grand father was “eaten” by cannibals, instead of avenging his death, Moshoeshoe looked at the culprits as “victims of circumstances.” Moshoeshoe is said to have cleansed the cannibals and presented them with cattle to discourage them from the practice (Ellenberger, 1992: 227-228).

3.3 Process of Developing Heritage and Cultural Tourism at Ha Kome

Tourism has been found to be a promising employer (Herbert, 1995:6), and as the majority of the residents of Ha Kome are unemployed this appears as a viable solution. Visits to the Kome caves happened long before the place was formerly opened for tourism. This form of tourism was steered by the village chief who guided visitors to the caves without charging a fee (Kome, M. 2009, Pers.Comm. 22 April). Visitors would be warmly received and offered refreshments in line with the Sotho proverb which says: a visitor can go anywhere in Lesotho but would never want for food and shelter (Ashton, 1967:92). The residents would not imagine making people pay for visiting their homes and eating their food. Reports indicate that early visitors would voluntarily give small gifts in the form of clothes, money or food to the cave inhabitants as appreciation for letting them visit their homes. The numbers of visitors coming to Ha Kome were not recorded, so there is no evidence of these figures before 2006.

The official and more structured tourism business was introduced to Ha Kome in 2006 by the Ministry of Tourism, Environment and Culture. This was because the Government's current policies and strategies identified tourism as "one of the priority sectors for development in its national poverty reduction strategy and a major potential economic engine" (Lesotho Vision 2020 Document, 2004). Having unique characteristics Kome was identified as a potential place to launch the heritage and culture tourism business.

The Kome Cave village project is managed through a system that combines the "traditional management system" and the official heritage management systems

(Jopela, 2011:4). The official heritage management system is whereby protection and management is facilitated through implementation of the set policies, heritage legislation and international instruments. Burns and Holden explain the role of Government in the management of tourism industry. According to them, there are six key areas that Government focuses on in tourism management:

- the creation of a legal framework that will include travel visas, labour laws, foreign investment, consumer protection, building and planning regulations
- the provision of national and regional transport infrastructure with a focus on airports and seaports
- the provision of general infrastructure and support services such as water, power, communications and emergency services
- the provision and / or zoning of suitable land for resort and other tourist development facilities
- the provision of financial and fiscal incentives including tax breaks, preferential energy tariffs, grant aid and soft loans
- the provision of market intelligence and promotional activities such as statistical analysis of the industry's performance, technical assistance through training, destination brochures and coordination of joint marketing initiatives (1995:186).

The Government of Lesotho has entrusted Ministry of Tourism, Environment and Culture with protection, promotion and dissemination of national heritage. The Kome Cave Village is amongst many other heritage sites that are important to tourists and the country and these are consequently being protected by the law. The official heritage management system uses policies and laws to ensure the effective running of the cave village and to guide protection of the resources found at Ha Kome. These

instruments include the Lesotho National Constitution of 1996, of which sections 35 and 36 provide for the adoption of policies for the protection and enhancement of natural and cultural environment of Lesotho for the benefit of both the present and the future generations (Department of Environment, 2008).

There is also the National Heritage Resources Act of 2011 whose purpose is to protect, preserve, conserve and manage the national heritage of Lesotho. The Act declares that it is an offence to demolish, damage, excavate, develop exhumate or alter a heritage site or object without the permission of the Council (Lesotho Government Gazette, 2012: 83-85). This Act repealed the Historical Monuments, Relics, Fauna and Flora Act N0.41 of 1967. Another law associated with heritage management is the Lesotho National Tourism Policy of 2000 which indicates that tourism is a national priority through which the Government is committed to developing the rural communities and increasing the standard of living of the population. More importantly the policy promises practise of tourism activities “in agreement with the laws, practices and customs of the country; and participation of all stake holders in the development plans and policy making for the tourism industry” (Lesotho National Tourism Policy, 2000:10-12). There is additionally the Environment Act of 2008 which introduces the concept of Environmental Impact Assessment (EIA), audits and monitoring of projects. The EIA is meant to minimise the environmental degradation likely to arise from a proposed project on the environment. The Environment Act advocates for national environmental planning to ensure sensitivity to local concerns and needs particularly with regard to the use of local resources (Department of Environment, 2008). Lesotho is signatory to the UNESCO Conventions and other international legal instruments that guide the preservation and promotion of both natural and cultural heritage.

The Kome Visitors Center is run by the Ministry of Tourism, Environment and Culture through its arm, the Lesotho Tourism Development Centre (LTDC). LTDC signed an agreement with a business woman named 'Malebabo Kome to undertake the full management of the Kome tourism facility. The agreement is a three years term aimed at involving the private sector in enhancing tourism industry in the area. Some of the activities that will be undertaken by Kome as stipulated in the agreement include promotion of village based accommodation facilities for tourists, pony trekking and development of water sports, financing the operations and promoting the facility in such a way that it generates income as well as bringing positive benefits to the community. At this project, the operator works with the local community through various tourism sub committees such as pony trekking, traditional performance committees and tourism committees.

The Kome Caves are further managed through what is described as the "Traditional Management System". According to ICOMOS, 1990, in traditional management system, the use of heritage assets is governed by customary laws or rules that are enforced by traditional custodians. It goes further that the people have the main responsibility for organising the use and safekeeping of each heritage resource. This includes enforcing social mechanisms (rites, restrictions and taboos) to maintain respect for places that are culturally significant and sacred for the community. For instance in Lesotho, the family is still a strong social unit and the system within which rituals customary ceremonies are practiced (Morgan-Jarvis, 2007:4). Some of the customs preserved and observed in the Basotho villages include rites performed at the birth of a child and rituals performed when someone has died. The association these customs have with some heritage sites help keep their authenticity and serve as effective tools for their management. Basotho people are and have always been in fear

of powers associated with witchcraft; therefore some perform certain rituals for first-time mothers during their pregnancies to ensure protection of the unborn child and the mother. It was discovered in the study that the Kome caves had a snake as a custodian before it was inhabited by the Komes and the Khutšoanes. The caves are currently observed by villagers as special place under ancestral protection. As a result some local midwives prefer to deliver babies in the caves for the reason that they are “protected”.

According to Basotho beliefs, the death of a person does not signify the end of their life but the transcendence into another life where they attain a new position of a little god “balimo”. The first inhabitants of the caves are regarded as “balimo” and believed to bring luck or misfortune to the living family members. As a result, the caves are occasionally used for “mekete ea balimo”, that are feasts held to appease the ancestral spirits. The reason for this is that all Kome villagers and some people from the surrounding villages originated from the caves and therefore feel closer to their ancestors when they hold ceremonies in the caves. The caves serve as a place of worship as the people have spiritual associations with their ancestors. During fieldwork for this study in 2009, one of the villagers and a member of the Kome village said,

Motse ono o ka mahaheng ke habo rona, ke moo re eang lemo se seng le se
seng ho eo kopa mahlohonolo le ho leboha baholo-holo ba rona

Traslation: The caves are our home. We go there once every year to present our requests before our ancestors as well as to express appreciation for the good fortune they give.

CHAPTER FOUR

HA KOME CAVE: POTENTIAL AS A HERITAGE AND CULTURAL TOURISM DESTINATION

This chapter presents a detailed account of what is available at Ha Kome. It is going to reflect on the field work that was carried out in trying to establish potentiality of Ha Kome as a heritage and cultural tourism destination.

4.1 Economic Background of Ha Kome

To understand the impact of tourism on Ha Kome village, one needs to be aware of the area's economic situation. Historically very little is known about Kome Village. This is possibly due to the cave dwellers who were looked down on by people from other villages (Ramakhula, 2006). However today, Ha Kome is a vibrant village where people engage in various activities. It has several residential buildings made out of locally available material such as mud, rocks, wood, cow dung and thatch. Kome area comprises various features such as the Cave Village, the San rock paintings, residential houses and huts, the grave yard, pastureland, the natural springs, the stream, the Pulane mountain, Sefikeng and Sefikaneng mountains, the traditional mill, the chief's residence and the Local Council. These features are all significant because of their historical, economic, recreational, spiritual and social values. These assets also bear evidence of the village's development in traditional farming, abolition of cannibalism and growth of tourism. The area is further characterized with a rich biodiversity including abundant thatch grass and various other species; grass, forests, rocks of different shapes and sizes, and various species of insects, reptiles and

rodents. The climate is a moderate temperate all year round with very cold and dry winters in the months between April and August and warm and wet summers between September and April.

