

**Cultural tourism in Durban, a mechanism to
encourage the development of local communities**

by

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Submitted as requirement for the degree

MAGISTER HEREDITATIS CULTURAEQUE SCIENTIAE (MHCS)

(RESEARCH) IN HERITAGE AND CULTURAL TOURISM

in the

Department of Historical and Heritage Studies

Faculty of humanities

University of Pretoria

Pretoria

2012

Supervisors: Dr J.E.H. Grobler & Mr T.A. Machaba

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LIST OF ABBREVIATIONS USED IN THE TEXT AND FOOTNOTES

AKA / aka	Also known as
ANC	African National Congress
B & B	Bed and Breakfast
CMDAF	Cator Manor Development Forum
DEAT	Department of Environmental Affairs and Tourism
FIFA	Federation International Football Association
ISKCON	International Society for Krishna Consciousness
ITB	Inanda Tourism Bureau
MVG	Most Valued Guest
NGO	Non Governmental Organization
PST	Phoenix Settlement Trust
SMME	Small Micro and Medium Enterprise
STATSSA	Statistics South Africa
SA	South Africa
TKZN	Tourism KwaZulu-Natal
UK	United Kingdom
UNESCO	United Nations Educational Scientific and Cultural Organization
USA	United States of America
WTO	World Tourism Organization
VIP	Very important person

ABSTRACT

This dissertation focuses on possible ways of creating employment for local people through cultural tourism. One of the major problems experienced in KwaZulu-Natal is the high rate of unemployment. The dissertation focuses on the potential of cultural tourism as both a drawcard for visitors to South Africa as well as a means to alleviate poverty in the province.

Since the concept of cultural tourism is fairly new to South Africa, the various concepts linked to the topic are outlined and defined at the outset before an hypothesis is stated. The dissertation investigates the successes generated by cultural tourism in other developing parts of the world before attempting to apply it to case studies in the Durban area. This allows for comparisons and makes one attentive to lessons to be learned when developing cultural tourism attractions in Durban. The advantages and disadvantages of the external case studies are outlined and recommendations for the development of local case studies are discussed.

Each of the Durban case studies is introduced and a detailed analyses of its potential for cultural tourism is provided. Part of the contribution towards the potential that these case studies have for cultural tourism development is the fact that South Africa has a strong political history. It was therefore apt to include an account of SA's political progress in the study. The dissertation then proceeds onto discussing findings after interviews with relevant parties aligned to the chosen case studies were conducted. This allowed for suggestions and recommendations on how to proceed towards achieving well developed community driven, cultural tourism projects.

ACKNOWLEDGEMENTS

I owe my appreciation to the following people who have encouraged me during my research path from inception to completion.

My sincere gratitude to my supervisor, Doctor Jackie Grobler and my co-supervisor, for always being patient, awarding me with extensions and being compassionate whenever I poured my heart out to him about the many mishaps I have experienced along the way. Doctor Grobler's ongoing encouragement and faith in me inspired me to continue with the research, even at times when I had a feeling of despondence. His experience in this field of study, warm, patient voice, always gave me a sense of hope. I am grateful that I found my way to you Doctor Grobler and am proud to be a graduate under your excellent supervision.

Equally important and instrumental, not only in this accomplishment but throughout all my endeavors is my mother, Mrs Kerthambal Moodley, who as a single parent provided me with all the opportunities in life to succeed. It was not easy and many sacrifices had to be made so that I could complete my study and progress further. Thank you mum for contributing to my studies financially and being hard on me to pursue my dreams and not stagnate. You have not shirked your role as a responsible, loving and caring parent. I love you for availing me with every opportunity in life, financially, culturally and in education.

To my late grandfather, Mr P.I. Devan, who practically lived his entire life in dedication to the upliftment and promotion of culture in South Africa, your words of wisdom continually reminded me that my topic is viable in our ever changing and material times. My grandfather is probably

solely responsible for my love of culture, tourism and community development. He loved his culture and he also loved travelling around the world gathering information on the subject. He has also contributed a great deal to the development of disadvantaged communities around Durban. You reminded me that the one thing that cannot be snatched away from us, is our heritage and culture. Rest in peace knowing that I will always remember all of your advice and encouragement throughout my life and more so all the support in correcting my writing of the thesis along the way.

To my younger brother Ushen Moodley, thank you for transporting me to and from the University of Pretoria and to Doctor Grobler's house every time I needed to hand in my chapters. Thank you Ushen and Samantha Moodley (sister-in-law) for opening your home to me when ever I needed to stay in Pretoria and attend university.

To friends, Nisha, Ramola, Veena and Neeran, thank you for giving me a boost whenever I felt like giving up. Nisha, you are my mentor and your support in editing paragraphs from time to time or pin pointing errors in my referencing now and again is really appreciated. Ramola, you were always obliging to help in printing my chapters whenever I was demanding of you and am grateful and lucky to have you as my ever willing to assist friend. To Neeran, thank you for annoying me with endless calls to check whether I was working on my research and not wasting my time. To Veena, thank you for sacrificing your personal time with your baby and family in order to assist me with my studies along the way. You have all contributed in some way or the other towards my achieving this milestone in my life and I will forever be grateful to all of you.

In conclusion I find it necessary to emphasize that all the people listed above are exempt of any blame for any inadequacies in the text. I am responsible for all corrections found in this text.

Priyadarshnee Moodley

January 17, 2012

Success is the ability to go from failure to failure without losing your enthusiasm

- Winston Churchill.

CHAPTER 1: INTRODUCTION

1.1 Motivation

Gone are the days when the rather crude bumper sticker – “Welcome to Durban now go home!” – was a popular adornment on Durban cars. With South Africa well and truly back in the international arena, tourism is a whole new ball game which the city is playing to win.¹

When it comes to a holiday destination, Durban comes up trumps for South Africans. It has good weather throughout the year; it has beautiful warm water beaches where visitors can relax, soak up the sun and enjoy the surf; it is a vibrant, cosmopolitan city that offers a wide variety of activities for both young and old; it caters for both family holidays and for the needs of single tourists; and it is close to many interesting historical, natural and cultural sites. Furthermore it is the most easily accessible seaside venue for the core South African domestic tourism market. This has been proven by figures released by SA Tourism in March 2010 (prior to the 2010 FIFA World Cup). While the national average for hotel occupancy was 60%, the greater Durban area reached 67.6% with central Durban being 0.1% higher.²

‘eThekwini’, translated as the place “where the earth and the ocean meet”, is the isiZulu name for the city of Durban which is situated in the province of KwaZulu-Natal on the east coast of South Africa, on the shores of the Indian Ocean, and extends to the Valley of a Thousand Hills.³ KwaZulu-Natal, one of nine provinces in South Africa, is the third smallest although it accommodates the largest population. Its borders stretch from the Indian Ocean to the Drakensberg mountain range in the west and the Lebombo Mountains (forming the border to Mozambique) in the north. To the south is the Mtamvuna River at Port Edward on the border of the Eastern Cape.

¹ Reynolds, D. (2009), *Business in Durban*, p. 20.

² TKZN (2010), *Statistics of our Tourism Industry 2009*, p. 8.

³ TKZN (2010), *Durban: The Warmest Place to Be*, p. 4.

Home to three-million people, Durban comprises a unique melting pot of cultures and influences from the East, West and from the continent of Africa.⁴ There is no doubt that its mild climate, warm marine current and culturally diverse population are tourism draw-cards, while its cultural diversity is a major component of the South African tourism authority's marketing strategy.

In recent times an innovative shift in the concept of tourism has taken place, namely, the increased emphasis on 'cultural tourism'. Educational tours, pilgrimages, performing arts, festivals, visits to heritage sites and monuments are key elements of this fastest growing sector of tourism.⁵ Cultural tourism has, at its core, a great potential to benefit disadvantaged communities in South Africa. This is endorsed by Tourism KwaZulu-Natal (TKZN) managers, Sugan Pillay, Fathima Kohlia and other decision makers, who are also of the belief that the promotion of cultural tourism can benefit a community in achieving sustainable income.⁶

As with any other form of tourism there are pros and cons – positive and negative effects on the communities with respect to social, economic and environmental factors. For instance, showcasing local culture for the mere benefit of appeasing the curiosity of visitors without appreciation, may lead to cultural exploitation.⁷ The objective should be to utilise present and abundant resources such as local skills and talents to enhance and sustain cultural experiences for tourists, instead of looking at immediate or short-term returns.

Because of the diversity of its population, Durban is an ideal location for research into the manner in which the influences of cultural diversity can turn a city into a tourism destination of choice. This dissertation will analyse a number of the cultural and historical sites and festivals in and around Durban to determine how cultural tourism can be used as a mechanism to encourage

⁴ TKZN (2010), *Durban Metro*, retrieved 26/09/2010, from <http://durban.kzn.org.za/index.php?districthome+23> .

⁵ Tomaselli, K. & Wang, C. (2001), Selling Myths, Not Culture: Authenticity and Cultural Tourism, *Tourism Forum Southern Africa*, 1(1), p. 24.

⁶ Moodley, P. (2010), Personal interview with S. Pillay & F. Kohlia, 01/05/2010.

⁷ Anon. (1982), *Impact of tourism on small developing countries*. Paper presented at the Regional Conference of the Commonwealth Geographic Bureau, University of Zambia, Lusaka, p. 45.

development of the local communities that were previously disadvantaged and not in a position to profit from tourism. International comparisons will also be made.

1.2 Definition of the problem

One of the major problems experienced by KwaZulu-Natal is its high rate of unemployment which, according to a report by Statistics South Africa, reached a concerning 20.8% in 2010.⁸ This has led to an escalating crime rate and subsequent high levels of violence.

At this stage the potential growth benefits of cultural tourism in the province, and in Durban in particular, have not been fully exploited as there is limited community involvement. The hypothesis in this dissertation is that this phenomenon can probably be explained by the fact that cultural tourism has not been promoted to all the city's diverse cultures.

The provincial tourism body's strategy of branding KwaZulu-Natal as the 'The Kingdom of the Zulu' has successfully attracted international tourists. However, domestic visitors regard themselves as being saturated with indigenous African identities.⁹ Despite the multiculturalism and diversity of the population of Durban, the city is still marketed as the 'Kingdom of the Zulu' or the 'Zulu Kingdom'.¹⁰ Cultural tourism in the province is broader than African ethnicity, and should draw more fully on the diverse cultural heritage which has contributed to the history of Durban, being primarily African, European and Asian.¹¹ It is estimated that Durban comprises of 56% blacks, 27% people of Indian descent, 14% whites and 3% coloured.¹² This should be taken

⁸StatsSA (2010), Quarterly Labour Force Survey, Quarter 2, 2010, retrieved 26/09/2010, from <http://www.statssa.gov.za/publications/P0211/P02112ndQuarter2010.pdf>.

⁹ TKZN (2010), *Durban: The Warmest Place to Be*, p. 8.

¹⁰ This is done in numerous marketing brochures & websites referring to the province, for example: TKZN (2009), *Statistics of our Tourism Sector: the Zulu Kingdom*.

¹¹ Tomaselli, K. & Wang, C. (2001), Selling Myths, Not Culture: Authenticity and Cultural Tourism, *Tourism Forum Southern Africa*, 1(1), p. 24.

¹² <http://www.ceroi.net/reports/durban/drivers/population/state.htm>, accessed 10/10/2011.

into consideration to ensure more community involvement which could contribute towards making cultural tourism a sustainable income generator for the province.

KwaZulu-Natal currently holds the major market share with respect to the country's domestic tourism and the provincial tourism body, TKZN, has set itself the challenge of developing the province as a viable tourism destination for the international visitor.¹³ To this end 'cultural tourism' forms a key focal point, not only as a potential attraction for visitors to South Africa, but as a springboard to poverty alleviation for the province.

There has been research conducted in the past on the use of tourism as a tool for poverty alleviation. It has been found that tourism is a useful tool for poverty alleviation provided that it is suitable for that given community and that negative impacts are minimised. Emaad Muhanna undertook such a study which focuses on impacts of the effects of tourism on local communities when used as a tool for poverty alleviation. His study is relevant to this dissertation which focuses on utilization of cultural tourism for creating employment and eradicating poverty. According to Muhanna, negative impacts can for example include inadequate planning that can lead to displacement of communities for tourism development purposes and this must be guarded against. Rather people participation should be part of all development policies and plans and be initiated by non-governmental organizations (NGOs), government and the private sector.¹⁴

Muhanna's research presents a number of important observations which is applicable to the case studies of this dissertation. For instance the findings of his research has indicated that the revenue generated from tourism development has not been reinvested into the local area he has researched, and that the reason for this may be lack or absence of legal mechanisms such as regulations. Therefore communities should be given power in the market in the form of agreements between municipality, management of the various sites and the communities. Furthermore, his research also revealed that employment opportunities can be encouraged by

¹³ TKZN (2009), *Statistics of our Tourism Industry*, p. 7.

¹⁴ Muhanna, E. (2008), Communities' participation in community-based tourism management, *Journal of Tourism Challenges and Trends*, Jan 2008, pp. 122-124.

allowing locals to set up handicraft shops and be involved in the general conservation of the environment.¹⁵

Muhanna has also expressed the opinion that a community co-management approach linking government with community, allowing the community to use community resources to serve tourism and pay the national proportion of profit through tax, will also encourage a sustainable use of resources.¹⁶

In 1999, cultural tourism, as a potential attraction for Durban in particular, was considered to be an under-investigated and under-developed resource.¹⁷ However, recent years have seen a rise in the development and interest in cultural tourism projects around Durban. Sugan Pillay of Tourism KwaZulu-Natal stresses the fact that tourism is a fairly new concept for underprivileged communities to understand and they, therefore, have not been actively participating in tourism projects. Thus, communities in and around Durban have not, by and large, reaped the benefits of tourism. Consequently there is a sense of apathy as well as a lack of knowledge of how they can be economically empowered by being involved.¹⁸ It is, therefore, imperative that underprivileged communities receive the necessary training to enhance their skills, enabling their participation in tourism projects while at the same time achieving sustainable economic development.

1.3 Aims of the study

The primary aim of this study is to demonstrate the manners in which cultural tourism projects in Durban and its surrounding areas, premised on community involvement, can contribute to

¹⁵ Muhanna, E. (2008), Communities' participation in community-based tourism management, *Journal of Tourism Challenges and Trends*, Jan 2008, pp. 126-128.

¹⁶ Muhanna, E. (2008), Communities' participation in community-based tourism management, *Journal of Tourism Challenges and Trends*, Jan (2008), p. 130.

¹⁷ TKZN (1999), *Occasional Paper No.12*, Durban: Tourism KwaZulu-Natal, p. 67.

¹⁸ Moodley, P. (2010), Personal interview with S. Pillay, 01/01/2010.

improved social and economic growth in that part of Kwazulu-Natal and can become a mechanism which encourages the development of local communities.

One, therefore, has to consider how innovative forms of cultural tourism can be developed as an attraction for local visitors as KwaZulu-Natal tourism statistics suggest that only 11% of the domestic market visit Durban for cultural purposes.¹⁹ Experts in the field of tourism studies such as P.E. Murphy argue that it has been proven over and over again that if local communities were enabled to contribute their specific cultural knowledge and skills in managing, marketing and sustaining their local cultural and heritage tourist sites, this would already be a step in the right direction.²⁰

It can be argued that to listen to the voices of local people who are not normally heard would be a starting point in any approach. However, as researchers and commentators have indicated, notions of listening to the ‘lowers’ clash with the common situation of authoritarian top-down views by the politically powerful leaders.²¹ This dissertation will incorporate both the voice of the community, as well as some of South Africa’s and KwaZulu-Natal’s leaders.

Secondary aims of the dissertation

1. To demonstrate the relationship between culture, tourism, community and sustainable development.
2. To discuss the importance of practicing responsible and sustainable tourism.
3. To investigate the viability of existing cultural sites as case studies for development into tourist sites which may benefit local communities.
4. To research the manners in which cultural tourism has or has not been successful in other developing countries.

¹⁹ TKZN (2009), *Statistics of our Tourism Industry*, p. 7.

²⁰ Murphy, P. E. (1985), *Tourism: A Community Approach*. London: Methuen, p. 23.

²¹ Wells, H. (2004), About romance and reality – popular European imagery in postcolonial tourism in southern Africa, in C. M. Hall & H. Tucker (eds) (2004), *Tourism and postcolonialism: contested discourses, identities and representations*, Abingdon, Oxon: Routledge, p. 76.

5. To determine the similarities and differences of conditions between the above mentioned foreign examples and local case studies.
6. To suggest programmes to develop and educate local communities on the do's and do nots of tourism.
7. To suggest workshops to be implemented to further enhance the creative skills of local communities.
8. To suggest ways to educate communities on sustainable development.
9. To demonstrate how the collaboration of the above can subsequently reduce negative social impacts.
10. To identify the wants and needs of foreign visitors, discover their views on cultural tourism and determine how these can be implemented by TKZN.

1.4 Research Methodology

1.4.1 Hypothesis

A hypothesis, as defined by Mouton, is “a preliminary or tentative explanation or postulate by the researcher of what the researcher considers the outcome of an investigation will be.”²² It is an informed/educated guess. It indicates the expectations of the researcher regarding certain variables. It is the most specific way in which an answer to a problem can be stated.

The following hypothesis has been developed for this study: Cultural tourism is a possible mechanism to encourage development of local communities.

This hypothesis will be investigated by analysing the possibilities for the economic advancement of local communities by encouraging their involvement in cultural tourism.

Although there are creative skills among the communities, many are unemployed which promulgates the idea that local endeavour should be promoted for community projects, rendering

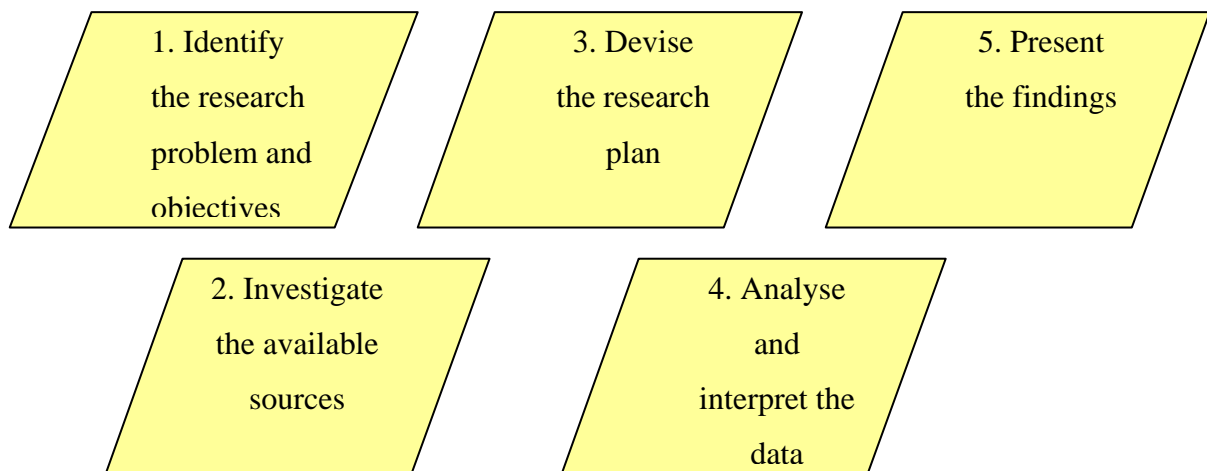
²² Mouton, J. J. (1998), *Introduction to qualitative research*, Pretoria: Human Resources Council, p. .

employment opportunities for previously marginalised groups. The objective is not only increased job creation, but also that cultural tourism should bring about a domino effect by, on the one hand, reducing the ever present threats of violence, crime and social upheavals while simultaneously stimulating local economic activity that would generate more revenue for the province and sustain the community economically.

1.4.2 The research approach

The research method to meet the research objective will be to interview a variety of role players involved at the destinations that will serve as case studies pertaining to cultural tourism. Furthermore the dissertation will determine the extent to which cultural tourism may or may not be successful in benefitting advancement of local communities and increasing local tourism.

A research project should systematically follow a process. According to R. George, the process consists of five steps:²³



Step One: Identifying the problem to be researched is often the most difficult step. When one reads the local newspapers, and especially the reports of attacks on tourists in the province, it becomes quite obvious that the community has not acknowledged the vital role that tourists play

²³ George, R. (2001), *Marketing Southern African Tourism and Hospitality*, Oxford: Oxford Southern Africa, p. 12.

in the economic growth, not only of the province, but of the country as a whole. One of the reasons for this could be that these very same communities, have not realised that they could benefit from tourism, since they have not been involved in the initial tourism initiatives. By working closely with TKZN and local communities, a variety of problems have been identified.

Step Two: As tourism is well marketed in Durban, an abundance of brochures and other literature is available at the various tourism outlets. Furthermore, the Internet opens a window for research into additional documentation and reports. However, information on cultural tourism is limited, since this is a fairly new initiative. As field research is costly and time-consuming, a limited number of cultural sites and festivals have been selected and studied in detail for this dissertation. Personal interviews and questionnaires have provided a more in-depth look at the issues.

Step Three: In terms of the research process, the use of the case study method has merit. The method ensures a manageable, investigative focus for the dissertation. It allows for critical speculation on the sites and festivals selected as well as an extrapolation of research findings to suggest more generalised interpretations. Furthermore, in-depth, face-to-face interviews provide personal viewpoints.²⁴ Interviews address issues such as ‘tourism’ and ‘community’ income, fostering cultural understanding and awareness as well as more practical management matters such as route markers and signage.

The interviews had certain disadvantages. Some respondents were biased, ill-informed and inaccurate, not punctual and difficult to reach. Interviews with the local planning and tourism authorities included discussions on the accessibility of the sites, whereas interviews with the management of these sites determined the economic success of the sites as such.

Step Four: After the desk and field research were completed, the next step of the research process was to analyse and interpret the data collected. The value of the research is determined by

²⁴ Bailey, K.D. (1987), *Methods of social research*, (3rd Edition), New York: Free Press, p. 45.

the results. In this dissertation the completed answers to the questionnaires and interviews were analysed to determine any trends.

Step Five: The results were articulated in the form of findings, conclusions and recommendations.

1.5 Definition of terms

The key concepts relating to this study are defined as follows:

1.5.1 Culture is a complex, multi-dimensional trend that is complicated to define. The numerous diverse definitions presented in the literature reflect this. Culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values. Culture systems may, on the one hand, be considered as products of action, and on the other hand as conditioning elements of further action.²⁵ Culture is a multivariate concept. There are many definitions of culture. These definitions are complex, unclear and there is no consensus definition that can be widely accepted. The majority refer to culture in psychological terms. There is a dominant culture that influences the majority of people, and there are subcultures with regional differences. Any group of people is characterised by various cultures. Members of the same culture share the same cultural orientation. Cultures differ on a variety of cultural elements. It is easy to identify vast cultural differences between, for example, Asian and Western societies. Cultures can be distinguished on the basis of cultural dimensions. Cultural differences are especially relevant to the tourism industry. There have been studies undertaken which have identified cultural differences in the tourism context. Tourism marketers and managers must be aware of the cultural differences between international tourists and local hosts to be able to provide an adequate and satisfying product for tourists.²⁶

²⁵ Kroeber, A. L. & Kluckhohn, C. (1952), *Culture: A Critical Review of Concepts and Definitions*. New York: Vintage Books (A Division of Random House), p. 181.

²⁶ Reisinger, Y. & Turner, L.W. (2003), *Cross-Cultural Behaviour in Tourism - Concepts and Analysis*. Oxford: Butterworth-Heinemann, p. 11.

Culture, in its widest sense, provides a set of material and symbolic resources that are abundant in supply and are highly mobile.²⁷ The resource of culture is certainly at the basis of international tourism and indeed has facilitated its growth and allowed various societies and sections of societies to participate in the development process.²⁸

Culture can refer to anything from architecture, heritage buildings and attractions, to the visual and performing arts, festivals and events, to entertainment and leisure complexes, as well as culture as the way of life of people. In many cases, culture is used as a tool to enhance or aestheticise declining areas of cities.²⁹

Culture draws people together and provides a signature for groups of people. Culture identifies the definitions of the social unit, its beliefs and values. People of the same culture hold similar views and experiences. Common cultural norms provide the members of a society with a sense of their shared identity. Culture helps to give them identity and define who they are. However, few people are enlightened of their own culture. Only when one comes into contact with a foreign culture and feels uncomfortable in it, does one become conscious of one's own culture and the significant differences between cultures in general. Culture is "the instrument by which each new generation acquires the capacity to bridge the distance that separates one life from another".³⁰

The cultural theorist Raymond Williams once described 'culture' as "one of the most complex words in the English language, and hence one of the most difficult to define". He went on to declare that "Culture is ordinary: that is the fact". He says, "every human society has its own shape, its own purposes, its own meanings". He refers to culture as meaning "a whole way of

²⁷ Rojek, C. & Urry, J. (eds) (2002), *Touring Cultures: Transformations of Travel and Theory*. New York: Routledge, pp. 10-11.

²⁸ Smith, M.K. & Robinson, M. (eds) (2006), *Cultural Tourism in a Changing World: Politics, Participation and (Re)presentation*, Clevedon: Channel View Publications, p. 4.

²⁹ Smith, M.K. & Robinson, M. (eds) (2006), *Cultural Tourism in a Changing World : Politics, Participation and (Re)presentation*, Clevedon: Channel View Publications, p. 2.

