

## CHAPTER 3

### **TOURISM AS ECONOMIC COMPONENT AND CATALYST REGARDING THE ETHNIC COMMUNITIES IN AND AROUND A NATIONAL GAME PARK AND THE CENTRAL ROLE A COMMUNITY RADIO STATION PLAYS IN THIS INSTANCE**

Community radio was created as an empowerment tool to uplift the community

Van Zyl 2003:15

#### **3.1 INTRODUCTION**

It has already been argued in the contextualisation contained in chapter one that indications of interplay exist between tourism and the ethnic community. The researcher refers to an international conference hosted by the University of Pretoria's Centre for Afrika Tourism, chaired by Prof. D Wilson in 2001, on the topic: "Tourism as catalyst for community-based development in Africa." The title as such indicates that a potential interface exists between the ethnic communities and the tourist community. Papers delivered by more than 40 delegates from Africa and abroad provide insight into the interweave of community and tourism and its potential of development in ethnic communities.

This chapter will focus on tourism as a means by which poverty can be assuaged in previously disadvantaged ethnic communities living in and along the borders of a National Game Park (such as the Kruger National Park) and the important central role a community radio station can be perceived to play in this regard. In effect the proposed radio station becomes a broker by advertising the handcrafts and services the ethnic community has to offer or the dates and venues of events, such as visits to cultural villages, which will be of interest to the visitors. It will be argued that a community radio station empowers the community it serves by giving them a voice and allowing them to be heard, which is a view shared by a paper on the Ethnic Radio Program ([sa]:2). The paper refers to a community radio station's accessibility to people with little or no literacy and finds that it "allows for

interaction and feedback from the community, thereby empowering the community” (Ethnic Radio Program [sa]:2).

If tourism can be regarded as an ‘economic component’ as well as a ‘catalyst,’ one may ask what role a community radio station in a National Game Park will play. Nkalai (2003:93) believes that community radio stations should consider themselves to be ‘social enterprises’ with two main functions, namely to attend to the needs of the community that it serves and in the second instance to create income and thereby lessen its reliance on financial support from benefactors. Since many community radio stations do not view themselves as ‘enterprises’ Nkalai (2003:93) recommends that they turn to organizations that aid and develop small enterprises in order to obtain essential expertise and knowledge that can lead to self-maintenance. As Nkalai (2003:93) points out a community radio station, as a ‘social enterprise,’ needs to “think in terms of good business practices” in order to survive (2003:93) and should begin by utilizing its “existing potential” by establishing what its assets are (2003:93).

In the instance of the proposed radio station, its assets will be the National Game Park with its access to tourists as a potential source of income and the ethnic community as a potential provider of goods and services. A form of bartering or trading can therefore be considered as an important part of the relationship that exists between the visitors and ethnic communities (see 2.2.3). This is where the role of the community radio station comes into play. In effect the radio station becomes a ‘broker’ of sorts, as mentioned earlier in the introduction to this chapter, since it will be able to promote and encourage ‘trade’ between the two parties. In this manner it will be fulfilling both of Nkalai’s main criteria by servicing the needs of the community as well as securing revenue for the station from promotions and advertising. As argued in chapter two (see 2.2), radio creates communities of shared interests that include economic interests.

The benefits that tourism can bring to an ethnic community bordering a National Game Park as well as the synergy that exists between the tourists and the ethnic community on account of their economic ties and mutual dependence upon each other have already come to the fore in chapter two (see 2.2.3). A community radio

station such as the one proposed in this thesis can be used to contribute to the economic ties of the Parks Emergent Communities (PERCs) by developing “ongoing income generating activities that are continuously monitored and reviewed” (Nkakai 2003:94). This can also be regarded as one of the important ‘tools’ with which to ensure the sustainability of the station (Nkakai 2003:94).

Witt and Moutinho (1995:4) find that tourism has become a major world industry especially since 1990. They refer to the important role tourism plays in the world economy and the fact that it is expected to play an even greater role in the future. In similar fashion Ceballos-Lascuráin (1993:12) points out that the World Travel and Tourism Council (WTTC) of 1992 regards tourism as the biggest industry in the world and refers to the three point five trillion dollars it was expected to generate in 1993, which would amount to six % of the world gross national product. At the time the tourism and travel industry was employing 127 million workers - one in fifteen workers worldwide. According to the World Travel and Tourism Council of 1992, the tourism industry is expected to have doubled by the year 2005.

### **3.2 The National Game Park as important role player**

The community radio station, this thesis proposes, will operate from within a National Game Park such as the Kruger National Park where its target audience will consist both of tourists and the neighbouring ethnic communities who live along the borders of the park. Tourism forms one of a National Game Park’s mainstays, along with nature conservation, and will therefore feature as an important component. Tourism can influence the economic structure of the ethnic communities in particular, as referred to in chapter two (see 2.2.3) and as a result it becomes a central issue that has to be reckoned with.

Inevitably therefore, tourism will have a financial impact on a National Game Park like the Kruger National Park, as well as help to create job opportunities. It is claimed that for every 30 new tourists, one direct and two indirect new jobs are created. Kruger National Park caters for approximately 700,000 visitors a year and has a workforce of around 3,400 (Dammann & McGeehan 2001:68). The link

between tourism and tourists as 'job creators' and the local ethnic community as 'employees' is obvious, which is why they can be regarded as an economic unit. According to Mabunda (2004:82) around 2000 permanent and 500 seasonal employees are employed by the park, either directly or indirectly. Concessionaires have agreed to recruit 79 % of their employees from communities that were previously disadvantaged. In all of these instances tourism and tourists prove to be a source of financial gain, a catalyst able to alleviate poverty, among ethnic communities living in and around the National Game Park.

It must be remembered that after the bombing of the World Trade Centre in New York on 11 September 2001 the increase of foreign tourists to South Africa rose by one comma eight million from 2001 to 2002, since the country "was perceived as the safest destination in the world" (Mabunda 2004:84). Cape Town and the Kruger National Park remain the tourists' favourite destinations (2004:84). According to Mabunda (2004:81) South African Tourism records reflect that 31,5 % of all long-haul tourists visit the Kruger National Park, making it the "second most visited destination after Cape Town."

Furthermore the estimated per capita-spending per tourist is 315 rands per day. Around 65 % of all tourists that visit the country indicate that they want to visit the Kruger National Park, making it a major reason why tourists from abroad want to visit South Africa. As Mabunda (2004:81) points out, inbound tourists spend around 27 billion rands but, "without the KNP, more than 50 % of tourists would stay away from South Africa" (citing McKinsey 2002). It is interesting to note that the Kruger National Park also generates business by selling 92,8% % of its game drive seats, 94,8 % of day walks and 52,6 % of wilderness trails compared to other National Game Parks which have the same possibilities (Mabunda (2004:87).

### **3.3 The link between tourism and the ethnic community**

Witt and Moutinho (1995: ix) refer to the impact that tourism has on employment and the economic stability in many countries. The link between tourism and the community lies in its mutual compatibility, with tourism proving to be an excellent potential source of jobs, especially in the "lower-skilled occupations where

unemployment tends to be concentrated. In addition, new jobs in tourism tend to be spread more widely geographically than other growth sectors in many economies” (Witt & Moutinho 1995: ix).

Both instances (tourism and the ethnic community) can be seen as providers - one of much needed employment and the other of labour and skills. Regarding tourism’s contribution to the national economy, Clarke (2002:1) refers to a South Africa survey in 1998 and a Southern African Development Community (SADC) survey in 1999, by The World Travel and Tourism Council which estimated the worldwide contribution to the Gross Domestic Product (GDP) of the Travel and Tourism Economy to be in the region of 11.6 % in 1998 rising to 12.5 % by 2010 (Clarke 2002:1 citing The World Travel and Tourism Council 1998:10). The corresponding figures for South Africa for 1999 were calculated at 8.2 % and expected to reach 10.3 % for the same period (Clarke 2002:1).

Relying on the rich natural and cultural heritage South Africa has to offer tourists, the government planned to achieve the international average five years ahead of the projected time, by 2005 (Clarke 2002:1). They also want to increase sustainable employment from 550,000 to 860,000 and increase the number of tourism ventures owned or operated by previously disadvantaged entrepreneurs or communities by 15 %. Citing the South African Department of Environmental Affairs and Tourism / DEAT (1998), Clarke (2002:2) points out that by June 2001 the targets had not been achieved and mentions over-optimistic forecasts and unreliable measurements as probable causes. However, regardless of whether the targets have been met or whether expectations have been set too high, Clarke’s research underlines the importance of tourism as a contributor to the national economy, as far as the South African Government is concerned.

Tourism has two main characteristics that have caused governments to become rapidly involved in this field, namely the dependence of tourists on those who are providing the services and the currency brought in by foreign tourists (Witt & Moutinho 1995:3). This can also be regarded as the link between the tourists and the ethnic community since tourists are the mainstay of the tourism industry as well as a source of income for the ethnic community (see 2.2.3). It stands to

reason therefore that the link between tourism and the tourist and ethnic community as well as the national economy is of great value on account of the benefits to be gained by all.

### **3.3.1 Destination attractions**

Witt and Moutinho (1995:3) mention that destination attractions can be listed according to the following characteristic attributes - physical, social, historical, aesthetic and the like. Littrell (2001:1-3) has a similar outlook when differentiating between the different kinds of tourists according to their personal preferences, thereby establishing likely shopping patterns and fields of interest (see 2.2.3). Witt and Moutinho (1995:29) add to this by claiming the evaluation of the attractiveness of a destination's physical, social, historical and aesthetic attributes relies on how a tourist perceives and experiences these attractions. A visitor chooses a destination either from previous experience or from perceptions of the destination's potential to meet the desired experience. In order to ensure that the ethnic communities benefit financially, the researcher regards it important that tourists find their destination attractive enough to either want to return or advertise it by word of mouth.

A community radio station in a National Game Park is in the position to promote and advertise the various destination attractions in and around the park. It is also ideally situated to set up a public forum for discussions around the visitors' expectations, satisfaction or complaints regarding specific destinations. In this manner the station can be of service to the park as well, by foregrounding shortfalls in order to provide park management with the information they need to improve profiles.