In the midst of the vibrant village where people engage in the various activities are the ancient caves that are still occupied by the local people. The caves formerly known as “Liboping” which translates into the place of ovens were named so because they are shaped like traditional Sotho kilns, built with rock and plastered with a mixture of mud and cow dung on the walls and floors. Historically these had a tunnel with four sections that served as refuge for people and the animals during the wars and against cannibals (Ramakhula, 2006). The caves have no dividing walls, so all household activities are done in a single room, exclusive of cooking. The door from the cave leads to a circular court surrounded by branches where all the cooking is done. The family gathers here in the evenings seated around the fire to eat and to relate tales. The residents’ diet comprises soft milk porridge, sour milk, traditional beer, wild vegetables, pap and meat on special occasions. Wood and dry cow dung are used as fuel for cooking and heating during the cold seasons. Although these are unusual houses, the caves are like any other hut in a rural area containing traditional display units “meholoana” to hold kitchen utensils, sleeping mats made out of ox skin “mealo” and wooden poles to hang clothes and blankets.

The caves are currently inhabited by descendants of the Kome and Khutšoane families, all headed by unemployed illiterate women. They survive on casual work offered by local farmers as most of them do not own land, farming equipment or animals. Alternatively, one of the resident of the caves testified that they generate income from local beer which they brew and sell to other villagers and to some

visitors. Some caves are rented out for residents who lack accommodation, particularly the newly weds who use it as temporary homes. Instead of paying rental fee, the renters take care of repairs and regular plastering of the cave floors and walls.

The Kome village is generally a very poor community mostly occupied by an unemployed population. The people survive on agriculture on a daily basis; traditional food processing and storage techniques such as thrashing of maize, sorghum, beans; winnowing, sun drying and salting of meat characterise this community. Maize, sorghum, beans and wheat constitute the main components of the people's diet. Livestock keeping is another important activity that also supports crop production. Cattle, horses, donkeys, sheep, chicken and goats are also kept as important sources of protein. Skin from cows, sheep and goats are used to make sleeping mats, floor mats and clothes, particularly skirts and blankets made for female and male initiates. Customarily, a cow is slaughtered when someone dies and the skin is tanned to make sleeping mats and ropes. Apart from agriculture, Kome residents are notorious for the illegal sale of dagga. Dagga is a commercial crop and has been a key economic activity in the area for years. One of the residents disclosed that almost every household has a special plot hidden where they cultivate dagga. The resident stated that dagga is sold locally and is sometimes exported into South Africa.

Kome boasts plentiful water, as it presents the source of one important river in Lesotho, the Phuthiatsana Rivers. Oral History tells that there are two sources of these rivers, the Phuthiatsana of Ha Molapo and the Phuthiatsana of Ha Masopha translated the source at Molapo's Place and Masopha's place respectively. The Phuthiatsana of Molapo is historically reported to have been given another name "Saule" by the French Missionaries. The source is currently called "Bitso-lebe" meaning a "Bad

name” an idiom usually used by Basotho to hide the real implication of what something is.

4.2 The leisure and natural attractions

Kome tourism has been organised around leisure and natural attractions as well as cultural and heritage attractions. The leisure and natural attractions are described by E. Inskip (1991) as including: climate; scenic beauty; beaches and marine areas; flora and fauna; special environment features such as mountains, geological formations, caves, geysers and hot springs; parks and conservation areas and health tourism. Lesotho has most of these natural features and its climatic conditions are generally favoured by tourists. This applies to the whole country, the whole year round. Most of the country’s land is mountainous, all rising up to more than 1000 m above sea level (Morgan-Jarvis, 2006: 34). Due to the general height above sea level and mountainous characteristics, the country has earned recognition and hence descriptive praises generally related to tourism like “the mountain kingdom”, “the kingdom in the sky”, “the Switzerland of Africa” and even the “Roof of Africa” (Morgan-Jarvis, 2007). From the survey, it was rated that tourists specifically talked of the tranquillity and peace offered by the place. Some referred to it as a “haven away from the busy city life”. They further commended the clean air and clear streams presented by the mountains and valleys of the Ha Kome area.

Another aspect commented on was the differing outdoor tourism activities that are facilitated by the mountains and cliffs of the Pulane Mountain. Those included horse riding to Pulane and Malimong, camping and back packing and rock climbing. The rides to Malimong go through the forests of Lithethana or “forests of the skirts” due to

their association with “cannibalism”. The investigation has indicated that these historic places are preferred and mostly visited by students and local historians.

Some tourists commented the exceptional geological make-up of the Pulane Mountain. The mountain has a unique rectangular rock rested at its centre. The villagers reported that because the mountain receives the first rays of the sun at 12 noon, it conveniently serves as a natural watch to the Pulane and Kome Area. Pulane Mountain is also historically associated with King Moshoeshoel’s excursion to the source of Maliba-Matso River accompanied by the Missionary Thomas Arbousset in the 1840s. The mountain can therefore serve both as a natural attraction and a historical attraction to the tourists. Another report by tourists stated that visits to the mountains gave them an opportunity to have an exciting encounter with Basotho riding horses and donkeys or herdboys herding livestock. Some tourists mentioned their unexpected encounter with initiates whom contrary to other reports were reasonably friendly and chanted initiates’ songs “mangae” for them.

4.3 The Heritage and Cultural Attractions

Ha Kome is also famous for its rich cultural heritage. In Inskeep’s view, cultural attractions are based on man’s activities. These are the archaeological, historical and cultural sites; distinctive cultural patterns; arts and handicrafts; interesting economic activities; interesting urban areas; museums and other cultural facilities; cultural festivals as well as the friendliness of residents (Inskeep, 1991).

The Ha Kome Village has emerged as the tower of heritage and cultural tourism in the area, particularly because of the historic Cave Village and because the product offered

by Kome is diverse, untapped and undeveloped. The Kome cultural and heritage attractions include the history, the caves, the san paintings, the traditions and customary practices of the people. These have been classified into the tangible and the intangible heritage resources.

The tangible heritage resources include the traditional handicrafts and art. Handicrafts are made using grass from the plains and mountains of the area. They include baskets, floor mats and sun hats and (mekorotlo). There are also walking sticks decorated with beads and wire; pots and vases made from clay; and jewellery.

Another form of tangible resources is the local cuisine. This includes porridge prepared from maize meal (papa), wild vegetables (moroho), roast and powdered maize (lipabi), local beer, (joala), dried peaches (mangangajane), dried wild vegetables (makoakoa) and sour porridge (motoho). The food is traditionally served in enamel plates and is eaten by hand. A drink which includes milk, soft porridge (letsina) and beer is served in gourds.

The traditional Sotho huts are another attribute. Kome villages comprise indigenous, earth-coloured round walled huts. The walls and the floors are plastered with a mixture of sand and cow dung, while the outside walls are usually decorated by making designs with fingers, sticks, forks or they are peach stoned. These can be promoted as lodging for visitors who want to experience Basotho culture.

The traditional utensils and furniture include traditional kitchen units made of sand, styled and decorated with different colours of locally found sand; hand hoes; ropes and gourds. Other traditional instruments include those used for music. They include Lesiba, ‘Mamokhorong and lekope which hold a great potential for cultural tourism in

the area as they are rare musical instruments. Accordion, though a contemporary instrument has gained recognition and is broadly used in traditional performances. If this is promoted as a unique tourist product, it could bring positive tourism benefits.

The traditional clothes also form part of the tangible resources. Traditional skirt (Mose oa khomo), blanket (mokhahla), beaded skirt for girls (thethana), and boys' shorts (tšeea) are mostly worn in traditional ceremonies. These are made locally from cow and sheep skin. Seshoeshoe dress, the name having been drawn from "Moshoeshoe", the founder of the nation, is a national identity dress that also has a strong cultural significance. The dress also instills pride in Basotho women and is worn on special occasions such as weddings, public functions and at funerals.

The "Seanamarena" is a blanket of European origin that was offered to Moshoeshoe 1 as a gift by European traders in the early 19th century (Schwager, 2004:64). The blanket is so highly valued and loved by the local people that the Basotho are famously known as "ma-apara kobo," meaning those who wear a blanket. Blankets are symbols of status, carrying a sentimental and cultural value. These traditional items of clothing have enormous potential for cultural tourism.

Basotho initiation rites are also practiced in many places in the area. These practices prepare boys and girls for adulthood. Different talents and traditional knowledge systems are instilled in the initiates. Those include knowledge of traditional Basotho cultural practices, knowledge about wildlife, names of animals, birds and plants, rocks, caves, hills, rivers and related tales are instilled in all the initiates.

Ha Kome is also surrounded by places with interesting history. Pulane area contains a series of historical sites linked with notorious cannibals and their horrid deeds. These

include the Cannibal cave (Lehaha la malimo) associated with the killing of Moshoeshoe 1's grandfather Peete. The cave contains stains that are believed to be traces of cannibals' victims' blood, a historic spring and rocks containing a whitish powder that was historically used as salt. This salt is locally known as (lenyekethe). Mahlatsa pass, Khoalibe cave, Lithethaneng and Bokhopa are sites with similar historic association. Mateka village also has a remarkable history about the late 'Mankeane, translated into the mother of Nkeane. 'Mankeane was the principal wife of one chief Mateka from the neighbouring village who was denied burial space at the village graveyard. This lady is said to have been very beautiful but with shameful behaviour. Thus because of that men used to fight over as she was in love with commoners and several chiefs. Upon her death, her husband Chief Mateka refused to bury her at the village cemetery because she had betrayed the chief by eloping to the present Lady Brand with a man known as Lekhoaba, (Ntefane, M. 2009, pers.comm. 23 April).