³⁰ Reisinger, Y. & Turner, L.W. (2003), *Cross-Cultural Behaviour in Tourism: Concepts and Analysis*, Oxford: Butterworth-Heinemann, p. 13.

life”.³¹ This is the very essence of why tourists are curious about the culture of others – they seem interested in “the whole way of life” of the other. This means that there is a market for cultural tourism. Williams clearly identifies the need for a meeting between both the anthropological and sociological meanings of culture. He sees culture as meaning a whole way of life of a class of people or social group with unique defining systems encompassing various forms of social activity, artistic or intellectual activities. These are functional and comprehensive definitions, since they envelope both the progression of individual and group culture, reflecting the importance of heritage and tradition, as well as present day culture and lifestyles.³²

Cultural theorists such as Mathew Arnold looked beyond social divisions, such as gender, class, race, ethnicity and religion when discussing culture. The so-called ‘Culture and Civilization’ tradition which was introduced by him included ‘popular culture’, refer to ‘culture’ narrowly rather than in pluralism. This entails employing an aesthetically limited view, rather than a plural or diverse concept of culture. Arnold’s theories are criticised for lacking aesthetic value.³³

The following provide a set of characteristics for culture:

1. Functional: each culture has a function to perform; culture’s purpose is to provide guidelines for the behaviour of a group of people.
2. A social phenomenon: human-beings create culture; culture results from human interaction and is unique to human society.
3. Prescriptive: culture prescribes rules of social behaviour.
4. Learned: culture is not inherited and/or received by succession; it is learned from other members of society.

³¹ Raymond Williams developed the approach which he named ‘cultural materialism’. Edwards, P. (1999), *Culture is ordinary: Raymond Williams and cultural materialism*. Retrieved 26/09/2010, from <http://www.users.zetnet.co.uk/amroth/scritti/williams.htm> .

³² Raymond Williams developed the approach which he named ‘cultural materialism’. Edwards, P. (1999), *Culture is ordinary: Raymond Williams and cultural materialism*. Retrieved 26/09/2010, from <http://www.users.zetnet.co.uk/amroth/scritti/williams.htm> .

³³ Arnold, M. (1993 [1875]), *Culture and Anarchy and other writings*. Cambridge: Cambridge University Press, p. 62.

5. Arbitrary: cultural practices and behaviours are subject to judgment. Certain behaviours are acceptable in one culture and not acceptable in other cultures.
6. Value laden: culture provides values and tells people what is right and wrong.
7. Facilitates communication: culture facilitates verbal and non-verbal communication.
8. Adaptive/dynamic: culture is constantly changing to adjust to new situations and environment; it changes as society changes and develops.
9. Long term: culture developed thousands of years ago; it was accumulated by human beings in the course of time and is the sum of acquired experience and knowledge.
10. Satisfies needs: culture helps to satisfy the needs of members of a society by offering direction and guidance.³⁴

Culture is not exclusive to arts and the aesthetic opinions of an affluent few who have been fortunate and educated to appreciate culture activities. It is also about the interests and lives of ordinary people, both urban and rural dwellers, local and immigrant communities, creators and artisans. The need for a democratic and pluralist approach in the institutions and practices of culture seems necessary. Therefore, recent culture theorists tend to take on a plural concept of culture, and recognise the hybridism and diversity of different cultures.

It is, thus, quite apparent that defining ‘culture’ is complex. Even well established theorists find it difficult to arrive at one central view as to “what is culture?” However, the term is commonly linked to that which defines, identifies or even characterises insiders from outsiders of a particular group or unit. It is frequently referred to as “a way of life”. For the purposes of this dissertation, such an understanding of the term is apt. There is an exchange of understandings between tourists/visitors and host communities of their similarities and differences, which is the key driving force in luring tourists/visitors to a location, perhaps to learn more about the ‘other’, or fulfill a sense of curiosity or in want of a change of environment. The tourism industry provides for such an experience.

³⁴ Reisinger, Y. & Turner, L.W. (2003), *Cross-Cultural Behaviour in Tourism: Concepts and Analysis*. Oxford: Butterworth-Heinemann, pp. 9-13.

1.5.2 Tourism, blends in with trends in economic sustainability towards service-based, consumer-oriented industries associated with the production of symbolic or cultural capital rather than material goods. The role of culture in this process is multi-faceted: culture is simultaneously a resource, a product, an experience and an outcome.³⁵

The cultural component of a tourism experience has become a key feature in its own right. Some commentators argue that tourism has become the indicative industry of post-modern lifestyles and post-capitalist economies, thus extending the argument that tourism has replaced religion as the source and quest for meaning. As mentioned earlier, tourists seek transcendence from everyday life through engagement with ‘otherness’ or escape from the familiar: tourism offers a trance-like suspension from the everyday.³⁶ Yet although the tourist is an outsider, s/he is not completely estranged: “the tourist looks at a stranger but lives somewhere else”.³⁷

Cohen has argued that tourism involves ‘communicative staging’, or persuading tourists that they are having an ‘authentic’ experience.³⁸ Moreover, the components of the experience change over time as the tourist resource, host communities, and preferences of tourists change. Hence, tourism offers ‘emergent authenticities’ which are dynamic and negotiable, rather than a fixed notion of the experience on offer.³⁹

Tourists revel in the ‘otherness’ of destinations, peoples and activities because they offer the illusion or fantasy, of difference and counterpoint to the everyday. At the same time the advantages, comforts and benefits of home are reinforced through the exposure to difference.

³⁵ Zukin, S. (1990), Socio-spatial prototypes of a new organization of consumption: the role of real cultural capital, *Sociology*, 24 (1), pp. 36-37.

³⁶ Zukin, S. (1990), Socio-spatial prototypes of a new organization of consumption: the role of real cultural capital, *Sociology*, 24 (1), p. 37.

³⁷ Craik, J. (1997), The Culture of Tourism, in C. Rojek & J. Urry (eds), *Touring Cultures: Transformation of Travel and Theory*. London: Routledge, p.114.

³⁸ Cohen, E. (1989), Primitive and remote: hill tribe trekking in Thailand, *Annals of Tourism Research*, 16(1), pp. 30-61.

³⁹ Dearden, P. & Harron, S. (1994), Alternative tourism and adaptive change, *Annals of Tourism Research*, 21, pp. 81-102.

This is a different argument from that which proposes that tourism is a quest for authenticity or the search for deep and meaningful cross-cultural communication, self-discovery, origins, cultural forms ‘untainted’ by ‘civilisation’, and so on. Rather it is an ego-centric pursuit, involving a fascination with self-indulgence and self-delusion through simulacra: approximations and analogues of ‘the real’.⁴⁰

Although tourists think that they want authenticity, most want some degree of negotiated experiences which provide a tourist ‘bubble’, a safe, controlled environment, out of which they can selectively step to ‘sample’ predictable forms of experiences.⁴¹

Tourism has clearly become a global force dominated mainly by Western, developed nations whose globe-trotting citizens have left few places unexplored. Only the remotest locations of the world are ‘safe’ from tourism, but even then, other global forces look set to encroach on such environments if tourism does not get there first. Tourism, and especially cultural tourism, has become a force to be reckoned with, irrevocably transforming destinations, traditions and lifestyles. For this reason, cultural tourism has become increasingly politicised as governments weigh up the advantages and disadvantages of this potentially lucrative industry, often viewing it as their sole economic option if they wish to compete in the global arena. The environmental and socio-cultural consequences of such decisions are often overlooked; hence, it falls to the communities themselves to protect their own interests, usually with inadequate political support.⁴²

The tourism industry is increasingly experiencing globalization. Cultural characteristics represent an attractive element of the tourism product itself, and tourism is a service industry where people

⁴⁰ Craik, J. (1997), The Culture of Tourism, in C. Rojek & J. Urry (eds), *Touring Cultures: Transformation of Travel and Theory*. London: Routledge, p.114.

⁴¹ Rojek, C. & Urry, J. (eds) (2002), *Touring Cultures: Transformations of Travel and Theory*. New York: Routledge, pp.114-115.

⁴² Aggarwal, P.A. (2005), *Aspects of Cross-cultural Interaction and Tourism*. New Delhi: Mohit Publications, pp. 19-20.

from different cultures can meet.⁴³ There are ideas and suggestions of achieving such success handed down from researchers in the related field of study. For example, David Stipanuk in a journal article titled “Connecting with culture: a Village Life Approach”, favours financial benefits of tourism to flow toward local people. He discusses "Village Life" and the manner in which villagers' lives can be financially improved by the influx of visitors. He believes that this allows for a better chance of connecting tourists with local communities than conventional tourism endeavors can hope to achieve. However, as such a case study illustrates, achieving all the goals of community tourism can be a difficult task, because of the complex nature of tourism involving transportation, lodging, food and beverage, attractions, as well as retail sales. This means adhering to all the requirements of being in these businesses, which can be a challenge for those engaging with just a profit motive, and an even greater challenge for an operator who wants to combine sustainable tourism with economic revenue. Stipanuk points out that achieving the sustainable goal of economic, social, and environmental success is hard work and needs commitment.⁴⁴

Stipanuk also suggests that there may be a need to work with the local people whose “Village Life” may need modification. The advancement in e-commerce efforts combined with marketing at locations previously left out (such as all inclusive resorts) may be necessary. The inclusion of working with the local people may be imperative to enhance the nature of the community tourism experience and to satisfy the needs of a broader group of customers.⁴⁵

In taking all of the above issues into consideration this dissertation aims to investigate how tourism as a tool can enhance economic activity whilst protecting a community's cultural and natural heritage and maintaining a desired quality of life. This leads to the next important concept for discussion.

⁴³ Reisinger, Y. & Turner, L.W. (2003), *Cross-Cultural Behaviour in Tourism – Concepts and Analysis*. Oxford: Butterworth-Heinemann, p. 29.

⁴⁴ Stipanuk, D. (2006), Connecting with culture: A Village Life approach, *Cornell Hotel & Restaurant Administration Quarterly*, November 2006, p. 388.

⁴⁵ Stipanuk, D. (2006), Connecting with culture: A Village Life approach, *Cornell Hotel & Restaurant Administration Quarterly*, November 2006, p. 388.

1.5.3 Sustainable development in tourism

In the mid-sixties the concept of sustainable development was mooted, but it was only in 1987 that the term was officially used for the first time, in the Brundtland Report titled ‘Our Common Future’, which had been compiled by the World Commission on Development and Environment. Sustainable development uniquely combines economic development with environmental conservation.⁴⁶

Without concern for the environment, sustainable economic development for communities is not possible, as the only way forward is to adopt a holistic approach at the initial planning stages. Sustainable development, according to the Brundtland Report, is defined as “development that meets the needs of the present without compromising the ability of future generations to meet their own needs”. The Report argues that the resources for development should be conserved for indefinite future as well as present use. However, it does not mention tourism in the context of sustainable development, and barely touches on leisure, recreation or anything even remotely connected to tourism, except for the importance of preserving a proportion of the earth’s unique and valuable places.⁴⁷

The concept of sustainable development in the new millennium is valued by academics and NGOs alike. Public sector decision makers and business operatives, before embarking on strategies, especially with respect to tourism and the tourism industry, recognise the importance

⁴⁶ Keyser, H. (2002), *Tourism Development*. Oxford: Oxford University Press, p. 373.

⁴⁷ Butler, R. (1996), Problems and Possibilities of Sustainable Tourism: The Case of the Shetland Islands, in L. Briguglio, R. Butler, D. Harrison & W.L. Filho (eds), *Sustainable Tourism in Islands & Small States: Case Studies*. London: A Cassell Imprint, p. 11.

of balancing and implementing economic objectives while preserving the endemic nature of the destinations under discussion.⁴⁸

The tourism industry has responded to the concept of sustainable development by showing concern for the environment and ‘green’ matters. It has introduced codes of ethics and codes of practice⁴⁹; attention to recycling and reuse in its operations⁵⁰ and also led to the appearance of green lobby groups and industry operations.⁵¹ The private sector is also taking conservation and recycling to heart and this has opened up an entirely new tourism market catering for the ‘green’ experience.⁵²

Sustainable tourism development takes into consideration that there are limits to growth and long-term economic activity should there be a lack of resources – human and natural. Therefore an approach must be devised which not only motivates for, but monitors appropriate nature and scale of tourism development. Long-term planning and implementation of systems and strategies to manage tourism are imperative if the plans are ultimately going to be sustainable for the communities in the long run. A community-oriented approach necessitates community involvement and participation. However, for sustainable tourism to really be effective, three important issues need to be taken into account:

⁴⁸ Sadler, B. (1988), *Sustaining tomorrow and endless summer: on linking tourism and environment in the Caribbean*, in F. Edwards (ed.), *Environmentally sound tourism development in the Caribbean*. Calgary: University of Calgary Press, pp. 9-23.

⁴⁹ Refer Chapter Two: the La Ruta case study.

⁵⁰ The Avis regional depot at King Shaka International Airport has taken the concept of ‘going green’ to heart and has invested in a water recycling plant in the car wash bays and is ‘saving’ on electricity by using long-lasting energy-saving globes, to mention but two facets.

⁵¹ Green Peace lobbyists.

⁵² Butler, R. (1996), *Problems and Possibilities of Sustainable Tourism: The Case of the Shetland Islands*, in L. Briguglio, R. Butler, D. Harrison & W.L. Filho (eds), *Sustainable Tourism in Islands & Small States: Case Studies*. London: A Cassell Imprint, p. 12.

- Quality sustainable tourism involves providing a quality experience for visitors, while improving the quality of life of the host community and protecting the quality of the environment.
- Continuity sustainable tourism ensures the continuity of the natural resources upon which it is based, and the continuity of the culture of the host communities.
- Balance sustainable tourism balances the needs of the tourism industry, supporters of the environment, and the local community. It emphasises the mutual goals of and co-operation among visitors, host communities, and destinations.⁵³

A study by Grybovych and Hafermann has been conducted on community tourism planning practices through the theoretical framework of deliberate democracy, and provides an example of best practices by combining tourism planning and development into community comprehensive planning. The study stemmed from a United Nations Report on social progress through community development. In this study it was established that by encouraging deliberate democracy on future tourism and community development it may help communities to succeed in becoming economically successful. The implementation of deliberate democracy on future tourism may be understood to mean that the people of the community are given a voice in decision making with regards to further developments in tourism. The study reveals that such an approach has assisted the local people on Vancouver Island by safeguarding their community and social capital. This insight on the importance of protecting the community during tourism development, is relevant to the success of case studies discussed in this dissertation. Policies must be amended to provide a safety net for communities, including solid sustainable planning methods which are key ingredients in formulating strategies for tourism planning. The voice of the community of Vancouver was heard through a set up of picnics, advertisement banners, interactive community websites and organised workshops. This added to the democracy in planning as part of encouraging the community. Such unconventional public engagement

⁵³ Keyser, H. (2002), *Tourism Development*. Oxford: Oxford University Press, p. 381.

methods have led to fresher planning methods that benefit the community interest by making it a more sustainable pursuit.⁵⁴

The aim of this dissertation is to explore the growth of cultural tourism, its success in developing countries (beyond South African borders) and whether it may be a tool for sustainable community development in South Africa by focusing on a few case studies in Durban, KwaZulu-Natal.

1.6 Chapter organisation

Chapter 2 discusses the role which cultural tourism has played in selected developing countries elsewhere in the world. The similarities and differences in circumstances between these countries and local case studies are examined as well as the social impacts of tourism on the respective local communities.

In Chapter 3, the selected local case studies are discussed in detail. Focus is placed on the manner in which local existing tourism structures/events compare to those of other developing countries in order to determine whether cultural tourism may be used as a tool for community upliftment.

Chapter 4 analyses findings and presents conclusions. This analysis is followed by the bibliography.

⁵⁴ Grybovich, O. & Hafermann, D. (2010), Sustainable practices of community tourism planning: lessons from a remote community. (Report). *Community Development: Journal of the Community Development Society* 41(3), p. 354.

CHAPTER 2: SELECTED CASE STUDIES ON CULTURAL TOURISM OUTSIDE SOUTH AFRICA

2.1 Introduction

This chapter focuses on the practice of cultural tourism in a number of countries outside South Africa in order to make comparisons. It provides an overview of the viability of this form of tourism as a prequel to Chapter 3 with its in-depth discussion of KwaZulu-Natal initiatives. The case studies included in this chapter are:

- La Ruta de Sonora (Arizona, USA)
- Bali (Indonesia)
- Candijero Village (Java)
- Ashbourne Royal Shrovetide football game (Derbyshire, UK)
- Heritage trail development in Mombasa (Kenya), and
- The rise of casino tourism outside South Africa.

These case studies will focus on issues such as job creation, poverty alleviation, local tourism and environmental awareness. The case studies in this chapter have been specifically selected since they are pertinent to the overall study as they can be closely associated with the initiatives that are analysed in chapter 4.

2.2 La Ruta de Sonora (Arizona, USA)

The American state Arizona's cultural tourism project called "La Ruta de Sonora" highlights a number of important issues which need to be taken into account in order to measure the success of specifically KwaZulu-Natal Inanda Heritage Route,⁵⁵ in terms of the socio-economic growth of the area as well as the involvement of members of the local communities.

⁵⁵ The Inanda Heritage Route will be discussed in Chapter 3.

La Ruta De Sonora is a project, involving the communities of Baja, California and Sonora, Mexico; the rural Anglo communities of southwestern Arizona; and the Tohona O’odham (Native American) nation. The project, which is “committed to providing guests with authentic adventure experiences at affordable prices, while creating ecotourism economies that directly benefit local enterprises and entrepreneurs”,⁵⁶ has at its core the preservation of local customs, traditions and cultures. Natural resource conservation and local values are foremost in the work ethic. However, there is still much to be accomplished before La Ruta can be utilised as a working model for cultural tourism, as sustainability is the name of the game for the communities and their environment. This includes providing meaningful experiences for the tourist as well as the members of the communities who offer their services such as guides, concierges, B&B owners and more.⁵⁷

La Ruta offers a unique ecotourism experience since it utilises strictly certified local hosts, including naturalists, biologists, historians, archaeologists, and wilderness outfitters, inspiring a true understanding and appreciation for the cultures and peoples of the region. A variety of packages allow the guests to custom-make an experience that fits their individual interests, budgets, and special needs. This project seeks to create opportunities for the local residents to generate new sources of income in a fashion that encourages preservation and conservation of the area’s natural environment and indigenous cultures.⁵⁸

A cultural tourism project cannot operate without the co-operation of the members of the local communities – without their ‘buy-in’ it will be doomed before it begins. This is an ongoing process with a momentum which has to be sustained with community members, local governments, tribal councils, officials and any other stakeholders in the project. As a result La Ruta has introduced a certification programme for its hosts, leaders, and interpreters, as well as a

⁵⁶ Bryan, W.L. (2003), *Appropriate Cultural Tourism – Can It Exist? Searching for an Answer: Three Arizona Case Studies*, in H.K. Rothman (ed.), *The Culture of Tourism, the Tourism of Culture*, University of New Mexico Press, p. 151.

⁵⁷ Anon. (2011), La Ruta de Sonora, Retrieved 09/05/2011, from http://www.it8it.com/agent_intro.asp?agent=1220.

⁵⁸ Anon. (2011), La Ruta de Sonora, Retrieved 09/05/2011, from http://www.it8it.com/agent_intro.asp?agent=1220.

‘Code of Ethics’ for its visitors. This code of ethics expects the following from visitors to La Ruta:

1. The earth and the sea are fragile. Respect them.
2. Leave only footprints. Take only photographs.
3. Respect others’ customs, manners and cultures.
4. Ask permission before photographing anyone.
5. Always follow designated trails and roadways.⁵⁹

Furthermore, the visitors are able to learn about the Hohokam Indian culture, Spanish colonial history, and the manner in which plants and animals have adapted to the land. Over and above, residents can see that the desert’s heritage can bring valuable tourism related employment and revenue resulting in consequential incentives to preserve the land.⁶⁰

For communities to benefit from a programme like La Ruta, there has to be more than merely the grants which any given community project receives to ensure that it is run in an accountable manner, with sustainable objectives. There are certain obstacles which also have to be overcome.⁶¹

For instance, there is no clear answer on how best to address issues of accountability, equity and self-sufficiency when developing an appropriate cultural tourism endeavour where, like La Ruta, there is concern about affordability and standards. For communities to benefit, it is important that such cultural tourism projects are both profitable and sustainable. A situation is needed where

⁵⁹ Bryan, W.L. (2003), *Appropriate Cultural Tourism – Can It Exist? Searching for an Answer: Three Arizona Case Studies*, in H.K. Rothman (ed.), *The Culture of Tourism, the Tourism of Culture*, University of New Mexico Press, p. 162.

⁶⁰ Anon. (2011), *La Ruta de Sonora*, retrieved 09/05/2011, from http://www.it8it.com/agent_intro.asp?agent=1220.

⁶¹ Anon. (2011), *La Ruta de Sonora*, retrieved 09/05/2011, from http://www.it8it.com/agent_intro.asp?agent=1220.

local guides and hosts are making a good living wage, not only in the context of their community, but in comparison to world standards.⁶²

To this end, as mentioned above, La Ruta's certification process for its local and regional guides as well as the visitor code of ethics provides an experience that is of high standards regarding service delivery by the destination and proper conduct expected from visitors. This is not enough, however, as thought and standards must be applied to accommodation, food, infrastructure in parks and safety issues among others.

Application

There are numerous lessons to be learned from La Ruta that can be applied to KwaZulu-Natal's Inanda Heritage Route project. If communities are to benefit from cultural tourism, then the Route must be profitable and if visitors are going to pay for their experience, then well trained, certified tour guides must be on hand. Consideration must also be given to aspects such as transport, infrastructure and safety. La Ruta's idea of a Code of Ethics should be reworked and appropriately applied to reduce environmental degradation and preserve the historical sites included in this heritage route.

Since the focus of this study leads towards investigating whether cultural tourism can be used as a tool for the economic development of the host community, the concern of authenticity of culture is not under discussion. However, it must be noted that there should be minimal impact on the culture of the host communities when developing cultural tourism projects for their economic benefit.

⁶² Bryan, W.L. (2003), *Appropriate Cultural Tourism – Can It Exist? Searching for an Answer: Three Arizona Case Studies*, in H.K. Rothman (ed.), *The Culture of Tourism, the Tourism of Culture*, University of New Mexico Press, p. 162

2.3 Bali

Bali is considered to be one of the most popular vacation spots in Indonesia. Every year, millions of tourists flock to the small island of Bali. They come as observers of the rich Balinese culture and the beauty of the land with its many volcanoes. They also soak up the sun on Bali's sandy beaches. Many holidays and festivals are held throughout the islands rendering the destination a haven to welcome tourists throughout the year.⁶³

Since Bali is one of Indonesia's main islands, it is usually featured as a beach-lover's paradise and for many years it has been one of the top choices for vacationers who want to escape from the everyday hustle and bustle of life. Visitors are primarily attracted to the island after being enticed by photographs which are presented in coffee table books and tourism brochures and they haven't been disappointed. Bali has something for everyone, from majestic volcanoes and lush forests to soaring temples and warm, sunny beaches. "It's leisure, pleasure, relaxation, wild excitement, all to be found on one island."⁶⁴

An analysis of cultural tourism in Bali will shed some light on the complexities involved in initiating community driven projects in destinations steeped in rich cultural heritage. According to Michel Picard, the Indonesians were concerned that the introduction of a tourism programme on the island of Bali might impact negatively on the Balinese culture. There was fear that thousands of visitors would flock to Bali and "business would get the better of culture".⁶⁵ American author and historian, Willard Hana, wondered whether the Balinese could profit from tourism without losing their culture. He was concerned that tourists would spoil Balinese

⁶³ Doak, R.S. (2004), *Indonesia*. Minneapolis, Minnesota: Compass Point Books, pp. 27, 28, 32.

⁶⁴ Orr, T. (2005), *Indonesia* (Enchantment of the World Second Series). Canada: Children's Press: A division of Scholastic Inc., p.108.

⁶⁵ Picard, M. (1995), Cultural Heritage and Tourist Capital: Cultural Tourism in Bali, in M. Lanfant, J.B. Alcock & E.M. Bruner (eds), *International Tourism: Identity and Change*. London: Sage Publications, pp. 44-66.

culture.⁶⁶ On the other hand, the anthropologist Philip McKean believed that the revenue brought to Bali by tourists and their interest in the accompanying culture would renew the residents' interest in their own cultural heritage while stimulating their artistic creativity. He believed this stimulus would result in both pride and profit for the Balinese as they sold their arts and crafts while explaining their religion and ceremonies.⁶⁷ Two decades later the debate still continued as to whether tourism had helped preserve the cultural heritage of Bali or whether it turned it into a commercial commodity.⁶⁸

It must, however, also be acknowledged that the proponents of sustainable development in Bali were French consultants and not the Balinese authorities. They hadn't even been consulted before the compilation of the master plan. It was a decision by central government in Jakarta to "trade in their island's charms in order to refill state coffers".⁶⁹ Allegedly the study that had been undertaken by Picard was based on the number of tourists arriving in Bali and therefore focused on the development of tourism as opposed to meeting the development needs of the island. As a result the Balinese authorities decided to utilise the benefits of cultural tourism to further develop the island and the Balinese culture became the most valuable 'resource' for the island's economic development. The challenge that faced the Balinese was the manner in which cultural tourism could be developed without debasing their culture. "Such was the task assigned to cultural tourism: to take advantage of Balinese culture to attract tourists, while using the economic benefits of tourism to foster Balinese culture."⁷⁰

⁶⁶ Willard Hana was an author, teacher and expert on South East Asia. Among the books he published were 'Bali Profile' and the 'Formation of Malaysia'. Kennedy, R. (1993), Willard A. Hanna, 82, an Author and an Expert on Southeast Asia (Obituary), Retrieved 29/09/2010, from <http://www.nytimes.com/1993/10/08/obituaries/willard-a-hanna-82-an-author-and-an-expert-on-southeast-asia.html> .

⁶⁷ Philip McKean studied the impact of tourism on Balinese culture in the 1970s.

⁶⁸ Picard, M. (1995), Cultural Heritage and Tourist Capital: Cultural Tourism in Bali, in M. Lanfant, J.B. Alcock & E.M. Bruner (eds), International Tourism: Identity and Change. London: Sage Publications, p. 45.

⁶⁹ Picard, M. (1995), Cultural Heritage and Tourist Capital: Cultural Tourism in Bali, in M. Lanfant, J.B. Alcock & E.M. Bruner (eds), International Tourism: Identity and Change. London: Sage Publications, pp. 50-51.