In evaluating a destination Witt and Moutinho (1995:35) find that tourists are inclined to visit established tourism regions. This means that National Game Parks, such as Kruger National Park and Pilanesberg National Game Park for instance, stand to gain from being well known tourism destinations as they will attract more tourists than unestablished tourism areas. According to Joep Stevens (2005), the Kruger National Park is the "major player" as far as tourism in South

African National Game Parks (SAN Parks) is concerned. This is confirmed by South Africa Online Travel Guide ([sa]:1) (see 3.2) citing Kruger National Park as “the primary destination in South Africa for many international tourists” with more than half a million visitors registered each year. By 2003 this figure passed the one million mark (Moodie 2003:1). The ethnic communities living in and around the park, stand to benefit from the fact that the park enjoys international recognition and attracts more tourists than lesser-known establishments.

Apart from the benefits afforded by such recognition, two problem areas are foreseen on account of this, namely overexploitation of the region’s attractions and becoming “too convinced of your own region’s attractiveness.” Witt and Moutinho (1995:35 citing Butler 1980) mention the fact that the lifecycle of a tourism product/experience is limited<sup>8</sup> but “it can be prolonged by renewing and developing the attractions system”. For the ethnic community this means finding new ways to promote what they have to offer and so keep from stagnating. As far as tourism and the ethnic community are concerned Witt and Moutinho (1995:36) believe the “small entrepreneur can play a catalytic role by pointing out simple but efficient complements to the existing attractions.”

A community radio station such as one that caters to PERCs can be of service in this regard. Making use of the assistance of organizations that aid small enterprises (Nkakai 2003:93) and broadcasting their suggestions will help the ethnic community to gain the necessary insight into their problems and provide them with ideas to regenerate the attractions the community has to offer. The station can for instance host programmes in which communities refer to specific issues of concern to them and allow for questions and answers between community members and those providing assistance.

Tourists, who come to a National Game Park to experience nature and see the game and bird-life, need to be mobile and have ready access to the different routes, game drives, game walking and wilderness trails in the park. The National

---

<sup>8</sup> According to Witt and Moutinho (1995:35) Butler divides the destination evolution cycle into six stages: exploration, involvement, development, consolidation, stagnation and decline.

Game Park becomes the tourists' destination for a short duration, thereby affording them tourist community status. It also involves the ethnic people in and around the park. This is where variety and stimulation comes into play, since both the tourists and the tourism industry rely on the ethnic community to provide them with a variety of arts and crafts to choose from as well as entertainment and other services and skills. Without this stimulation the tourists' enjoyment and expectation may be jeopardized.

A community radio station that caters for PERCs will contribute to the tourists' enjoyment and understanding by offering programmes that feature nature and ethnic culture programmes. By advertising the sale of compact disks on which programmes that have been proven to be popular with visitors are featured, the community radio station stands to gain revenue. The tourists on the other hand get to buy interesting material suited to different age groups that will help to make their drive times in the park more appealing, especially at those times when game sightings are scarce. Furthermore these CDs become meaningful mementos of their vacation that can be played on recurrent trips to the park or other nature reserves.

Tour operators can focus on advertising their services or products once the local authority sells the overall attractiveness of an area (Witt & Moutinho 1995:43). White (1981:1983) cited by Witt and Moutinho (1995:44) mentions that the involvement of local authorities varies from area to area. Therefore diversity in the degree of local authority involvement in tourism management, "such as marketing, development, and the provision of tourism infrastructure" can be expected (Witt & Moutinho 1995:44). However, without the ethnic communities' active involvement in all matters, from marketing to providing a tourism infrastructure, the ethnic communities as well as the tour operators stand to lose instead of gain a valuable income. Community involvement is also a prerequisite for the sustainability of a community radio station such as PERCs (see 4.1).

### **3.3.2 The seasonality of tourism**

Another feature of tourism that is bound to have an influence on the ethnic



community is its 'seasonality.' This means tourist flows have the tendency to become concentrated for relatively short periods of the year. According to Mo the intensity degree of seasonal patterns and their historical durability are all variables. An article on Kruger National Park in South Africa Online Travel Guide ([sa]:1) claims the dry winter season is the best time for observing the animals since it offers less obstructive views and as it hardly rains in winter it means animals can easily be spotted at waterholes when they come to drink in the mornings and evenings (South Africa Online Travel Guide ([sa]:1). According to Moodie (2003:2) more locals, comprising 70 % of the total, than foreigners visit the park (see 5.8.2). Taking this into account it is reasonable to expect that the winter months that fall in the South African and international school holidays will account for more concentrated tourist flows. The months that fall outside of school holidays are generally regarded as being 'off season' on account of lesser tourist trade. The seasonality of tourism is bound to affect members of the ethnic community who depend on tourists to generate an income since statistics prove that tourists are directly responsible for creating direct as well as indirect jobs for the local ethnic community (Dammann & McGeehan [sa]:68).

### **3.3.3 The importance of marketing research**

With tourism in mind, the local ethnic community will benefit from having insight into what their local resources are as well as what the markets have to offer. Witt and Moutinho (1998:292) maintain marketing research plays a pivotal role in strategy development, since information gathered through marketing research can provide valuable information on change in the organization's environment; change in competitive offerings; changes in the organization's customer base; and reactions to new products/services or product/service modifications.

As indicated by Witt and Moutinho (1998:292) it is essential in the tourism business to obtain satisfactory profits to be able to remain financially viable. Since the ethnic community relies on the tourist community's buying power to make profits, it is important for them to realize that marketing research is necessary to indicate what is needed to satisfy the tourist-consumer's needs and requirements. By complying, they ensure that satisfactory profits are achieved.

By featuring programmes on entrepreneurship in which such matters are discussed and explained a community radio station becomes an important source of information. Furthermore, a community radio station in a National Game Park will also feature as an important small entrepreneur in the tourism set-up, since it will complement the visitors' game and bird watching with programmes on nature as well as promote what the ethnic community has to offer for those visitors who wish to have a cultural experience. Tourists that are more interested in active outdoor activities will find the station's promotion of backpacking and hiking trails in the park of special interest while programmes on the history of the park and surrounding areas will satisfy those with a penchant for the history of the places they visit. In this manner the proposed community radio station will complement the park's attractions.

In the tourism industry local authorities, according to Witt and Moutinho (1995:44) should have statistical information on tourist numbers; have a perception of the local resources and markets; be able to organize tourism in the local area; be involved in the provision of tourism infrastructure and facilities; be involved in developing and controlling tourism policies; be involved in promoting and marketing tourism; encourage the private tourism sector; as well as liaise with other tourism agencies. The local ethnic community of a National Game Park and surrounding areas need not necessarily have information on tourist numbers unless it could be useful to them as an indication of the number of people to cater for, or to consider for produce market and handcraft purposes, village tours, indigenous food sampling, game trails and the like.

Marketing research will also be important for strategy development and the sustainability of a community radio station that caters for PERCs. "An effective market research study will lead to the development of a marketing plan that will assist the station to reposition itself in such a way that its marketing activities contribute enormously towards its sustainability" (Nkai 003:95). Nkai (2003:94) suggests developing a marketing plan which is "a systematic process of directing marketing activities in order to match the needs of the community to the services the station can provide." In this regard he considers research important since a

marketing plan must be “based on research into your listeners.” Although it may be a tiresome procedure Nkalai believes it is “the only way of ensuring an accurate and effective market plan” (2003:94). This can be accomplished by making use of the Radio Audience Measurement Survey (RAMS), released by the South African Advertising Research Foundation (SAARF), by working together with the local District Council to amass information on the community and by conducting listener surveys (2003:94). Using these research methods will enable a community radio station, such as the proposed station in a National Game Park, to notice a change in customer base and to gather information on reactions to their new programmes and services.

According to Nkalai (2003:95) a good marketing plan will provide a station with the benefit of financial insight whereby the station will also be able to ascertain which clients are willing to ‘pay for services.’ Without this kind of information a station may be wasting time and money on clients that could have been scrapped long ago on account of their ‘non-performance’ and more time spent on cultivating clients that are (and may become) interested. With regard to a community radio station, Nkalai (2003:95) cautions that it is not the aim of the marketing plan to make money but rather for the station to become known: “The better known the station, the easier the job of the salespeople” (2003:95). Furthermore client satisfaction as a result of a good marketing plan will lead to the repeat of business (Nkalai 2003:95).

A good marketing plan will assist a community radio station with better planning with a view to the future (Nkalai 2003:95). Planning for the future implies that strategies and targets are being set to achieve goals with a view to improvement. Nkalai believes that a further benefit of a good marketing plan will be improved performance by way of setting clear service standards (2003:95). Without clear goals it becomes increasingly difficult to maintain and improve a station’s performance since there are no yardsticks or indicators by which its success or failure rate can be measured. A further benefit to the station as a result of a good marketing plan will be ‘time management’ since it will free staff “to think about new services and potential projects” (Nkalai 2003:95).

For the ethnic community a marketing plan based on market research, will depend on the community working together with their District Council and tour operators. Information gathered through marketing research regarding the tourists' reactions to their products or services will provide the ethnic community with valuable insight regarding what they need to improve or change in order to be more marketable. It will encourage better planning and help the ethnic community to make better use of their resources and to set clear goals to improve their performance and services. It is important for the ethnic community to get their priorities right since it will enable them to make the right choices and enable them to decide what is important for them as a community. Nkalai (2003:95) believes a good marketing plan will benefit the community radio station by way of specialised services that will help to "shape services to meet customer wants and needs." As mentioned in chapter four (see 4.4.2.5) a station's sustainability depends on whether or not the station succeeds in catering to the needs of its community.

The tourist community also stand to benefit from a marketing plan since it will result in having their needs met and their preferences catered for, thereby enhancing the pleasure of their stay. According to van Zyl (2003:95) a good marketing plan will have the benefit of priority setting which will enable the station to "decide what's important, for whom, and when." This is an especially important issue for a station that broadcasts to an ethnic and tourist community simultaneously. For instance, visitors out on an early morning game drive and members of the ethnic community on their way to work may have different listening preferences at that time of day. However, both parties will be interested in the weather prospects for that day as well as short newscast programmes. While playing ethnic music may be ideal to send the ethnic people off to work it may also form a link to nature programmes that feature after news and weather programmes, which is of special interest to the visitors.

### **3.4 The importance of regional infrastructure for tourism**

From a tourism and tourist community point of view, thought should be given to touring and destination attractions. Touring would include game viewing drives in a National Game Park with stop-overs at the different viewing points and waterholes

and then getting to a destination such as a camp site in the park with accommodation for sleeping over. A camp may be equipped with a restaurant and/a shop, swimming pool, library, petrol station, and the like, according to the size of the camp.