Some of the heritage and cultural resources relate to the earliest inhabitants of Southern Africa, the San people. Evidence of their existence is a remarkable wealth of paintings and inscriptions they have left on the walls of caves, stones and cliffs, spread throughout the entire country. The Kome caves contain a collection of San paintings that have unfortunately been vandalized beyond recognition. The neighbouring village of Pulane Ha Mphafolane however, has a cave with more conserved rock art depicting traditions of the San communities. These include paintings of animals, such as lions, eland and leopards; and of a San hunter.

The Kome village also flaunts a great wealth of the intangible heritage resources. These are described as: traditional or living expressions inherited from our ancestors and passed on to our descendants such as oral traditions, performing arts, social

practices, rituals, festive events, knowledge and practices concerning nature and universe or the knowledge and skills to produce traditional crafts. These are constantly recreated by communities and groups in response to their environment, their interaction with nature and their history. These resources are transmitted from generation to generation and provide a sense of identity and continuity (UNESCO, 2007).

Examples of the intangible elements typical of Ha Kome are the traditional performances as Basotho are peaceful and friendly people always trying to ease situations with song and dancing. There are songs sung for war, for joy and those sung during hard work. “Mokhibo, litolobonya, mokorotlo, ndlamu and mohobelo” are traditional performances that are presented by Ha Kome. These are performed at differing ceremonies and social activities. Mokhibo and Litolobonya are performed by women while mokorotlo, ndlamu and mohobelo are performed by men.

Certain age-old rituals are still performed and valued in the Kome village and the surrounding area. ‘Maphello Kome (2009, pers. Comm., 23 April) described a custom performed to secure a mother and her unborn child. She said: During their last months of their pregnancy, first-time mothers have their bodies oiled with a reddish ointment “letsoku” and walk bare footed until after delivery. This is to ensure their protection and that of the unborn child from witchcraft. A sheep is also slaughtered as sacrifice and the skin is worn as an outer skirt to protect the child from evil charms and from bad weather. Because some people do not have sheep, a pink piece of flannel cloth is worn as a top garment to replace the sheep skin. Some small magical horn containing medicines is also fastened around her neck for protection.

This custom is slowly vanishing in most areas, but is still being practiced at the Kome area.

Another form of intangible resources with tourism potential is the festivals. “Pitiki” is a ceremony held to celebrate the birth of a child. A sheep is slaughtered to express gratitude to village women who assisted the new mother. A private ceremony is held indoors by women leaving out men, children and girls. Music and dance, accompanied with rolling of the child on the ground, are done with belief that this will prepare the child for complications of life and secure its future. This is followed by a special dance performed by village women to coach the new mum on how to please her husband in bed.

One more incredible ceremony loved by the people of this area is a cattle race competition. The cattle race competitions are held to celebrate good harvests. These are very spectacular and colourful events whereby cattle decorated with brightly coloured fabrics and ornaments are mounted on and ridden to compete in the race. Competitions are organised between villages during the harvest season. After the race, the winning cattle get to feast on a big portion of fodder as a form of reward (Kome, T. 2011, pers.comm. 26 March).

Under the intangible resources, Kome area also presents the heritage/historic route from Botha-Bothe to Thaba-Bosiu that runs through Ha Kome and the Pulane area. This constitutes the journey King Moshoeshoe took in the 1820s. The historic route has been documented by local historians, sociologists, members of the community and government employees to promote it for tourism; for the revival of Lesotho history and to put it in the tentative list earmarked for submission in the World Heritage List (Machobane & Associates, 2006). The route has also attracted the interest of local

explorers and hikers. T Connexions Marketing and Tourism Tour Operating Company organises an annual long walk as was carried out by Moshoeshoe. The walk has unlocked plenty benefits to Kome villagers and other local communities existing alongside it. People offer meals and accommodation for trekkers in exchange for monetary gain (Maretlane, T. 2009, pers. Comm. February).

Traditional healing practices are also other intangible source of attraction. History tells that Mr Teleka Kome, who was the first settler of the caves, also had outstanding knowledge of magic and traditional medicine (Ramakhula, 2006). The grand child to Mr Teleka, Mr Thabo Kome is a prominent healer, believed to have inherited his grandfather's talent. Thabo is a traditional doctor, admired for his ability to protect villagers' animals from theft and to help barren women bear children (T. Kome, 2009, comm. 22 April).

The traditional farming practices can also be regarded as an intangible resource. One of the commonly done traditional farming practices is "Letsema" or mass labour. This is a community initiative aimed at alleviating poverty, whereby villagers work collectively to work in the fields or build a house without a fee. The owner of the field or house provides food and local beer for people to eat and celebrate after the work is complete. This is a gainful activity also intended to reduce time and labour costs (T. Kome, 2009, comm. 22 April).

The tangible and intangible heritage resources found at Ha Kome have been discovered to have a great potential for heritage and cultural tourism in that they can provide a mixed heritage and culture product; they can revive local culture; and present a new and much more exciting and interesting product to the tourists.

CHAPTER FIVE

ASSESSMENT OF HA KOME AS A TOURIST DESTINATION

This chapter sets out to provide a conceptual base for assessing the potential of a place as a successful tourism destination. It draws attention to a number of factors that need to be borne in mind while assessing the potential of place as a tourism destination and theories that have been adopted to determine that potential. Moreover, it will assess what has been gathered about Ha Kome using Inskeep evaluation method.

5.1 Theories on tourism destination evaluation

A number of writers have noted the importance of competitiveness in analyzing the potential of a place in tourism. Heidi Keyser states that a destination's performance in tourism can be determined by its competitiveness (2009:46). Brent Ritchie and Geoffrey Crouch developed a model of "destination competitiveness/sustainability" to measure and determine tourism destination success. According to these writers "destination competitiveness" refers to the "destination's ability to create value and increase national wealth by managing assets and processes, attractiveness and proximity by integrating these relationships into an economic and social match" (2000). The model sets out to assess the "comparative advantage" of the host country against other destinations and evaluate its ability to compete in the tourism market (Ritchie & Crouch, 2003: 1051). This means that a destination needs to have an ability to "create and integrate value added products that sustain resources while maintaining market position relative to competitiveness" (Hassan, 2002:239).

The competitive advantage of a destination is further underlined in an article titled “Competitive potential of tourism in destinations” by A. Melian-Gonzalez & J. M. Garcia-Falcon (2003: 720). They believe that the competitive potential of the tourism destination can be determined by resources found in a destination and their availability to be used in a specific economic activity. For example, Gomezelj & Mihalic, agree that success in tourism can be aligned to the tourism attractions being developed to enhance their value for tourists and management of the resources (Gomezelj & Mihalic, 2008: 291-307).

The theory of competitiveness is also sustained by Melian-Gonzalez & J. M. Garcia-Falcon who highlight that the competitive advantage also includes the destination’s ability to present resources that are unique and not “homogenous across the destinations and the relationship among them (2003:722). For example, Ted Silberberg reveals the ability of cultural tourism resources to attract and increase the length of stay of tourists. This ability is established by the following: perceived quality of the product; awareness; customer service attitude; sustainability; extent to which the product is perceived to be unique or special; convenience; community support and involvement and management commitment and capacity (1995:362).

Jinyang Deng, Brian King and Thomas Bauer in the article, “Evaluating Natural Attractions for Tourism” look at the concept from the resource base point of view. In this approach, destination attributes also referred to as the “place identity” or “place independence” are regarded as the most important as they have a great influence on the tourist experience of the destination (2002: 428). According to this theory, destination attributes are best evaluated by investigating their value and then comparing results with objectives and judging how well they have met in both a

qualitative and quantitative sense (2002: 426). The article has further quoted Yang (1994)'s model of the "Analytical Hierarchy Process" also adopted by Bao and Chu (1999:101) and Ethos Consulting (1991). This process identified the following as key elements contributing to the attractiveness of a destination; tourism resources, tourist facilities, financial, conservation, accessibility, relevance, recreation, education, local community and quality (2000:429).

Destination competitiveness can also be appraised by applying the "importance-performance analysis" said Mark P. Pritchard & Mark E. Havitz (2006: 27). This is a quantitative approach used to evaluate a wide variety of destination product and related services. In this theory the attributes of the product are identified through focus group and literature review. Consumers are then surveyed and asked two questions about the importance of the attribute and how well it performed in creating a fulfilling experience. From the findings, average importance is calculated on each attribute to illustrate the strengths and weaknesses.

"The degree at which the destination can benefit from tourism depends on the sector' competitiveness in the international market", revealed Doris Omerzel Gomezelj and Tanja Mihalic (2008). They argue that the competitiveness can be improved if there can prevail a harmonious working relationship between all tourism stakeholders.