⁷⁰ Picard, M. (1995), Cultural Heritage and Tourist Capital: Cultural Tourism in Bali, in M. Lanfant, J.B. Alcock & E.M. Bruner (eds), International Tourism: Identity and Change. London: Sage Publications, p. 52.

Tourists often visit places away from their home out of curiosity about how people live elsewhere. For example, in Bali, they learn that the Balinese culture emphasises cooperation and community above competition and individuality. They discover that farmers grow rice in terraced fields called paddies and these are flooded at planting time using a complex irrigation system; and that the village groups called *subak* are responsible to make sure that all the paddies fields get a fair share of the water.⁷¹ Such information is carried back with tourists to their home towns to be used as comparisons to their own way of living which may help them improve their lives or appreciate what they have.

The Balinese welcome tourists since the latter often have a high spending power and they make good use of the tourism facilities which are on offer, during their stay on the island. This provides an opportunity for the local population to not only participate, but also reap the benefits of the tourist trade by encouraging visitors to traverse the length and breadth of Bali and spend their money. In the long run it is in the interest of the Balinese to keep their culture alive and the tourists coming in, as according to Picard, they “link the success of tourism to the state of their culture – and thus bind their culture to tourism”.⁷²

Hinduism features prominently in the culture of the Balinese and the religious practices form a daily part of their lives. In fact, the island of Bali has more Hindus than any other place on earth besides India. Every Hindu home contains a shrine dedicated to the gods which can be found either inside or outside of their homes at which they spend time in worship. Hindus believe in reincarnation, or the ability for the souls to go on after the death of the physical body. They also believe in ancestral spirits and the law of *karma* which means that every action has a reaction. Often their faith is expressed through *wayang* (or shadow puppets) that tell the story of history of Hinduism. Elaborate ceremonies are common for births, puberty, marriage and deaths.⁷³

⁷¹ Guile, M. (2002), *Culture in Indonesia*. Victoria, Australia: Heinemann Library, p. 10.

⁷² Picard, M. (1995), Cultural Heritage and Tourist Capital: Cultural Tourism in Bali, in M. Lanfant, J.B. Alcock & E.M. Bruner (eds), *International Tourism: Identity and Change*. London: Sage Publications, p.52.

⁷³ Orr, T. (2005), *Indonesia* (Enchantment of the World Second Series). Canada: Children's Press: A division of Scholastic Inc., p. 99.

In an effort to partake in tourism endeavours, the Balinese showcase their rich culture during festivals. In Bali, the most important festival is Galungan. It celebrates the victory of good over evil like the festival of Diwali which Hindus celebrate in South Africa and other parts of the world. During Galungan, the local people on the island hold feasts and decorate temples and shrines. The Balinese believe that at the Galungan festival, the Gods come to earth to enjoy ten days of feasts, dancing and singing. Villagers decorate very tall, curved bamboo poles and hang them with thanksgiving offerings of fruit, rice and beautifully made palm-leaf decorations. *Barong*, a friendly God with huge fangs, bulbous eyes and a long mane, drives evil spirits from the houses. *Barong* and *Rangda*, the evil, are regarded as traditional enemies. Many stories and dances act out battles between them.⁷⁴

Dancing is an important part of Indonesian life. People dance at weddings to entertain the audience while the marital ceremony is in procession, at funerals as part of the funeral celebration, festivals and other important occasions. Some of the most famous dances are Balinese temple dances which are consequently Hindu. Temple dancers dress in fancy, colourful costumes. Some dancers wear masks. Tourists can find themselves hypnotised by the movements of the dancers and some sway along to the music. The slow graceful dances often tell a story. Wayang or shadow puppet plays are very popular in Indonesia. During a play a puppeteer may control as many as 50 different puppets. This is looked upon as very talented by tourists. Many of the plays tell ancient stories and myths that have been passed on from generation to generation. Others may teach moral and valuable lessons on how to behave properly.

However, not all Balinese festivals are traditional. At Sanur Beach, where magnificent surf attracts many international visitors, the first Surfing Attraction Festival was held in 2001. Bali Fashion Week (held annually in May) showcases the work of local fashion designers and fabric makers. Styles are graceful and wearable, and make use of modern versions of rich Balinese fabrics like ikats, batiks and silk sarongs. The town of Ubud is a vibrant centre of modern art,

⁷⁴ Orr, T. (2005), *Indonesia* (Enchantment of the World Second Series). Canada: Children's Press: A division of Scholastic Inc., p. 108.

with many local painters and sculptors.⁷⁵ Also, Bali is unique in that it has distinct villages dedicated to a specific kind of craft. For example, Ubud is home to painters, while Mas is the village of carvers.⁷⁶

In Bali, dance, music and song are a gift to the Gods. Prayers and offerings are made before a dance to ask for *taksu* (inspiration) and dances tell religious stories where good Gods battle evil and always win. These tales include giants, witches, graceful princesses and brave heroes, and they often involve changing moods of slapstick humour, high drama and romance. The *Kecak* dance takes its name from the *cak-cak-cak* chant of a choir who dance and sing the story of the Hindu Prince Rama and Sita, his wife, in a tale of kidnap, war and rescue, with the help of the magical monkey Hanuman. The famous Legong is a slow, graceful court dance in which two richly costumed young women move together in a mix of poses, arm and foot movements. Traditional dances change all the time as new versions are developed.⁷⁷

Adhering to tradition is important to the Balinese in sustaining their culture. When visiting temples, tourists are able to observe worshippers adhering to religious practices which form part of the Balinese religion known as ‘agama tirta’ – a religion whereby water is worshipped. Here the water is blessed by a priest for use in various ceremonies. This holy water, which has been blessed, is sprinkled during festivals. The people of Bali believe that trouble comes from spirits and solutions come from magic. Death is ironically celebrated with cremation and extravagant rituals. Unlike the western world Bali still practices the caste system and this is a source of contention. As a result most of the Hindus are regarded as ‘commoners’ or ‘wong liya’ and belong to the *Sudra* – a class determined by birth. They make up 90% of the Balinese population. The high priests on the other hand are classified in the highest class – the *Brahmans*.

⁷⁵ Guile, M. (2002), *Culture in Indonesia*. Victoria, Australia: Heinemann Library, p. 12.

⁷⁶ Orr, T. (2005), *Indonesia* (Enchantment of the World Second Series). Canada: Children's Press: A division of Scholastic Inc., p. 112.

⁷⁷ Guile, M. (2002), *Culture in Indonesia*. Victoria, Australia: Heinemann Library, pp. 12-13.

Other classes in the caste system comprise the *Satriya* – descendants of warriors and rulers, as well as the *Wesia* class – merchants.⁷⁸

As is evident from the previous paragraphs, the Balinese culture is rich in traditions, which are incorporated into the tourism ventures by exposing these traditions to tourists in the forms of shows, plays and literature. The exposure of such a culture to the western visitors is not only enchanting but fascinating. The Balinese are by no means lacking with regards to cultural richness, beauty and creativity and the only fear shared by many, is the fear of the possibility of cultural exploitation by outsiders through tourism. The interaction between different people visiting the island can have far reaching effects, more so on the local, traditional host community. The impacts may be negative or positive or both and destination planners must be mindful of repercussions when promoting such places and use foresight when developing strategies and tools to deal with them.⁷⁹

In 1972, a research programme was launched by the University of Bali to assess the ‘sociological impact’ of tourism, the result of which was that the economic impact was regarded as positive while the cultural impact was negative. A total of five seminars were held between 1977 and 1979, some convened by the Directorate General of Tourism alone, others jointly with the Directorate General of Culture looking at the following topics: How could the Balinese acquire economic values without losing their cultural values? How could they improve their standard of living without contravening their rules of life? In other words, how could they maximise the economic benefits of tourism while minimising its cultural costs? The conclusion derived was that tourism and culture had to be promoted simultaneously to ensure reciprocal development. A Commission of Cooperation for the Promotion and Development of Cultural Tourism was subsequently created in 1979 – a collaboration by the Director General of Culture and the Director General of Tourism, “to increase and extend the use of cultural objects for the

⁷⁸ Orr, T. (2005), *Indonesia* (Enchantment of the World Second Series). Canada: Children's Press: A division of Scholastic Inc., p. 86.

⁷⁹ Keyser, H. (2002), *Tourism Development*. Oxford: Oxford University Press, p. 262.

development of tourism, and to use the proceeds of tourism development for the promotion and development of culture”.⁸⁰

The Balinese have a rich heritage of which they are proud and traditional cultural values form part of their daily lives. It is this heritage on which they now bank to enrich the economy and improve the lives of the inhabitants. Festivals, shows and temple dances form part of the tourist experience and in this way the local culture and heritage is imbibed. However, by association, western practices and mannerisms are infiltrating Bali and this can have both a positive and negative effect. The question therefore surfaces as to whether tourism could lead to the decay of their culture and their values.

When looking at the socio-cultural impact of tourism on Bali, Picard believes that one should look at what the impact has been and whether it has been beneficial and sustainable i.e. not destroying the very resources it hopes to promote. One has to weigh the cultural effects against the economic benefits “as tourism is signified by economics whereas society is signified by culture: tourism brings money to a society in exchange for exploiting its culture”. ‘Touristification’ according to Picard, should strengthen the culture of the people and, in turn, interest the locals in their own ‘jewels’ of cultural heritage. Touristification is a word invented by Picard which is “more than just developing an area and equipping it with facilities necessary to accommodate tourists”... it also encompasses the cultural traditions and the part the members of the community play in the ‘tourism product’.⁸¹

Application

Applying Picard’s theory and the impact of tourism on Bali to the people living along the Inanda Heritage Route, means that they must understand the rewards that they, collectively and individually, could reap from tourism if they were to encourage visitors and showcase their

⁸⁰ Picard, M. (1995), Cultural Heritage and Tourist Capital: Cultural Tourism in Bali, in M. Lanfant, J.B. Alcock & E.M. Bruner (eds), International Tourism: Identity and Change. London: Sage Publications, pp. 52, 55.

⁸¹ Picard, M. (1995), Cultural Heritage and Tourist Capital: Cultural Tourism in Bali, in M. Lanfant, J.B. Alcock & E.M. Bruner (eds), International Tourism: Identity and Change. London: Sage Publications, pp. 45-46.

cultural heritage. Spreading understanding on cultural tourism amongst the locals is paramount if such projects are to be successful. They must be made to understand that there is a price to pay concerning preservation of culture, as well as rewards to reap in combining both culture and tourism. This can only be achieved if they are well educated on the existing, embedded relationship between culture and tourism instead of the idea of cultural tourism being merely thrust upon them.

The research programme that was launched by the University of Bali in 1972 revealed that tourism and culture had to be promoted simultaneously to ensure success of such a project. The 1979-agreement on collaboration between by the Director General of Culture and the Director General of Tourism in Bali was specifically reached to achieve such success. The agreement helped to protect the cultural interests of the local communities to a large extent whilst promoting tourism interests. If the above notion could be implemented in South Africa, the apathy amongst the locals, towards participating in local cultural tourism endeavours such as the development of the Inanda Heritage Route, would decrease. Seminars such as the ones discussed above should be arranged and representatives from the local communities invited to attend.

The opening of Durban's new international King Shaka airport on the outskirts of Umdloti can only enhance the opportunity for tourists to embark on the Inanda Heritage Route if it is properly marketed, as the route is in close proximity not only to the airport, but also to a range of hotels and beaches. Umdloti is approximately 30km to the north of the city of Durban. However, the route can only be sustainable in the long run if the local resources and cultural traditions of the local people are preserved.

2.4 Candijero Village (Java, Indonesia)

Another example of a community-based tourism development project exists in a small village near a UNESCO-designated World Heritage Site, Borobudur, in the Magelang region of Central Java Province of Indonesia. Candirejo Village, near the Borobudur Temple, in 2006 had 4 417 inhabitants who are agriculturally dependent. This is an extremely poor region with minimal fertile soil and a dependency on rain to be able to harvest crops. Clean water is scarce during the

dry season causing residents to go in search of wells or even collect water from a spring near the Progo River. Before the introduction of the tourism programme in 1999, basic amenities such as electricity and collective sewage treatment were absent. Even seven years later much of the village's housing (over 70%) did not meet the government's 'A' category standard (fulfilling most health qualifications). In addition, the education level of the adult residents was extremely low with almost half of the village not even receiving rudimentary education, having left school before the completion of the elementary stage. Thus poverty and unemployment went hand-in-hand.⁸²

Fortunately for the inhabitants of Candirejo, their village is close to one of Indonesia's popular tourist attractions, the Borobudur's temple (twenty-five miles (40 km) northwest of Yogyakarta in central Java). This temple, which is recognized as a World Heritage Site, is 1 200 years old. It has previously survived earthquakes and terrorists attacks, but nowadays faces a huge influx of curious tourists.⁸³

The proximity of Candirejo Village to the Temple contributed in May 1999 to its selection by the Central Java Provincial Government as a potential tourism village. In April 2003, Candijero received its formal designation as a tourist site from its government during the Borobudur International Festival.⁸⁴ With the support of the local Magelang authorities, the Indonesian NGO-Patra Pala Foundation (Institute for Social Ecology and Eco Tourism) assisted by Jica (Japan International Cooperation Agency), the residents were taught to offer services to visitors such as accommodation, tour guides, catering and providing transport with *andong* (horse carts) and *ojec* (motor bikes). In addition they were encouraged to produce crafts endemic to the area. These

⁸² WTO (2006), *Poverty Alleviation Through Tourism: A Compilation of Good Practices*. Madrid, Spain: World Tourism Organization, p. 70.

⁸³ Orr, T. (2005), *Indonesia* (Enchantment of the World Second Series). Canada: Children's Press: A division of Scholastic Inc., p. 77.

⁸⁴ Orr, T. (2005). *Indonesia* (Enchantment of the World Second Series). Canada: Children's Press: A division of Scholastic Inc., p. 78.

included famous shadow puppets, intricately carved from flattened buffalo leather, which are maneuvered by long sticks.⁸⁵

Although the funding for the programme itself was only for six months (coming to an end in November 2003), it acted as a springboard for the community to establish co-operatives to manage tourism activities and involve all the villagers. By 2004, 22 ‘home stays’ were on offer, 22 *andong*s provided transport and six *warungs* (local restaurants) had been established. Ultimately, this is a sustainable socio-economic opportunity as there is potential for every adult in this area to be involved in tourism either part time or full time. Such an opportunity forms a basis to linking people with opposing perspectives together, and consequently promoting communication and networking between disparate groups such as academics, policy makers and the communities that they serve.⁸⁶

At the time of writing this dissertation a full inventory of the businesses that have arisen directly as a result of the increase of tourism has not yet been made. What is noted, however, is that all the income and profit is shared by the members of the co-operative and is being used to maintain and improve the village and its environment. This in turn results in high quality tourist experiences due to rich biodiversity. The local residents may be more willing to protect the resources if they are able to gain a living from tourism.⁸⁷

Tour operators and travel agents have ‘bought into’ the project and have even donated bicycles to the locals which are then rented out to visitors. This has led to the introduction of bicycle tours which introduce tourists to the traditional way of life of the inhabitants of the area. A local school has also benefited from tourism, after being ‘adopted’ by a tour group that visited the area. The school was provided with ‘independent aid’ to improve its facilities and library.⁸⁸

⁸⁵ Guile, M. (2002), *Culture in Indonesia*. Victoria, Australia: Heinemann Library, p.7.

⁸⁶ Wall, G., & Mathieson, A. (2006), *Tourism: change, impacts and opportunities*. Essex, England: Pearson Education Limited, pp. 311-312.

⁸⁷ Wall, G., & Mathieson, A. (2006), *Tourism: change, impacts and opportunities*. Essex, England: Pearson Education Limited, p. 308.

⁸⁸ Guile, M. (2002), *Culture in Indonesia*. Victoria, Australia: Heinemann Library, p. 7.

Overall, the introduction of cultural tourism to the area has been positive. Infrastructure has improved in the form of public roads, lighting, telecommunication, sewage and drainage system and other public facilities. But once again sustainability is at the core, standards have to be maintained and a flow of visitors guaranteed. This can only be ensured through co-operation and discussion among the villagers, local authorities and key organisations such as the Indonesian Association of Travel Agents and the Indonesian Association of Hotels and Restaurants). In addition, information on the area needs to be included (and updated) in travel publications, brochures and travel books and through the establishment of information kiosks at main visitor entry points.⁸⁹

Modernization has led to the use of electronic media which is quickly replacing many of the human guides at museums throughout the world. For example electronic guides may be the modern trend, as is the case in Roman Baths Museum in Bath England, but such a replacement of a human guide with an electronic guide only reduces the employment opportunity for a local community member.⁹⁰ Such trends must be made known to the local communities so that they are mindful of the fact that certain manual jobs can be replaced by technology. Therefore transparency on the nature of the employment opportunities that arise from cultural tourism projects is crucial to prevent disappointment.

There's no denying that the development of Candirejo Village as tourism destination has significantly improved the income per capita. It is estimated that per capita income in the village rose from 1.6 million rupiah in 2001 to 1.8 million rupiah in 2003. "The tourism cooperative, also obtained new income from tourists arrivals that have been used for community development. ... That is a huge bonus given the fact that there was no community income before the village was established as tourism village."⁹¹

⁸⁹ Wall, G., & Mathieson, A. (2006), *Tourism: change, impacts and opportunities*. Essex, England: Pearson Education Limited, p. 309.

⁹⁰ Timothy, D.J. & Boyd, S.W. (2003), *Heritage Tourism*. Essex, UK: Pearson Education Limited, p. 227.

⁹¹ WTO (2006), *Poverty Alleviation Through Tourism: A Compilation of Good Practices*. Madrid, Spain: World Tourism Organization, p. 71.

In order to sustain such a community income, development must be managed with correct planning, so as to minimise negative impacts and maximise positive impacts.⁹² Due to its “integrated approach, Candirejo village has developed into one of the most popular tourism destinations around Borobudur Temple, and is recognised as the main destination in Central Java province for both the domestic and international tourist.”⁹³

According to the World Tourism Organisation, by 2003, Candirejo village had received 55 international tourists (from Belgium, France, Netherlands and Japan) as well as 1 047 domestic visitors. A year later this had increased to 102 international tourists and 2 010 domestic tourists.⁹⁴ Although this increase may appear to be negligible, to the inhabitants of the Candirejo village, which previously received no international visitors, it is significant since it means a greater income.

There are lessons to be learned for Durban and surrounding areas from the experiences of Candirejo village:

- The community must share one vision for the sort of tourism development that it hopes to implement as well as a strategy and action plan of implementation. NGO involvement would assist for obtaining approval and for its preparation.
- The community’s aims, goals and requirements must be taken into consideration.
- It must be acknowledged that community-based tourism cannot always be completely market driven, although it must be ensured that the destination’s tourism industry is viable, competitive and economically sustainable.

⁹² Keyser, H. (2002), *Tourism Development*. Oxford: Oxford University Press, p. 380.

⁹³ WTO (2006), *Poverty Alleviation Through Tourism: A Compilation of Good Practices*. Madrid, Spain: World Tourism Organization, p. 72.

⁹⁴ WTO (2006), *Poverty Alleviation Through Tourism: A Compilation of Good Practices*. Madrid, Spain: World Tourism Organization, p. 74.

- It is important that the community is educated on the likely negative and positive impacts due to tourism development. A “code of conduct” should be drawn up as an important mitigating measure for any prospective negative social impacts.
- The private sector involvement in community-based tourism initiatives is advantageous, especially in terms of links to marketing networks and decisions on tourism product viability.⁹⁵

Application

As with every project which is undertaken there should always be continuous assessment – before, during and after, to ensure its success.

The Inanda Heritage Route can lead by this example as it is also steeped in historical monuments and history. The local people are in need of employment and can generate full time and part time jobs by offering their services to visitors. The revenue gained by such a joint tourism venture can help not only with the provision of employment, but also with the renewal of basic amenities and infrastructure for the surrounding communities. As stipulated in the above examples, such projects must be supported and guided by the local authorities, NGOs and the private sector. The projects would also benefit from government funding.

The above examples are that of community-based projects which encourage local people to participate in tourism by showcasing their way of life to visitors and being a part of the development of the projects.

⁹⁵ WTO (2006), *Poverty Alleviation Through Tourism: A Compilation of Good Practices*. Madrid, Spain: World Tourism Organization, p. 72.

2.5 Festivals

Festivals also play an important role in the economic and social development of communities. They provide opportunities to share a wealth of tradition and at the same time to benefit communities monetarily.

According to Picard and Robinson, communities have used and devised festivals over the years as “opportunities for social and commercial exchange”, by providing a spectacular event for visitors. Whether they are historical or religious, they have the ability to bring vibrancy to a town and make it even more appealing to the tourist. “The explanation for the recent proliferation of festivals is complex, but in part relates to a response from communities seeking to re-assert their identities in the face of a feeling of cultural dislocation brought about by rapid structural change, social mobility and globalization processes.”⁹⁶

Traditionally festivals are a way for a community to celebrate a number of occasions, be they religious or secular, a celebration of life or giving thanks for the new harvest. Tourists can ‘buy-in’ in a number of ways. Sometimes festivals are the axis upon which the tourist plans his/her trip and at other times it is purely co-incident that the tourist is in the right place at the right time. Whatever the situation, it is essential for travel agents and guides to compile packages around festivals and thus encourage visitors to come to an area. Some festivals are amazingly spectacular while others are more sedate, but the bottom line is that they usually involve every member of the community. That they have the potential to be money-spinners is a bonus. Debord sees the role of spectacle as a powerful commodity.⁹⁷ This viewpoint certainly contains an element of truth, but “to see spectacle simply as some form of false consciousness, or as sham and banal is to overlook both the act of creating the spectacular and the role it can play as a form of human resistance to attempts to reduce culture and its consumption to a subordinate of economic aesthetic production.

⁹⁶ Picard, D. & Robinson, M. (eds) (2006), *Festivals, Tourism and Social Change: Remaking Worlds*. Clevedon, UK: Channel View Publications, p. 2.

⁹⁷ Guy Ernest Debord was a French Marxist theorist who wrote *The Society of Spectacle* which was first published in France in 1967. Anon. (2010), Guy Debord, Retrieved 26/09/2010, from http://en.wikipedia.org/wiki/Guy_Debord .

The creation of the spectacular within a festival is an important process of social expression, instrumental in marking and celebrating identity and collective consciousness”.⁹⁸

Although festivals can be utilised as a tool for local economic regeneration, one must bear in mind the reason for the festival in the first place and the role it plays in uniting the community. If the focus, however, moves entirely onto the generation of income, then the very essence of the festival has been lost and as a result can alienate the very people for which it was originally intended. There must, therefore, be a balance between the commercial aspect and the social cohesion of the community.

Many festivals are steeped in history and are reminders to a community of their roots. They engender “a sense of belonging and identity despite forces of social change”.⁹⁹ An example of this is Ashbourne’s Royal Shrovetide football game, in Derbyshire – the heart of the UK Midlands region. Rooted in tradition, this is a chance for the local community to participate en-masse in games of football while celebrating Shrove Tuesday and Ash Wednesday. The format has remained the same year after year and is fully supported by the residents of Ashbourne, in fact it is a highlight of their year.¹⁰⁰

The festive game attracts media attention, locally and internationally, not only because it is a “remnant of a distant era”, but because “the townspeople manage and strive to ensure that it

⁹⁸ Picard, D. & Robinson, M. (eds) (2006), *Festivals, Tourism and Social Change: Remaking Worlds*. Clevedon, UK: Channel View Publications, p. 17.

⁹⁹ McCabe, S. (2006), The Making of Community Identity through Historic Festive Practice: The Case of Ashbourne Royal Shrovetide Football, in D. Picard & M. Robinson (eds), *Festivals, Tourism and Social Change – Remaking Worlds*. Great Britain: Cromwell Press, p. 99.

¹⁰⁰ The first day of Lent, Ash Wednesday, is preceded by Shrove Tuesday. Lent is a season of fasting and prayer and dates back to 1000 AD which. It is celebrated by Catholics and Protestants alike. The celebratory aspect on the Shrove Tuesday is a ‘releasing of high spirits before the somber season of Lent’. Anon. (2010), ShroveTuesday, retrieved 26/09/2010, from http://en.wikipedia.org/wiki/Shrove_Tuesday .

continues against all pressures”.¹⁰¹ In addition to strengthening friendships it is an opportunity to invite influential people to ‘turn up’ the ball. According to McCabe, members of the Royal family made appearances in 1928 and again in 2003. “Such patronage lends credibility and status to the game.”¹⁰²

Application

It is quite evident that for an event to be successful there has to be commitment from the local people, whether they are organisers or participants. The above case study touched on some pertinent points regarding the strengthening of community identity through historic festival practice.

For instance, if the Durban Festival of Chariots¹⁰³ is to remain a prominent event on KwaZulu-Natal’s calendar of annual tourism events, it must receive a continuum of support from the local tourism sector such as TKZN and Durban Africa as well as the media. Also, the community which is responsible for its organisation must ensure that the social and environmental laws are adhered to, as the festival takes place in the province’s prime spot, namely the Durban beachfront area.

The festival has proven to be a great success over the years, drawing the attention of prominent religious figures. It is largely an extension of a huge religious following and has been a significant draw card for visitors/tourists locally and internationally to Durban. This city has been exclusively chosen to host the festival during the Easter period, making it a seasonal preference.

¹⁰¹ McCabe, S. (2006), The Making of Community Identity through Historic Festive Practice: The Case of Ashbourne Royal Shrovetide Football, in D. Picard & M. Robinson (eds), *Festivals, Tourism and Social Change – Remaking Worlds*. Great Britain: Cromwell Press, pp. 100-101.

¹⁰² McCabe, S. (2006), The Making of Community Identity through Historic Festive Practice: The Case of Ashbourne Royal Shrovetide Football, in D. Picard & M. Robinson (eds), *Festivals, Tourism and Social Change – Remaking Worlds*. Great Britain: Cromwell Press, p. 113.

¹⁰³ See Chapter 3 for in-depth discussion of the festival.

The fixed location and date of the festival, allows for tour operators to include it as part of tour packages during that specific time of the year.