When it comes to regional infrastructure, the accessibility of the park is an important factor as well as information regarding the modes of transport used by tourists to gain access to the park (Boo 1993:22). This also requires knowledge of the road conditions and an awareness of seasonal problems that may occur during rainy seasons (Boo 1993:23). It must be established whether other tourist attractions exist in the region (be it cultural, historical, natural, urban or events) and whether they surpass what the National Game Park has to offer. It should be ascertained whether the park is included in the itinerary of any existing 'tour packages' and whether interactions exist between the park and other tourism attractions in the region. It is also important to know what the population of cities and towns within 150 kilometres of the park are, as well as their respective distances from the park (Boo 1993:23). In South Africa the distances could be much further, since the more densely populated metropolitan areas of Gauteng province, which supply a large number of tourists yearly, are situated 350 - 400 kilometres from Kruger National Park.

A community radio station's first obligation is to serve the needs of its community (Community Radio Association 1987:2-3). This means it can spend more time than a commercial radio station (such as the South African Broadcasting Corporation) on matters of immediate concern to its community. This may vary from warnings of low water bridges and roads to avoid in the case of flooding after heavy downpours to information on road conditions, and suggestions for detours. It can suggest alternative scenic routes for game drives, refer to distances between camps, remind visitors of the rules of the park, speed limits, and so forth. Such information directly impacts on the safety of the visitors to the park as well as the ethnic community that it serves.

All references so far concerning nature tourism, like National Game Parks, ecotourism and the like, indicate that tourists are regarded as an inevitable

necessity that is bound together / interfaced with the local ethnic community for the common good of both parties. A sound relationship between tourism and the ethnic community will be depend on the latter's participation in matters concerning their interests; a fair share of the benefits provided by tourism and motivation for ongoing cooperation. Western (1993:8) has a similar view and is in favour of incorporating local people as partners and beneficiaries, since they are the "custodians of the land, and those most likely to lose from conservation."

### **3.5 Tourism and fragile communities**

A matter that is often overlooked but needs some consideration in view of their precarious position in the tourism industry are those communities whose way of life is increasingly coming under threat, such as the "hunter-gatherer" (Clarke 2002:13). Clarke cites Harrison and Price (1996) who interprets the term 'fragile' communities as referring to a people whose way of life is seen to be the opposite of modernity and under threat. Woodburn (1997) specifically mentions nomadic pastoralists and hunter-gatherers as an example of such people. It is also true that the Western tourist often perceives the hunter-gatherer as a curiosity because of socio-cultural differences.

According to Clarke (2002:14-15) the threat to fragile communities usually comes from the following three sources, namely - deprivation of land access to resources; local discrimination against hunter-gatherers; and well-meaning interventionists such as development agencies who are ignorant of the hunter-gatherer society. Survival for Tribal Peoples (a United Kingdom based non-government organization) does not list South Africa among the 31 countries whose tribal people's human rights are being violated, but Clarke (2002:13-14) points out there are about two thousand of the remaining San people confined to the northwest of the country. These people roamed throughout Southern Africa as hunter-gatherers until about AD 400, when the migrating Bantu drove them southward. Boers and British hunted them during the 1800's, until by 1878 only a small band of San remained in the Drakensberg Mountains (Clarke citing Willcox 1984). This area in KwaZulu-Natal has the richest array of rock paintings in the world and is now a World Heritage Site (Clarke 2002:14). Relocating these people to a place where

they could exist as hunter-gatherers with the option of sharing their way of life with tourists interested in socio-cultural differences, will not only be to their economic benefit, but can initiate a whole new tourist experience. The concept of a cultural village comes to mind in this instance.

A community radio station can promote causes such as those of the San people, by giving a voice to those who will otherwise not be heard. Discussion programmes in which the views of all concerned parties can be heard, is only one suggestion. A documentary programme which features the history, culture, music, folktales and plight of these people can be rebroadcast at different intervals and recorded and sold on compact disc/CD to visitors. The researcher refers to the CDs on wildlife made by André Walters, during the time Radio Safari was on air (see 4.6 and 5.2.1).

The market for such material exists as explained by Littrell (2001:3) (see 2.2.3) when referring to the “Ethnic Arts and People” tourists who will be interested in buying such a compact disk as a memento of their tour. The revenue brought in by these sales can be used to the benefit of the station, by way of a commission fee charged for the sale of each compact disk, while the community in question receives the rest as a source of income.

Clarke (2002:15-16) advises governments to institute policy and legislative frameworks that will promote land for hunter-gatherers and access to resources; respect for their way of life; empowerment programmes to better the way in which they live in the modern context such as the cropping of wildlife; the right to veto tourism or economic ventures on their land; and ensure they receive benefits with minimal impacts by having the right to control economic activities.

Judging from all the aforementioned, it is clear that fragile communities will need careful consideration when it comes to incorporating them in the scheme of tourism related options. It is apparent that it is very important for a fragile community to become an economic unit. In this regard tourists, sharing the same space, and therefore coming into social contact with the ethnic community, will play a vital part in sustaining the economy of the ethnic community.

As mentioned in the introduction to this chapter, a community radio station can help boost the income of a community through the training and job opportunities it has to offer as well as being able to promote their produce, handicrafts and performances through advertising.

### **3.6 Tourism as a catalyst to alleviate poverty in previously disadvantaged communities**

Clarke (2002:19) refers to the previously disadvantaged as those people who suffered from discriminatory practices resulting from the human resource legacies of the apartheid era and which the present government has undertaken to reverse. Clarke cites Njobe et al (1999:21) for observing that in South Africa, the term communities implies “groups of black, poor, political and historically marginalized people living in rural areas” (2002:19).

Tourism is a means by which poverty in these disadvantaged communities can be alleviated. Hattingh (2001:19) regards tourism as a catalyst, where tourists are made aware of the needs of the community and also play an active part in “alleviating societal negatives.” This does not suggest that tour operators can make money out of taking tourists to witness poverty but rather to encourage tourists to become active participants in helping to alleviate it. Hattingh (2001:19) further stresses that all interested and affected parties need to network and co-operate actively. This call for communities to become active participants in the tourism industry as proposed by Clarke (2001) (see 3.8).

Wels (2001:5) also explores the possibilities offered by wildlife tourism. Referring to Neumann (2000:223) Wels explains the buffer zone around wildlife areas like National Game Parks, refers to land adjacent to National Game Parks and reserves, whose inhabitants are supposed to maintain the ecology of the protected area whilst remaining ‘primitive’ themselves. Wels (2001:5) citing Neumann (2000:227) points out that the word “primitive” has “always implied original, pure and simple cultures in the Western vocabulary.” Wels (2001:5-6) cautions that this kind of interpretation may underestimate the local community or cause them to be



seen as “passive victims of the whims of policy makers, donors or colonial discourse.”

As mentioned by Littrell (2001), many tourists from abroad, especially ‘culture’ consumers, are eager to experience ethnic culture and are willing to pay to sample “a way of life different than their own” (Littrell 2001:2-3). In reality they wish to experience the “primitiveness” of the ethnic community as referred to by Wels (2001:5) citing Neumann (2000:227). In this instance the ‘primitiveness’ does not imply poverty. An example that comes to mind is the cultural village that was built by the Makuleke community who live along the western boundary of the Kruger National Park for the express purpose of allowing tourists to experience their ethnic culture (Wilson 2006:22) (see 3.7). In a sense this can be regarded as a form of ‘theatre’ since it is a recreation of a ‘primitive’ way of life, produced by a genuine, consumer-driven, ethnic community.

A community radio station that operates from within a National Game Park will be able to present programmes dealing with the authentic cultures of the ethnic communities. Such programs would not only serve to whet the appetite of those tourists who wish to experience ‘primitive’ cultures, such as the Culture Consumer Tourists, but would give them a better understanding and insight into the lives and the culture of the ethnic communities they plan to visit.

According to Wels (2001:6), wildlife tourism functions as a hinge between conservation on one hand and development by Integrated Conservation-Development Projects (ICDPs) on the other. Wildlife tourists are supposed to finance the union between conservation and development, the expectation being that the revenues gained from wildlife tourism will pay for the conservation of nature as well as flow over to communities. Wels (2001:6) points out that this does not happen automatically but should be ‘forced’ to do so by formulating and enforcing a set of conditions such as a form of tourism tax to create a trust whereby development projects in communities can be financed; personnel recruited locally; fresh produce bought locally; and local material and craftsmen used when building or decorating tourism facilities as is the case with the Makuleke community (see 3.7).

A community radio station can be an effective advertisement tool in this regard. It can be used to recruit local personnel and craftsmen when needed, market local fresh produce and other local commodities, thereby keeping the revenue within the community.

Wels (2001:6) however is critical of the fact that communities remain dependent on what tourism entrepreneurs initiate. Here he refers to black communities depending on entrepreneurs in a predominantly white tourism sector. Wels's solution is to oblige white tourism entrepreneurs to work together with a local black partner in joint ventures. While in neighbouring Zimbabwe <sup>the</sup> success rate of such ventures is still disappointing, evidence from elsewhere, like Asia for instance, strongly suggest that alliances with local partners "can have the triple spin-off of economic development, an emancipatory effect and intercultural training and learning experience for both partners" (Wels 2001:6). It stands to reason that financial gain will lead to progress in the ethnic community. It is also one of the main objectives of the tourism industry, and the underlying reason behind many congresses on tourism, as for example the congress held in Pretoria in 2001 that dealt with 'tourism as catalyst for community-based development.'

Wels (2001:6) subscribes to a "bargaining approach" where local communities and tour operators ought to bargain for their own interests in the deal instead of the current patronizing approach where communities are allowed 'a piece of the cake.' It is often a compromise in which community interests are not always served. Although negotiations may result in win some/lose some situations, what remains important is that communities should be able to operate from a power base from which they are truly able to negotiate. They need to have something to offer the tour operator that will make the tour operator's business a success. For Wels the key to that power for communities, is land ownership (2001:6).

As mentioned (see 3.3) a community radio station must be community driven and serve the needs of its community (Community Radio Association 1987:2-3). It can therefore be regarded as a collective form of ownership. A community radio station provides communities, which often have a high illiteracy score (see 4.1), with

information they would otherwise not have had access to as well as power, since it allows feedback and interaction from the communities, thereby empowering them (Ethnic Radio Program [sa]:2). Furthermore Article 19 of the Universal Declaration of Human Rights stresses the right of persons to speak, and their right to expect to be heard and to be given the amenities to make themselves heard (Van Zyl 2003: 28). The fact that they can be heard on air will afford the ethnic communities with a power base from which they will be able to negotiate with tour operators. Van Zyl (2003:27) points out:

...the station becomes the voice of the community and through it the **community learns to recognise and represent itself**. Only then can it begin to accumulate social capital. The community hears and develops its voice through the radio station [emphasis in original].