5.2 Edward Inskeep's Tourism Evaluation Method

A tourism scholar named Edward Inskeep developed a tourism Matrix evaluation technique which is a system that aims to analyse and evaluate tourist destinations, attractions and activities. It provides both qualitative and quantitative values in order

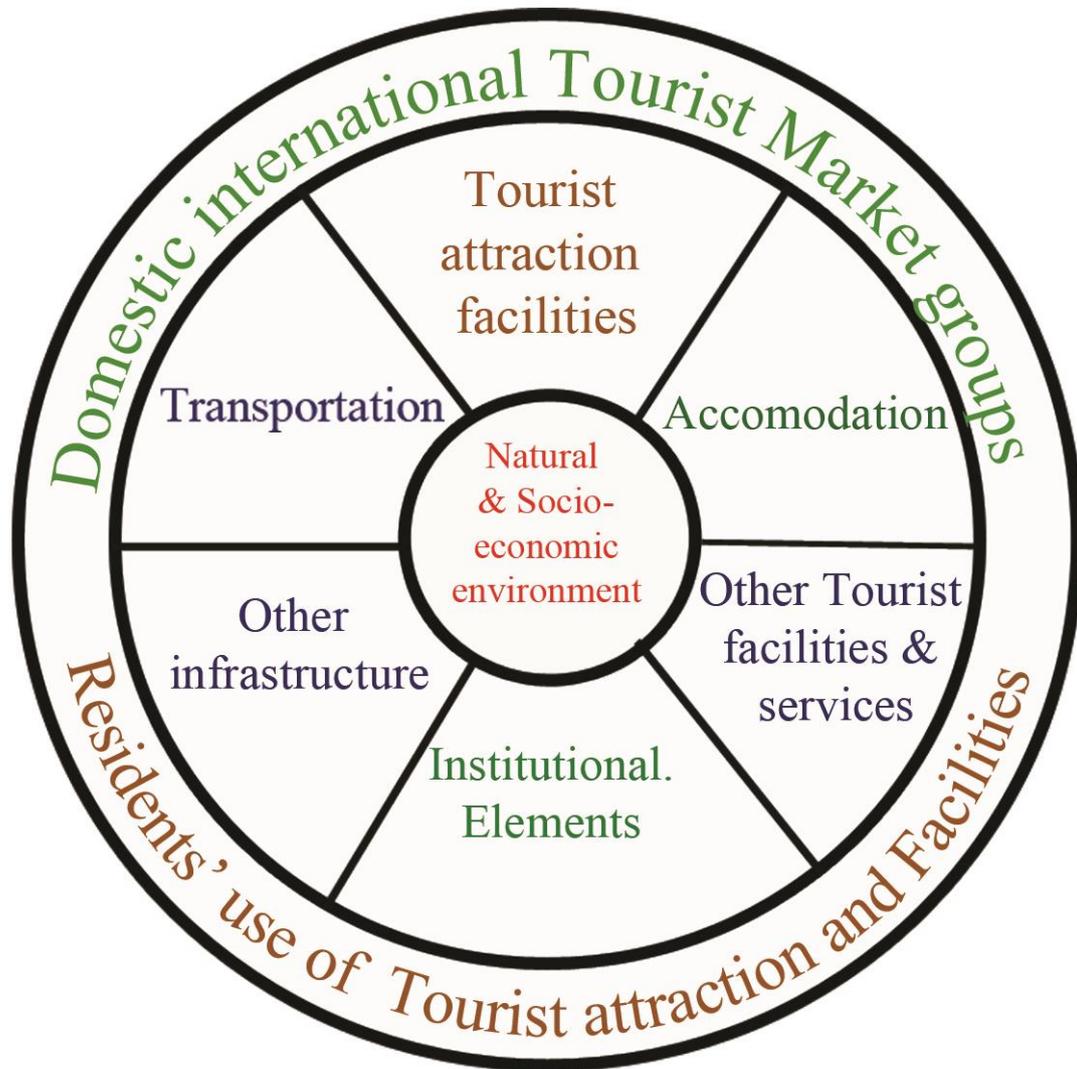
to encourage a validated decision making in the planning and development of a tourism project. This process is fundamental in the tourism development process, as it helps to identify gaps and helps tourism planners to prioritize (Godfrey et al, 2000:64). Clare Gunn (2002) said: “If tourism is to reach better economic impact, it must be planned as well toward goals of enhanced visitor satisfaction, community integration and above all, greater resource protection”.

This matrix evaluation technique is used in planning analysis in order to apply a “systematic and objective approach to evaluation and decision making” (1991: 95).

According to Inskeep, tourism planning is essential:

- i) to increase fragmentation of tourist markets who want to participate in a variety of activities such as sports, recreational, cultural pursuits, village tourism, conference tourism
- ii) because tourists demand high quality and well planned but not necessarily more expensive destinations
- iii) to mitigate potentially undesirable socio-economic and environmental impacts to avoid problems associated with unplanned tourism areas (Inskeep, 1995:361).

Figure 1.2 Components of Tourism development by Inskeep 1991:39



In the above figure Inskeep views tourism as an all-inclusive business in which a number of services and facilities get integrated in support of the tourism business. The other connection shown is between the domestic and the international market as well as the use of the tourist attractions and facilities by the residents. This theory explains that the success of a tourism business depends on the harmonious relationship between stakeholders, tourism facilities and services.

The importance of tourist attractions and activities in this relationship is also highlighted. The writer suggests that the evaluation of the attractions need to take into account their regional, national and international significance. This must consider the type of market likely to be drawn by the attraction, it must consider how accessible the attraction is to the regional and international market, the use of the attractions at the national level, the costs of conservation and development, the carrying capacity of the environments within which the attraction exists and the possible environmental and socio-cultural effects of development (Inskeep, 1991:94).

Inskeep's analysis summarises the levels of hierarchy in the development planning process. It continues that tourism planning must be done at community, national and regional level to ensure that development of attractions is essential for the success of tourism and the sustainability of resources and that it will not result in environmental and socio-cultural problems. This will ensure that:

- capacity of attractions are established and that techniques to organise visitor flows are applied. This ensures that use of attractions will not cause damage to the environment and the socio-cultural character of the place (Inskeep, 1991:271).

- conservation and visitor use of attractions, resources and facilities are reconciled to avoid conflict in one another (Inskeep, 1991, 271)
- conservation of the natural environment is ensured and that visitor facilities are designed to blend well with the environment (Inskeep, 1991, 272)
- zones for flora, fauna or ecological system are designed for environment preservation and those can only be accessed by scientists and park staff (Inskeep, 1991, 274).

This theory requires that research be made into the attractions' historical development, characteristics, cultural and religious significance and authentic form so as to establish basis for their conservation and presentation to tourists (Inskeep, 1991: 278). It further provides for legal protection of the attractions and tourism infrastructural needs to ease tourists' accessibility to attractions, resources and facilities.

Inskeep's theory underlines that attractions of a place are what determine the place's attractiveness, (Inskeep, 1991:75). The writer continues that the attraction features of a country or region provide basis for developing tourism as they form the most essential element of the tourism product. Thus, a place can never qualify as a successful tourist destination if it is lacking in activities and attractions. Inskeep further declares that attractions and activities differ in importance and the role they play in shaping the destination. He makes mention of the primary and the secondary tourism attractions. The primary attractions are described as those that are the motivation behind visits to a place (Inskeep, 1991:94). The secondary attractions are those that are not sufficiently important to induce tourists to visit but would serve as

complementary features to improve visitor's pleasure and increase their length of stay at a destination (Inskeep, 1991:94). Inskeep advises however that the primary and the other attractions can be mixed to boost the attractiveness of the place, as well as to meet the diverse needs of the existing and the potential tourist markets (1991:95). With this approach, it can be easy to decide on the type of attraction development to do at a destination (Inskeep, 1991:76).

There is a growing trend of tourists demonstrating a need for a deeper understanding of places they visited Seaton et al, (1994). For this reason, Inskeep suggests that it is important to conduct a survey of the existing and potential attractions of the area through review of the literature and interviews of Government officials and local people. This helps to know the types and categories of tourist attractions and activities available as shown below:

Figure 1.3 Types and categories of attractions and activities

Inskeep's model (1991:76-92)

Natural Attractions	Cultural attractions	Special Types of Attractions	Tourist facilities and Services	Other Attraction Considerations
Climate, scenic beauty, beaches and marine area, fauna and flora, special environmental features, parks and conservation areas, health tourism	Archaeological, historical and cultural sites; Distinctive cultural patterns; art and handicrafts; interesting economic activities; interesting urban areas; museum and cultural facilities; cultural festivals; friendliness of residents	Theme parks, amusement parks and circus; shopping; meetings, conferences and conventions; special events; gambling casinos; entertainment; recreation and sports	Hotels and resorts; transportation; cuisine	Ethnic religious and nostalgic Associations Political stability, public health and safety Destination travel costs

The theory further recommends that survey must include systematic identification of the attractions, indicating their name type, location, accessibility, special characteristics, existing development, advantages or problems arising from the development, a photograph and the summary description of the attraction (Inskeep, 1991:93). This is helpful because when developing a place for tourism, “an area’s inherent, distinctive and unique natural and cultural qualities/characteristics must be authentically developed to reinforce the place’s character”, (Inskeep, 1991:75). Gunn (2002: 11) agrees with Inskeep in that: Destinations may have similar characteristics but it is because of each one’s uniqueness that people travel to it.