The Festival of Chariots is organised by the Hare Krishna Movement, a religious movement in KwaZulu-Natal, but whose philosophies spread across the world and symbolise many things. The enthusiastic spirit of the organisers and team work of the communities are admired by visitors who travel from far and wide.

This community, like the local people of Ashbourne, has earned a good reputation for its hospitality and friendliness. The members host the ‘food for life’ campaign, whereby free food is served to all those attending the festival. Following the Ashbourne example, the festival should be organized in such a manner that enables the visitor to feel at one with the festivities and by doing so, instills in the visitor a sense of unity. This will also take the focus away from total commercialization, since the Hare Krishna Movement also uses the festival to profit from the patronage of tourists.

The city of Durban can benefit from acting as host to the festival, since visitors who attend from around the country and the world, will increase the occupancy of surrounding hotels. Visitors will also support local businesses during their stay and spend money at the festival itself, for it is noted to have many delectable stalls. Although the essence of the festival is religious in nature, it indirectly supports the well-being of the community by maintaining its identity and can also contribute economically to both the community and the province. However, it must be borne in mind that if the festival is not ethically managed, it can lead to environmental degradation and cultural exploitation like with any other cultural tourism ventures.

2.6 Heritage trail development in Mombasa, Kenya

Heritage tourism in cities normally does not extend throughout the whole community, but in some cases, the historic city extends beyond its original boundaries, as many heritage elements are presented in a nodal fashion. In the past, cities and natural landscapes were the main focus of conservation efforts throughout the world. However this has changed and recently the rural

cultural environment has received considerably more attention as rural areas and small towns/villages have become more urbanised and have threatened to transform their cultural form.¹⁰⁴ Therefore, heritage tourism is a means towards restoring a sense of time when people were more innocent and had simpler pleasures, reflecting the values often longed for in today's complex society.¹⁰⁵

Heritage trails are unique in context in that they can encompass both urban and rural areas, and sometimes a combination of the two.¹⁰⁶ Tourists have different reasons to travel and take on different behaviours during their journeys. Therefore, the tourism products on offer are developed and marketed in a way that attracts varying tourists' needs and expectations.¹⁰⁷

Hence, the Kenyan heritage trail focuses on four S's: sand, sun, sea and safari. According to Timothy and Boyd, Mombasa has an old city section with great heritage tourism potential which is undervalued. The study on this product raises three broad research questions. First, what exists that can pass off as heritage tourism in the Old Town of Mombasa? Second, how do tourists feel about visiting the Old Town? Third, how viable is the Old Town in terms of its development into a heritage trail? There are many features within the Old Town that could easily be classed as having heritage appeal. Fort Jesus is the key attraction, but throughout sections of the Old Town a diversity of architectural styles 'paints' the picture of myriad cultures and historical periods that could be put on display to tourists. However, much of the built fabric requires renovation. There is a conservation scheme in place that can assist in making improvements and boost tourism in the Old Town.¹⁰⁸

¹⁰⁴ Timothy, D.J. & Boyd, S.W. (2003), *Heritage Tourism*. Essex, UK: Pearson Education Limited, pp. 51-53.

¹⁰⁵ Drummond, S. & Yeoman, I. (eds) (2001), *Quality Issues in Heritage Visitor Attractions*. Oxford: Elsevier Butterworth-Heinemann, p. 56.

¹⁰⁶ Timothy, D. J. & Boyd, S.W. (2003), *Heritage Tourism*. Essex: UK: Pearson Education Limited, p. 51.

¹⁰⁷ Drummond, S. & Yeoman, I. (eds) (2001), *Quality Issues in Heritage Visitor Attractions*. Oxford: Elsevier Butterworth-Heinemann, p. 58.

¹⁰⁸ Timothy, D.J. & Boyd, S.W. (2003), *Heritage Tourism*. Essex, UK: Pearson Education Limited, p. 53.

Regeneration means the conservation of historical sites and museums. It assists in the restoration of buildings to their former condition, without changing the use of the building. By exposing tourists to the magnificence of such historical buildings, additional funding may be generated that could be channeled into conservation.¹⁰⁹ The preservation of historical sites and buildings will ensure that there is something for tourists to visit in the future. The ongoing influx of tourists to these historical sites can assist in sustaining the communities by injecting multiple forms of revenue into the area.

In 1999 a pilot survey revealed that visits were based on tours organised by local tour operators who suggested that further improvements to the Old Town be made and that better marketing in the tourist hotels was needed to encourage tour groups. They also felt that the Old Town did not have the necessary appeal to be a full-day excursion destination, but that half-day trips were definitely favoured. The development of a heritage tourist trail throughout the Old Town was favoured by the tourists who participated in the survey, and has put forward a possible route that takes into account the safety of tourists while respecting the culture and daily activities of residents.¹¹⁰

According to Keyser, generally trails should also take into account the impact heritage tourism has on the environment since tourists, host communities and the environment in which exchanges of experiences take place, all share a symbiotic relationship. A variety of mechanisms aimed at sustaining the quality of the environment and ensuring the provision of satisfying experiences for tourists can be planned.¹¹¹

Coastal tourism north and south of Mombasa on the African east coast as well as safari experiences within the country's system of national parks and nature reserves dominate tourism in Kenya. The surveys have revealed that over 70% of visitors listed safaris and beaches as their two main reasons for holidaying in Kenya. Despite the cultural resource base that exists

¹⁰⁹ Keyser, H. (2002), *Tourism Development*. Oxford: Oxford University Press, p. 329.

¹¹⁰ Timothy, D.J. & Boyd, S.W. (2003), *Heritage Tourism*. Essex, UK: Pearson Education Limited, p. 53.

¹¹¹ Keyser, H. (2002), *Tourism Development*. Oxford: Oxford University Press, p. 335.

throughout the country, very limited development of cultural and heritage tourism has taken place. The opportunity to develop a heritage/cultural dimension in addition to the existing, and dominant four 'S experiences' (sand, sun, sea, safari), is the promotion of old town quarters within major cities. Mombasa, Kenya's second largest city and principal port, offers such an opportunity.¹¹²

The history behind cities and towns has long been known to contribute to their appeal as tourist destinations. For a town to succeed as a heritage route for tourism it needs a number of attractive and reasonably well preserved buildings and the area should have played a significant role in national or local history.¹¹³

A pilot survey of 50 visitors staying in hotels on the coastal strip north of Mombasa yielded the following results: When they were asked what attracted them initially, 27% said it was the weather, 17% said it was safari and the reasonable price, 10% said it was the good beaches, leaving 10% opting for culture. When they were questioned about what they liked about their visits to the Old Town, then 33% expressed that they liked the culture, 24% were interested in the history and 19% liked the architectural features. However, when they were questioned about what they disliked about their visits to the Old Town of Mombasa, 38% were dissatisfied with the sight of rubbish, 33% were disappointed with the general deterioration of the buildings and 29% felt pestered by vendors and residents. They also stated that they were unaware of the heritage trail that was designed to take in the majority of features within the Old Town. This is due to the lack of signs and information boards. Although tourists are unaware of the trail, over 70% of respondents replied that they would recommend others to visit if a heritage trail was formally created.¹¹⁴

¹¹² Timothy, D.J. & Boyd, S.W. (2003), *Heritage Tourism*. Essex, UK: Pearson Education Limited, p. 53.

¹¹³ Drummond, S. & Yeoman, I. (eds) (2001), *Quality Issues in Heritage Visitor Attractions*. Oxford: Elsevier Butterworth-Heinemann, p. 86.

¹¹⁴ Timothy, D.J. & Boyd, S.W. (2003), *Heritage Tourism*. Essex, UK: Pearson Education Limited, pp. 53-54.

The Old Town seems to be a viable attraction, but the infrastructure needs to be further developed. The Old Town case study proves that an area may have historical structures for the development of a tourist trail, but if it is poorly developed, has inadequate signage and is poorly maintained, it can fail as a successful tourism product.

Application:

While this case study has described a heritage trail that is still in the development stage, improvement of this existing element of Mombasa's tourism supply will almost certainly improve its use and enjoyment by tourists.

Even though the Inanda Heritage Trail also has existing infrastructure to develop a heritage trail, it should, if it follows the Mombasa example, focus on the themes of culture, architecture and other heritage. It should incorporate key tourist attractions, so that a visit to the historical section of the route does not just take in a visit to the Phoenix Settlement and the Ohlange Institute. There is a need also to ensure the safety of visitors, particularly in those sections of the trail that go through residential quarters. At the same time, the privacy of local residents needs to be respected. Apart from the long-term initiatives to revive the heritage base, there is the immediate need to have some information boards and directional arrows to assist people who visit the route on their own.

2.7 Gambling internationally

Gaming casinos and facilities seem to attract visitors to tourism destinations around the world. The surrounding local communities find it difficult at times to resist the temptation of perhaps scoring on quick money or participating in gambling activities. This is due to the wide range of incentives used by the gambling facilities to draw potentially vulnerable clients. Most often it is these very clients, living in close proximity to the casino, who are unable to afford to gamble and may risk everything in quest for easy money. Linked to the subsequent problems associated with gambling are other social vices, such as alcoholism and drug addiction. The proof of the effect of casinos on local communities is open-ended. Some studies that have been conducted suggest that

the blame for an increase in gambling by residents lies undoubtedly at the lure of accessible casinos.¹¹⁵ However, there are always two sides to a coin and cons are accompanied by pros which keep the doors of casinos open and attractive.

According to Keyser, there has been a change in attitudes towards casinos and gambling over the past 20 years. Australia began with one casino in 1984, and a decade later saw the erection of fourteen establishments. Likewise, in the USA, gambling legislation has proliferated since the 1970s. Although the development of urban casinos is quite recent in the USA, more recently public sector ownership and monopolies franchising casinos became the path towards their legalisation with the goal being the potential tax revenue that could be generated (there was also the belief that illegal casinos would continue to operate despite restrictions).¹¹⁶

Monte Carlo and Macau, Las Vegas and Tijuana, Nassau and Havana reflect the trend that gambling is increasingly regarded as being highly beneficial to tourism. Casinos have been legalised by the respective governments in the hope that they would generate tourist activity, generate local employment and enhance economic activity for the resort, as well as the surrounding region, while increasing the income of the local authority by expanding its tax base. For example, the casino industry generates 21% of the direct income of Atlantic City, New Jersey in the USA, 28% of its direct employment, 33% of local property taxes and 7% of the state's taxes and is significantly responsible for attracting tourists, stabilising employment and inducing capital investment. There is also an overall acceptance that economic, social and political costs emerge from casino development although this is under-researched.¹¹⁷

In a journal article by P. Michael McLain and Sharad K. Maheshwari, the effects of casino development in given regions are discussed. They believe that the regional per capita personal income compared with national per capita personal income improves significantly after the introduction of the casino industry into a region that was already doing better than the national

¹¹⁵ Keyser, H. (2002). *Tourism Development*. Oxford: Oxford University Press, p. 351.

¹¹⁶ Keyser, H. (2002). *Tourism Development*. Oxford: Oxford University Press, p. 351.

¹¹⁷ Keyser, H. (2002). *Tourism Development*. Oxford: Oxford University Press, p. 352.

average before the introduction. However, if the inverse is applicable, namely, if the region was doing worse than the national average before the casino industry came into the region, there is no significant improvement in the regional per capita personal income compared with national per capita personal income.¹¹⁸

In general, when comparing the regional employment ratio with the ratio of national employment, there is an improvement after the casino industry has been introduced into a region, as there is a definite increase in per capita personal income. However, there is not necessarily a significant improvement in income in the areas which were significantly behind the national per capita personal income as the casino industry in these economically deficient regions offer lower paying jobs. Thus the results show better employment, but poor personal income. The same conclusion could not be made for the regions, which have significantly better per capita income levels before the introduction of casinos.¹¹⁹ Similar criteria may be used in trying to ascertain whether Sibaya Casino has positive spin-offs for the surrounding areas.

Casino tourism impacts on the way of life of surrounding residents and the literature on casino tourism outlines a few social implications:

1. The residents are unprepared for the number of changes introduced by casino tourism.
2. It is a vice that can cause personal and family tragedies due to addiction.
3. Although casinos are legal and accepted, it is still a target for organised crime.
4. There may be a case of disproportionate levy of taxes against residents around the casino and the casino itself.
5. Although residents recognise both the positive and negative impacts of casino tourism, the impacts are tolerated as they live in hope of future benefits.¹²⁰

¹¹⁸ McLain, P.M. & Maheshwari, S.K. (2006), Impact of gaming industry on local employment and personal income, *Journal of Economics and Economic Education Research*, 7(3), p. 34.

¹¹⁹ McLain, P.M. & Maheshwari, S.K. (2006), Impact of gaming industry on local employment and personal income, *Journal of Economics and Economic Education Research*, 7(3), p. 35.

¹²⁰ Wall, G. & Mathieson, A. (2006), *Tourism: change, impacts and opportunities*. Essex: England: Pearson Education Limited, pp. 248-250.

The Caesars Entertainment Corporation is the world's largest casino entertainment company and began in Reno, Nevada more than 70 years ago. Regarding sustainable environmental awareness at casinos, Caesars Entertainment (in the USA) has been awarded recognition for its efforts by the United States Environmental Protection Agency as well as travel and tourism organisations.¹²¹

Sibaya Casino and Entertainment Kingdom can learn from Caesars with respect to its efforts towards being environmentally-friendly and reducing its carbon footprint. For example:

- A laundry facility in Las Vegas conserves 72 million gallons of water annually while increasing capacity by 40%.
- At all properties, energy efficient lighting replaces conventional light bulbs, saving more than 50-million kilowatt hours (kwh) each year.
- Water filtration and bottling systems were installed at all restaurants throughout Caesars Entertainment's Las Vegas resorts to reduce purchase and transportation of plastic water bottles.
- A share-system is encouraged by having co-generation facilities for the various resorts that generate electricity, reducing demand on the nation's power grid.
- Across 35 domestic resorts, Caesars Entertainment recycles more than 640 000 gallons (22 260 000 litres) of waste vegetable oil annually.¹²²

In an attempt to create employment opportunities for surrounding communities, it is important that casino establishments practice environmental conservation by implementing suitable campaigns.

¹²¹ Anon (2011), Caesars Entertainment recognised for sustainability by EPA. Retrieved 09/06/2011, from <http://www.yogonet.com/english/2011/02/22/caesars-entertainment-recognised-for-sustainability-by-epa> .

¹²² Anon (2011), Caesars Entertainment recognised for sustainability by EPA. Retrieved 09/06/2011, from <http://www.yogonet.com/english/2011/02/22/caesars-entertainment-recognised-for-sustainability-by-epa> .

Application

Casino tourism has its pros and cons. In order for Sibaya Casino and Entertainment Kingdom to reap rewards for its local residents, and not just for their valued guests/visitors, many of the local residents should be employed with benefits in the casino. Even if the casino outsources certain services, it should have a policy in place stipulating that only residents from the surrounding areas should be contracted, thereby contributing towards the improvement of their living conditions. Workshops should be held regularly by the casino to educate the local residents on the adverse impacts of gambling. It is also important that they are educated on the contribution casino gambling makes towards tourism and the provision of jobs to the local community. The arts and crafts utilised to design and decorate the casino walkways and hotel should be purchased from skilled craftsmen who reside in the nearby communities. It would also help if the casino marketed these products to visiting tourists by providing them with information as to where they could purchase such products if they caught their fancy. Such initiatives would help maintain a sustainable economic income for the local communities.

The casino should also become proactive in the fight towards reducing global warming. It should exercise recycling, reduce wastage and make visitors aware of their initiatives. In addition, the erection of signs encouraging the protection of the environment and careful use of water in the bathrooms of the hotel or even the ablutions on the casino floor, is an indication of responsible tourism. This would immediately tell visitors that the organisation is proactive in the quest for environmental awareness.

Regarding the issue of crime, the casino needs to work closely with the local police in the surrounding communities to protect residents against theft, burglary and violence related to the presence of casinos.

2.8 Conclusion

Key lessons to be learnt

As evident with the example of La Ruta de Sonora, it is clear that it is imperative to be environmentally aware when developing a cultural tourism project. Members of the local communities will need to co-operate by being open to the idea of educating themselves on key areas such as the certification process for local and regional guides as well as understanding the importance of stipulating a code of ethics for their visitors, whilst they themselves lead by example.

The advantages and disadvantages of cultural tourism as a tool for community development must be carefully analysed before developing attractions for this type of tourism. The views of the local people should be carefully considered and, after educating the community about the advantages and disadvantages, they should be instrumental in deciding whether implementation is a good idea or not. An example is Bali, where the question still remains as to whether tourism could lead to the decay of culture or provide the answer to the alleviation of poverty.

Focusing on historical monuments to increase tourism may subsequently improve the living conditions for surrounding communities. For example, in the Candijero Village of Java, the locals provide services to visitors who are attracted to the Borobudurs monument 40km northwest of Yogyakarta in central Java. The residents were also encouraged to sell handmade crafts to tourists to earn a living. The same can be done at the Inanda Heritage Route which has an abundance of historical monuments.

Community identity is strengthened through historical festival practice. The case of Ashbourne's Royal Shrovetide football game in Derbyshire reveals that commitment from the local people is the key to the success of an event. Similarly the Hare Krishna Festival of Chariots is hosted by a community that has a good reputation for its hospitality and friendliness. The Festival supports the wellbeing of the community by maintaining its identity and contributing economically to both

the public and the province. In addition, to prevent environmental degradation and cultural exploitation, the Festival has to be managed ethically.

In order for an attraction to appeal to tourists, its infrastructure has to be improved and must adhere to safety regulations. The Old Town in Mombasa has an existing infrastructure which needed to be developed so that it would be an appealing tourist attraction. If the infrastructure is neglected, the viable historical destination would fail as a tourism product. The same applies to the Inanda Heritage Route which boasts historical significance and is a promising cultural tourism product. The route requires improvement in areas such as signage, infrastructure and the networking of key tourist attractions from its surrounding areas in order to stimulate visitors' interest.

Abroad, as discussed earlier, casinos were in a number of countries legalised in the hope that they would generate tourist activity, enhance local employment due to the economic activity of its resorts spreading to surrounding regions and increase the income of the cities by expanding their tax bases. Suffice to say in the 2011 budget speech for South Africa, the Minister of Finance, Pravin Gordhan announced that the winnings earned from casino gaming will be taxed as of 1 April 2012, which would be used to develop the cities in the country.¹²³

Ancillary employment can also be generated for the local people by the development of a casino. In addition to employment within the casino as gaming hosts, cleaners and administration clerks, the arts and crafts utilised to design and decorate the casino walkways and hotel should be purchased from skilled craftsmen who reside in the nearby communities. It is worthwhile to investigate the extent to which local people are employed at Sibaya Casino and to ascertain whether the advantages of the Casino outweigh the disadvantages.

There is concern over social implications which surround casino tourism. The main concern is the fear of addiction and disproportionate levy of taxes which are posed against residents living around the casino and in the casino itself. The local communities must be educated on both the

¹²³ Gordhan, P. 2011. Budget speech by Minister of Finance, 23/2/2011. Retrieved 09/06/2011, from <http://www.info.gov.za/speech/DynamicAction?pageid=461&sid=16483&tid=28773>.

benefits and threats of casino tourism. It is important that a casino develops in a manner that provides a high level of benefits to the community and not just towards tourism. The casino should introduce environmental campaigns into its education and training programmes as means towards sustainable development.

It is evident that through education, careful planning and learning from experiences of existing cultural projects, successful projects may be achieved. Commitment from all parties is imperative for the sustainable operation of cultural tourism projects as evident in the case studies discussed in this chapter.

CHAPTER 3:

CULTURAL TOURISM AS A MECHANISM OF COMMUNITY DEVELOPMENT: CASE STUDIES IN AND AROUND DURBAN

3.1 Introduction

This chapter explores the following cultural sites and a festival in and around Durban to determine the manner in which cultural tourism can be used as a mechanism to encourage the development of local communities:

- The Inanda Heritage Route (focusing on the Phoenix Settlement and the Ohlange Institute);
- The Durban Festival of Chariots (a religious festival in Durban) and its link to the Hare Krishna Temple of Understanding; and
- Sibaya Casino and Entertainment Kingdom.

The Inanda Heritage Route focuses on historical sites and monuments commemorating influential figures who suffered many hardships to achieve the transformation of the political system in South Africa from white-dominated to egalitarian. Their fight against the apartheid system was recognized by many throughout the world. Such recognition of their trials and tribulations renders the Inanda Heritage Route as a prospective, valuable cultural tourism product, which may lure visitors from around the country as well as the world. Although it may not appear to be an appropriate recreational destination for the mass tourists to enjoy, it is steeped in historical and educational significance which may be of value to academics and also to those visitors who are curious about the history that has impacted on the current state of affairs. Therefore developing the route for cultural tourism purposes will be of significance to the surrounding communities who may offer their services to tourists at an affordable rate. As is evident from the experience of many other cultural tourism locations in the world, tourists seem willing to purchase mementoes, eat at the local restaurants, plan their trips through local tour operators, utilize the assistance of onsite tour guides to provide them with information and occupy nearby accommodation facilities. This can create long term employment opportunities for the local people in the area, making the Inanda Heritage Route a successful people driven project.

Likewise the second case study, The Durban Festival of Chariots, is already noted for attracting domestic and international visitors annually as it is held during the Easter weekend. The Festival is packed with cultural elements linked to the Durban people of Indian descent. It reflects the fact that people can preserve their culture and traditions despite the fact that they are living amongst people of different origins. The Durban Festival of Chariots, hosted by the Hare Krishna Movement, represents dedication towards serving the underprivileged communities, locally and abroad as well as being committed towards encouraging a more natural way of living. The underprivileged are catered for by the Movement's 'Food for life' campaign' and the natural way of life is encouraged by promoting use of products made from cow dung and by encouraging communities to grow their own vegetable gardens for personal consumption. Many who have merely read about or heard about the practices of the Movement, make it a point to attend the Festival annually. The patronage to the Festival has grown significantly over the years, and with greater effort and planning, it can grow to become one of the largest festivals in the world. During the Festival the tourists are enlightened about the Hare Krishna (Temple of Understanding) in Chatsworth, Durban, and this increases the popularity of the Temple too. The flocking of tourists to the Festival will mean a greater injection of revenue into the local economy through tourism. This makes it a viable case study to investigate.

Apart from heritage routes/trails and festivals around Durban, other establishments are also incorporating cultural themes, which are prominent to the province, into its design and marketing endeavours. One such establishment is the Sibaya Casino and Entertainment World. It presently boasts a cultural theatre, restaurants and bars, a spa, lounges for most valued guests, conference facilities, an hotel and a lodge. The idea to build the casino arose from a plan to subdivide an open land and construct tourism facilities on it using environmentally friendly strategies. In the planning stages it was already envisioned to create employment opportunities for the local communities in the area. These factors render the Casino a suitable case study for this dissertation.

In addition to the above-mentioned three attractions, the dissertation briefly focuses on a number of anti-apartheid struggle sites in Durban and its immediate surroundings which may also have

importance in contributing towards sustainable community development in the sense that local communities can profit from visits to these sites by tourists.

3.2 Overview

The Inanda Heritage Route comprises the Gandhi Settlement, the Ohlange Institute, the Dube Village Mall, the Shembe Church and the Inanda Seminary for Girls. The focus of this dissertation, however, focuses on the Gandhi Settlement and the Ohlange Institute.

Mahatma Gandhi developed his influential philosophy of passive resistance at the Phoenix Settlement which, as a result, is also known as the Gandhi Settlement and forms a memorial site of all Gandhi's contributions towards non-violence and the freedom struggle in South Africa. Gandhi founded the Phoenix Settlement on the northern outskirts of Durban in 1904. It was the first of four communal settlements he was to establish. The post-Gandhian generation has tended to dismiss Gandhi's ideas as being unrealistic and hopelessly idealistic, however, they are beginning to realise that perhaps those ideas can be of great value to the emerging global civilisation.¹²⁴

Gandhi was in favour of community involvement sustainable development, saying:

“Wherever possible, village industries should be encouraged. In a country like India, you can industrialise as much as you like, but you can never give people full employment unless the village people are fully involved. We realise that industrialisation is important, but for any type of sustainable development you have to return to your roots.”¹²⁵

¹²⁴ Anon. (2010). *Commemorating the Centenary of Phoenix Settlement*. Retrieved 01/10/2010, from <http://www.sahistory.org.za/article/commemorating-centenary-phoenix-settlement-12> .

¹²⁵ Anon. (2010). “The Inanda Heritage Route.” Retrieved 05/09/2010, from <http://www.southafrica.net/sat/content/en/za/full-article?oid=286375&sn=Detail&pid=1> .

Cultural tourism projects can provide the local residents with sustainable employment opportunities by equipping them with life skills. Educating communities to grow their own vegetable gardens not only provides them with a means to an end, but also reduces harmful effects on the environment caused by industrial activities. Such vegetable gardens can mean there is always food around for the families but also can turn into an economic gain if used for sale to markets, by-passers and mass distribution. In turn such vegetable gardens serve as small enterprises for communities making it a viable source of income. In addition to teaching the surrounding communities the value of becoming self-reliant, they should be empowered to pass information on the historical significance of Phoenix onto visitors who, in turn, can thus be inspired by the wisdom articulated by Mahatma Gandhi.

En-route, one comes across the Ohlange Institute, which was founded by Rev. John Dube, the first president of the African National Congress. It incorporates the Dube Museum, which is remembered as the place where President Nelson Mandela cast his vote in South Africa's first democratic elections in 1994.¹²⁶

These two sites on the Inanda Heritage Route are situated within culturally different communities and are of national historical importance. For the purposes of this study, research has been undertaken to determine whether this is sufficient to attract tourists and in return encourage economic growth and sustainability in this area.