### 3.7 Maintaining a balance between tourism, culture and conservation

It is true that culture can no longer be regarded as a “forgotten element in conservation” (Western 1993:9). As referred to by Littrell (2001:3) many tourists want to savour and experience as much as possible from a foreign culture (see 2.2.3). This includes visiting cultural villages. Queiros and Wilson (2001:4) therefore consider it important that the social and cultural traditions of local communities, as well as their privacy, are respected and their traditions be presented and interpreted to visitors in a sensitive way. To achieve this requires tourism operators and tourists to respect the fact that communities cannot be exploited or intruded upon at will, when for example visiting a traditional village. In this regard the researcher suggests that not only tour operators play an important part in ensuring that cultural visits are pre-planned but that villages themselves should carefully plan cultural tours and arrange it at times that suit the ethnic community, causing the least possible inconvenience. This will ensure that tourists remain a welcome commodity, and in this manner tourism can help to establish cultural and social relationships/ties between the tourist - and ethnic community.

A community radio station is the ideal venue to advertise and promote such cultural tours and to advise tourists of proper procedures regarding the different cultures of the communities they will be visiting. Furthermore, programmes containing background information on the history, culture and traditions of a

village, will help to make the visit more memorable and pleasant for all concerned. In this manner good relationships are forged between ethnic communities and tourists, strengthening cultural ties and promoting economic gain.

The connection between tourism, culture and conservation is also apparent in Shores' (2003:1-3) reference to different types of travel such as Hybrid and Dual Purpose Tourism which focuses on community-based tourism (CBT) and geo-tourism. Shores (2003:1-3) explains that community-based tourism is "an integrated approach to tourism that incorporates attention to the environmental, social, cultural, and economic impacts of tourism." Although the area may not be a pristine natural environment, as for ecotourism, it may be rich in historical and cultural resources. Shores (2003:3) points out however that "Community-Based Ecotourism" (CBE) is a term that is starting to appear in the literature and although it is similar to community-based tourism it emphasises the environmental aspect more. Often the two, tourism and ecotourism, go hand-in-hand or are mentioned simultaneously (see 3.8, 3.9, 3.10, 3.11). Ecotourism as such will be referred to in more detail further on in this chapter (see 3.8).

Geo-tourism as the title implies, is tourism that "sustains or enhances the geographical character of a place - its environment, culture, aesthetics, heritage, and the well-being of its residents" (Shores 2003:3). Other related tourism forms include cultural tourism that Shores (2003:4) describes as "motivated by an interest to learn about and experience new and different cultures." On the surface this is similar in approach to Littrell's (2001:2) 'Ethnic, Arts and People' category, which refers to tourists who want to savour and experience as much as possible from a foreign culture (see 2.2.3).

When dealing with tourism and the ethnic and tourist communities of a National Game Park, it becomes clear that a balance between tourism, culture and conservation should be maintained. The same principles advocated by Western (1993:10) when referring to sustainable ecotourism apply. This does not imply that tourism must become the sole focus of a National Game Park on account of its financial input, since it would upset the balance, but rather that tourists must be incorporated in the existing scheme of conservation and culture.

A community radio station will be an important role player in this regard. It can present programmes such as documentaries on nature conservation and host panel discussions on the topic with people who are knowledgeable in the field. It can entertain with folktales and folk music and present programmes which feature the cultural heritage of the ethnic communities to name but a few examples. Such programmes allow tourists to become more aware of and integrated in the conservation and culture of the region they are visiting.

### **3.8 The link between the ethnic community and ecotourism**

According to Clarke (2002:41) “South Africa is fundamentally an ecotourism destination and yet only 70% of cases refer to this.” In South Africa there are many areas of ecological importance that deserve to be protected. Such areas can often be found in or around National Game Parks and are especially important to the ethnic communities they resort under as they have the prospect of providing these communities with revenue if they are well managed. Clarke (2002:7) cautions however that only a small proportion of protected areas around National Game Parks attract any tourists in significant numbers. The most likely areas will be those with spectacular scenery or fauna, a developed infrastructure and reasonable access.

According to Clarke (2002:7) communities adjacent to National Game Parks stand to benefit from the opportunities arising from tourism flows on account of the implementation of ecotourism for these communities. These opportunities spring from the sustainable use of natural resources such as hunting for meat or collecting plants for medicinal use or collecting firewood and the like and providing tourism services in the form of concessions for wildlife tours or sub-contracting laundry services and ownership of lodges to name but a few.

The emphasis placed by ecotourism on local resources and employment, has made it very attractive to developing countries. Western (1993:8) illustrates by referring to Kenya’s yearly earnings of some 500 million US dollars from tourism

revenues in the early 1990s, accounting for up to 10 % of the country's gross national product.

Western (1993:8) sees ecotourism as being instrumental in placing countries like Rwanda and Belize on the map. He maintains ecotourism is about “creating and satisfying a hunger for nature, about exploiting tourism's potential for conservation and development, and about averting its negative impact on ecology, culture, and aesthetics.”

“Saving nature by selling it” is not a new concept, according to Western (1993:8) but he warns against the risks it involves and refers to the importance of “finding the right balance between conservation and tourism.” This may also be the reason why Queiros and Wilson (2001:1) are of the opinion that ecotourism should not merely be a destination or a product or an experience but rather, that it should be seen as an approach to tourism as well as a philosophy.

Should the prospect of a community radio station in a neighbouring National Game Park become a reality, the researcher believes that it will be instrumental in advertising those ecotourism areas that border on the park to the tourists. At the same time the station can help to educate and inform the ethnic inhabitants of such areas of its value and marketing possibilities and the importance of sustaining it if they wish to gain a steady income from ecotourism.

It must also be remembered, as pointed out by Ceballos-Lascurain (Lindberg & Hawkins 1993:12) that the word ‘ecotourism’ and the principles it represents, did not exist a few years ago. He ascribes the increasing interest in ecotourism to the popularity of nature- and travel documentaries on television, an increased awareness of conservation and environmental matters as well as the relative ease by which far off destinations can now be reached by air.

In 1983 Ceballos-Lascurain<sup>9</sup> (Mader 2000:1) provided one of the first (albeit

---

<sup>9</sup> Hector Ceballos-Lascurain, a Mexican architect, environmentalist and international ecotourism consultant, coined the term “ecotourism” in July 1983. Later that year he provided the preliminary definition of the term.

lengthy) definitions explaining the term 'ecotourism.' By 1996, some thirteen years later, Ceballos-Lascurain cited by Clarke (2002:7) had narrowed it down to read as follows:

Ecotourism is an environmentally responsible, enlightening travel and visitation to relatively undisturbed natural areas in order to enjoy and appreciate nature (and accompanying cultural features both past and present) that promotes conservation, has low visitor impact, and provides for beneficially active socio-economic involvement of local populations.

In lecture notes on ecotourism (TBE 210), Wilson (2006:7) mentions how difficult it is to formulate a feasible and satisfactory explanation of ecotourism and cites Sirakaya, Sasidharan and Sönmez (1999) who regard the following definition by a tour operator, as one of the most complete descriptions of ecotourism:

Ecotourism is ... carefully planned tourist activity (whether natural, historical, botanical, ornithological, or archaeological tours) that is compatible with sound ecological principles. Ecotourism results in no ecological damage from group impact on National Game Parks and/or natural history resources. It is the philosophy of travel companies to support/use the destination's local resources, operators, lodging, guides and other tourist facilities or services and of showing evidence of continued support for the destination's conservation/preservation program and long-term planning.

In South Africa Clarke cites the National White Paper that defines 'ecotourism' along similar lines as: "Environmentally and socially responsible travel to natural and near natural areas that promotes conservation has low visitor impact and provides for beneficially active socio-economic involvement of local people" (2002:45).

Clarke (2002:45) is of the opinion that although this definition does not refer to cultural aspects, the term does imply elements of conservation and economic benefits for the local community. The researcher wishes to point out however that while the term 'cultural' is not used in the National White Paper, the concept of 'culture' is implied by what is referred to as "socio-economic involvement" (Clarke 2002:45). It must be remembered that although art is part of culture, culture is not to be confused with art since the terms are not interchangeable. One may for instance refer to 'patriarchal culture' or 'religious culture', which might also be expressed in art, but is expressed in daily living.

The National White Paper's definition of ecotourism also bears a strong resemblance to that of The International Ecotourism Society (TIES) that proposes "...responsible travel to natural areas that conserves the environment and sustains the well-being of local people" (Shores 2003:2). Shores (2003:2) is of the opinion that while "conserving the environment" and "responsible travel" pose no problem, an environmental term should not be burdened with a "social purpose" since there are areas such as the Antarctic where there are no local communities to support. According to Shores (2003:2) "ecologically sound tourism" is the proper definition for ecotourism. Shores (2003:2) also criticizes Ceballos-Lascurain's 1987 definition of ecotourism for not addressing the issue of environmental impacts and explains that according to his definition "...the traveller could admire and enjoy natural and cultural elements so much that the traveller is moved to collect protected artefacts or disturb nesting birds, or simply destroy them through careless disregard" (Shores 2003:2).

A definition that includes benefits for all the stakeholders and one that Wilson (2006:8) considers being more achievable is adapted from Hattingh (1996) by Queiros & Wilson (2001):

Ecotourism is an enlightening, interactive, participatory travel experience to environments, both natural and cultural, that ensures the sustainable use at an appropriate level of environmental resources, while producing viable economic opportunities for the ecotourism industry and host/local communities, which make the sound environmental management of the resources beneficial to all tourism role players.

When referring to 'ecotourism,' Mayoral-Phillips (2001:1) cites the United Nations and the World Tourism Organisation (WTO 2001) for promoting ecotourism as "all forms of tourism" that encourage "greened" (2001:1) expansion through programmes that are sustainable and market-driven. The realities of community based tourism development in Southern Africa, according to Mayoral-Phillips (2001:2), "seem promising" at first glance, since governments have integrated 'eco-tourism' into the Community Based Natural Resource Management (CBNRM) process. On the one hand communities have been able to form "legal conservancies; community based organizations or common property regimes with management control over the resources" (Mayoral-Phillips 2001:2), while on the



other hand they are only granted 'custodianship' of the natural resource. According to those involved in sustainable natural resource management this is the best long-term sustainable process to ensure tenure and provide socio-economic benefits. Mayoral-Phillips (2001:2) however, is of the opinion that in this instance rhetoric is far removed from the reality, since recent categorization of land tenure indicates that communities fall into two paradigms – private or public ownership.