The Inskeep’s tourism evaluation technique emphasizes that it is important to take into account environmental conservation while planning tourism business. It underlines that tourism can be used to accomplish “environmental and cultural conservation; and to maintain the place’s unique sense of place” (1991:75). The writer on the other hand indicates that other types of attractions that do not necessarily blend with the character of the place can be developed as long as they do not cause harm to the socio-cultural environment of the place. According to this theory tourism can serve as a means of educating both domestic and foreign tourists about the environment, history and culture of the area thus economically justifying and helping to pay for conservation of important features that are likely to degrade or vanish through time (Inskeep, 1991, 269).

5.3 Edward Inskip Tourism Evaluation Method Applied to Ha Kome Cultural Heritage Site

Inskip's evaluating technique was applied to the Kome Cave Village and its surrounding vicinity. This involved identification of the attractions by name type, location, accessibility, special characteristics existing development and evaluation of the socio-cultural and environmental factors.

5.3.1 Kome attractions, facilities and services:

Leisure and natural attractions	Cultural attractions	Facilities and services	Other Attraction Considerations
Favourable climatic conditions, scenic beauty, mountains	Rock art, cave village, arts and crafts, interesting economic activities such as communal labour <i>letsema</i> , local cuisine, cultural festivals such as cattle race competitions, Sotho huts, traditional utensils, traditional musical instruments, traditional clothes, initiation rites, historical sites, traditional performances, rituals, heritage route, traditional healing practices and traditional farming practices	Tourist centre, Home stays, Ablution facilities, public transportation	Peace and tranquillity, stability, safety, clean air and clear streams

Figure 1.4 Kome attractions, facilities and services and activities adapted from Inskip's model (1991:76-92)

The evaluation of the attraction features was done on the basis of their uniqueness, overall quality, a measure of the potential drawing power, and why people would want to visit the place (Inskeep, 1988). Ha Kome tourism destination's uniqueness lies with the place's link with Moshoeshoe the great, the controversial issues of cannibalism and the mfecane and how Moshoeshoe managed to overcome them; as well as the continuing close relationship between the present generation and the prehistoric times as it exists in people occupying the ancient caves today. Due to its historic and cultural value, Ha Kome has been added on the list of places of national significance when it was declared as a national heritage in 1967 (Ambrose, 1980). On the other hand it must be noted that the place is rich in various heritage and culture resources, and most of these have not been discovered or developed. The major advantage of this is that many of these attractions have not been spoiled therefore have a potential to give the place an appeal rarely found in most commercialised attractions.

Although the caves are the main reason why people travel to the area, Kome comprises other attractions that people can enjoy while they are already in the area. These include the geographic location and make up of the country as a whole which were discovered to be its positive tourism attributes. Lesotho's natural splendour is viewed as an attraction in its own right even before looking at what it contains. One of the advantages is that the country has the highest altitude that frees it of tropical diseases, a problem faced by most African States. Lesotho being one of the less industrialized states still boasts serenity, clear skies, clean water and air that is clean and free from pollutants. The area is further qualified "as a haven" for tourists coming from developed countries. The advantages of all these are described in Godfrey and Clarke's article (2000: 66), that natural resources are "foundation from which other

resources are developed and may play key supporting role or a principal role in tourism development,”. Inskip (1991:77) sustains the same sentiment by saying that a well conserved and desirable climate that is free from pollution is important for tourism. The attractiveness of the place can be further enhanced when the climate is combined with other attractions such as the mountain areas to provide for recreational activities.

One more factor that enhances Ha Kome’s attractiveness is the fact that large quantities of its attractions have not been disturbed, because of this fact one of interviewees said tourism in the area is an authentic “virgin industry”. The heritage and cultural type of tourism found at Ha Kome is relatively simple to do as it involves the use of locally found material and activities that people do on a daily basis. For example, visitors who want to experience local culture are accommodated in the local huts and these are built using the locally found material and local labour which is generally very cheap. The only problem is that the people have not been made aware of the opportunities available in the heritage and cultural tourism business nor in the ways in which they can take advantage of the opportunities available.

Other than the primary attractions, there are other factors that improve the attractiveness of the place. Political stability for one is a major advantage as it contributes to the attractiveness of a place (Inskip, 1999, Pizam and Mansfeld, 1996). This and low crime rate are factors that have been discovered to have given a positive impression of the place to the tourists.

5.3.2 Accessibility

On the issue of accessibility, tourism development at Ha Kome is at its early stages. There has been very limited progress made in terms of infrastructure development for tourism in the area. However, accessibility is quite good by road and is guided by availability of signage along main roads until Ha Kome. The road linking the Tourist Centre to the main road is however rough and slippery particularly on rainy days. 4X4 vehicles are recommended to access the place; otherwise visitors can leave their vehicles up the hill and walk 20 minutes down to the Tourist Centre.

Another key factor is that Lesotho's tourism potential also depends on its linkage with the Republic of South Africa. Lesotho can take advantage of its location of being land locked by RSA to tap the South African market and also to encourage the spilling over of international tourists from RSA into Lesotho. It is believed that the country can benefit if it markets its unusual position of being an independent state existing within another.

5.3.3 Market

In view of the potential tourist market for the Kome village, the place is mostly a domestic tourism destination. Majority of its visitors are locals, particularly school children who visit the place all year round to benefit from the rich history it possesses. Other local tourists' visits to Ha Kome are only during Easter and Christmas holidays when they come to hold picnics and camp at the Tourist Centre. The low level visitation from international tourists can be blamed on the unsatisfactory methods of marketing and tourism product that has not been satisfactorily packaged. International tourists also do not come in large numbers as the place does not offer much of other

tourist activities. Presently Kome receives a small number of international tourists from Germany, South Africa and France whose special attraction is the landscape.

5.3.4 Current use of the place

Inskeep emphasises that in developing a place for tourism, there is need to consider the current use of the attraction by the residents of the area. Kome Cave Village marks the celebration of history and origin of the Kome villagers. It also symbolizes the revival of the culture of the people that were historically looked down upon by surrounding villages. The local communities are the beneficiaries of the cultural tourism activity offered by the caves. Culturally and socially the cave village still remains an important place for human settlement and a refuge for those without homes. One elderly woman residing at the caves revealed that she lived in the caves since she was married into the Kome family. She said,

“Ke nyaletsoe mona, le bana ka ba holisetsa mona. Hona tjena ke se ke bile ke holisa litloholoana. Ha ke tsebe lehae le leng ntle le ka mona ka mahaheng”.

In the above quotation, the occupant of the caves explained that she lived in the caves since she married into the Kome family. She maintained that all her children were raised in the caves, and she is today living with her grand children in the same caves. She underlined the fact that the caves are her only home.

Another social significance of Ha Kome is the fact that it fosters a positive attitude among local people, such that they are prepared to take responsibility to ensure the sustainability of their heritage. Activities that are undertaken to enhance tourism such as cultural festivals strengthen the societies and revive a spirit of unity and instil a national pride in the people (Wyngaard, 2000). A festival was held at Ha Kome in

2010 year to mark the launch of the World Tourism Day in September. The Festival that flaunted local performances and food was a major domestic tourism draw. The event is capable of attracting international tourists if it can be appropriately marketed.

Tourism at Ha Kome provides education and entertainment to the residents as it makes history more understandable and meaningful. This is achieved through use of song, dance and exhibition that adds more value to the product and consequently serves as a means of product development (Seaton, 1994:205). Through tourism, cultural expressions are transmitted from generation to generation. These include activities such as powdering grain, *ho sila*, to sweep, *ho fiela* and painting using cow dung and mud, *ho lila*. This is reported to have enhanced appreciation as well as effective understanding of the Sesotho culture.

According to the tour guide at the centre, the majority of tourists who visit Ha Kome are scholars who come to learn about the history of Moshoeshoe¹ and the period of Difaane and cannibalism. This comment was made by one lady who is a teacher at one neighbouring schools:

“Sebaka sena se bohlokoa haholo kanetsong ea history ea rona re le Basotho ho bana ba rona. Bohlokoa bo boholo ba sona ke hore ho na le batho ba ntseng ba phela ho sona, ba bolokileng boleng ba Basotho”.

The quotation translates:

“This place is of great importance because of its historical importance associated with the origin of the Basotho nation. Its importance further lies with the fact that people living in the caves are still keeping the culture of the Basotho preserved”.

International tourists also indicated that their quest to learn about the life of the indigenous people has been fulfilled by visiting this place. One of them remarked that,

“Of all the places I visited, I have never come across people living in the caves, this is phenomenal. I however wish people could be moved to another place so that we don’t have to invade their privacy like we are doing”.