3.2.1 The Inanda Heritage Route

The introduction of the Inanda Heritage Route trail with its cumulative history opens the area to prospective tourists. The first stop on the trail is the Gandhi Settlement, followed by Ohlange Institute. The trail continues through the Dube Village Mall, situated at what could be described

¹²⁶ Jamarie, L. (2008), Keeping our Heritage alive, *Metro Beat*, September 2008, pp. 26-27.

as the central part of the Inanda Heritage Route, which arose out of the need for a local shopping centre to ensure Inanda's wealth was retained within its borders.¹²⁷

The visitor is then introduced to the religious world of the Shembe Church, founded by the prophet Isaiah Shembe in the early years of the 20th century. This is the largest church in KwaZulu-Natal with over two million members. It has its own, unique doctrine, dress and dance practices. Also on the trail is the famous Inanda Seminary for Girls, whose graduates include several of South Africa's Ministers and leading businesswomen. Their number include the former deputy president of South Africa, Baleke Mbete, the former deputy speaker of the National Assembly, Nozizwe Madlala, and the late Minister of Health, Manto Tshabalala Msimang.¹²⁸ The school dates back to 1869.¹²⁹

Inanda Dam is a major draw card in itself, as is the J.L. Dube Stadium in Inanda, which hosts major sporting events.¹³⁰ For the purpose of this dissertation, the focus will only be placed on the first two stops on the trail, namely, the Gandhi Settlement (aka the Phoenix Settlement) and the Ohlange Institute.

Inanda has a strong heritage foundation in both the struggle against apartheid in South Africa and in its current struggle to implement sustainable development initiatives. This heritage dates back to the time when the Voortrekkers moved into KwaZulu-Natal (during the Great Trek in the 1830s) and established farms over a wide area including Inanda. These farms, which were largely abandoned when the British took control of Natal in 1843, fell into the hands of land speculators. Around the turn of the 20th century, several wealthier Christians from the Inanda Mission

¹²⁷ Makhathini, M., & Mchunu, K. (2008), Inanda Heritage Trail: The city's rough diamond, *Metro Beat*, August 2008, p. 26.

¹²⁸ Information received through email from Dr Scott Couper of the Inanda Seminary, January 2012.

¹²⁹ TKZN (2008), *Durban City Guide Inanda Route*. Durban: Tourism KwaZulu-Natal. (brochure)

¹³⁰ Moodley, P. (2006). Personal interview with S. Pillay, Product Development Manager at TKZN, 09/09/2006.

including the Dubes and Gumedes, bought land from these speculators. Many ex-indentured Indian agriculturalists also bought land here.¹³¹

Until the 1920s, these landowners were able to make a decent living from their crops. The Dubes for example grew sugar cane. However, they soon realised that the racial discrimination which they were subjected to, was undermining their long-term viability.¹³²

In the 1930s, the entire area of private landholding in Inanda was designated as an African area in terms of unfolding segregationist legislation. This was a direct attack on Indian landowners, who were thereafter reluctant to add any new investments to their farms. Matters dragged on in a state of uncertainty until the late 1950s when the apartheid government, which had by then been in power for ten years, turned its attention to urban Africans.¹³³

In order to introduce tight controls over entry to urban areas, the State built new townships all around Durban. Access to housing became dependent on jobs. The largest and most important informal shantytown in Durban, Cato Manor, was destroyed and the majority of its residents were relocated to KwaMashu. Those without jobs were ordered to leave the city altogether. They, however, moved further out to places like Inanda where landowners, now in a desperate state, found that they could rent out plots for shacks that became a much steadier form of income than crop farming. They in effect became “shack farmers”. This was the beginning of the urbanization of Inanda.¹³⁴

¹³¹ TKZN (2011), Exploring a forgotten past: The Inanda Heritage Route. Retrieved 02/01/2011, from <http://www.southafrica.net/sat/content/en/za/full-article?oid=286375&sn=Detail&pid=1> .

¹³² TKZN. (2011), Exploring a forgotten past: The Inanda Heritage Route. Retrieved 02/01/2011, from <http://www.southafrica.net/sat/content/en/za/full-article?oid=286375&sn=Detail&pid=1> .

¹³³ Moodley, P. (2008), Personal interview with P.I. Devan, previously Minister of Housing of Tri-cameral Parliament, 02/03/2008.

¹³⁴ Moodley, P. (2008), Personal interview with P.I. Devan, previously Minister of Housing of Tri-cameral Parliament, 02/03/2008.

From the late 1970s, Inanda saw a vast influx of people from the drought-stricken rural areas. This, combined with the social pressures of rapid urbanisation, the insecurity that most tenants felt, and the intensification of the anti-apartheid struggle resulted in an extremely volatile situation which was exacerbated by the State wanting to control this shack settlement, while its own policies did much to destabilise the area.¹³⁵

From 1985 onwards, Inanda was caught up in a spiral of violence that has not altogether played itself out. First, the remaining Indian residents of the area were chased out by the Africans. Thereafter there was warfare between the African National Congress (ANC) and the Inkatha Freedom Party, both political opponents, in lower Inanda around Bhambayi, Lindelani, and in the new sections of Newtown township. Inanda became one of the most violence-stricken areas in the whole Kwazulu-Natal province.¹³⁶

Since 1994, the situation has calmed down dramatically. However, outbreaks of violence still continue as a result of political factionalism and the marking out of exclusive territories for particular political parties and leaders. Such a situation makes development initiatives within Inanda extremely difficult.¹³⁷

3.2.2 Mahatma Gandhi Settlement aka Phoenix Settlement

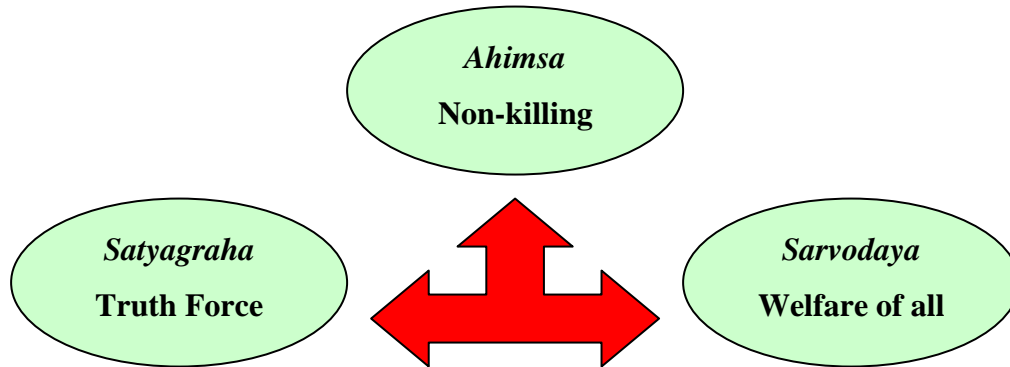
Mahatma Gandhi founded the Phoenix Settlement in 1904 as a non-racial community committed to experimenting with *Satyagraha* (truth and force) in personal, social, economic and political spheres. This was used by Gandhi to champion the cause of mineworkers and sugar-cane field workers, to bring about the liberation of women and in his fight against the use of liquor, among

¹³⁵ Durban Metro (1999), Inanda Tourism Development Plan, *Durban Metro State of the Environment and Development :1999*. Retrieved 10/10/2010, from <http://www.ceroi.net/reports/durban/issues/culture/inanda.htm> .

¹³⁶ TKZN (2011), Exploring a forgotten past: The Inanda Heritage Route. Retrieved 02/01/2011, from <http://www.southafrica.net/sat/content/en/za/full-article?oid=286375&sn=Detail&pid=1> .

¹³⁷ Moodley, P. (2010), Personal interview with E. Cele, general manager for community-based tourism, 05/05/2010.

a host of other social evils. *Satyagraha*, ultimately, became an integral part of the Gandhian Trinity which comprise:



As a consequence of the violence that erupted in Inanda in 1983, most of the original buildings of the Phoenix settlement were destroyed. Gandhi's original house, the printing press, his son's house, the school named after his wife and the Gandhi museum were all destroyed in the violence that swept through the area. Until then the Phoenix Settlement had stood out as an 'island' in South Africa where the Gandhian aspirations for social justice, harmony and peace were actively fostered. Within days of this orgy of destruction, which took place on 5 August 1983, informal settlers were orchestrated by, according to social scientists, supporters of apartheid to invade the Settlement. This happened in tune with the Government's policy of apartheid, divide and rule, in terms of which laws were enacted to define and enforce segregation. The site remained in a state of ruin; all that was left of the original house, was the concrete floor slab. Shacks were built all over the site, which effectively became part of Bhambayi.¹³⁸

In 1994 with the advent of the new democracy in South Africa, led by President Nelson Mandela at the helm of government, the restoration of the Phoenix settlement was placed on the national agenda for urgent reconstruction. Gandhi's house was rebuilt and officially re-inaugurated by President Thabo Mbeki on 27 February 2000. By the end of that year, the printing press building

¹³⁸ Johnson, R.W. (1994), *The Last Days of Bhambayi*, *London Review of Books*, 16 (1), pp. 9-10.

and the school were rebuilt; in addition the museum, library buildings and clinic were restored – all as monuments belonging to the South Africa’s heritage. At the inauguration Mbeki declared his positive sentiments on the work done by the Phoenix Settlement Trust. He said that the people of Phoenix had demonstrated to the rest of the country that it is possible for people from diverse backgrounds to live together in harmony and build a new country of peace and economic prosperity.¹³⁹

Today the Gandhi Salt March is an event which is commemorated annually within the city and forms part of Celebrate Durban month.¹⁴⁰ The Indian peoples regularly protested against the Salt Tax, which was in colonial times imposed on the people of India by the British government, culminating in a 23-day long march over 390 kilometres organized by Mahatma Gandhi in 1930 in opposition to the tax¹⁴¹ People from all walks of life gather together to march from the Phoenix Settlement in Inanda to the City of Durban, celebrating Ghandhi’s pacifism and his fight for the freedom of indentured labourers.¹⁴²

3.2.3 The Ohlange Institute

The Ohlange Institute, which stands as a symbol of self-help and pride in achievement, consists as a memorial site for its founder, John Langalibalele Dube. It includes a school which he established. Dube was born at the Inanda Mission Station in 1871. By the turn of the 20th century,

¹³⁹ TKZN (2008), *Durban City Guide Inanda Route*. Durban: Tourism KwaZulu-Natal. (Extracts from former President Mbeki’s speech at Phoenix Settlement on 27/02/2000.)

¹⁴⁰ September in South Africa is known as Heritage month. This is an annual opportunity which is taken up by the eThekweni Municipality to celebrate the diversity of culture within the city. Betsie (2010), *Celebrate Durban*. Retrieved 06/10/2010, from <http://blog.ulwazi.org/2010/09/celebrate-durban/>.

¹⁴¹ Imagine Durban Webmaster (2008), *The fourth annual Gandhi Salt March*. Retrieved 06/10/2010, from <http://www.imaginedurban.org/index.php/Cultural-Diversity-History-and-Heritage/The-fourth-annual-Gandhi-Salt-March.html>.

¹⁴² Anon (2010), *6th Annual Gandhi Salt March 2010*. Retrieved 06/10/2010, from <http://www.ecr.co.za/kagiso/content/en/east-coast-radio/east-coast-radio-whats-on?oid=625191&sn=Detail&pid=234554&6th-Annual-Gandhi-Salt-March-2010>.

Dube had completed his studies in the USA and had been ordained as a congregational pastor. Deeply inspired by the teaching of ex-slave Booker Taliaferro Washington, Dube dreamed of building an institution in Inanda similar to Washington's Tuskegee Institute in Alabama – training the 'head, the heart and the hand' in the service of God and one's fellow human-beings. Washington rose from slavery to be one of the most important African American leaders of his time. He established the Tuskegee Institute which later became the University of Tuskegee.¹⁴³ Dube's school at Inanda was established in 1901. It was the first fully African-run and African-funded educational institution in Southern Africa. Despite numerous hardships and many changes in the curriculum, it has functioned continuously ever since.¹⁴⁴

Despite local opposition from whites, Ohlange trained hundreds of black Africans in commercial skills such as becoming entrepreneurs, land-owning farmers and educators, despite its outward industrial orientation. Dube created an elite, talented, politically active African youth, who assumed leadership positions in black society.¹⁴⁵ Not content with his educational achievements, Dube went on to establish the newspaper '*Ilanga lase Natal*' at Ohlange in 1903 and served as its editor. It is still published today despite many changes in ownership. In 1912 Dube reached the apex of his career, when he became president of the newly-formed South African Natives National Congress, which was renamed as the African National Congress in 1923. He believed that private enterprise and the accumulation of property were vital ingredients to African advancement.¹⁴⁶

It is interesting to note that he opposed trade unions and the militant, non-violent protests of Gandhi and encouraged blacks to accept segregation. His "politics of segregation" and faith in private enterprise probably promoted the eventual establishment of the apartheid state in 1948.

¹⁴³ ParkNet (2010), American visionaries: Booker T. Washington. Retrieved 05/09/2010, from <http://www.nps.gov/museum/exhibits/tuskegee/btwoverview.htm> .

¹⁴⁴ Makhathini, M., & Mchunu, K. (2008), Inanda Heritage Trail: The city's rough diamond. *Metro Beat*, August, pp. 26-27.

¹⁴⁵ Moodley, P. (2007), Personal interview with Fathima Kolia, investment executive at TKZN, 09/09/2007.

¹⁴⁶ Marable, M. (1976), *African Nationalist: the Life of John Langalibalele Dube*. Michigan: UMI Dissertation Services, p. 19.

As novelist Chinua Achebe writes, he was “a man of the people, the first representative of the African educator or politician within western society”.¹⁴⁷ According to his critics his failure to appreciate the corrupt character of segregation and to oppose white racism at all levels, helped to bring about the system of South African race relations, namely, apartheid.¹⁴⁸

Although he served only one term in this capacity as president of the SANNC, he later served as a member of the national executive in other capacities. The first black African to be awarded an honorary PhD by the University of South Africa, Dube continued to be involved in Congress politics in Natal until his death in 1946.¹⁴⁹

With the advent of South Africa as a democracy, plans are in place to revitalise Ohlange and to return to it the educational ideals of its founder, John Dube. The Ohlange Institution comprises a cluster of sites of considerable historical and political significance. The Dube home is a national monument, but as it remains the Dube family residence, it is not possible to view inside. One may, however, visit Dube’s gravesite, where his first and second wives are buried alongside him, and see the original cottage he built nearby. There are also the school buildings, many of which are architecturally and historically significant.¹⁵⁰

There are two functioning schools on the site, a primary and a secondary school, which can be seen from the road. The Dube family has talked about refurbishing the original home at the Ohlange Institute and turning it into a museum commemorating Dube’s life and achievements. Given its proximity to the gravesites, this would seem a most appropriate site for such a museum/visitor centre. Perhaps, if there are plans to improve on the above, then the institute will become a successful tourist attraction.¹⁵¹

¹⁴⁷ Achebe, C. (1966), *A Man of the People*. Nairobi: East African Educational Publishers.

¹⁴⁸ Marable, M. (1976), *African Nationalist: the Life of John Langalibalele Dube*. Michigan: UMI Dissertation Services, pp. 10-12.

¹⁴⁹ Marable, M. (1976), *African Nationalist: the Life of John Langalibalele Dube*. Michigan: UMI Dissertation Services, pp. 20-24.

¹⁵⁰ Moodley, P. (2007), Personal interview with P. Setoli, City Council Metro, 07/07/2007.

¹⁵¹ Moodley, P. (2007), Personal interview with S. Lituli, City Council Metro, 17/08/2007.

The idea that the house could be a museum has been proposed by a number of people including the Dube family. Frost, the Director of the Local History Museums, thinks that this is feasible idea, which would be in keeping with the notion of setting up community centres on the periphery, rather than establishing more museums in the heart of the city. The memorabilia and furniture at present in the study of the second house could be used as the basis for an exhibition, though the cost of its maintenance would be in the region of R2 000 per square metre. The boarding accommodation at the school could also be refurbished and used as a backpackers' hostel.¹⁵²

The Ohlange Institute has less stature as educational institution now than it did in the past. The one reason for this has been the opening up of former Model C schools. Parents who, in the past, would have sent their children to the Ohlange Institution are now choosing to send them to the former Model C schools.¹⁵³

3.2.4 The Durban Festival of Chariots

Also known as Ratha-yatra, the Durban Festival of Chariots is one of the largest Hare Krishna festivals in South Africa.¹⁵⁴ The Festival was first introduced to the West by Srila Prabupada in 1967 in San Francisco, and since then it has spread throughout the world.¹⁵⁵ In order to appreciate the significance of this religious festival, a brief history of the Hare Krishna Movement is integral. The International Society for Krishna Consciousness (ISKCON) is responsible for the initiation of the Hare Krishna Movement.¹⁵⁶

¹⁵² Moodley, P. (2010), Personal interview with E. Cele, General Manager for Community-based Ecotourism at TKZN, 05/05/2010.

¹⁵³ Moodley, P. (2007), Personal interview with V. Dladla, Director of the Inanda Heritage Route, 09/04/2007.

¹⁵⁴ The Hare Krishna Movement is a Hindu sect. Anon (2010), *LGBT topics and the Hare Krishna movement*. Retrieved 05/09/2010, from http://en.wikipedia.org/wiki/LGBT_topics_and_the_Hare_Krishna_movement .

¹⁵⁵ R. Naidoo, Krishna Festival a huge success, in *Post*, 30/03/2008, p. 20.

¹⁵⁶ Moodley, P. (2010), Personal interview with S. Das, president of the temple, 10/10/2010.

Founded by A.C. Bhaktivedanta Swami Prabhupada in 1966, ISKCON's traditions are reflective of the teachings of *Bhagavad-Gita* and *Shrimad-Bhagavatam*. Introduced thousands of years ago in the city of Jagannath Puri in India, the Hare Krishna Festival of the Giant Chariots, the world's oldest religious celebration, is appreciated annually by numerous major cities throughout the world including Bombay, Delhi and Calcutta in India, New York, Los Angeles, San Francisco, Boston, New Orleans and Philadelphia in the USA, Vancouver, Toronto and Montreal in Canada, Guadalajara in Mexico, London, Paris, Zurich and Rome in Europe, Sydney in Australia and Durban in South Africa, among others.¹⁵⁷ The *Bhagavad-Gita* is revered as a sacred text of Hindu philosophy. The English literal meaning of *Bhagavad-Gita*, is 'Song of God'. Its format is poetic comprising of 700 verses, originating from the *puranic* epic of the *Mahabharata*. Commonly referred to as The *Gita*, it is a conversation between *Krishna* and *Arjuna* which takes place on a battlefield, just prior to the start of a climactic war. During the conversation, *Krishna* proclaims that he is God Himself (*Bhagavan*), and at the request of *Arjuna*, displays his divine form, which is described as timeless, that leaves the latter awestruck.¹⁵⁸

The *Bhagavata Purana* (sometimes rendered as *Bhagavad Purana*, also known as the *Śrīmad Bhāgavatam*, or simply *Bhāgavatam*) is one of the *Puranas*, a part of the literature of Hinduism. Its focus is on the *bhakti* movement in which *Vishnu* or *Krishna* is understood as *Bhagavat* (all-embracing God). Earlier parts of the work contain stories of some devotees and objects of their devotion, *avatars* of God. The last and most important part of the work (namely the tenth canto) is an elaboration of the traditional story of *Krishna*.¹⁵⁹ This forms the basis for the teachings or enlightenment philosophy offered by the Movement which has spread throughout the world.

These ancient events are annually commemorated in The Chariot Festival which celebrates a meeting that occurred between Lord Krishna the Supreme Personality of Godhead, and Shrimati Radharani, His most beloved devotee, when they were on earth 5 000 years ago. Lord Krishna,

¹⁵⁷ Moodley, P. (2010), Personal interview with V.C. Das, vice president of the temple, 09/09/2010.

¹⁵⁸ Anon (2010), *Purana*. Retrieved 05/09/2010, from <http://www.answers.com/topic/puranas> .

¹⁵⁹ Anon (2010), *Purana*. Retrieved 05/09/2010, from <http://www.answers.com/topic/puranas> .

brother Balaram and his sister Subhadra once travelled on a chariot to Kurukshetra, India, to observe the ancient Vedic custom of bathing at a holy place during a solar eclipse.¹⁶⁰

Ratha-yatra is a very joyous festival in which everyone is invited to participate by helping to pull the chariots with their thick ropes, chanting, dancing and taking *prasadam* (a blessed portion of sweet meats or food prepared on that day).¹⁶¹ It is such a colourful and joyful event that it leaves lasting memories.¹⁶² The attendees who are familiar with story, tend to enjoy and appreciate the ceremony at the Festival somewhat more than others. During this festival, the ISKCON devotees set up various exhibition booths, book stalls, and *prasadam* distribution tables, in addition to presenting Krishna Consciousness to the general public through musical demonstrations and philosophical discourses.¹⁶³

Even though it is impossible to differentiate between local guests on the one hand and visitors from elsewhere and tourists on the other hand, it seems likely that the Festival of Chariots in Durban is the largest free cultural celebration in South Africa. An estimated 250 000 people attended the festival in 2008. It is traditionally hosted by ISKCON on Easter weekend. It is a colourful, annual pageant which attracts wide diversity of people from all over the world, both worshippers and curious onlookers.¹⁶⁴

In 2008 the festival boasted three huge *chariots* which were elaborately decorated with colourful cloth, garlands and fruit. The chariots which were five metres wide, ten metres long and fifteen metres high were accompanied by thousands of devotees, chanting, dancing and re-enacting the

¹⁶⁰ Anon (2010), *Purana*. Retrieved 05/09/2010, from <http://www.answers.com/topic/puranas>

¹⁶¹ Atwood, V. (2008), Festival of full tummies. Durban, Independent Newspapers: *Daily News*, 25/03/2008, p.6.

¹⁶² Naidoo, R. (2008), Krishna Festival a huge success. Durban: Independent Newspapers: *The Post*, 30/03/2008, p.20.

¹⁶³ Jagannathesvari, D. (2001), *ISKCON South Africa*, p.15; Atwood, V. (2008). *Festival of full tummies*. Durban: Independent Newspapers (Daily News 25/03/2008), p.6..

¹⁶⁴ Mohanlall, S. (2006). *Festival of Chariots 18th Year of Delight*. Durban: Independent Newspapers, *Sunday Tribune Herald*, 09/09/2006, p.1.

life stories of Lord Krishna.¹⁶⁵ There were more than 30 stalls which kept the public busy with clothing bazaars, music, food and spiritual literature as well as organized stage shows to name a few attractions.¹⁶⁶ For the first time, that year, non-Hare Krishna attendees at the festival could join a queue to receive a generous portion of savoury breyani. The practice of providing free food for the public is entrenched in the belief structure of followers of Lord Krishna.¹⁶⁷

3.2.5 The Hare Krishna Temple of Understanding

Construction of the Sri-Sri Radha- Radhanath Temple in Chatsworth – a predominantly Indian area, took place during the period 1980-1985. It officially opened its doors in October 1985.¹⁶⁸

Dominating the Chatsworth skyline, the profile of the Temple has drawn many an admiring glance and stimulated curiosity as to how it was built. It has an unusual structure comprising huge domes, curved walls and numerous other special features. Most constructions that rise today are dependent upon the principles of speed and economy, and as a result, their architecture tends to be simple, straightforward, and almost totally devoid of any aesthetic or inspirational value. This is certainly not the case at the Hare Krishna temple.¹⁶⁹ Indeed, many appreciative comments have been made on it, such as that of J.D. Dasi, who feels that in direct contrast with the present-day functional trend, the Sri-Sri Radha-Radhanath Temple is awe-inspiring and aesthetically satisfying, with a very carefully designed and executed format, much time having been spent concentrating on intricate detail. It was an almost impossible task in itself to find people with the necessary skills, he alleges, but “by the Lord’s grace and determination of the devotees the beautiful temple finally took shape as we see it today.”¹⁷⁰

¹⁶⁵ Zulu, Z. (2008). *Moved by the spirit*. Durban: Independent Newspapers (*Sunday Tribune Herald* 16/03/2008), p.1.

¹⁶⁶ Naidoo, R. (2008). Krishna Festival a huge success Durban: Independent Newspapers (*The Post* 30/03/2008), p.7.

¹⁶⁷ Atwood, V. (2008). *Festival of full tummies*. Durban: Independent Newspapers (*Daily News* 25/03/2008), p.6.

¹⁶⁸ ISKCON KZN. *What is ISKCON?* (brochure).

¹⁶⁹ Moodley, P. (2009/10). Personal visits to the Temple.

¹⁷⁰ Dasi, J. (2001). *ISKCON South Africa*. Durban: Atlas Printers, p.300.

Service to Krishna and the “spiritual master” are aspirations which have motivated a small team of dedicated men to erect this fabulous monument which, annually, draws more than 40 000 visitors. Present at the Temple’s official opening on 18 October 1985, were special guests such as Mangosuthu Buthelezi, President of the Inkatha Freedom Party; Dr Stanley, the then Mayor of Durban; Professor S.P. Olivier, retired rector of the University of Durban-Westville as well as Amichand Rajbansi and J.N. Reddy (Ministers in the House of Delegates). ISKCON leaders present included Bhagavan Das Goswami, Giriraj Swami and Bhakti Tirtha Swami. A crowd of no less than 100 000 people gathered to grace the auspicious and glamorous ceremony. It was a spectacular ceremony which included the installation of the Deities, much to the awe of the attendees. Part of the festivities included strolling through the grounds, browsing through the various stalls and exhibits and sampling the delicious vegetarian meals.¹⁷¹

Such was the interest engendered before its official opening that on the actual day it was practically impossible to reach the Temple of Understanding, as there was bumper-to-bumper traffic on the Higginson Highway in Chatsworth stretching for at least five kilometres. On reaching the Temple, visitors queued to enter through its doors. Such was the magnitude of the festivities that it caused a media frenzy and featured on the national television news.¹⁷²

The Temple also known as the Temple of Understanding, has established itself as a rich symbol of spiritual and cultural heritage over the years. Famous for its intricate architectural design, it soon found itself on the map as a popular cultural tourist destination and featured in a variety of publications.¹⁷³ It has become the custom for many Hindus to gather to worship at the Temple during prominent festivals such as Rama Naumi, Krishna Janmastami and Diwali with attendances at each of these gatherings often exceeding 10 000.¹⁷⁴

In addition to the architecture being superb, the temple is also functional. It contains a library, an external meditation environment, an inner quiet meditation room, a sit-down vegetarian

¹⁷¹ Moodley, P. (2010). Personal interview with S. Dasi, Receptionist at the Temple, 10/09/2010.