A community radio station will be able to assist in this instance by providing programmes in which tour operators promote the principles and benefits of ecotourism for instance. In such programmes tourists are made aware of their role and commitment and ethnic communities are encouraged to participate in achieving the goals of ecotourism, for it is only "when all the stakeholders are equally committed," Wilson (2006:10) believes (referring to tour operators, tourists and ethnic communities) that ecotourism can be effective. Radio programmes can be used to educate both visitors and the ethnic community on environmental impacts. It may be done in the form of short educational dramas for children or adults, documentaries, discussion programmes or even feature in a short story. Whatever message needs to be brought to the attention of PERCs regarding matters of ecological concern, the community radio station can be an important tool and therefore an important role player as far as ecotourism is concerned.

The growing importance of ecotourism on the tourism calendar is illustrated by the attitude of multinational institutions towards it. Ceballos-Lascurain (Mader 2000:4) points to the fact that dating back to 1990s, multinational institutions such as The World Bank, The World Conservation Union (IUCN), Conservation International and The World Tourism Organization, have all carried out numerous ecotourism projects, raising awareness in the field of ecotourism around the world. Ceballos-Lascurain (in Mader 2000:4) maintains: "Ecotourism is now considered a high priority for conservation and sustainable development, in great measure due to the efforts of these international bodies."

Although radio does not have the visual stimulation of television, it can create pictures in the mind through verbal descriptions, sound effects and mood music (see chapter four). This allows radio to be well suited for presenting

documentaries. Ecotourism provides the ideal subject matter for such documentaries which can also be recorded on compact disks and sold to the visitors as mementos of their trip. Such documentaries are not only useful in promoting ecotourism, it also allows a station to build up a collection of interesting pre-recorded material that can be aired as special features or as 'fillers' to fill in an awkward, empty airspace between two programmes for instance. Many people may not realize that to air programmes on time, requires careful planning and a certain amount of juggling. When a programme ends ahead of its scheduled time the station cannot air the next programme ahead of time since it will foil the reason for having people tune in at certain times to listen to specific programmes. This leaves the station with airtime to fill. Apart from music that can be faded in and out or *ad-libbing* by an announcer, a short documentary on ecotourism for instance, can be used as 'filler' between programmes. It will not only fill empty airspace but help to create an awareness of ecotourism at the same time.

As Lindberg (1998:109) sees it, the ecotourism industry can cooperate with local communities to distinguish prospects for service in the industry or to supply commodities such as foodstuff and handicrafts. Once again a community radio station can be used to advertise these services to its listeners. As far as tourism is concerned the ethnic community has to be involved when organizing tours within the community to give tourists a sample of ethnic/tribal life. If they are not consulted in this matter by the tourism industry, it could result in a negative experience for both tourists and the ethnic community. Appropriate times for tourists to visit the ethnic village, the duration of the visits, the number of tourists in a group, the number of groups per day, the cost of the tour, tips and the like should be arranged beforehand by tour managers, with the proper representatives of the community. This information can also be broadcast on a regular basis by the community radio station.

As for tourism, the participation of local communities is also essential for ecotourism and it is important that they are involved from the start. Queiros and Wilson (2001:3) refer to Getz and Page (1997) who argue that ideally, communities themselves should start traditional businesses, linked to local families and they cite Pederson (1991) who is in favour of using existing resources and

skills. This will be the case regarding the local ethnic community surrounding a National Game Park, since they will be able to use existing resources like wood, stone, grass or clay to produce traditional handcrafts that can be sold to tourists.

Boo (in Lindberg & Hawkins 1993:22) refers to the importance of interaction between the National Game Park and local communities as far as ecotourism planning for protected areas are concerned, a matter which Queiros and Wilson (2001:3) also stresses. The researcher foresees that a community radio station can be useful in this regard as source of information as well as a being able to provide the opportunity for concerned parties to air their opinions and ask questions. Boo (1993:22) foregrounds the identification of the local individuals, communities and nongovernmental organizations (NGO's) involved with tourism to the park, to query the benefits and costs of tourism for these people.

The link between tourism and the community of a National Game Park also means getting the local ethnic community involved in providing tourism infrastructures and facilities to contribute towards the popularity of the venue.

"Often, there are opportunities for increasing visitor spending at ecotourism destination areas" (Lindberg et al 1998:110). Lindberg et al are referring to lodgings, refreshment stalls, souvenir shops and cultural performances (such as tribal dancing) to name but a few. These present excellent opportunities for the local ethnic communities to become involved with and create revenue. Once again a community radio station can be used to advertise these commodities on air, providing visitors with information they may otherwise have missed. However as mentioned previously (see 3.8) and pointed out by Wilson (2006:10), the success of ecotourism depends on the equal commitment of the local ethnic communities, tourists and tour operators.

### **3.9 Sustainable tourism and ecotourism**

Sustainable development is seen as an essential element of ecotourism and it includes making use of natural resources but without causing lasting harm or depleting them. As Wilson (2006:10-11 citing Zeiger & Mc Donald 1997) points

out, sustainable development “helps to provide the local community with freedom, education and welfare and they can thus be given the opportunity to act as partners in the sustainable development of their land and not as enemies to it.”

Clarke (2002:19) views sustainable tourism as a contested concept that refers to the development of indicators to measure the achievement of objectives. Clarke cites the World Tourism Organisation’s (1995:5) accepted definition of the term sustainable tourism, which requires that it:

...meets the needs of present tourists and host regions while protecting and enhancing opportunity for the future. It is envisaged as leading to management of all resources in such a way that economic, social, and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity, and life support systems.

Clarke (2002:20) also cites Bramwell and Lane (2000: 3) who describe sustainable tourism as a concept that is contestable and has many possible interpretations, of which four appear to be crucial (Clarke 2002:20 citing Bramwell & Lane 1993:1), namely: a holistic approach to planning and strategy making; preserving important ecological processes; protecting biodiversity and human heritage; and maintaining development in a manner that will sustain productivity for future generations over the long term.

In order to succeed in these goals, community radio “can play an important role in rebuilding civil society by creating altruism, empathy, trust, social capital and fostering dialogue around uplifting shared values” (Van Zyl 2003:27). With ‘social capital’ van Zyl is referring to human value in the sense of skills, family and pride in the community (2003:26).

In his paper Mayoral-Phillips (2001:1) appraises the rhetoric and reality of sustainable development, since they are seen as the “development tools for community socio-economic upliftment” in Southern Africa. His main concern has to do with the fact that natural resource management techniques and programmes in Southern Africa seem to bypass both structures and inequalities in society, failing therefore to consider the deep changes that are necessary to achieve a true ‘sustainable’ society. He blames these approaches for “...structurally intensifying

the mal-distribution of resources, inequalities in political representation and power, and the growth of a consumption-led society” (Mayoral-Phillips 2001:1).

As far as sustainable tourism is concerned, Norton (2001:1) observes that people often misapply the term in describing their project when in fact they are only looking at one aspect of sustainability. Norton (2001:1) sees long-term sustainability for a project as being sustainable in three directions namely *environmental*, *social* and *economical*. Norton (2001:1) sub-divides the three key elements as follows:

- Environmental sustainability – which implies appropriate application of integrated environmental management processes; properly empowered nature conservation and cultural conservation agencies or non government officials (NGOs) and funding of internationally important biodiversity projects. To these one may also add regeneration, whereby a community gets to ‘reinvent’ itself by finding new ways to promote its attractions. This is done in order to prolong a tourism experience which only lasts for a limited space of time (Witt & Moutinho 1995:35 citing Butler 1980) (see 3.3.1).
- Social sustainability – meaning a more experimental approach to community tourism development; pride, dignity and respect; for “with benefits must go responsibilities.”

The researcher wishes to point out that it is not the level of poverty that generates an income and therefore has to be ‘sustained.’ The tourists often want to experience a different lifestyle and culture first hand, which is why cultural villages have become an option that allows visitors to do just that, since it stages or recreates the original cultural lifestyle of its community without binding the ethnic community to sustain a level of poverty in order to bring in money. Jansen van Veuren (2001:17) therefore regards South Africa’s indigenous cultures as a “valuable tourism asset” and maintains the rapid growth in foreign tourism since 1994 has created a growing market for cultural villages. However, according to Jansen van Veuren, whites have increasingly dominated the ownership of these villages while indigenous people benefited mainly through low-level employment (2001:17).

- Economic sustainability – that differentiates between land ownership, tourism development; partnerships and facilitating Small, Medium and Micro Enterprise (SMME) opportunities, especially in ‘mainstream’ tourism (Norton 2001:1).

Norton’s (2001:1) three-legged model “should be seen within the context of the history and culture of Africa, and the need to develop tourism as a truly African experience”. In answer to Norton’s (2001:1) reference to economical sustainability, a community radio station, will cultivate continuous income-generating activities that are monitored and reviewed on a regular basis (Nkalai 2003:94). For example, a community radio station in a National Game Park will be able to provide its listeners and tourists in particular, with a ‘truly African experience’ since the history, stories and culture of Africa and the ethnic communities that border the park in particular, will feature prominently in its programmes. These programmes can also be made available on compact disks and sold to tourists as reminders of their stay or as interesting material to listen to during long drives in the park.

In order to ensure the station’s social and environmental sustainability one could include market research as well as a “strategic review of the station” in order to incorporate and align the station’s plans and objectives with contemporary tendencies and market demands (Nkalai 2003:94). Nkalai (2003:94) estimates it may take a station up to three or four years to become sustainable.

While Norton considers environmental, social and economic sustainability important for the long-term sustainability of a project, Gilfellan (2001:18) on the other hand points out that “local or community participation is often hailed as the key to sustainable tourism development” but warns at the same time that their participation “does not automatically translate into greater community control, empowerment and beneficiation” (2001:18). This makes the natural resource management by the Makuleke community (see 3.11) an ideal to strive for.

Keeping Gilfellan’s (2001:18) reference to community participation as the “key to sustainable tourism” in mind, the researcher considers the involvement and participation of the community as a further ‘tool’ or key factor for the long term sustainability of a community radio station, which is underscored by Jansen’s

(1995:31) reference to community radio as “a participatory form of communication.” Participation seems to be a key element where the community is concerned. In all of the studies and papers on community-based tourism and community radio, their involvement remains a crucial factor for the success of the project.