The socio-economic benefits of the Cave Village are few but noticeable. The caves have served as generator of income since the launch of the project by the Ministry of Tourism, Environment and Culture in 2006. This echoes what Seaton et al say that heritage centres play important role as economic engines for host communities (1994:205). Tourism has further been discovered to be a growth catalyst, able to contribute towards the upliftment of poorer regions, (Saayman, :93). It can add positive developments in the communities around by supporting creation of community services that can improve people’s livelihood. The Kome tourism has created local pride and motivation to locals to conserve and look after the caves. This is due to an assortment of job opportunities generated by the industry in the area including tour guiding jobs, security guarding jobs, horse riding, cultural performances and sale of local foods and crafts. Although only a few families reap direct benefits from tourism, the income generated from other activities such as sale of the handicrafts, maintenance of roads has positive result on the improvement of people’s lives as indicated below:

- i) Sale of local food to the tourists

Findings discovered that Kome village is lacking in shops and restaurants to offer refreshments to the tourists. Therefore people particularly the cave dwellers have taken an opportunity to generate income by offering traditional food stuffs to visitors.

ii) Sale of artefacts

Local use of resources can lead to the successful tourism and community development (Muzaffer and Geoffrey 2004:161). Ha Kome people produce crafts which they sell to tourists. However research has discovered that the production of crafts for tourism is very low. It is only a few people who continued to produce crafts since after the said workshops, the explanation being that people lose patience if their products take long before they are bought.

iii) Entertainment through local dances and songs

Local dances and songs are the best performed and sold tourist activity at Ha Kome. There are organized performing groups offering a range of traditional dances performed by both male and female.

iv) Horse riding

The mountainous landscape of Ha Kome and the entire Pulane area is breathtaking to nature lovers. Villagers have organised horse committees that provide horse riding services when needed for a certain fee. Packaged horse trips go to the Pulane Mountain, to the source of Phuthiatsana River, Malimong cannibal cairn and to visit tapestry studios at Teya-Teyaneng.

v) Construction work

Tourism has encouraged infrastructural developments. Since the launch of tourism business, a gravel road has been constructed from Ha Mateka down to Kome Tourist

Centre to improve accessibility. This has changed the situation of the former remote and isolated Kome village as illustrated by a resident that,

“Before, you could hardly see a car coming into our village, thanks to tourism our village is becoming famous.”

5.3.5 The Socio-cultural and environmental factors

According to Inskip’s theory, tourism can be a significant vehicle for achieving conservation of the environmental and cultural heritage of an area, and maintaining an area’s unique sense of place. He further adds that the income generated by tourism can help pay for conservation of the important features of the natural, archaeological and historic environment that are susceptible to degradation or complete loss (1991:269). Also many types of attractions if properly developed can be useful means of educating both domestic and international tourists about the environment, history and culture of the area (Inskip, 1999:272). On the other hand, the theory advises that there are tourism activities that can result in environmental degradation and loss of socio-cultural integrity of most tourist areas (Inskip, 1991:30). This can be minimised if both public and private sectors can be involved in the tourism planning process to achieve maximum conservation of the resources and sustainable tourism development that can benefit the surrounding villages.

An assessment of the socio-cultural impact of tourism in the area gave two conflicting outcomes. First, it was discovered that people of Ha Kome have recently realised the monetary benefits of their culture in tourism. Employment opportunities created in tour guiding, horse hire, sale of crafts home stays and traditional performances have changed people’s perception of the indigenous culture.

On the other hand, there emerged a competition to conserve and manage the resource so as to have a share of the tourism profits. Conflicts have subsequently surfaced over ownership and control of the resource and to have access to the money it generates. This was according to opinions of the respondents. They shared the view that tourism has created conflicts between the communities and the investor, and among villagers themselves over ownership of the heritage resource and distribution of the profits generated from the project.

The Kome residents are being accused of not wanting to share profits of the project with other villages. These are words of a dissatisfied resident of Ha Masheane who said:

“Rona re maketse na batho ba Ha Kome ke batho ba joang. Ha morero ona o qala, re ‘nile ra bolelloa hore ke oa roneng kaofela baahi ba metse ea tikoloho ena. Hona tjena ba ikhaba ba le bang, ha basa re natsa le ho re natsa”.

The literal meaning of what the respondent said was:

“Honestly what is happening at the Kome project is shocking. We are very much astonished by the Kome residents who have claimed absolute control of the resource and associated benefits. This is in contradiction with past agreements, that the returns of the project will benefit all villages in the vicinity”.

Another resident from Ha Rakabaele, shared similar sentiments that residents of Ha Kome are the sole beneficiaries of the project. On the other hand, members of the tourism committees had different opinions regarding sharing of the profits of the project. They pointed out that since the day the project was launched; people of Ha Kome were the only ones showing interest in its implementation. They explained that since Kome Cave tourism is mainly community based, with tourists coming to visit

the caves, it was required that communities develop activities to entertain the tourists but these people declined to participate on many occasions.

The occupants of the caves and many of the Kome villagers also expressed concern over distribution of revenues that accrue from the project. They explained that they have not observed any village development since the project began. The cave dwellers explained that they suspected misappropriation of funds by the private sector and few members of the community as they rarely get a share of the promised profits.

Another challenge that emerged from research is the fact that tourism is exerting too much pressure on the caves and the residents. The large numbers of people visiting the village particularly during festive seasons exceeds the caves' carrying capacity. A teenage girls living in the caves explained further that:

“Re tjamelane le bothata ba hore re tlameha ho lila khafetsa, le ho nyolla litupu le liotloana, haholo nakong ea liholidays tsa December. Re boetse hape ha re thabele bahahlaoli ba tauoeng, ba fihlang ka lerata le ho itšohlometsa ka matlong.”

The above quotation means:

“We are faced with a challenge of large numbers of tourists visiting our caves particularly during December holidays. This in turn exerts excess pressure on the caves and as a result the caves need to be maintained repeatedly to lessen potential damage to the caves. The girl further expressed frustration when describing behaviour of some of the local tourists who come drunk, make noise and force their entrance into “their homes”.

Authenticity is a highly debated issue, a socially created phenomenon whose meaning can be something genuine and of undisputed origin and (J.B.S, 1981:58), or a created concept, a purpose built representation of the past and locality, to add value to tourism product in an effort to attract more visitors (Grunewald, 2002:1012). In line with the above definitions, the study discovered that tourism compromises the authenticity and quality of the culture of the Kome community. Besides being the main tourism product, the caves are also locally recognised and respected as spiritual link between the villagers and their ancestors. Tourism has however changed the value people attach to the caves when it is promoted as a commodity, for the enjoyment of the tourists (Hewison 1989:9, Smith, 2003:83, Berge and Keys, 1984:349). Thus the caves which were perceived as sacred have lost meaning, respect and the significance locals attached to them when they are transformed into public places. A member of the Kome family was of the same opinion and stated that:

“Rona re le lelapa la Kome, re boulella le ho hlonepha mahaha ana a bo rona. Ho rona a ea halalela, ‘me e ka ho ka lula ho le joalo feela. Ha ele mona a se a buletsoe balichaba, rea ipotsa hore na baholo-holo ba rona ba ntse ba reng ha re a fetotse sebaka sa ho bapala tjena”

In the literal translation the respondent said:

“As members of the Kome family, we value and respect these caves. We consider them holy and wish they remained that way. Now that they are open to everyone, we wonder what our ancestors think of us for turning them into a circus.”

It was also discovered from the research that many of the residents are not happy with the whole tourism business. Some young unemployed men expressed disapproval of the business in their village. They highlighted the following issues:

- Tourism does not benefit people of the village as it employs people from outside the village
- Views of the people were not integrated in the planning and are still not incorporated in the development processes
- People say they had other and better means of survival before tourism was imposed on them.

5.3.6 Factors that contribute to low performance in Kome tourism

As it has been revealed in the above, contribution of tourism in upgrading of lives of the people of Ha Kome is insignificant. Respondents have highlighted a number of issues that limit growth in the tourism industry in Lesotho and specifically at Ha Kome. Those include lack of tourism related activities; unsatisfactory marketing and investment promotion strategies; deficient legal mechanisms; lack of understanding about tourism and uncoordinated tourism sector.

Lack of tourism related activities

On this issue, respondents conceded that the place is extremely lacking in activities that can support prolonged stay of visitors. As a result, the place registers large numbers of visitors whose coming is insignificant because they are day visitors. They suggested that tourist activities must be developed to complement the caves and increase visitor' stay and enjoyment of the place.

Tourism, a discriminating business

Findings further revealed that tourism is still viewed as a “white industry”. This view was shared by the tour operators and the private company in charge of the Kome project. Their opinion was that “the industry favours the white establishments over the black owned ones”. They explained that the Republic of South African white-owned establishments feel comfortable working with the local establishments owned by white people. This was explained by one of the respondents as “some form of racism, not based on colour but racism based on the different cultures we and the South Africans come from”. He illustrated that even though tourists want to visit the “Black Country”; they feel comfortable sleeping at lodges owned by whites. The solution suggested was for Lesotho to start tapping a bigger black clientele from South Africa, Botswana, and other parts of Africa or even black Americans.