¹⁷² Atwood, V. (2009). Swing Low Sweet Chariot. *Metro Beat*, 102, p.21.

¹⁷³ An example of a brochure in which the Temple features is TKZN’s *Chatsworth*. (brochure).

¹⁷⁴ Moodley, P. (2010). Personal interview with S. Dasi, receptionist at the temple, 10/09/2010.

restaurant with a take-away counter, a shop that sells religious books, calendars and paraphernalia as well as a residence for dedicated devotees. These facilities contribute to the temple's attractiveness as a draw card for domestic and international visitors.¹⁷⁵

3.2.6 Sibaya Casino and Entertainment Kingdom

Together with its partner City Lodge, the Sun International group has 23 hotels and 21 casinos throughout the Southern African sub-continent as well as enjoying 42% of the South African gambling market. A Sun International development, Sibaya Casino and Entertainment Kingdom on the northern outskirts of Durban, represents the cultural diversity of the area and is also an example of sustainable community development. Marking a milestone in Kwazulu-Natal history (the advent of legal gambling in South Africa), the casino and hotel opened its doors in December 2004.¹⁷⁶

Sibaya is situated between the N2 and the M4 (North Coast highway) situated in Umdloti, north of the long-established tourism resort Umhlanga Rocks, and is ideally placed as the gateway to the cultural attractions abounding in the area as well as the KwaZulu-Natal province's renowned eco-tourism destinations to the north of the resort.¹⁷⁷ The casino and hotel have provided a significant capital injection into Kwazulu-Natal while at the same time providing employment opportunities.¹⁷⁸ In addition it offers an unprecedented experience of the vibrant multi-cultural background of Durban.¹⁷⁹

The design of the buildings incorporates traditional Zulu architecture as well as a synthesis of Afro-chic interiors and environmental awareness.¹⁸⁰ Traditional and contemporary Zulu designs

¹⁷⁵ Moodley, P. (2010). Personal interview with K.D. Dasi, volunteer at the temple, 21/10/2010.

¹⁷⁶ Anon. (2006). Sibaya Royale Your Kingdom of Play, *Sun International Privé, Winter*, pp. 22-29.

¹⁷⁷ Trotter, D. C. (2007). Chief's Executive's Report. Annual Report 2007, *Sun International Limited*, p.12; see also the Casino feature in *Sun International Privé, Winter*, pp.23-24.

¹⁷⁸ Moodley, P. (2010). Personal Interview with B. Jelf, Marketing Manager at Sibaya Casino, 01/04/2010.

¹⁷⁹ Moodley, P. (2009). Personal interview with L. Prattern, Table Shift Manager at Sibaya Casino, 04/07/2009.

¹⁸⁰ Moodley, P. (2009). Personal interview with M.Wilson, Assistant Slots Manager at Sibaya Casino, 05/07/2009.

and themes recur throughout with a giant bronze statue of two Zulu warriors and two life-size bronze buffalos at the entrance to welcome guests on arrival.¹⁸¹ The venue aims at being representative of the cultural diversity of Kwazulu-Natal as well as being a sustainable community development.¹⁸²

With its three restaurants, fast-food dining area, African-themed conferencing experience, world-class accommodation, casino and ethnic cultural entertainment, Sibaya not only offers a respite from the hustle and bustle of everyday life, but stands as a reminder that one lives in a province steeped in Zulu history.¹⁸³ On approaching the Mangwanani Spa, housed at the venue, one is greeted by the chanting of Zulu ladies and the beat of the African drum.¹⁸⁴ Each of the treatments has been adapted from traditional African cures such as coarse sugar and oils for foot massages.¹⁸⁵ The drum again marks the end of a session, before one has to move on to the next therapist. The treatment rooms are specially adapted Zulu huts, crafted from thatch.¹⁸⁶

The Sibaya Casino is integral to the city's large-scale plans, to lure domestic and foreign tourists. By offering diverse entertainment facilities to patrons it creates temporary and permanent employment for people from its surrounding locations. The evidence of this is visible to the visitor with crafts and paintings adorning the interior walls, the many staff members who are trained in the art of service from the gaming floor to the spa and the two hotels on the property.

In Australia, gaming venues are seen as providers of accessible, comfortable and safe social environments. Beyond the provision of leisure facilities, the development of the Crown Casino in

¹⁸¹ Versveld, S. (2006). *Sibaya Casino and Entertainment Kingdom*. Durban: Versveld & Associates. (Press Release)

¹⁸² Moodley, P. (2009). Personal interview with M. Becker, Junior Marketing Manager at Sibaya Casino, 02/02/2009.

¹⁸³ Versveld, S. (2006). *Dining Out at Sibaya Casino and Entertainment Kingdom*. Durban: Versveld & Associates, (Press Release)

¹⁸⁴ Anon. (2008). Sibaya Casino & Entertainment Kingdom. *Sun International Privé, Winter*, pp.33-34.

¹⁸⁵ Anon. (2008). Reap the Rewards. *Sun International Privé, Autumn*, p.51.

¹⁸⁶ Versveld, S. (2006). Gaming at Sibaya Casino & Entertainment Kingdom. Durban: Versveld & Associates. (Press Release)

Melbourne has led to increased expenditure in nearby related industries.¹⁸⁷ Similarly the existence of the Sibaya Casino, opens the doors for an increase in business for other nearby establishments such as en-route hotels, restaurants, pubs and petrol stations. Sibaya's proximity to the new King Shaka Airport (a mere 10 minutes away) is certainly a major advantage. So aside from the job creation by the Casino, there are increased employment opportunities in establishments all around. As in Melbourne, this casino development favours the local community, but this can only have long-term benefits if policies are set in place to minimise the negative social problems such as addiction and crime that have been attached to casino development.¹⁸⁸

3.2.7 Sites of the anti-apartheid struggle

It was only in 1991 that Bruner wrote:

“The African narratives of fighting apartheid in South Africa, of striving for economic development, of drought and civil war – the stuff of the nightly television news – is a completely different discourse, one that does not enter into the touristic framework or into advertising for tourists.”¹⁸⁹

By 2011 the situation has significantly changed. “The African narratives of fighting apartheid in South Africa” have most certainly entered the “touristic framework”, and sites of struggle that were in the heydays of apartheid carefully shielded from the ‘tourist gaze’ have now become one of its main attractions.¹⁹⁰ The politically charged history of South Africa and specifically the history of freedom struggles that took place in Durban, amongst other places, has moved people across the globe emotionally, creating a sense of curiosity in some visitors and a dire need in patriotic visitors to see for themselves how this destination has evolved into what it is today.

¹⁸⁷ Hsu, C. H. C. (Ed.). (2006). *Casino Industry in Asia Pacific: Development, Operation and Impact*. Binghampton, NY: Haworth Hospitality Press, p. 166.

¹⁸⁸ Hsu, C. H. C. (Ed.). (2006). *Casino Industry in Asia Pacific: Development, Operation and Impact*. Binghampton, NY: Haworth Hospitality Press, p. 55.

¹⁸⁹ Bruner, E.M. (1991), Transformation of self in tourism, *Annals of Tourism Research*, 18(2), pp. 238-250.

¹⁹⁰ Urry, J. (1990), *The Tourist Gaze*. London: Sage Publications, p.76.

South Africa's history has been characterized by conflict (as well as, at times, reconciliation) both before and ever since the first European visitors set foot upon its shores in the 17th Century. Durban, initially called Port Natal, was established as a settlement in the 1800s with activities focused around the harbour. The British formalisation of the settlement was ultimately consolidated through the suppression and dismemberment of the powerful Zulu kingdom in 1879. Two decades earlier the unwillingness of the indigenous Zulu population to engage in poorly paid plantation labour, coupled with their ability to live off the land as subsistence farmers, prompted the British colonial authorities to import approximately 152 000 Indian indentured labourers who arrived in Natal to work on the sugar farms in the period 1860 – 1911. Once the period of indenture ended, most of these labourers remained with their families in the province and settled around Durban.¹⁹¹

The statutory entrenchment of racial segregation was already implemented in Natal by the dominant British authorities in the late 19th century.¹⁹² The formation of the self-governing Union of South Africa in 1910 streamlined the process of formalising the segregation of the races. A mere three years later, namely 1913, saw the introduction of the Natives Land Act which forced more blacks than ever to live in reserves. Urban segregation was instituted long before the era of apartheid began in 1948. The Union government was instrumental in designating racially homogenous residential areas as 'buffer strips' often following natural features, such as rivers or ravines. This was achieved at times through forcibly removing African and Indian residents from well-located areas such as Cato Manor, to more peripheral locations. The central, well-connected areas at the centre of the transport network were occupied by the more wealthy whites, with the poorest segments of the population located furthest from amenities and economic opportunities.¹⁹³

¹⁹¹ Henning, C.G. (1993), *The Indentured Indian in Natal, 1860-1917*. London: Promilla & Co., p. 131.

¹⁹² Giliomee, H. & Mbenga, B. (2007), *New History of South Africa*. Capetown: Tafelberg publishers, p. 186.

¹⁹³ Cato Manor Tourism (2010), *From the Past to The Future*. Retrieved 10/10/2010, from <http://www.mantramedia.us/sites/cmt/history.htm>.

With the election victory of the National Party with its apartheid policies in 1948, racial prejudice became the order of the day in South Africa. The situation soon became unbearable for the victims of apartheid. As a result protests and uprisings erupted, inter alia in Durban and its surrounding areas. In the 1950s the African National Congress and the South African Indian Congress that took the lead in opposing apartheid. Their struggle soon achieved international recognition, especially when the Nobel Peace Prize was in 1961 awarded to the ANC President-General, Chief Albert Luthuli. He was by this time restricted to his home in Groutville (47 kilometres north of Durban) in an attempt to curtail his movements. He was the first African ever to have been awarded this coveted prize.¹⁹⁴

After the banning of the ANC in 1960, Nelson Mandela had proposed that a military wing be established in the party and this led to the formation of Umkhonto we Sizwe in the second half of 1961. Mandela himself was arrested at Howick in Kwazulu-Natal in 1962 and sentenced to a prison term of five years with hard labour. Two years later he and the other so-called Rivonia-trialists were found guilty of sabotage and became the first of many anti-apartheid activists to receive either lengthy prison sentence or to be executed. In the 1970s, Black Consciousness started in South Africa, as a university student movement led by Steve Biko, who was a medical student in Durban before becoming a full-time politician.¹⁹⁵

It was the Soweto uprising on 16 June 1976 that heralded the ‘beginning of the end’ of apartheid. This time the rest of the world was not merely standing by. In an effort to persuade the government of the day to change its domestic discriminatory laws, overseas countries placed trade embargoes, cut sporting ties and more. In 1983, President P.W. Botha, introduced a new constitution for South Africa, allowing a few coloureds and Indians seats in government. The new parliament termed Tricameral Parliament still exempted African representation, meaning a denial for Africans to vote.¹⁹⁶

¹⁹⁴ Anon. (1961). Albert Luthuli accepts the Nobel Peace Prize. Retrieved 08/10/2010, from <http://www.sahistory.org.za/dated-event/albert-luthuli-accepts-nobel-peace-prize> .

¹⁹⁵ Giliomee, H & Mbenga,B. (2007). *New History of South Africa*. Capetown: Tafelberg publishers, pp. 354-356.

¹⁹⁶ Giliomee, H & Mbenga,B. (2007). *New History of South Africa*. Capetown: Tafelberg publishers, pp. 362-372.

Botha's attempts at making apartheid more "palatable" were met by violent resistance. This resistance was in parts of the Durban area driven by a measure of xenophobia. "Violence that erupted in 1984 in the vast, sprawling settlement of Inanda was primarily directed against Indian Landowners and traders, and marked the beginning of a struggle for control of the area, between self-appointed dictator warlords in informal settlements and youth and civic movements linked to the national struggle for democracy."¹⁹⁷

In 1989, F. W de Klerk became the new leader of the National Party as well as the president of South Africa. In February 1990 his government released Nelson Mandela after the latter had been in prison for more than 27 years. Mandela and De Klerk worked tirelessly together to bring about a peaceful transition to democratic majority rule in South Africa. In April 1994 the first truly democratic elections for members of parliament in South Africa took place. Nelson Mandela casted his vote at the Ohlange Institute at Inanda. The ANC won the majority of the votes and Nelson Mandela was elected President of South Africa with F.W. de Klerk and Thabo Mbeki as his deputies. This not only meant that a totally new political dispensation had been established in South Africa, but also led to an influx of tourists into the country. That, in turn, improved the opportunities for local communities to showcase their heritage and culture and thus profit from the political changes.¹⁹⁸

Cultural tourism is a means through which homage can be paid to the rich heritage of the country and the trials and tribulations experienced by its' people. Throughout South Africa, including the area in and around Durban, there are sites which bear memory to riots and township conflicts – to people who sacrificed their lives to fight for their rights and the rights of their people. In fact, the city offers sites commemorating the colonial period and the Anglo-Boer War as well, epochs long before the National Party even came into power. But it seems to be the apartheid history that draws the visitor more than any other. The showcasing of South Africa's controversial past has, however, to be undertaken in a responsible way. As Christopher Till, the director of the

¹⁹⁷ Marx, C., & Charlton, S. (2003). The Case of Durban, South Africa. Retrieved 25/10/2010, from http://www.ucl.ac.uk/dpu-projects/Global_Report/pdfs/Durban.pdf .

¹⁹⁸ Giliomee, H & Mbenga, B. (2007). *New History of South Africa*. Capetown: Tafelberg publishers, pp. 393-424.

Apartheid Museum in Johannesburg has pointed out: “It is not only important to tell the apartheid story, but also to show the world how we have overcome apartheid. Black people were displaced from the land through colonial wars and the imposition of poll taxes, while white farmers were displaced by the Anglo-Boer War.”¹⁹⁹

Durban and its surrounds is steeped in anti-apartheid history and provides many opportunities for economically viable tours, entrepreneurial activities and a host of sites which can be visited. The inability of the formal sector of the economy to provide sufficient employment opportunities for Durban’s growing population has led to the development of a fast growing informal sector, offering their services at a much more affordable rate. If marketed correctly, cultural tourism will attract the visitors, it’s now up to the local communities to take ownership of the various projects.

Previously, the city catered for the needs of the white minority. Since the demise of apartheid, efforts have been made by both the private and the public sector to reposition tourism in the city. Presently Durban boasts a variety of destinations linked to culture and heritage which cater for the needs of tourists who visit for reasons other than that of recreation. However, even tourists on holiday for leisure purposes, stumble across these alternative cultural and heritage sites and often find themselves including these sites in their itinerary. So whether deliberate or by chance, cultural and heritage tourism sites and destinations are visited by all sorts of tourists.

The Kwa Muhle Museum, which is situated at 130 Ordinance Road near the city centre, is one of the more prominent places associated with the struggle against white domination in the Durban area. The museum is accommodated in a building that previously housed the Department of Native Affairs. The museum exhibits a narrative of the apartheid struggle. It is dedicated to displaying the stalwarts who fought for freedom and the right to live as a first-class – not second-class – citizens.²⁰⁰ Other exhibits in the museum are representative of South Africa’s 20th century urban and social history. Displays replicate the struggles of indentured Indian labourers and the

¹⁹⁹ Davie, L. (2003). *The Apartheid Museum*. Retrieved 06/10/2010, from <http://www.southafrica.info/about/history/apartmuseum.htm> .

²⁰⁰ Anon. (2010). *KwaMuhle Museum*. Retrieved 06/03/2011, from http://www.durban.gov.za/durban/discover/museums/local_history/kwamuhle?searchterm=kwamuhle.

effects of apartheid by illustrating the confrontations which formed part of everyday life of ordinary people. “Ironically this building was previously the headquarters of the city’s Native Administrative Department, which controlled the unpopular system of labour control. Nowadays, it exhibits the role the municipality played in the history of Durban.”²⁰¹

The Port Natal Maritime Museum at Bay End and Aliwal Street, houses the history of Durban as a port, while in-depth information on the history of Indian Indentured labour in the form of photographs and documents are kept at the Durban Cultural and Documentation Centre on the corner of Epsom and Derby streets (Durban) and are available for perusal by visitors.²⁰²

A popular tourism centre for the city of Durban and its surrounds is the Old Station Complex now known as the Tourist Junction which accommodates authentic crafts and a wide array of information for tourists. It is managed by Tourism Kwazulu-Natal. Cato Manor and KwaMashu also have strong historical links to the apartheid struggle and segregation. Cator Manor drew attention in 1959 when rioting broke out in protest against the city’s beer halls and mass removal of residents from their homes due to segregation policies. In 2002, The Cato Manor Visitor Centre at Intuthuko Junction opened. This centre includes a conference centre, internet café, curio shop and a tourist info booking office, which makes it an “ideal pit” stop for both domestic and international tourists.²⁰³

Cato Manor is the closest township to the Durban City and is steeped in historical significance especially as George Cato was Durban’s first mayor (1854). He originally subdivided the land which was later sold to Indian gardeners in 1914. In 1939, an influx of Africans into the city of Durban lured by the prospect of employment, introduced the cultural mix and life in Cato Manor. The intervening years from 1949 to the mid 1980s was an incredibly uneasy period which saw

²⁰¹ TKZN. (2010). KwaMuhle Museum. Retrieved 10/10/2010, from http://www.durban.gov.za/durban/discover/museums/local_history/kwamuhle .

²⁰² SA Venues.com. (2011). *SA Venues*. Retrieved 20/07/2011, from <http://www.sa-venues.com/things-to-do/kwazulunatal/region/durban/htm>.

²⁰³ TKZN. (2010). KwaMuhle Museum. Retrieved 10/10/2010, from http://www.durban.gov.za/durban/discover/museums/local_history/kwamuhle .

much shedding of blood, clashing of cultures and riots (often making world headlines). In the 1990s informal settlers began setting up homes in Cato Manor due to its proximity to the city centre.²⁰⁴

In 1992 the Cato Manor Development Forum (CMDA) was created to redevelop the area. By the end of the decade large-scale development had transformed Cato Manor and had among other developments created a tourist destination with the potential to host festivals, tourism trails, information centres and a radio station.²⁰⁵

Mention was made above of the role that Albert Luthuli played in the anti-apartheid struggle. Although not in Durban itself, there are primary heritage sites associated with Luthuli within easy reach of visitors to Durban. In Kwadukuza (previously called Stanger) there is a statue of Luthuli. In Groutville, Luthuli's hometown, his house has been turned into a primary heritage site called the Albert Luthuli Museum, which opened its doors in 2004. Here locals are employed as curators, tour guides, at reception, graphic designers, research officers and even undertake maintenance of this government-funded museum.²⁰⁶

The main attraction at the museum is the Albert Luthuli House which is of great historical significance as Albert Luthuli was not only a long-serving president-general of the ANC (1952-1967) but, as mentioned, was also awarded the 1961 Nobel Peace Prize. Framed artifacts hang in the House and a chronology of his life is arranged on the walls of each room. An impressive feature is the electronic documentary that automatically begins when one enters the main room.

²⁰⁴ Cato Manor Tourism. (2010). From the Past to The Future. Retrieved 10/10/2010, from <http://www.mantramedia.us/sites/cmt/history.htm>

²⁰⁵ Cato Manor Tourism. (2010). From the Past to The Future. Retrieved 10/10/2010, from <http://www.mantramedia.us/sites/cmt/history.htm>

²⁰⁶ Martin. (2010). *Visit the Luthuli Museum in Groutville*. Retrieved 01/01/2011, from <http://www.thistourismweek.co.za/newsletters/visit-the-luthuli-museum-in-groutville-kwazulu-natal/htm>.

Another highlight is the life-like animated sculpture of Albert Luthuli seated at his writing desk, with a reading book in his hands.²⁰⁷

Personal visits were also made to the Museum. It was clear from speaking to the employees at the Museum that education is foremost in their minds. To this end Clinton Taylor and Thulani Thusi are responsible for preparing programmes and events for schools in the area. This has led to the Albert Luthuli Museum establishing partnerships with poetry, soccer and chess clubs and being instrumental in encouraging participation by local learners. On weekends one can see groups of youngsters using the large open field on one side of the museum to engage in activities and sports.²⁰⁸

The Albert Luthuli Museum does not operate entirely on its own and is involved in collaborations with other South African museums with respect to exhibits, while showcases are organized for participants in events such as ‘Time of the Writer’ and ‘Poetry Africa’. This is an opportunity for the local children and teenagers to experience the spoken and written word presented by overseas poets and authors and exchange their views.

The Kwazulu-Natal heritage that is utilized for community upliftment includes more than anti-apartheid heritage only. Thus Kwadukuza also houses the King Shaka Visitor Centre. Visits to this institution have made it abundantly clear that this visitor centre is a successful and feasible tourist destination. It had become apparent that the Visitor Centre has successfully become a well-organized cultural tourism venture and the focus case studies of this dissertation can take lessons from.²⁰⁹

The King Shaka Visitor Centre is situated on the site of King Shaka’s last homestead where he was murdered in 1828. Decades later this area developed into a town called Stanger. Evidence of

²⁰⁷ Martin. (2010). *Visit the Luthuli Museum in Groutville*. Retrieved 01/01/2011, from

<http://www.thisourismweek.co.za/newsletters/visit-the-luthuli-museum-in-groutville-kwazulu-natal/htm>

²⁰⁸ Moodley, P. (2011). Personal interview with B.Xaba, Director of Albert Luthuli Museum, 05/07/2011.

²⁰⁹ Moodley, P. (2009). Personal interview with S. Mtembu, Junior Curator at King Shaka Visitor Centre, 05/07/2011.

Shaka's presence is still prevalent thanks to AMAFA (a non-profit heritage preservation association) as a visitor centre has been established under the curatorship of Gugu Ndlovu and Sizwe Mthembu. Opened on 24 September, 1995 the centre known as the King Shaka Visitor Centre, is situated at the King's memorial site. Three permanent guides and four student guides, recruited from the area, are available to offer their services to visitors. In addition books are on sale for more in-depth information.

Both domestic and international visitors visit the Centre and from the Visitor's Book one can learn that those tourists hail from as far as North America, Europe, Australia and India. Although there is still work to be done on the Centre there are shops, restaurants and acceptable amenities, but as far as the reasons for visiting the site – these satisfy the tourists who have come to the area to visit the site of King Shaka's burial. Day programmes are arranged by the Museum's educators which range from the making of Christmas decorations to the screening of educational videos. According to Senior Curator, Gugu Ndlovu, locals are permitted to sell their handmade curios in order to supplement their income, however, very few make use of the opportunity and rather survive on grants from government. The case studies under discussion in this dissertation can use the King Shaka Visitor Centre as a platform to gain ideas on how to further develop its destination into a sustainable community driven initiative.

In addition to the rather serious heritage sites, other aspects of heritage and culture are also utilized to generate tourism to the Durban area. A good example is the annual Bunny Chow barometer which takes place in September at the Blue Lagoon, where the Mgeni River enters the Indian Ocean – a popular picnic site especially for Durban's Indian community. The Bunny Chow to Durban is what the croissant is to Paris and the hot dog to New York. It is an institution in Durban and everyone who is anyone has an opinion on where to get the finest Bunny in town.²¹⁰ This is an opportunity for the best curry-makers to show off their skills by dishing up curry into scooped out half-loaves of bread.²¹¹ Both locals and other visitors attend this fun

²¹⁰ This claim is made on the website Bunny Chow Barometer 2011, retrieved on 23/09/2011 from http://www.durbanlive.com/live/review_view.jsp?review_id=22581.

²¹¹ SA Venues.com. (2011). *SA Venues*. Retrieved 20/07/2011, from <http://www.sa-venues.com/things-to-do/kwazulunatal/region/durban/htm>

festival – which affords the local community an opportunity to market itself to tourists – every year.

Another drawcard is the two-day *isicathamiya* contest. This is a type of vocal music (without instruments) which was popularized by Joseph Tshabalala and Ladysmith Black Mambaso. This is an annual event which takes place at the Playhouse Theatre in the Centre of Durban.²¹²

And when it comes to streets, there are two in Durban which immediately spring to mind: Victoria Street, especially known for its Fish and Spice markets and Grey Street, formerly a site of Indian traders. An Arts and Heritage bus has been recently introduced which on alternate Saturdays travels to art galleries around the city and undertakes heritage tours on the other, taking tourists into the townships.²¹³

3.3 Conclusion

Chapter three highlights the assets and features available in each chosen case study and in Durban as a whole, which is pertinent to cultural tourism. These include cultural elements, the history of the apartheid struggle and legendary figures, recreational elements and prospects for viable economical and sustainable development for communities and festivals.

Through cultural tourism, tourists, local and abroad are made aware of the blood, sweat and tears that went into the making of this revitalized country and the miracle of peaceful transition. The case studies chosen for this dissertation are thus pertinent to the history of Durban and its people. If combined with the heritage routes, annual cultural festivals and other tourist attractions, such as the Old Fort and the Vasco da Gama Memorial in the city centre, this could result in a well-

²¹² National arts festival. (2011). *DURBAN HIGH SCHOOLS ISICATHAMIYA FESTIVAL*. Retrieved 06/05/2011, from <http://news.artsmart.co.za/2011/04/durban-high-schools-isicathamiya.htm>

²¹³ *Durban Indian Quarter*. Retrieved 20/07/2011, from http://www.southafrica-travel.net/kwazulu/durban_indian.html

structured cultural/historical itinerary for tourists by providing a broad spectrum of experiences and plenty of historical information.