The importance of community participation with regard to the sustainability of a project, also features in Toland’s abstract (2001:24) that tests the theory that ‘sustainability’ in relation to community based tourism, can only be achieved through a process whereby the tourism development ideas are generated from within the community and the control of the tourism scheme rests with that community. The research focuses on the social as well as the cultural impact that tourism has on host communities, in this instance, selected communal lands in Zimbabwe. The outcome of the research is the acknowledgement that the environmental/economic impacts of rural tourism often take precedence over social/cultural impacts, which in turn can contribute “to significant changes to the livelihood portfolios of rural communities” (2001:24). Toland (2001:24) finds the research implies that sustainable tourism in the communal lands of Zimbabwe depends on the “meaningful involvement of all stakeholders at all levels of the tourism development process and the putting in place of an ongoing system of monitoring and evaluation to facilitate the effective management of the resultant impacts over time” (2001:24).

Wanjohi (2001:1) seems to echo Toland’s findings. While he sees tourism in developing countries as an “ideal economic alternative to traditional sectors” he stresses the importance of tourist host communities to be involved in tourism development projects “for the survival of the same” (2001:1). Wanjohi evaluated the situation at Kenya’s coast region and the local community’s integration into the coastal tourism process, during March to June 1998 and December 1999 to April 2000. The tribal clashes of August 1998 had a serious, detrimental effect on Kenya’s mostly coastal orientated tourism. Wanjohi blames the ethnic flare-ups on the fact that local communities hardly saw any benefits from the tourism industry (2001:1).

A community radio station can help to prevent flare-ups such as those mentioned by Wanjohi (2001:1), by allowing community members to speak out against what they may perceive to be an unfair situation for instance. Furthermore community radio can help “to spread an understanding of human rights and help rebuild civil society” (van Zyl 2003:25).

Wanjohi’s research, consisting of interviews with the local people, using questionnaires for data collection, and his own observation as a Tourist Officer in the Ministry of Tourism over a period of two years led him to conclude that: the local people did not feel totally involved in the coastal tourism industry; the local people did not appreciate their current level of participation in the industry; and that the local community was in favour of the further development of coastal tourism on condition that the industry became more community-based than at that present time (2001:5).

According to Warneant (2001:1) the sustainability of any industry can only be attained “when the natural resources upon which the industry relies are utilised in a sustainable manner.” Warneant’s (2001:29) abstract refers to case studies from Tanzania and Botswana where the most used resources prove to be culture, wildlife and natural features. He suggests that partnerships should be formed between government, communities and the tourism industry. The role players should include tour operators, transport companies as well as marketing and sales agencies. Since wildlife, local culture and natural features prove to be among the ‘most often utilized’ resources of the tourism industry Warneant (2001:1) looks at sustainability from a viewpoint that regards the protection of a community’s basic natural resources as vital. Basic resources such as soil and water are crucial to the long term sustainability of tourism, since any tourism development is reliant on them.

Warneant (2001:29) recommends the development of practices that will ensure better teamwork and appreciation of the role of the tourism industry in collaborating with government “for sustainable management of natural resources, with the aim of enhancing the sustainability of tourism operations which rely on those resources.” However, if the ability to execute and monitor the policy is



lacking, its efficiency will be reduced. He therefore recommends a device whereby tourism sustainability can be measured and monitored.

Apart from his own views on sustainable tourism, Warneant (2001:4) also refers to the World Tourism Organisation's (WTO) definition of sustainable tourism:

Tourism development that meets the needs of present tourists and host regions while protecting and enhancing opportunities for the future. It is envisaged as leading to management of all resources in such a way that economic, social and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity and life support systems.

The majority of definitions available for the various forms of developmental tourism including responsible tourism, ecotourism, cultural tourism and wildlife tourism, illustrate that there is a large scope for interpretation and application of successful and re-producible tourism development. The relative levels of operational success are subjective and difficult to quantify, therefore the partnering role players involved in tourism development have little to compare themselves to and steer themselves by.

Referring to the Brundtland Commission and Earth Summit 1992, Mayoral-Phillips (2001:1) mentions that governments and institutions have argued that sustainable eco-tourism approaches are able to empower marginalized communities but maintains the 'sustainable' development approach has "begun to wear thin." In his view the "sustainability ideal rests on an uncritical, unexamined acceptance of the traditional world-view of progressive, secular materialism." He accuses the rhetoric of conservation and natural resource management programmes in Southern Africa of actually increasing the 'maldistribution' of resources. Mayoral-Phillips (2001:1) argues that reality in contrast to rhetoric shows that sustainable tourism approaches in Southern Africa "work against empowering communities." He also mentions Munasinghe and McNeely (1999), regarding Southern African Governments' emphasis on rural community development or CBNRM to secure livelihoods by redressing rural poverty, redeveloping agrarian land systems, resolving rural population densities and redistributing socio-economic benefits. The CBNRM process evolved from government incentives that in theory ensured

local community participation in 'conservation of biological resources' and themes of property rights, sustainable use, resources values and the equitable distribution of conservation costs and benefits (Mayoral-Phillips 2001:1).

The Southern African Development Community (SADC) Natural Resource Management Programme (NRMP) has supported and incorporated the CBNRM process (Mayoral-Phillips 2001:1-2). Natural Resource Management Programme rhetoric has been incorporated into National Development Programmes by the Southern African Development Community country members since the model is perceived as being "sustainable wise-use natural resource management" (2001:1-2) that aims to: demonstrate that for communities now farming marginal land, sustainable use and management of wildlife is a viable economic alternative; generate opportunities and income from community managed natural resources; expand women's role in decision making processes in local economies through CBNRM and improve the region's exchange of CBNRM related information.

Regarding the management of the proposed community radio station, Knipe (2003:34) mentions that it is up to the community to decide to what kind of organization they wish to register their station, since community radio stations can be "non-governmental organizations (NGOs), community-based organizations (CBOs), trusts, voluntary associations or Section 21 companies" (Knipe 2003:34).

Knipe explains that the station does not exist for the sake of profit since there are no shareholders who will be allowed to share the dividends. The income generated by the station gets ploughed back to pay for upkeep, staff, equipment and the like. Community radio usually depends upon donor funding and raises money for the community it serves (2003:34). Furthermore, as Knipe points out a community radio station exists for 'the common good' and has to be representative of its community (2003:34). (For more detail, see chapter four).

### **3.10 The socio-economic benefits of tourism and ecotourism in a National Game Park**

As far as the ethnic community is concerned, Lindberg et al (1998:108-109) are of

the opinion that local economic benefits from tourism can be increased by increasing what is spent per visitor; increasing the participation of the local people in the tourism industry; reducing 'leakages' – meaning money lost to the community by being spent elsewhere (see 2.2.3) implementing or increasing the ethnic communities' share in the revenue and direct payment programs; and/or increasing local ownership and control.

Since the degree of competition in the tourism industry is so high, all types of enterprise are compelled to make use of marketing techniques and adapt to market demands. Witt and Moutinho (1995:322) suggest making use of market segmentation but have found small businesses in the field of tourism do not always apply this market approach. Witt and Moutinho describe segmentation as a "commonly recognized principle of differentiated marketing and strategic market planning" (1995:322). They consider psychographic profiles to be of great value in defining market segments for those with limited promotion and advertising budgets, since they provide policy makers with more insight than specific attitudes alone.

"Psychographic segmentation is an approach to tourism market segmentation based on personality characteristics of consumers" (Witt & Moutinho 1995:322). Keeping this approach in mind, if a community radio station is to regard itself as a 'social enterprise,' as suggested by Nkalai (2003:93) (see 3.1), it also needs to design "a marketing plan that is based on market research" (Nkalai 2003:94). As far as radio programming is concerned, a station may enhance its sustainability by taking the psychographic profiles or personality characteristics of its listeners into account.

Littrell's (2001:1-3) differentiation between the different kind of tourists, tourism styles and shopping approaches (see 2.2.3) is similar in approach to Witt and Moutinho's (1995:320) use of psychographic segmentation. In both instances their research has led to new insights into consumer behaviour, leading to a better understanding of market conditions and improved marketing strategies.

Psychographic variables provide travel marketers with valuable information as far

as “planning, designing, positioning, and distributing tourism products” are concerned (Witt & Moutinho 1995:322). It also provides insight for promoting and advertising them. As with Littrell’s (2001:1-3) research, psychographics helps to identify certain tourist segments, and defines the majority of potential consumers in a marketing and budget promotional way. It is therefore not surprising that Witt and Moutinho (1995:322) see it as a useful marketing tool in the highly competitive tourism environment.

According to Witt and Moutinho, psychographics “...allow different segments to be defined, so that only those of interest are approached, or they make it possible to create messages which appeal to individuals with certain psychographic characteristics within a large heterogeneous population” (1995:322). The only obstacle preventing psychographic segmentation from being used more often seems to be the high cost of market research it involves (Witt & Moutinho 1995:322).

One may ask how psychographic segmentation will impact on the proposed community radio station and whether the medium will be segmented according to this profile as well. On account of the station broadcasting to both the tourist and ethnic members of the community simultaneously, the radio as medium will not be segmented. However due to their different backgrounds and tastes, a certain amount of segmentation may prevail among its listeners with regard to listening preferences. It is therefore reasonable to suppose that the variety of programmes and advertisements being broadcast, will appeal to or interest different ‘segments’ of the ethnic and tourist communities<sup>10</sup>. Nonetheless there will be many occasions where both tourist and ethnic members will have shared interests in topics which may feature in talk shows, for instance.

Apart from psychographic segmentation, a level of liaison between the tourism agencies and local ethnic communities is recommended. This will not only prevent agencies from bypassing communities but will also prevent the communities from losing a percentage of the income due to them from tourist revenue. Involving the

---

<sup>10</sup> This is an issue that will be dealt with in greater detail in 4.2.6 and 4.2.7 and especially 4.2.8 which refers to different listener categories as part of radio’s duality.

ethnic community to encourage the private tourism sector can help with the sustainability of tourism in their villages, as well as promote the sales of their wares on an ongoing/regular basis, if you start considering an export market. By involving local ethnic communities in the development of control policies for tourism it not only provides them with a say in matters that concern them but also allows for suggestions from an ethnic point of view. Furthermore, granting the ethnic communities the opportunity “to act as partners” (Wilson 2006:10-11 citing Zeiger & McDonald 1997) (see 3.3) will result in their better understanding and tolerance of tourism related matters. Both the tourists and the local community stand to gain from such an arrangement, thereby strengthening the economical ties between the ethnic and tourist community members.