Lack of coordination in the tourism sector

The findings showed lack of coordination in the Kome tourism business, explaining why growth is not realised. There are unclear roles and responsibilities therefore people do not know their role and place in the business. For example, it was observed that although a private company has been assigned responsibility to run the business, it still relies too much on the government.

Deficient legal mechanisms

The tour operating companies raised concern that they have been alienated by the tourism policies. They stated this in regard the uncontrolled movement of RSA tour operating companies who bring people into the country having not reported to the

locally run tourism operators. They exclaimed that this results in continuous damage done to the San paintings and many of the archaeological sites. They also expressed grief over local resources that are being used by day tourists who “just exploit our resources and don’t leave anything in return for the country”. The tour operators recognize a significant growth in domestic tourism; however they exclaimed that schools still use teachers to guide the educational tours. They therefore recommended that schools must use tour operating facilities available for educational trips they take to historic places like Ha Kome.

Delays at the Boarder

“Border posts are major problems for tourism in this country”. This issue was observed by all respondents who remarked on the delay done at the border posts. The resolution to that problem as suggested was to have a tourism desk at all border posts to give information and to facilitate easy movement of travelers to their destinations. Another approach could be the introduction of free visas to allow free movement between every country in the Southern African Region as it is done between some of the European countries.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.0 Introduction

This chapter presents the conclusion and the recommendations of the study that intended to investigate the following:

- The origin of the Kome village and the origin of its image in the tourism industry.
- The community understanding of the value and potential of the heritage sites in their area.
- The community's perception of the effect of tourism in their lives.
- The tourist attractions found at Ha Kome and their survey and evaluation using Inskeep's evaluation theory.

6.1 Conclusion

This study examined how Lesotho developed as a tourism destination. It investigated into the initial steps taken by the government to develop tourism from the 1970s to date. The results of this investigation revealed that the country was initially promoted as a "mountain kingdom", meaning that its tourism potential was only been viewed in terms of its physical mountainous and natural features. While it cannot be denied that travelling is mostly motivated by scenic beauty, landscapes and non-cultural motivations, the economic realities of the 1990s have caused a shift whereby culture is recognised as an important travel motivation (Silberberg, 1995. 364).

Lesotho made plans from the 21st century to expand the existing tourism product by; providing the political support which viewed tourism as a priority in its national poverty reduction strategy; by expanding the tourism product by incorporating the heritage and culture resources; by putting money, personnel, policies and strategies to support tourism industry; by promoting tourism as a major employer by 2020; and by involving the private sector and communities to ensure guarantee of and sustainability of the tourism industry. These attempts have managed though to a limited extent, to revitalize the rural areas and to improve the lives of host villagers.

In terms of the heritage and cultural tourism, the study investigated into the stages of tourism development at Ha Kome, highlighting the significance of the tourist product as viewed by the host communities and the visitors; the effect of tourism on the Kome communities and the evaluation of the attractions offered by the place that can be developed to improve tourism in the area.

It has been discovered in the study that tourism has got great potential to improve the lives of the people through creation of employment; creating markets for local talent local cuisine and local handicrafts. The major setback however is that tourism development is focused on the caves. The other cultural properties that could enhance the value of tourism in the area have not been considered for development.

The study further investigated into the role tourism is playing in upgrading the lives of the people. The research has exposed that tourism development at Ha Kome is at its initial stages, hence very little social improvement has been realised. Majority of the people have ceased engaging in tourist activities because of the unreliable income

from tourism. Those that are still employed are only a small number therefore the impact of tourism has been found to be insignificant.

“While tourism can bring tangible benefits to any country, it is also known for some unpleasant effects, (Cooper&Wanhill, 1997:2, Manuel et al, 1996: 62). Findings of the study have revealed that instead of tourism empowering and enlivening lives of Ha Kome villagers, it has brought about tension among villagers. The people are not happy with the way profits of the projects are being distributed and the invasion of their personal privacy by the tourists. The solution to all of this would be an intensification of the involvement of the local communities in the decision making processes of tourism development and enhancing equitable distribution of cultural tourism revenues.

6.2 Recommendations

- Places having massive tourism potential, having enough expertise, manpower and resources could be identified as hub. Then around them, smaller products owned by the local communities could be developed which could be interconnected and served by the main centre. For instance Thaba-Bosiu could serve as hub for Ha-Kome, Malimong and other smaller places around it.
- Lesotho needs to develop other tourism resources including the manmade types such as the dams and the resorts to expand its attractions.
- Responds discovered further that ignorance and lack of understanding of what tourism entails, is another factor that inhibits growth in this business. They suggested that tourism should be included in the curriculum and taught in schools to instill appreciation and respect for foreign visitors as well as to make people aware of the profits the country can gain through this industry.

- Since tourism is one sector that cuts across all sectors, another way would be to invite partnership with other sectors such as Education, Home Affairs Transport and Works.
- The place can take advantage of special events distinctive to Ha Kome and promote it for tourism.
- Also the place needs to collaborate with other attractions so as to share visitors and to increase visitors' level of stay in the country as said by the Curator of Morija Museum that tourism developers need to “seriously consider marketing their competition if they want to grow in the business”.
- Ha Kome can further target scientific researchers because of the huge deposits of archaeological wealth that is present in the cave dwellings and at Malimong.

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APPENDIX 1

Questions to the Villagers of Ha Kome

The Historical background

1. When was Ha Kome village established and who were the first people to inhabit the place?
2. What does the name Ha Kome mean?
3. Who are the current settlers of the place?
4. How is the place related to Moshoeshoe and the times of cannibalism?
5. Tell me about any other special historical events related to the place

The Significance and Use

6. What is the main means of survival for people of Ha Kome?
7. Which special plants, wildlife, rivers, lakes or special features do you have here at Ha Kome?
8. What programmes are present for protection of nature in this area?
9. Do you think Ha Kome is a special place when you compare it to other places? Explain
10. Do you have any special features that people can travel to see in this area? Mention them
11. How do you make sure that people know about Ha Kome and such features?
12. How are the caves currently used?
13. In your words, what do you understand by tourism?
14. Do tourists come to this area? What do they want to see? What do you want people to see when they come to your area?
15. Are villagers involved in tourism activities? What do you do?
16. Who is in charge of the tourism industry in the area?
17. How do you work with those in charge?
18. Are there any changes that you want to see in the tourism business in your area?
19. Apart from Ha Kome caves, what other places or things in the neighbourhood do you think can be interesting to tourists?

APPENDIX 2

Questions to occupants of the caves

1. Tell me about the history of the caves

2. Who owns the caves and how are you related to the owners?
3. What year did you come to live in the caves and why did you decide to come and live in the caves?
4. Who else lives in the caves? How many are they? Where do you do your cooking and sleep?
5. Do you have fields and what crops are grown in the fields? Where do you store your food?
6. Do you have animals? Where do you keep them?
7. What is your other means of survival?
8. Apart from being a house, how do you also use the caves?
9. Do tourists come to the caves? What do they want to see?
10. Are you happy that tourists come to your caves? Please explain
11. Who brings tourists to the caves and how do they explain bringing them?
12. What benefits do you obtain by inviting tourists into your caves?
13. What do you want to obtain when you invite tourists in your homes?

APPENDIX 3

Questions to the developer (The Investor/Private Sector)

1. Why did you decide to invest at Ha Kome?
2. What special features does the place have? Mention them
3. What are your intentions about the place?
4. How do you market the place?
5. What product do you sell to the visitors?

6. What do tourists prefer to see when they come to the area?
7. What arts and crafts are produced and sold to the visitors?
8. Which other places outside Ha Kome do you take tourists to visit?
9. How do you work with the communities of Ha Kome?
10. From which countries are most of your visitors?
11. Which time of the year do you get most visitors?
12. If tourists want to stay over, what accommodation do you offer?
13. What feedback do you get from your visitors?

APPENDIX 4

Questions to Tourists at Ha Kome

How do you rate Ha Kome as a tourism destination?

Please respond by simply making a cross (X) next to the item you feel is closest to your opinion to indicate your opinion about the place.

Country of origin

How did you know about the place?

1.ACCESSIBILITY	Excellent	Good	Bad	Poor	Don't know
Promotion done about the place					
Public transportation					
The quality of roads to the place					
Signage directing visitors to the attraction					
2. SERVICES	Excellent	Good	Bad	Poor	Don't know/ Not available
Camping sites					
Overnight accommodation					
Public rest rooms					
Parking for visitors?					

cars					
Refreshments					

3.					
ATTRACTIONS	Excellent	Good	Bad	Poor	Don't know
The natural landscapes					
The caves					
The crafts					
Traditional food					

The performances (song and dance)					
The hiking trails					
Horse rides					
The people					
Interpretation of the attractions					

**4. PLEASE GIVE GENERAL OBSERVATIONS ON HA KOME AS A
TOURIST DESTINATION**

.....