For cultural tourism projects to be economically viable, ongoing support from tourists is vital. Tourists must be able to marvel at a destination in order to want to revisit. It is therefore important that the projection of these sites will leave tourists marveling at the fact that the Durban area endured trying times, but was also fortunate to have iconic figures like Mahatma Gandhi and John Langalibalele Dube grace its' streets. It is also marvelous that their teachings are so appropriate nowadays with so much emphasis on sustainable development, self-sustenance and green conservation. Also a point of note is the fact that despite all of the past struggles endured by the people of this area, there is a light at the end of the tunnel and its people are proudly living in harmony. This should be the showcase to the world and be utilized to lure more and more tourists into South Africa and into Durban in particular, which would facilitate making cultural tourism ventures a success and a viable community development tool.

If one has to compare the case studies of Durban to the international case studies discussed in chapter 2, it is apparent that Durban has the right ingredients for a promising recipe to develop sustainable cultural tourism projects.

CHAPTER 4: RESEARCH FINDINGS

The primary aim of this study is to demonstrate the manner in which cultural tourism projects in the Durban area, premised on community involvement, can contribute to improved social and economic growth in that part of the province, and at the same time become a mechanism which encourages the development of local communities. With this objective in mind, the research also investigates the relationship between culture, tourism, community and sustainable development as well as the importance of practicing responsible and sustainable tourism. Whilst offering tourists an array of interesting information, it is believed that the sites chosen for this study can provide the community with employment opportunities.

Cultural tourism as an activity faces serious problems in the Durban area that need to be immediately addressed in order for this initiative to be a success. These problems include unemployment, crime, poverty, negative legacies of apartheid, apathy, inadequate knowledge and poor infrastructure.

Findings

4.1 Sustainable Community Tourism

Sustainable community tourism is a tourism initiative that allows the community to increase its standards of basic needs such as health and education, and general quality of life without having to affect its natural resources or compromise its culture. Vigilant local community participation in the planning process and in operation management is vital in order to achieve the sustainable outcomes. Communities are urged to cultivate their resources in such a manner that these resources can be sustainable.²¹⁴

²¹⁴ ESG GREEN PAGES: ENVIRONMENTAL SOCIAL GOVERNANCE (2011). COP 17 PUBLICATION, Durban, p. 95.

Why is sustainable tourism important to the economic development of a community? If the local community is involved in decision making, and implementation of sustainable and responsible tourism practices then the community can benefit from tourism in various ways for example:

- Pay a percentage of entrance revenue to local communities.
- Channel funds earmarked for development into needy neighbouring areas.
- Communities may harvest resources within the conservation area – for example fish, grass and wood.
- Establishing community reserves or a fund.
- Introduce various eco-development projects or attractions.
- Allow local stock farmers to remain in a conservation area under a “contract” system.
- Form joint management committees between the local community conservation authorities and private operators.
- Channel funds generated through tourism into social development programmes.
- Empower community members to become tourist guides and managers.
- Empower communities to make and sell their own arts and craft.
- Assist with Small Micro and Medium Enterprise (SMME) development whereby the community can carry out tasks such as maintenance and the cleaning of accommodation units.²¹⁵

Financial benefits alone are not adequate to maintain sustainability. Hence, sustainable ecotourism must be encourage especially when educating the community to make responsible practices a way of life. Therefore such practices must also be based upon the values of local human communities. The importance of this is that is helps local communities to take ownership of tourism development. Poaching and destruction to the environment must be reduced considerably and criminal activities against tourists must be curbed too.²¹⁶

²¹⁵ Our Biodiverse City: THE VALUE of DURBAN’S BIOLOGICAL DIVERSITY. (2008/2009), ETHEKWINI MUNICIPALITY ENVIRONMENTAL MANAGEMENT DEPARTMENT, Durban, p. 13.

²¹⁶ ESG GREEN PAGES: ENVORONMENTAL SOCIAL GOVERNANCE (2011). COP 17 PUBLICATION, Durban, p. 96.

Whereas with wildlife tourism, the ecosystem stands a far greater risk of poaching, deforestation and wars involving local populations than involving tourists, community projects that are linked to cultural tourism, the tourists and communities pose a threat to the environment and natural resources. The first step therefore is education and awareness, i.e. changing the mindsets of the host communities to show that the conservation of the environment can not only be economically valuable but can also be integrated into their way of life. Businesses are already implementing the idea of environmental awareness in their promotional campaigns. The single term commonly used nowadays is “green” meaning environmentally friendly. Local community projects like the ones discussed here should also integrate such logos on environmental awareness into their marketing strategy. Also, communities should be educated on using resources sparingly in order to cater for future needs.²¹⁷

The host community needs to be educated in order to gain the necessary skills and resources to contribute to the management of tourism projects. It would not only be the responsibility of tourism authorities, NGOs, private sectors and conservation agencies to monitor the sustainability of the area, but the host population must practice responsible tourism and monitor tourism activities continuously. Sustainable tourism will only be guaranteed if:

- (a) the tourist numbers and distribution are controlled and
- (b) local populations take full responsibility for the conservation of their environment and the management of tourism.²¹⁸

4.2 Identification of problems in the Durban area

4.2.1 There is a high rate of unemployment (20.8% according to STATSSA, 2010) in the province leading to an increase in the crime rate and subsequent high levels of violence. Although in Durban, the manufacturing sector is the biggest contributor to economic growth,

²¹⁷ Our Biodiverse City: THE VALUE of DURBAN’S BIOLOGICAL DIVERSITY. (2008/2009), ETHEKWINI MUNICIPALITY ENVIRONMENTAL MANAGEMENT DEPARTMENT, Durban, p. 36

²¹⁸ ESG GREEN PAGES: ENVIRONMENTAL SOCIAL GOVERNANCE (2011). COP 17 PUBLICATION, Durban, p. 96.

followed by finance, trade and then transport, this strong growth hides the fact that poverty defines life in Ethekewini (Durban) for many, as the legacy of apartheid is still present in the special configuration of the city.²¹⁹

4.2.2 Secondly there is, according to Tourism Kwazulu-Natal authorities, a lack of community involvement in tourism due to apathy and short-sightedness of its benefits.²²⁰

4.2.3 Thirdly, there is a lack of knowledge amongst communities on the benefits of tourism and on sustainable/responsible development. When the local people were casually questioned on tourism, many displayed a negative attitude towards the concept and a handful realized that their participation could be economically rewarding.²²¹

4.2.4 Fourthly the infrastructure to cater for visitors is poorly developed and the en-route signage is poor or absent.

4.3 Case Studies – Findings

4.3.1 Phoenix Settlement (Inanda Heritage Route)

Approximately 20 community members residing around the Phoenix Settlement were questioned by the author about their views on the Settlement and whether they felt that the community as a whole benefitted from the Settlement as a tourist attraction. The following responses were recorded:

- 56% of the people who were questioned expressed scepticism about whether their lives were enhanced in any way.

²¹⁹ IDP Team (2010). Ethekewini Municipality: About Ethekewini, 1 (1).

²²⁰ Moodley, P. (2009). Interview with Elijah Cele, Durban, 10/07/2009.

²²¹ Moodley, P. (2010). Informal interviews were conducted with random community residents. (Durban), 20/05/2010.

- 44% of those who were questioned expressed enthusiasm towards the settlement and anticipated future growth coupled with expansions to the settlement. For instance, Ndlovu, who is a respected community member, declared about tourism to the Phoenix Settlement that: “If this means more structured roads and better living conditions, then it would be a good project for our people from the community to get involved in.”²²²

With regards to what the community understood about tourism, the responses were as follows:

74% of the people who live around the settlement who were questioned have little or no understanding of tourism and what it can do for them. They seem to lack the patience to see the project through to the end. They expect immediate benefits and when these do not materialize, they quickly become apathetic. Zulu (also interviewed at the Phoenix Settlement), summed up their thoughts succinctly: “We need income now, the people who visit our place do not care about us, they come here, take their photographs and leave without giving us anything in return, that is why we are not going to waste our time with this project.”²²³

With only one manager making himself available for an interview, it was problematic to gauge the views of the management of the settlement. That manager furthermore requested to remain anonymous. However, he did comment on the question posed to him, namely: What did he see as the future for the Phoenix settlement? He answered: “The lack of basic facilities at the sites and the unsafe environment is an area of concern. Divisions within the community, and conflicting institutional and economical goals and objectives also pose problems. The cost of reconstruction at the site is high and funding is limited. Marketing which is central to the success of any tourism venture is also very costly.”²²⁴

The views from Tourism KwaZulu-Natal, obtained over a period of five visits to their offices, were expressed by the following persons: Elijah Cele, Fikiswe Puma, Fathima Kolia and Sukan Pillay. According to Elijah, who is the general manager for community-based tourism at Tourism

²²² Moodley, P. (2010). Interview with Ndlovu, a community member at Phoenix Settlement (Durban), 21/06/2010.

²²³ Moodley, P. (2010). Interview with Zulu, a community member at Phoenix Settlement (Durban), 21/06/2010.

²²⁴ Moodley, P. (2010). Interview with a manager, Phoenix Settlement, 22/06/2010.

Kwazulu-Natal, the people from the local communities are very skilled and should use their skills as opportunities for themselves within tourism. This, in turn, will reduce crime. He furthermore believes that community-based tourism has already proven to be successful as many tourists, both nationally and internationally, visit the area for educational, political and cultural reasons. “There seems to be a need amongst tourists for a township experience,” he added.²²⁵

According to Fikiswe Puma, manager of tourism at Tourism Kwazulu-Natal, “The municipality facilitated the development of the route to ensure its coming to fruition.” However, this project was initiated by the communities themselves within Inanda. They approached the Ethekezi municipality asking for assistance to conduct a feasibility study on the viability of enhancing visits to their area by establishing a specific tourism route. “It was found that Inanda had a potential for tourism and the study highlighted numerous factors including the fact that it had a very strong cultural heritage lineage.” In fact, “most of the most prominent leaders in terms of social, political and economic leaders came out of Inanda.” Puma further believes that the route has strong potential to develop successfully into a cultural tourist destination that would benefit the surrounding communities. According to Puma, the local communities are already employed in the development of the project and form part of the Inanda Community Bureau. She also acknowledges the constraints surrounding the project such as inadequate signage along the route and poor marketing as well as inadequate programmes to make communities aware of the benefits of tourism in general.²²⁶

All respondents were unanimous in their views on the major constraints affecting the success of the Inanda Heritage Route:

- the very poor state of the tourism sites with respect to infrastructure, signage, parking areas, amenities and more;

²²⁵ Moodley, P. (2009). Interview with Elijah Cele, Durban, 10/07/2009.

²²⁶ Moodley, P. (2009). Interview with F. Puma, Durban, 21/07/2009.

- poor access to the site such as untarred roads which meander through the actual housing settlements exacerbated by the lack of signage and creating potentially unsafe conditions for visitors;
- competition with products which appear to offer a similar experience; and
- the limited resources available for reconstruction – an extremely costly process.

It was also noted during personal visits to the Settlement that there was an insufficient number of guides (if there were any present at all). With respect to the Ohlange Institute, for instance, visitors are left to wander about aimlessly with no idea of what to look for or its historical significance. It would benefit both the Institute and the development of tourism to that area in general to take cognizance of the organization at the Albert Luthuli Museum in Groutville, north of Inanda, and also at the nearby cultural Zulu village, where tourists are welcomed with open arms and guided in a professional way through the respective sites.²²⁷

According to Wayne Tifflin, market researcher at Tourism Kwazulu-Natal, survey data collected on preferences of tourists form an insufficient basis for understanding the dynamics of the tourism market. He says: “Tourist surveys provide a perspective on consumers and consumption, but they reveal very little about how products are created and marketed. However, insights about tourists can be retrieved from discussions with tour operators.”²²⁸

The vast majority of tour operators seem to harbour negative opinions on township tourism. The virtually unanimous opinion of tour operators is that there is virtually no domestic market, either for township tours such as that of Inanda or visits to African villages. The primary reasons for this, in their opinion, are the high levels of crime, and the fact that many South Africans think they are fully aware of conditions in the townships through exposure on television as well as interaction with colleagues and employees. The idea that people must see what it is like to live in

²²⁷ Moodley, P. (2009). Interview with F. Puma, Durban, 21/07/2009.

²²⁸ Moodley, P. (2010). Interview with W. Tifflin, Durban, 02/12/2010.

a township does not really hold as a rationale for creating township tours for the domestic market. Furthermore, domestic tourists are not prepared to pay the going rate for township tours.²²⁹

According to those tour operators, the market for township tours is international, with the greatest interest evidenced by German tourists and tourists from the United Kingdom. The American market is regarded as somewhat difficult. However, several tour operators noted an interest in township tours by African Americans who are interested in the ‘roots’ experience.²³⁰

Tour operators seem to believe that the township tour concept is saturated and that for the Inanda Route initiative to work, it should be marketed in a different way. For example using the unique elements of this project as a draw card such as referring to the route as an historical trail. Such a reference is already in use by some tour operators and has attracted interest amongst tour groups. The potential which the Inanda Route has to offer domestic tourists seems bleak if marketed on its own, but if incorporated with other Durban city packages, it may be more viable.²³¹

Sugen Pillay, who is the manager of product development at Tourism Kwazulu-Natal, suggests that there are categories of tourists who might also have a specific interest in the Inanda product such as academics and the Indian middle class. He has noticed that French and Spanish visitors are allegedly perceived to be less interested in township tours than other nationalities. Pillay believes that the Inanda Heritage Route product is not totally ready for the tourism market – be it domestic or international. He suggested that there needs to be a collective effort by owners of the products along those nodes to put in resources, as ultimately this leads to a feeling of ownership. The Ohlange Institute, for instance, is owned by the Dube family and the Gandhi settlement is owned by the Phoenix Settlement Trust, all a part of the community. The Trust comprises family members of Gandhi. The John Dube settlement on the grounds of the Ohlange Institute is also owned by members of the Dube family. “When we talk about community development projects it is not only about employment, it is also about ownership opportunities, it is about empowering

²²⁹ Comments noted by P. Moodley at the Tourism Conference at Royal Hotel, Durban, 06 October 2010.

²³⁰ Comments noted by P. Moodley at the Tourism Conference at Royal Hotel, Durban, 06 October 2010.

²³¹ Comments noted by P. Moodley at the Tourism Conference at Royal Hotel, Durban, 06 October 2010.

that community to manage those projects. “The link between community and cultural tourism is that if you are developing a cultural facility it must be community owned [this is the main criteria]. We received around R100 000 over the last three years from various funding agencies across the country for community based projects and we have over 20 projects around the province. So definitely there are benefits. We have created about 60 permanent jobs and trained over 80 individuals aimed at managing these projects as businesses.” According to Pillay, the communities’ involvement in the Inanda Tourism Bureau (ITB) ensures that the vested interest of the stakeholders is maintained. They are hands-on in all decision-making concerning the products.²³²

According to Fathima Kolia, the investment advisor at Tourism Kwazulu-Natal, funding is available: “We receive funding from the poverty alleviation programme to the amount of about two million rands and the Norwegian funders gave us 2.1 million rands. About 4.1 million from the poverty alleviation fund will be used to further develop the route, which includes the Gandhi Settlement, Ohlange Institute, The Shembe Church and the Inanda Seminary.”²³³

She further advises that: “There has been a drive from South African National Tourism and from the National Department of Environmental Affairs and Tourism (DEAT). Their core focus now is domestic tourism attracting the domestic market and there has been research that shows that there is a lack of cultural products to meet the demands of local tourism and there is an increased drive now to market to the local people to visit places within their country.”²³⁴

Kolia also emphasises that educating the community on tourism takes time. Tourism is a new concept for previously disadvantaged communities. As residents realize that their basic infrastructure, such as electricity and water that has been installed in their areas, is due to tourism development, their attitude towards attracting visitors correspondingly increases.²³⁵

²³² Moodley, P. (2009). Interview with S. Pillay, Durban, 02/04/2009.

²³³ Moodley, P. (2009). Interview with F. Kohlia, Durban, 02/04/2009.

²³⁴ Moodley, P. (2009). Interview with F. Kohlia, Durban, 02/04/2009.

²³⁵ Moodley, P. (2009). Interview with F. Kohlia, Durban, 02/04/2009.

It is apparent that there is a fair amount of work required before the Inanda Route would reach international standards. There is hope among stakeholders, especially within Tourism Kwazulu-Natal, that it will sustain the community. In fact, the greater the number of community members involved with the Route, the stronger the chance that the project would in the long term become viable. Although the monies generated might seem insignificant in the short term, invaluable skills are being acquired.

Discussions with the management of the Phoenix Settlement provided the following information:

- There are plans for redevelopment and the creation of a tourist centre. Given Gandhi's international status, this site will probably be the main attraction in drawing visitors to Inanda. The main Gandhi visitor centre in India has succeeded in combining a high degree of 'visitor-friendliness' with a simple spirituality and it is hoped that the same might be achieved at Phoenix. The Phoenix Settlement Trust (PST), the City of Durban, the Bambayi Development Committee – as representatives of the community living on and around the settlement, the Durban Housing Department, the Department of Education and other role players are working towards this goal.²³⁶
- In a business plan, drawn up by the Inanda Forum and in keeping with the Gandhian Spirit, the PST presented the position that it was not going to be party to make homeless people more homeless by involving laws to remove the informal settlers. Consensus was reached that the PST will retain control and management of the land and buildings on the hilltop at the centre of the property that covers approximately 6.8 hectares of the land. The restoration of the historical buildings will be part of programs and projects that enhance the Gandhian Trinity of *Ahimsa*, *Satyagraha* and *Sarvodaya* in the context of the South African transformation. A goal is also to ensure that these projects will serve the communities and their surrounds in regard to health, education, technical and business training, gardening skills, arts and culture. The Trust has made the remainder of the land, approximately 38.6 hectares, available for development at the discretion of the Durban Local Authority, in respect of crèches, housing, roads and other facilities. Physical

²³⁶ Moodley, P. (2010). Interview with P. Sitole, Durban, 21/07/2010.

reconstruction is not an end in itself. The ultimate goal is to promote reconciliation, justice, peace and non-racism in the Durban Region and in South Africa as a whole.²³⁷

- A project of this scale involves the participation by political parties, non-government organisations, State structures and the private sector working in partnership with the PST. The inter-action of these various sectors is in itself a positive model for development in the country.²³⁸

The reconstruction of the Phoenix Settlement has been done in a way that it can be replicable at other places in South Africa. The Trustees hoped that the Settlement can become a prototype of transformation and will be able to play an important role in contributing to the physical and spiritual reconstruction of South Africa as a whole.²³⁹

4.3.2 The Ohlange Institute (Inanda Heritage Route)

Discussions with community members with regards to general concerns resulted in the following feedback. Most community residents felt that there were no problems in terms of tourists visiting the sites or with the development of the site for tourism purposes. Philip Sitole, a resident in the vicinity of the Ohlange Institute for the past 25 years, said that this project has helped to improve infrastructure in the area. However, a few residents have expressed concern over pollution when too many tourists visit at once. Concerns over littering and noise were raised. They suggested that the number of tourists visiting the site should be controlled and managed by tour operators. According to management of the Route, this concern has already been raised and tour operators are mindful of this.²⁴⁰

According to manager of the project, Siyabonga Lituli, the accessibility and appeal of the sites should be improved. The signage for the sites is inadequate and few, and the roads should be

²³⁷ Moodley, P. (2007), Personal interview with Fathima Kolia, investment executive at TKZN, 09/09/2007.

²³⁸ Moodley, P. (2010). Interview with Majozi, Durban, 28/08/2010.

²³⁹ Moodley, P. (2010). Interview with Puma, Durban. 20/08/2010.

²⁴⁰ Moodley, P. (2010). Interview with P. Sitole, Durban, 21/07/2010.

upgraded. Furthermore, the infrastructure is poor which makes access to the sites difficult. The lack of basic facilities at the sites and the unsafe environment is also an area of concern. However, divisions within the community, conflicting institutional and economic goals and objectives have the potential to be problematic. The tourism products that emerge through the Inanda Tourism Project will have to compete with other products that, superficially at least, appear to offer a similar experience. The cost of reconstruction at the key sites is high and funding is limited. Marketing, which is central to the success of any tourism venture, is also very costly. He goes on to say: “Time is money but we have to be patient and positive.”²⁴¹

Philip Sitole, a member of the Ethekewini metro council, is dismissive of these concerns. His views are that: “This is a fairly new project and there will be hiccups along the way like with any new development. That is why the steering committee is there, to guide and improve the situation.”²⁴²

According to the Tourism KwaZulu-Natal Authorities, communities are in need of intensive training to manage and sustain the project. Sugan Pillay, Fathima Kolia and Elijah Cele all feel that there is a loss of culture due to commercialization, but also acknowledge that this is inevitable. They go on to stress that there is still apathy amongst communities to partake in the development of the project as many do not understand that this is a long-term endeavour and that the community cannot reap major benefits overnight. Tourism Kwazulu-Natal also reiterates the problems mentioned by the managers of the project.²⁴³

On the expectations and levels of satisfaction on the part of tourists:

- All the tourists interviewed expressed that their expectations were met in that they anticipated finding historical, cultural and educational aspects on the tour, which were fulfilled. They were satisfied egging management to keep up the “good work”.

²⁴¹ Moodley, P. (2009). Interview with S. Lituli, Durban, 10/07/2009.

²⁴² Moodley, P. (2009). Interview with P. Setoli, Durban, 03/06/2009.

²⁴³ Moodley, P. (2009). Interview with S. Pillay, Durban. 02/03/2009.

On accessibility and appeal:

- Fifty percent of the tourists interviewed said that they located the sites easily and the remaining fifty percent indicated that they found it difficult to locate the sites. Tourism authorities agreed that the roads require upgrading and that more signage will have to be put into place. The authorities also concede that the community tourism office should be more visible and attractive. However, some tourists wanted to experience actual cultural arts like being witnesses to dances, songs or drama depicting tradition. Some said there was a lack of information on the history of Dube's life at the site itself and that there should have been brochures and slide shows for visitors.

On employment opportunities:

- Despite the constraints mentioned above, the tourism development taking place in Inanda represents a major economic opportunity. Development in the Inanda area has been largely politically driven in the past. The challenge for the future is to create the conditions for self-sustaining local economic development. According to Sugan Pillay of Tourism Kwazulu-Natal, the community itself should ideally introduce the concept for a project. If the concept is financially viable, a steering committee is set up which includes members of the community, a representative from local government and a representative from Tourism Kwazulu-Natal who will oversee, chair and steer the committee. The steering committee then meets on a monthly basis to ensure community involvement in all aspects of decision-making during the development of the project. Once the project is up and running it is handed over to the community like a 'title deed'.²⁴⁴

Local communities are encouraged to develop a number of self-sustaining enterprises around specific tourism nodes. According to E. Cele of Tourism Kwazulu-Natal, in empowering the community to take advantage of opportunities that may emerge, efforts should be made to ensure that opportunities and income are spread widely, and that a concentration of wealth in the hands of a few is avoided. For now the local communities can find job opportunities in the areas of tour guiding, tour operator services, arts and crafts, and fresh produce. Many already have. Bongani

²⁴⁴ Moodley, P. (2009). Interview with S. Pillay, Durban. 02/03/2009.

and Langa are employed as tour guides for the Route. However, later on when the project expands to develop, for example, accommodation establishments, then skilled local members of the community can be employed in brick laying, tiling, interior décor and restaurant management.²⁴⁵

Suggestions offered by Tourism Kwazulu-Natal:

- Realizing that the needs of tourists are dynamic, products will have to be repackaged in response to shifts in supply and demand. At the outset, the marketing methods were simple due to lack of funds. However, in a matter of years this has changed and the route is featured in numerous cultural route and township tour brochures. Information about the route has to be updated in the form of a website, logo, and distinctive names, as it is frequently advertised in newspapers, brochures and magazines.
- The Community Tourism Office is not currently visible, attractive or easily accessible. Therefore, the road to the office should be upgraded immediately and signs for each of the sites should be erected as soon as possible.
- The office needs to be decorated. Photographs of prominent figures pertinent to the tour should be hung up on the walls reflecting aspects of the tour.
- A car park should be included adjacent to the office to accommodate shuttles and cars.
- Gardens and lawns should be added in order to increase the aesthetic appearance around the area surrounding the office.
- A security system should be installed to safeguard against theft of valuable office equipment.
- Ablution facilities for the use of staff and tourists must be established.
- The demand for tours amongst international tourists has increased whereas the domestic demand for that Inanda has to offer remains difficult to assess. It is suggested by tour guide and managers of the site that self-drive outings to the site be encourage.
- The improvement of roads and signage to the site, will result in domestic tourists feeling a sense of safety to embark on self drive outings to the site.

²⁴⁵ Moodley, P. (2009). Interview with Elijah Cele, Durban, 10/07/2009.

- The tour could be advertised on minibus taxis which would assist in raising tourism awareness in the community.
- In order to sustain this venture on a long term basis, it is vital to recruit key stakeholders and tourist-oriented local small businesses, including tour guides and tour-operators. They will be paying members who will maintain and fund the venture.
- The Inanda Heritage Route website should be reworked and updated regularly in keeping with contemporary trends.²⁴⁶

Key lessons to be learned

According to Wayne Tiffins, researcher at Tourism Kwazulu-Natal, since this initiative is a fairly new project, it would be a mistake to be over-optimistic. Awareness takes time. A projection of how many tourists will visit Inanda simply cannot be extracted from the statistics no matter how accurate they may appear. Engagement with tour operators present data that make statistics questionable.²⁴⁷

The second lesson is that domestic demand for the type of product which Inanda has to offer is extremely difficult to assess. There is a large discrepancy between the numbers of domestic tourists who actually visit these sorts of sites and the number of tourists who say that they are interested in doing so. Many tourists do not feel particularly safe in Kwazulu-Natal. Furthermore, according to tour operators, not every domestic tourist travels on organized tours. Many travel independently and use their own vehicles. Given the perception of low levels of safety, many domestic visitors would not consider going to a township in their own vehicles on a spontaneous basis. The cost of organized tours are geared to outside tourists who are not paying in rands. Consideration must be attributed to how tourists who would visit in their own vehicles can be made to feel completely safe and to the provision of tourism information.