The socio-economic benefits of tourism in National Game Parks can be considerable as mentioned before, and apart from generating local employment it will help to stimulate improvements to local transportation and communications infrastructures, which brings benefits to local people; improve intercultural understanding and global communication; create recreational facilities; promote conservation by convincing government officials of the importance of natural areas; provide a self-financing mechanism for the park authorities and in this way serve as a tool for natural heritage conservation (Clarke 2002 citing the World Conservation Union /IUCN 1994:8-9). In all of these instances, a community radio station can assist and be of service by means of promotions, advertising or by presenting programmes in which these issues are covered.

### **3.11 Community based tourism and ecotourism**

Stressing local and collective ownership, The Kwa Zulu Natal (KZN) Tourism Authority Community Based Tourism Development Strategy (1999, cited by Clarke 2002:45-46) gives a definition of community based tourism by describing it as:

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

With community-based tourism Clarke (2002:7-8) is referring to collective rights to the tourism resource base. This means communities, “as a collective own,” exploit and manage the natural and cultural resource base. According to Clarke, Community Based Tourism (CBT) stems from the CBNRM approach. Clarke cites Njobe et al (1999:23) for describing CBNRM as “a means to the development of poor communities through conservation and use of natural resources”. Under natural resources the CBNRM includes water, soil, minerals as well as natural and cultural heritage, which may be exploited to a lesser or larger degree. In the last instance forestry and tourism also come to mind.

Clarke (2002:8) citing Ashley (1998) and de Beer and Eliffe (1997), sees Community Based Tourism as an empowerment model in rural areas. Here the location of the venture will also determine the inflow of income and as an example Clarke (2002:8) cites the Makuleke people who are ‘part owners’ of Kruger National Park and are benefiting from the major attraction. The Makuleke community is regarded by Wilson (2006:22) as a case study of a CBNRM project. They live along the western boundary of the Kruger National Park in the Limpopo Province. After being evicted from their land to allow for the park’s northward expansion in 1969 the community reclaimed portions of their land in 1995 when a new government came into power. They used their reclaimed land for tourism projects from which they expect to make an income in order to raise their living standards, by means of public infrastructure such as electricity, schools and housing (Wilson 2006:22).

The Makuleke community have formed the Makuleke Community Property Association Executive Committee, and are in the process of “developing luxury lodges in the Pafuri area of the Kruger National Park.” So far six lodges have been built as well as a cultural village that houses 12 people. Although private companies will run and market the lodge and the cultural village, in both instances, tourism companies are under obligation to make use of the local people. Young members of the community receive training in different tourism related aspects as well as park and business management (Wilson 2006:22).

Ashley (1998:339 cited by Clarke 2002:9) insists that wildlife benefits must surpass the cost to the local community, if it wants to be an incentive for them to manage their resources in a sustainable manner. Ashley foresees three probable causes that may hamper tourism-provided conservation incentives, namely a lack of sustainable institutions, the unfair distribution of local earnings and the community's limited perception of the link between tourism and conservation, resulting in an unwillingness to change. Clarke (2002:9) therefore suggests that governments should provide the host community with assistance during times of drought or economic crisis, to supplement their limited resources.

A community radio station can be instrumental in broadening the ethnic community's perception of the link between tourism and conservation and may work against their unwillingness to change, a matter referred to by Wilson (2006:10-11 citing Zeiger & McDonald 1997) as well when mentioning that being able to act as partners in the development of their land prevents animosity towards the necessary changes (see 3.8). This may be done in the form of panel discussions in which members of the ethnic community are allowed to voice their opinions and fears and receive answers to their questions. Other areas such as the natural and cultural heritage of the community for instance, may also feature in radio programmes. While Clarke (2002:8) sees Community Based Tourism as an empowerment model in rural areas, community radio can be regarded as the community's empowerment 'tool' which allows the message to get across to them.

Citing Katerere (1999) Clarke refers to the importance of forging collaborative arrangements between the private sector, communities and the public to strengthen CBNRM or Community Based Tourism (CBT). According to Spenceley (1999b cited by Clarke 2002:11) three conditions need to be met for joint Community Based Tourism ventures to succeed, namely a clear understanding by the community of the joint ventures; as well as choosing their own joint venture objectives; and agreeing on taking on a private sector partner when lacking capital and business skills. Clarke (2002:10) furthermore recommends ongoing communication, consultation, clarifying roles, financial and human accountability and transparency otherwise one may expect that there will be conflicts in multi-

stakeholder arrangements, since they may have conflicting perspectives or value systems.

Clarke's (2002:10) recommendations are especially important for a community radio station since it will also have to deal with various stakeholders, such as members of the board, employees, tour operators, ethnic communities and tourists. Unless there is ongoing communication and transparency, or clear work and role descriptions, as well as accountability for financial matters, programming and the like, the station is bound to run into trouble which will result in dispute and conflict between its various stakeholders.

When dealing with collaborative ventures, non-governmental organisations (NGOs) play an important role as facilitators, since, as pointed out by Clarke (2002:12), it may take years before a relationship between the public/private investor and the community settles. Clarke also mentions the importance of protecting a community's intellectual property rights regarding their knowledge of local fauna and flora, once their products become commercial commodities. A community radio station will be able to advise the ethnic community on their intellectual property rights, should their products, based on their knowledge of local fauna and flora for instance, become commercial commodities. The community may not become tourists themselves, but Clarke (2002:12) recommends they should have a broad understanding of the internationally driven tourism system.

As pointed out by Clarke (2002:12), many members of the ethnic community may not experience what it is like to be a tourist, causing them to be unaware of what is expected of them as hosts. Radio programmes can be used to enlighten them in an entertaining manner, with short plays for instance. Talk shows featuring tour operators and tourists as well as members of the ethnic community, can be used to clear up any misconceptions or problems that the other party is not aware of. A community radio station will therefore be a valuable asset in assisting the ethnic community to obtain a basic understanding of international tourism.



In all of the instances that are of importance to a Community Based Tourism Development Programme, the defining characteristics of a community must be represented. The locality that is shared by the community and how it is managed becomes a crucial factor for the success of an ecotourism venture. Economic benefits for stakeholders and how they are distributed means a community has become an economic unit; and by forging collaborative arrangements between communities, public and private sector, a community becomes a unit of cultural and social relationships.

Private and public ownership only differentiates between types of property rights and type of ownership over the property. While the state owns the land, communities and the private sector have access and utilization rights to co-manage. Mayoral-Phillips (2001:3) views this as a return to authoritarian, colonial, decision-making that fails to understand that traditional communities have been using 'responsible' and sustainable techniques for decades. He quotes Rihoy (1995) when maintaining that those techniques have been "misunderstood by those implementing reform policy and biodiversity-conservation management" (2001:3). Mayoral-Phillips (2001:3) finds that joint venture partnerships with the private sector have not resulted in upliftment of the communities but rather in compounding community mal-distribution. Hardly any long-term approaches include community ownership or any meaningful benefits that may result in "a truly consumptive-led society". Mayoral-Phillips (2001:3) regards these joint venture partnerships as merely helping to 'marginalize' communities while encouraging ecotourism as a pursuit that caters to the new middle classes of urban societies.

Further concerns arise when ecotourism reaches trans-boundary stages. Once again the purpose is to improve the management of natural resources to the benefit of all concerned and again it reinforces authoritarian management with little representation of communities. To prove the point, Mayoral-Phillips refers to the first Transboundary Conservation Area (TBCA) in Southern Africa, the Kgalagadi Transfrontier Park, which only served to "displace Bushmen communities in and on the periphery of the park" (Mayoral-Phillips 2001:3). He accuses the Botswana government of giving no reference to the Bushmen community and claims that no tourism plan made any reference to community involvement and that no

community consultation was given to a “tangible empowerment strategic management plan”<sup>11</sup> (Mayoral-Phillips 2001:3). If the Botswana government saw and exploited the potential of the Bushmen communities as a viable economic tool, it could have been developed to the benefit of all concerned parties (Mayoral-Phillips 2001:3).

It is clear that tourism needs the cooperation of the ethnic community. This fact is also acknowledged by the Mpumalanga Tourism Awareness programme, where tourism is referred to as a “people orientated industry” (Mkhize and Briedenhann 1996:23). Peterson (1998:57) asks for “active support” from local inhabitants, if tourism is to be a successful development option for a town. In this instance he blames a lack of dialogue on issues related to development in the area, as “the central stumbling block against any chances of united support for progress” (Peterson 1998:57). This concurs with Mayoral-Phillips’ (2001: 4) call for alternatives to be promoted so that communities are no longer mere custodians but can be empowered to own the means of production, able to decide on what adds value, and to benefit in a manner that is “uncompromising, humanitarian, and void of sustainable secular materialism” (2001: 4). Mayoral-Phillips views this as an African solution to an African problem.

The researcher foresees that a community radio station will be an instrument of empowerment for the local ethnic communities, since it will allow the voices of all the members of the community, including those who cannot write, to be heard. Seeing that Peterson (1998:57) blames the absence of dialogue for the lack of support for progress, concerning the development of an area, a community radio station can be used to instigate dialogue between the parties concerned.

### **3.12 Pro-poor tourism and ecotourism**

Clarke regards the tourism sector as a means to fight poverty and provide a range of livelihoods for poor people that can be maintained throughout the year.

---

<sup>11</sup> Mayoral-Phillips referring to Kgalagadi Management Plan, April 1997; Bilateral Agreement between Botswana and South Africa; Joint Press Release, 12<sup>th</sup> April 1999.

According to Clarke (2002:16) the United Kingdom Department for International Development (DIFID 1999) sponsors Pro-poor Tourism (PPT) and their aim is to have halved by 2015 the number of people living in conditions of extreme poverty, which at present represents a quarter of the population of the world. The reason for tourism being targeted as an alleviator of poverty is based on an expected worldwide growth of 563 million arrivals in 1995 rising to 1,000 million in 2010 (Clarke 2002:16-17 citing the World Tourism Organisation / WTO 1998:10). In practical terms this relates to the potential of selling more goods and services to tourists. Although this seems exciting and full of promise it must also be remembered that Pro-poor Tourism is relatively new and not much tested, and may not have the impact on poverty as expected (Clarke 2002:16-17).