.....

.....

5. RECOMMENDATIONS

.....

.....

.....

Thank you!

APPENDIX 5

Questions to Tour Operators

Place of Interview-----Date-----Interview number-----

Personal Information

Profession or Occupation -----

Age -----

Gender -----

Highest education qualification -----

Questions

1. One of the functions of a tour operating company is to market and manage tour packages. Describe the duties of your establishment.
2. How do you market yourself and who is your target market?
3. How do you package your product and why?
4. Which product in your package is high in demand and why do you think this is the case?
5. What contribution do you think culture and heritage can have in tourism?
6. What is your assessment of Lesotho tourism?
7. Generally what factors contribute to low performance in tourism?
8. How many tour operating companies are there in Lesotho? Describe the relationship you have with them
9. What other tour operating agencies do you partner with and what are the benefits?
10. In your opinion what can be done to improve the Lesotho tourism industry?

APPENDIX 6

Questions to Heritage/History/Tourism Specialists or Researchers

Place of Interview-----Date-----Interview number----

Personal Information

Profession or Occupation -----

Age -----

Gender -----

Highest education qualification -----

Questions

1. It is said that heritage and cultural tourism is globally recognised as a significant industry and that Lesotho has set up strategies to diversify the tourism product to include culture and heritage. Tell me what you know about heritage and cultural tourism?
2. What resources do you think are important for tourism in Lesotho and why?
3. Do you think culture and heritage can play an important role in Lesotho tourism? How?
4. Which places of historical and cultural importance do you think can be developed and promoted for tourism?
5. What effect do you think tourism can have on Lesotho's culture and traditions?
6. What is your assessment of Lesotho tourism?
7. Generally what factors contribute to low performance in Lesotho tourism?
8. In your opinion what strategies can be adopted for tourism development?
9. Do you think partnership with RSA Tourism industry can benefit Lesotho tourism? How?



Humanities
Department of Historical and
Heritage Studies

19th September, 2008

REQUEST TO CONDUCT FIELD RESEARCH

My name is Lintle Tsepang 'Mabasia Shano. I am doing a Masters Degree (course work) in Heritage and Cultural Tourism at University of Pretoria. My study requires me to carry out field research which will be organized in open ended interviews. I hereby request that you please consider participating in my research project: "More than mountains: Developing Heritage and Cultural Tourism in Lesotho (Ha Kome Caves as a Case Study), a project aimed at revealing Lesotho as a heritage and cultural tourism destination with emphasis on Kome cave dwellings site.

Your participation in the research is voluntary and you can withdraw at any time should you wish to do so. Also be assured that the information will be treated with confidentiality and your contribution will be acknowledged according to the Harvard reference system prescribed by the Department of Historical and Heritage Studies. Your identity will remain anonymous as no personal details will be linked to your interview. Please be aware that your interview will be noted and or audio-taped in order to facilitate the interview process.

University of Pretoria
Pretoria, 0002
South Africa

Telephone : 012 420 2323
Fax : 012 420 2656

history@up.ac.za
www.up.ac.za

Allow me to please invite you to sign the consent form below as an indication of your agreeing to take part in the research.

Thanking you in advance for your support

Yours truly



Tšepang Shano (0027737415500 or 0026658481562)

The Consent Form

I agree to participate in the research project: "More than mountains: Developing Heritage and Cultural Tourism in Lesotho (Ha Kome Caves as a Case Study)" as described above.

Name:.....

Occupation:.....

Signature:.....

Tel:..... Mobile:.....

Date:.....



Humanities
Department of Historical and
Heritage Studies

La 19 Loetse, 2008

KOPO EA HO E TSA LIPATLISISO (Research)

Ke le Lintle Tšepang 'Mabasia Shano, ke itlhamisa mona ke le moithuti Universiting ea Pretoria ho la Republic ea Afrika Boroa. Ke etsa lengolo la "Masters in Heritage and Cultural Tourism". E le ho fihlela lithoko tsa lengolo lena, ke lokela ho ngola porojeke, 'me ke khethile ho fuputsa ka boemo ba histori le bochaba khoebong ea bohahlauli naheng ea Lesotho.

Sehloho sa liphuputso tsaka ke "More than Mountains: Developing Heritage and Cultural Tourism in Lesotho (Ha Kome Caves as a Case Study)". Seo projeke ena e se fuputsang ke libaka tsa nalane le bochaba tse ka bang bohlokoa ntlafatsong ea khoebo ea bohahlauli naheng ea Lesotho. Sebaka sa mahaha sa Ha Kome se tla sebelisoa e le mohlala oa kamoo bochaba le histori li ka holisang bohahlauli ka teng ka har'a naha, le ho fuputsa maikutlo a sechaba sa moo ka khoebo ena sebakeng sa bona.

Ke kopa ke hona botšehetsi ba hau liphuputso tse, ka ho araba lipotso tseo ke tla u botsa tsona. Puisano ea rona e tla hatisoa ka "tape recorder" kapa e ngoloe pampering. Ke tiisa hore lebitso la hau le tla tšireletsoa hobane ha hona ho ba moo u tla amahanngoa le litaba tseo u tla fana ka tsona. Ka tumello ea hau botšehetsi ba hau bo ka ananeloa ka hore lebitso la hau le hlahelle lethathamong la mabitso a batho ba thusitseng projekeng ena.

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E le kananelo ea ho tšehetsa porojekeng ena, u koptjoa ke hona ho tekena foromo e latelang.

Ke leboha botšehetsi ba hau



Lintle Tšepang Mabasia Shano
(0027737415500 or 0026658481562)

Foromo ea Tumellano

Ke ananela kopo ea ho phehisa porojekeng e hlalositsoeng ka holimo e le "More than Mountains: Developing Heritage and Cultural Tourism in Lesotho (Ha Kome Caves as a Case Study).

Lebitso:.....

Tšebetso:.....

Tekena:.....

Mohala:.....

Letsatsi:.....



**MINISTRY OF TOURISM, ENVIRONMENT
AND CULTURE**

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7th Floor Post Office Building
Kingsway
Maseru
Lesotho

30th September, 2008

Research Proposal and Ethics Committee
Faculty of Humanities
Department of Historical and Heritage Studies
University of Pretoria

Dear Sir/Madam,

**RE: PERMISSION IN RESPECT OF MS. L.T.M. SHANO
TO CONDUCT A RESEARCH**

This is to confirm that the Ministry of Tourism, Environment and Culture is aware that Ms. Lintle Tšepang 'Mabasia Shano is studying a Masters Degree in Heritage and Cultural Tourism with University of Pretoria. On this basis this correspondence serves to confirm that Ms. Shano is granted permission to interview staff members to gather information for her thesis.

Yours Faithfully,

M. Malie (Ms.)

Principal Secretary

The National University of Lesotho

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PO Roma 180,
Lesotho,
Africa.

OFFICE OF THE REGISTRAR

REG/ADM-1.38
AMM/lcm

6th October, 2008

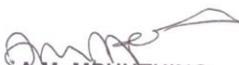
Mrs. Lintle Tšepang 'Mabasia Shano
University of Pretoria
Pretoria, 0002
South Africa

Dear Mrs. Shano

Re: Request of Permission to Conduct Research

Please refer to your letter dated 19th September 2008 about the above captioned subject to interview some of the NUL staff member. Please go ahead.

Yours sincerely,


A.M. MPHUTHING
REGISTRAR, NUL



Pulane Ha Kome
P.O. Mateka 223
Teya-Teyaneng
Lesotho

3rd October, 2008

**Research Proposal and Ethics Committee
Faculty of Humanities
University of Pretoria**

Dear Sir/Madam,

PERMISSION GRANTED TO Ms. L.T.M. SHANO

This is to certify that Ms. Shano is granted permission by my office as the Chief of Ha Kome, a village around Kome Caves Heritage Site to conduct research. My people have already been informed about her project and are willing to cooperate.

Thank You,

TEBOHO KOME (MR.)
CHIEF OF HA KOME



Pulane Ha Kome
P.O. Mateka's 223
Teya-Teyaneng
Lesotho

La 3 Mphalane, 2008

Research Proposal and Ethics Committee
Faculty of Humanities
University of Pretoria

Monghali/ Mofumahali,

TUMELLO EA HO ETSA BOITHUTU MOTSENG OA HA KOME

Mona ke ka tumello ea Morena Teboho Kome hore 'M'e Tšepang Lintle 'Mabasia Shano a etse boithuto ka litaba tsa bohahlaoli le bochaba motseng oa Ha Kome Ha Morena Teboho Kome.

Ke leboha tšebeliso 'moho e mofuthu

TEBOHO KOME
MORENA

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Figure 1.2 Components of Tourism development

Figure 1.3 Types of categories of attractions and activities

Figure 1.4 The Kome attractions, facilities and services