Clarke (2002:17) cites Ashley, Goodwin and Roe (2001) among others, who investigated the effect tourism had in bettering poor people's livelihoods. They came to the conclusion that tourism should not be regarded as a dominating factor but rather as an additional source of income that would fit in with the daily activities of poor people. As far as the ethnic community of a National Game Park is concerned the researcher is of the opinion that a similar approach should be considered since tourist numbers fluctuate and accordingly the amount of money that gets spent, thereby rendering it a flexible or (alternatively viewed) an inconsistent source of income. It can be argued that if the ethnic community relied mostly on the income generated by tourism instead of carrying on with their daily activities they stand to lose not only revenue but their independence as well. For this reason tourism can at best be regarded as an additional source of income. Furthermore, tourists are not "anthropologists" but "consumers" and tourism is regarded as "entertainment" (Clarke 2002:17 citing McKercher 1993).

If tourism can be regarded as 'entertainment,' then radio can be regarded as an 'entertainer' and a provider of information. The proposed community radio station will be able to 'entertain' its listeners with a diversity of programmes and music. Tourists visiting a National Game Park want to experience the sights and sounds of the wild. A community radio station broadcasting from a National Game Park will be catering to a selective audience in an exclusive area which also contains free roaming wild animals. It will therefore provide a different listening experience,

a different brand of entertainment to that of a commercial radio station. Listeners will be entertained by programmes featuring tales of the wild, traditional ethnic stories, the memoirs of field guides, nature programmes and the like.

Another drawback for pro-poor tourism is the high rate of crime and incidents of terror that are scaring off tourists. This has resulted in increased concern for their safety and well-being and their demand for crime- and pollution free environments (Clarke 2002:17 citing Dev 2000). Crime does not only occur in the major cities, it is also an issue that cannot be disregarded by the ethnic communities bordering a National Game Park, since it will have a negative influence on the appeal of their venues such as visits to ethnic villages or markets for example.

A community radio station can help with crime prevention by broadcasting crime-prevention talks, alerting the public to be on the lookout for suspects, provide information on who to contact when reporting a crime and so forth. Getting the community to work together to prevent crime by means of broadcasts will contribute to the safety of the visitors and the ethnic community as well. As pointed out by Van Zyl (2003:25) crime is often an expression of aggression and estrangement and not caused by poverty but rather by insecurity and fear. The community radio station can have a positive influence in this respect since it “aims to spread an understanding of human rights and help rebuild civil society” (2003:25).

Norton (2001:5) suggests community members accept the responsibility to help prevent crime by reporting suspected incidents and cooperating with the police; keeping the area clean and free of litter; using natural resources such as firewood; making visitors feel welcome and preventing them from being ‘harassed’ by overeager curio vendors and beggars; driving safely on dangerous roads and informing other community members of tourism related opportunities.

Van Zyl (2003:24) believes that community radio “needs to help rebuild a sense of morality in our communities” and maintains that restoring the moral order begins with the family and the community which is PERCs in this instance. According to

van Zyl (2003:25) community radio "aims to spread an understanding of human rights and help rebuild civil society."

Regarding pro-poor tourism, Green and Sibisi (2001:18-19) mention that sustainable methods of generating income are necessary to transform local ideas into profitable businesses. They base their argument on research conducted in Maphephethene in Kwazulu-Natal, to ascertain the viability of an eco-tourist initiative. In this instance the community elected a tourism committee to represent the community stakeholders namely: the development committee; the agriculture and vegetable garden committees; solar energy initiatives; storekeepers; Zulu crafters; *sangomas* (also referred to as traditional healers) and tour guides.

During a trial tour that took place, where each group had to see to its responsibilities, the following problems arose: Out of twenty-five tour guides trained for this event, only eighteen were present on the day, implying that reliability may be a problem; time was also a problem since the tour stops ran late; the minor roads presented a problem by being too narrow for 45-seater busses; instead of benefiting the community only individual transactions took place; further training in financial matters and tourist expectations proved necessary and management strategies seemed to be a further area of weakness. (Green & Sibisi 2001:19).

Those involved in dealing with tourism and communities have already recognized these shortcomings and realize that these matters need to be addressed. According to Clarke (2001) one of the reasons for these shortcomings is because communities are not always perceived as partners, there is a lack of cooperation and coordination between stakeholders and indigenous knowledge systems are seldom recognised or used. This view is shared by Wilson (2006:11 citing Zeiger & Mc Donald 1997) when mentioning that "the opportunity to act as partners in the sustainable development of their land" provides the local community with 'freedom and education.' Wilson (2006:11) also refers to the importance of commitment by all stakeholders (tourists, tour operators and [ethnic] communities for ecotourism to be effective (see 3.8).

Clarke (2001) seeks to solve the problem by way of practical principles and guidelines, such as: giving indications of the way forward; empowering communities by doing it with and not for them and by using methods of interfacing even during the planning stages. Clarke envisages optimising tourism in the community as well as optimising entrepreneurship and implementation. To achieve this Clarke (2001) believes the solution lies in community radio that supplies information on the community's perceptions, needs and expectations; creating a platform to facilitate dialogue between communities to learn from each other - this includes positive as well as negative experiences; appropriate facilitators to initiate training and support processes and for markets, products, competitors and the like to integrate community issues into mainstream research.

Further factors that are important for success include understanding the needs, expectations and commitment to tourism of local communities and letting communities set their own agendas. This means community involvement at all levels - from strategic level to actual operational and implementation level (Clarke 2001). Furthermore community tourism should be regarded as an integral part of main stream tourism; a code of ethics and the authenticity of communities should be nurtured and for long term success ownership and actual beneficiation is essential (2001).

### **3.13 The role of non-governmental organizations in tourism**

Wells and Brandon (1993:53) cite Brown and Korten (1989) who compiled a list of strengths and weaknesses concerning non-governmental organizations (NGOs) and set them out as advantages and limitations. According to this list non-governmental organizations have the advantage of being able to: make contact with the rural poor in remote areas; promote rural participation by facilitating local resource mobilization; deliver services at low cost and find solutions that are innovative. On the other hand, nongovernmental organizations have a limited ability to develop self-sustaining community organizations once resources and staffs are withdrawn; they do not have enough technical ability to achieve complex

projects; they fall short on strategic perspectives; and their organizational and managerial capacities are on a very limited scale.

As this thesis focuses on a community radio station in a National Game Park, the researcher wishes to point out that the advantages that nongovernmental organizations possess can be harnessed even more by the services that a community radio station is capable of providing. Even in instances where nongovernmental organizations fall short, such as sustaining community organizations after the withdrawal of staff and resources, a community radio station can be of service to the ethnic community by broadcasting solutions and giving the necessary advice via phone-ins for example and by linking up the interested parties at given times as shall be argued in chapter four and demonstrated in chapter five.

Conservation orientated non-governmental organizations can be effective in “highlighting environmental issues and concerns, devising education and awareness programs, and lobbying governments and international agencies” (Wells et al 1993:52). Other contributions made by conservation non-governmental organizations include raising funds and providing the necessary technical assistance to establish and manage protected areas. Wells et al (1993:52) point out however that groups with little experience have had difficulties in implementing “effective development within ICDPs” (integrated conservation-development projects).

Non-governmental organizations have the added advantage of being able to avoid the slow-moving bureaucracies of central governments and the autocratic designs of rural development projects sponsored by international development agencies. Wells et al (1993: 52) also emphasize the importance of non-governmental organizations in “identifying and promoting innovative project concepts and drawing attention to the need for ICDPs”, since many government agencies seem unwilling or unable to react on these matters.

A community radio station will be able to do what government agencies are often unable to do. Since it has to consider the needs of its community the community

radio station will be an obvious medium through which innovative concepts can be promoted. Radio has the advantage of being heard by many and will therefore be better able to attract attention to the need for integrated conservation-development projects.

Citing Salmen and Eaves (1989) Wells et al (1993:52) refer to World Bank projects involving non-governmental organizations, where the latter saw their main function as “serving as an institutional bridge between a project and its beneficiaries, linking project objectives and activities to the needs and environment of beneficiaries.” This meant that non-governmental organizations intermediating in Bank-sponsored projects could assist in translating local needs and conditions to the World Bank or borrower; translate project guidelines to communities; organize beneficiaries to take advantage of project benefits; deliver services to less accessible populations and serve as intermediaries to other non-governmental organizations. According to Wells et al (1993:53) these points illustrate the main strengths and roles for non-governmental organizations in integrated conservation-development projects.

The tourists can be regarded as a catalyst that set all the different wheels or components that rely on their presence, in motion. Without tourism and tourists the need for handcrafts, restaurants, cleaning and laundry services, cultural villages, guides for field trips and game drives in open vehicles, disappear, leaving the ethnic community deprived of a present source of income. It stands to reason that such a financial shortfall will have further consequences. It will deprive the ethnic community of much of the resources it needs to afford better education, health services, housing and the like. Similarly the proposed community radio station in a National Game Park will lose its distinctive purpose of catering to a diverse community to the mutual benefit of both parties. At the same time the country will lose out on much sought after revenue brought into the country from abroad.

### **3.14 Conclusion**

This chapter investigated the nature of the South African tourism industry, with specific reference to the National Game Parks. It focused on the supply and



demand for goods and services, products and processes and in particular the interweave of culture. Research showed that tourism has the potential to alleviate poverty in previously disadvantaged communities and investigated the advantages of ecotourism and community based tourism in this regard.

It was argued that an element of bartering comes into the equation between the ethnic community on the one hand selling their “wares” to the tourist community who have saved money to spend on their vacation, with the purpose of purchasing the skills, expertise, handicrafts and mementos by which they will remember their trip. The proposed radio station in effect becomes a broker by advertising and promoting the handicrafts, produce, services and expertise of the ethnic community. It is foreseen that the station will also be used to broadcast the dates and venues of events that will be of interest to the visitors, such as visits to cultural villages, or to explain the designs and uses of handicrafts and the like.

The chapter explained that although community radio stations are run non-commercially it does not mean they may not make money, since community radio stations should regard themselves as “social enterprises” in order to become self-sustainable (Nkalai 2003:93). The thesis argued for effective market research study that will lead to the development of a marketing plan for the proposed community radio station by making use of the Radio Audience Measurement Survey and by conducting listener surveys for instance (Nkalai 2003:94 ). A good marketing plan will furthermore assist a community radio station with better strategic planning with a view to the future (Nkalai 2003:95).

In this chapter the interrelatedness of the function and demands of the tourist and ethnic communities were developed, so that the groundwork for potential *content* of the Community Radio Station could be established. The focus of chapter four will be on community radio, as the *form* in which this content will be presented.