According to Sugan Pillay there are tour operators who have experience which is very relevant to the Inanda product. The possibility of establishing working relationships with these operators

²⁴⁶ Moodley, P. (2008-2010). Interviews with managers at TKZN (Durban).

²⁴⁷ Moodley, P. (2010). Interview with W. Tiffins, Durban, 02/12/2010.

should be explored.²⁴⁸ Fikiswe Puma suggests that special features of the tour should be emphasised in a marketing drive while Fathima Kohlia adds that it may be necessary to re-package a tourism product in response to shifts and demand.²⁴⁹

Summary

Despite a few constraints, tourism development in Inanda represents a major economic opportunity with formerly disadvantaged communities having the potential to be self employed in a sustainable manner.

South Africa is currently feeling the effects of the recession and unemployment is at an all-time high. Tourism ventures such as the Inanda Heritage route provide hope for survival amidst all the uncertainty. Safer grounds, clean water, electricity and other improved amenities is what communities of a once deprived locality can expect. Most importantly, when a project such as this takes off, the communities pool their strength to participate in the development of their area and this, in turn, results in a feeling of ownership of the project. Some means of employment and sustenance is better than none, according to the views of the residents, although the goal is a sustainable economic development for the community in the long haul.

4.3.3 Hare Krishna Temple Of Understanding and Festival of Chariots

The 2011 Festival of Chariots proves that if you listen to the community and implement their suggestions, you can create a community tourism product of world class standards. Prior to the 2011 event, which took place over the Easter weekend, management of the Hare Krishna Movement were questioned on the running of the Temple, the success of the Festival of Chariots and the voluntary, community work initiated by the Movement.

According to Swarup Damodar Das and Vibhu Caitanya Das, management of the Temple of Understanding in Durban, the Festival of Chariots draws a huge number of visitors due to its

²⁴⁸ Moodley, P. (2009). Interview with S. Pillay, Durban, 02/04/2009.

²⁴⁹ Moodley, P. (2009). Interview with F. Puma & F. Kohlia, Durban, 02/06/2009.

worldwide popularity. This is where various cultures meet and experience something unique such as the vedic culture, delicious vegetarian meals and listening to enlightenment talks providing advice on spiritual matters.²⁵⁰

In previous years this popular annual event took place along Durban's Marine Parade beachfront, however, it has now been relocated to the former Drive In site, still in Durban, with entrances from Argyle and Brickhill roads. Intensive preparation over a long period of time by the devotees ensures the smooth running of the Festival over the four-day period.

The Festival has evolved to comprise multiple stages, tents, a dedicated area for multi-media presentations and stalls. Talks about spirituality, appreciation of life and care of the environment form the essence of the Festival of Chariots as well as a variety of cultural performances. In addition food, confectionaries, clothing, books, momentums for tourists and homeopathic medication are on sale. A special area has always been set aside for members of the public to partake in the complimentary meal prepared by the Hare Krishna Food for Life Campaign.

According to Champakalata Das, Public Relations Officer at the Temple, visitors are touched by the work done by the Movement after experiencing the Festival of Chariots. For instance, the Food for Life Campaign serves members of the public with complimentary vegetarian meals during the Festival. This registered nonprofit charitable organization has been established to bring peace and prosperity to the world through the distribution of vegetarian meals throughout the year, not just during the festival. In South Africa, more than 100 000 people from squatter camps and institutions such as schools, homes for the aged etc, are served hot meals monthly.²⁵¹

Spiritual talks are presented on the manner in which we should live a righteous life whilst being conscious of the environment we occupy. This is also an ongoing project as spiritual talks are held at various tertiary institutions such as the University of KwaZulu-Natal and Durban

²⁵⁰ Moodley, P. (2010). Interviews with S. Das & V. Das, Chatsworth, 05/04/2010.

²⁵¹ Moodley, P. (2010). Interview with C. Das, Chatsworth, 07/05/2010.

University of Technology providing advice for students on the purpose of life and self-sustenance.

The number of tourists and visitors to the Festival escalates every year judging from the increase in demand for the catering. This is promising for local tourism since tourists from abroad support local hotels and most tour the province during their stay, while domestic visitors and devotees come to Durban especially for the Festival.

Although the Festival of Chariots is seasonal, the Temple of Understanding attracts tourists daily. At the Festival visitors are well informed about the Temple situated in Chatsworth. The pictures and information about the Temple presented to visitors at the Festival lures many to plan a trip to the Temple itself. Aside from the desired support that the Festival receives annually, the popularity of the Temple is also increasing. This is positive for surrounding local communities since the temple itself promotes social well-being by increasing awareness of social vices, like promiscuity and gambling. This, in turn, helps to reduce social problems and leads to a more stable society. Furthermore, devotees believe that those who reside in areas in close proximity to the Temple are fortunate as it is a symbol of good karma and therefore welcome visitors.

The visitor book at the Temple reception, reveals that travellers from England, Canada, Australia, Tanzania, Francisco, Spain, Brazil, Portugal, Mauritius, Netherlands, Italy and Thailand have toured its grounds. According to Kalakshi Devi Dasi, a volunteer at the Temple, tourists purchase vegetarian food and sweet meats from the on-site restaurant as well as souvenirs and books to take back as remembrance of their visit. Taking cognizance of the range of visitors the books have been priced to suit all pockets – from R7 to R2 400.²⁵²

Despite the fact that there are foreign visitors at the temple daily, the local community is attracted too. These comprise devotees who partake in morning and evening rituals as well as those who visit merely to purchase vegetarian food or to meditate after a busy week. According to a local visitor, P Naidoo, interviewed at the Temple, says, “The Temple offers me a spiritually uplifting

²⁵² Moodley, P. (2010). Interview with K. D. Dasi, Chatsworth, 04/05/2010.

experience and the singing of beautiful bhajans and kirtans is inspiring. The Festival boasts inspirational plays, dances and divine artworks. It also brings a taste of India to the tourists.” He also suggested that it would be a great idea to incorporate other Hindu groups to participate in the festival.²⁵³

Karishma Ramdass, an annual visitor to the Festival of Chariots, said in 2009, that she enjoyed the wide variety of stalls, free vegetarian food, live cultural stage shows and the atmosphere in general. She added, “There is a sense of unity amongst all cultural groups blacks, whites, Asians and coloureds, all at one event, enjoying a truly, Durban ‘unity in diversity’ event. It is a spectacle that foreign tourists can marvel at. It is the flipside of the apartheid regime and a positive step towards a peaceful nation.” She suggested that the Festival had room for improvement with regard to creating a larger parking area and an increased number of toilets for the use of visitors and tourists. She acknowledged the fact that the police presence was excellent and suggested that cooperation between the Durban metro municipality and the organizers of the Hare Krishna Festival of Chariots should be maintained.²⁵⁴ Since then, the peoples’ concerns have been taken heed of and amenities have been improved as evidenced at the 2011 Festival.

Malotra, an international tourist from India, says he feels proud that the South Africans of Indian decent are holding onto their culture. He says: “I find that the Hare Krishna Festival is of a high standard and is well organized. A unique element here is that the participants of the Festival are not just those of Indian decent, but multiracial. To me that is a unique culture in itself. Your province is blessed to be able to host a festival of this nature.”²⁵⁵

Dr Wild, from Germany, was holidaying at the Durban beachfront (2009) when he and his family were lured to the festival by the beating of drums and the sight of huge crowds flocking to the white tents. He said, “My family and I were pleased to find delicious traditional Indian food, crafts, clothing, books, entertainment and friendly, joyful people all in one spot. We did not need

²⁵³ Moodley, P. (2010). Interview with P. Naidoo, Durban, 16/07/2010.

²⁵⁴ Moodley, P. (2010). Interview with K. Ramdass, Durban Festival, April 2010.

²⁵⁵ Moodley, P. (2010). Interview with Malotra, Durban, 19/04/2010.

to call for an overpriced taxi to go out in search of ways to keep ourselves busy. There was just so much to see and do.” He added that if it had not been for him taking a stroll outside, he wouldn’t have been aware of the festival. He suggested that during the week of the festival, brochures be left with the various hotel concierges to provide guests with ideas of things to do and places to go while in Durban, including the Festival of Chariots during the Easter weekend.²⁵⁶

Nowadays, tourists are made aware of the Festival of Chariots on roadside pole advertisements that are hard to miss. In 2010, Peter Preez, formerly living in South Africa, but now residing in England said, “I am visiting the country after 20 years. Friends in Durban suggested we visit the Festival at the old Drive In. The sense of togetherness amongst the people who once upon a time were at war with one another, is amazing This is definitely promising for the future of the nation.” She had many positive comments to add about the festival and went on to suggest that the province should use it as a marketing tool to attract foreign visitors.²⁵⁷

In 2011 the Smiths, a couple from Ballito in Kwazulu-Natal who looked like foreign tourists as they walked around with their professional cameras said, “We accidentally bumped into the Festival last year. We thoroughly enjoyed the colourful event and remembered to attend again this year as we are part of the Westville Photographic Club. The Festival has beautiful things to capture for our collection.”²⁵⁸

Summary

Since the Festival has relocated and is no longer situated on the Durban Beach Front, it seems that the visitors who are attracted to the event are well-informed and many are deliberately attending. This is also apparent by the fact that most of the women visiting the Festival are attired in proper eastern garments (as is customary), and not casual, weekend wear. Even people outside

²⁵⁶ Moodley, P. (2010). Interview with Wild, Durban, 19/04/2010.

²⁵⁷ Moodley, P. (2010). Interview with Preez, Durban, 19/04/2010.

²⁵⁸ Moodley, P. (2010). Interview with the Smiths, Durban, 19/04/2010.

the Hindu origin can be seen walking around dressed in traditional garments enabling them to blend into the environment enhancing their enjoyment of the Festival spirit.

The Festival has come a long way in terms of organisation and preparation. Previously, visitors complained about the lack of parking facilities, inadequate lavatory facilities, washing station and poor state of the grounds in general. This has changed with the relocation. After finding parking easily having been directed by efficient car guards, one is led to a beautiful entrance decorated with ornaments and frames depicting Gods and Goddesses and handed programmes by friendly and welcoming devotees.

If one has to attend the Festival now, one will find that it boasts ample free parking with many car guards, adequate toilet facilities, a special area set aside for washing and huge, neat, even terrain, tarred grounds hosting huge crowds. People are able to walk around comfortably. There is now adequate signage indicating the various amenities, emergency exits and programmes for the day. The organizers have even gone as far as providing luxury buses to transport visitors to the Chariot procession and back to the Festival site.

According to the organizers the successful growth of the Festival is due to selfless dedication by devotees as well as a variety of sponsorships from many organizations and members of the public over the years. It is ironic that a few years back the Movement was working hard with the city council to keep the location of the Festival at the beachfront and yet now find that their relocation is a blessing in disguise. The new site enables the Festival to provide a temple, a healing centre, an educational facility, a carnival, a dining area, an emporium all in one arena. Such is the satisfaction derived by the visitor that it is almost impossible to leave without supporting the event by purchasing an item or leaving a donation as a token of appreciation. All profits gained from sales during the Festival are used in preparation for the next year, the maintenance of the Temple, as well as enabling the Movement to continue with the 'Food for Life' campaign and its overall operation.²⁵⁹

²⁵⁹Moodley, P. (2010), Interview with K. Ramdass, Durban Festival, April 2010.

A considerable number of tourists, especially foreigners feel that the work being done by the Hare Krishna Movement is remarkable and that a concerted effort should be undertaken by Tourism Kwazulu-Natal to emphasise the Temple and the Festival in tourism brochures and websites that showcase Durban. There are already glimpses of the Temple on the Internet and brochures, but they believe that it is mere tokenism and does not give it the justice it deserves. Pather, a local tourist says, “The Temple experience together with the annual Festival of Chariots, offers lessons and experiences that should spread throughout the world. What better way than through tourism!”²⁶⁰

Key lessons to be learnt

As the Festival of Chariots is an extremely strong draw card, it should be used to its best advantage by Tourism Kwazulu-Natal in their marketing efforts both domestically and internationally. Brochures should be created and distributed to the various hotels for distribution by the concierges.

The Festival should unify the divergent Hindu groups outside of the Hare Krishna Movement allowing full participation in this annual event. As there is such an influx of visitors, this event is an opportunity to showcase the Hindu religion in its entirety. Team spirit is key in organizing huge public events, especially by non-profit organizations. Involve tour operators: provide guided tours of Festival to tourists and at the same time market themselves.

4.3.4 Sibaya Kingdom and Entertainment World

Sibaya Casino and Entertainment World has made a significant impact on the surrounding communities such as Verulem, Tongaat, Umdloti among others, by providing employment and enticing visitors both domestic and international. This means that more revenue is flowing into the area as well as the coffers of the province. As a result of the construction of the Casino, road

²⁶⁰ Moodley, P. (2010). Interview with Pather, Durban, 23/04/2010.

infrastructure has seen significant improvement, thereby facilitating easier access to transport and even increasing the value of surrounding properties.

Although there are detracting elements revolving around the construction of a casino, the positive effects of Sibaya far outweigh the negative implications as evidenced through interviews with tourists, day visitors, regular patrons, employees who are also residents from surrounding areas and managers at the Casino. The marketing, hotel and human resource managers were interviewed on the design, themes, architecture of the Casino as well as on the employment opportunities for local residents and benefits for the community in general. They say that cultural tourism is encouraged in the designing of the Casino, which depicts the Zulu cultural themes, and by staging a variety of diverse cultural shows throughout the year. So far there were four annual cultural shows to date. The audiences attending the shows were mixed as the shows were of international standard and catered for a mixed audience.

Tourists and visitors were interviewed on their feelings about the entertainment offered at Sibaya and what their likes and dislikes with respect to the operations of this entertainment facility as a whole. It was ascertained that while a number of tourists visited for the theatre shows, others frequented Sibaya to dine at the restaurants, utilise the health spa and most visited to try their luck at gambling. Regulars even holiday at the hotel and lodge.

The Sibaya Casino survives strong competition with a nearby casino which is not a Sun International casino. It therefore aims at being different by adding on perks that its competitor may leave out. For example, parking at Sibaya is free and ample, theatre shows are many, the design and entertainment are steeped in cultural attributes and the styling in general is classy and up-market. The Most Valued Guest (mvg) system too lures tourists and visitors to choose Sibaya over the alternate casino.

Guests explain why they prefer to visit Sibaya, providing objective views on its offerings. Thathia, a regular at Sibaya who refused to provide her surname, said: “My husband and I enjoy an evening out at Sibaya. It is a classy venue that gives us the chance to dress up for an outing

that we both enjoy.”²⁶¹ A visitor from Gauteng, Naidoo said, “We normally gamble at Sun International casinos back home, but when in Durban, we use our mvg points to stay at the Sibaya hotel. It is amazing here. There is a sense of excitement all around, a sort of fantasy wonderland. The décor and lighting adds a feel of festivity regardless of what time of the year it is.”²⁶² A non-gambler, Harris said, “I don’t gamble but my wife does. I merely accompany her to the Casino so I may spend time at the sports bar while she enjoys playing at the machines. The Casino caters for everyone’s needs.”²⁶³ A youngster, Miss Moodley said, “My mum and dad like to visit the casino on Saturday nights. While they lose track of time at the Casino, my cousins and I club at Krakatoa. My parents feel reassured that they know we are having fun nearby. Yes, I feel that Sibaya is a family destination. What would make it more family oriented though would be the addition of cinemas for those who are not interested in clubbing.”

For a community to survive the upheavals of modern society, maintaining a sense of “family” is of vital importance. Creating a facility only to entertain adults leads to destruction of a given community and to family units. By incorporating entertainment facilities for children and parents, family bonds are strengthened and communities will look at the development of the Casino more positively. The more a community gains from a new development the more likely it is to progress.

In the past few years there has been several petrol price hikes resulting in a considerably higher cost of living. The marketing division was well aware of this when it began to improve its guests’ incentives system which is proving to be quite a success. A platinum card holder, K. Moodley said, “The Casino’s mvg system is great. With the escalating cost of things, special rewards and incentives are always welcomed. I regularly receive complimentary dinner and accommodation vouchers. The more you gamble the more rewards you receive.”²⁶⁴

²⁶¹ Moodley, P. (2011). Interview with Thathia, Sibaya Casino, 03/01/2011.

²⁶² Moodley, P. (2011). Interview with Naidoo, Sibaya Casino, 03/01/2011.

²⁶³ Moodley, P. (2011). Interview with Harris, Sibaya Casino, 06/01/2011.

²⁶⁴ Moodley, P. (2011). Interview with K. Moodley, Sibaya Casino, 02/02/2011.

Another platinum card holder who preferred to remain anonymous, said: “I enjoy being a platinum card holder for its many benefits. However, previously platinum status meant free entry into club Krakatoa. That privilege has been done away with. There was also a system in place whereby frequent guests were given VIP cards for the club. This has also been done away with. I have noticed a huge drop in numbers at Krakatoa. I’m sure it is due to the fact that people are choosing not to waste money on clubbing due to price hike of alcohol and the increase in the cost of living generally. At least by introducing incentives such as free entrance to platinum card holds and free entrance before a specific time, the patronage to Krakatoa would increase and be vibrant again. It would be sad if the club were to close down due to the lack of foresight by marketing department.”²⁶⁵

Sibaya’s popularity has grown over the years especially since the FIFA 2010 Soccer World Cup hosted by the country. Guests find themselves on a waiting list for accommodation, especially during peak seasons. There have been complains by guests that the system is unfair as the same guests receive precedence during the December period. S. Chetty, a tourist complained that she is always denied accommodation at the Hotel for the December period despite her efforts to book in advance. She says that the rooms are blocked for “privileged guests”. She finds herself questioning why she does not fit in as a special guest when she holds a platinum card. She suggested that the rooms at the hotel should be awarded to guests on a rotation basis for the December period.”²⁶⁶

It is also apparent that regular guests do not welcome certain changes since it alters their expectations, especially regarding offerings that they are accustomed to. For instance locals entertained visitors from London with an evening out to Sibaya. They complained that a few years ago they brought guests to Sibaya and were able to purchase cocktails from the gaming floor, Krakatoa and the mvg lounge. But the availability of cocktails were nil on their recent visit. They were irritated and disappointed as they were looking forward to entertaining their guests

²⁶⁵ Moodley, P. (2011). Interview with Platinum card holder, Sibaya Casino, 03/02/2011.

²⁶⁶ Moodley, P. (2011). Interview with S. Chetty, Sibaya Casino, 03/02/2011.

who wanted to once again enjoy the same cocktails that they had on their previous visit. These local hosts were questioning whether the offerings at the Casino were deteriorating.”²⁶⁷

Despite these minor complaints, the guests seemed to be pleased with the Casino entertainment in general.

Success of the Casino

Key role players in Sibaya’s development say that its huge success is due to years of careful planning. The marketing managers say its main aim was to be the leading entertainment casino in Kwazulu-Natal. By operating as the Sugar Mill Casino a few years prior to relocating to Sibaya, employees were well trained and clientele was well established in readiness for the new, world class casino, Sibaya.

According to managers of the casino, Sugar Mill, KwaZulu-Natal temporary Sun International casino was a trial effort prior to the development of Sibaya. There was a demand for a bigger and better casino, namely the Sibaya Casino and Entertainment World. The casino was named “Sibaya” as an extension of the Zulu cultural theme to follow. “Sibaya” means centre kraal which perfectly defines the casino as the central attraction in Kwazulu-Natal. Kwazulu-Natal is branded as the Zulu Kingdom and no other casino in Kwazulu-Natal carries the Zulu theme. Thus, Sibaya Casino is the only Sun International casino carrying the Zulu theme and in a way contributing to cultural tourism.²⁶⁸

Through ongoing market research, the views of tourists and guests are determined. Managers firmly believe, the Casino is receiving the desired response. Onsite market research is conducted from time to time. For example, most valued guests, namely platinum card holders are invited by the casino for dinner and they are asked for feedback and suggestions on how best to improve on offerings at the casino.

²⁶⁷ Moodley, P. (2011). Interview with tourists from London, Sibaya Casino, 10/02/2011.

²⁶⁸ Moodley, P. (2011). Interview with B. Jelf, Sibaya Casino, 13/02/2011.

The market research reveals that whilst the patronage of the Casino is diverse, the Kwazulu-Natal Indian population make up the majority of its visitors. The needs of all ethnic groups are nevertheless catered for in many ways. For example, the theatre shows vary from season to season or annually. The shows range from African Footprints to Bombay Crush to Phillip Art and Anja to African Umoja. Also, the Krakatoa show-bar/club hosts comedy shows for diverse crowds and Bhangra nights for the Indian population.

Belinda Jelf, marketing manager says, “ticket sales to shows are on the rise. Visitors to the Mangwenani Health Spa has never been higher and the mvg system is proving to be a great success. The marketing strategy is working since patron numbers are increasing annually and in turn, there is an increase in revenue. Sibaya achieved revenues of R684-million last year. Sibaya retained its share of the Kwazulu-Natal market at 35 %.”²⁶⁹

The mvg system is well controlled by management. Gaming hosts are able to ascertain the level of play by a guest by means of his/hers mvg number. Complimentary stays and dinners are allocated accordingly.

According to Maxon Gwijane the hotel and lodge manager for Sibaya, there is still a shortage of rooms. He says, “despite there being a shortage of rooms we don’t look at it as a disadvantage but rather as a positive indication that demand is still high. We work on a first come first serve basis and our regular patrons are aware of that. Our rooms are of a very high standard and if one does not have an mvg card the cost to book a room is higher. On the other hand, booking with a mvg card discount is more than affordable as it is subsidised by the Casino. This system maintains a good symbiotic relationship between guests and the Casino.”²⁷⁰

Deterrents such as robberies encountered by Casino in past few years has not reduced the number of patrons. Since then the security has been improved and in the last year there were no reports on

²⁶⁹ Moodley,P. (2010). Interview with B. Jelf, Sibaya Casino, 03/01/2010.

²⁷⁰ Moodley, P. (2010). Interview with M. Gwijane, Sibaya Lodge, 13/02/2010.

any robberies at the Casino. According to the gaming host who prefers to remain anonymous, “the casino security system is improved regularly with the implementation of new technology to keep track of entrance in and out of the Casino. Levels of surveillance inside and outside the casino have increased. Undercover security is tasked to patrol gaming floors to prevent criminal activity from occurring.”

The guests appear to be relaxed when gaming and when questioned on whether they feel safe within the Casino, all answered that they feel safe since there is a strong security presence at the Casino. They also mentioned that they have observed the security communicating with one another regularly via their transmitters giving off a sense of alertness and vigilance.

The Casino has played a vital role in the development of the surrounding communities. The local people from the surrounding areas are employed by the casino, hotel and lodge. The casino supports the communities in which it operates by working with the community members with the objective of promoting the upliftment and socio-economic development of these communities. The Sun International group which Sibaya falls under, invested R39 million in internal and external education, training and development interventions during the financial year. Sun International caters for training its’ staff on an ongoing basis as well as contributing towards training of prospective students in hospitality related institutions. According to the managers at the Casino, most of the employees are from surround communities. The gaming hosts and cleaners have indicated that they reside in close proximity to Sibaya. The employees are now proud of being part of the green campaign implemented in 2011. This ties in with environmental awareness, encouraging employees to recycle paper, print on both sides of the page, switch off computers completely at the end of work and practicing saving wherever possible. In the past guests were treated to expensive soaps and toiletries in the hotel and lodge. These were recently replaced with cost effective, environmentally friendly products. Also, during the construction of Sibaya, the trees that were removed for building, were conserved in a nearby nursery and replanted around the casino once the Casino was completed. These are some of the factors that boast Sibaya as a positive initiative towards community development.

Constraints surrounding the Casino

The constraints surrounding the casino are few and can be easily improved upon. According to the management of the casino, some of the challenges they are faced with include increasing its offerings to accommodate family-oriented entertainment facilities such as cinemas and also constructing an additional hotel or lodge to tolerate the increased demand for rooms. Management also strives towards educating gamblers on gambling with their minds and not their hearts so as to reduce the number of irresponsible gamblers. Management also looks to improve the environmental performance goals.

Analysing the answers provided by both management of the casino and the patrons there were many similarities. Both agreed that:

- a) the casino was designed utilizing the Zulu cultural themes;
- b) the casino hosted a variety of cultural shows;
- c) the casino is a family destination to date and will require a cinema in the future;
- d) the mvg system is a good incentive; and
- e) the accommodation is insufficient.

Key lessons learned

Marketing manager, Belinda Jelf says that every area can be improved. Sibaya's main interest is gaming. However all aspects of the casino can improve continuously. "We strive to be 100% or close to that as possible. At the moment we offer an adult product. The offerings are classy and suitable for a night out for adults. However, some people want us to offer family products for example a cinema. We are looking into that concept for future developments of the casino."²⁷¹

In order for the above case studies to be a successful projects long term, they must adhere to certain sustainable development principles. Incorporating such principles into cultural tourism projects is crucial for sustainable community development.

²⁷¹ Moodley, P. (2011). Interview with B. Jelf, Sibaya Casino, 13/02/2011.

4.4. Conclusion

“Be the change that you want to see in the world.”

Mahathma Gandhi

Kwazulu-Natal is a province with a rich cultural legacy of diverse traditions, customs and ethnicities which constitutes the strong resource base for the development of cultural tourism. But there remains deep divisions, the iniquitous legacy that lives with us still, notions and prejudices often sustained by ignorance. Professor Basil Pillay says “forgive one another, value one another, talk to one another. People should learn more about race and culture through attending formal classes and concerts, and listening to stories about political and cultural experiences.”²⁷²

This is a way forward towards addressing reconciliation. Cultural tourism facilitates the questioning of stereotypes and creates opportunities to visit and also participate with people of other cultures and races. When one becomes more enlightened about the culture and ways of another, the level of understanding increases which is just a step closer to forgiveness and reconciliation.

A united community can then pull their strengths together and work as a team in the endeavour for economic growth. Tourism plays a key role in providing disadvantaged communities with the opportunity to create sustainable jobs merely by making the connection between the vast subject of culture and the concept of local tourism.

Although it may be argued that there is no guarantee that pilot projects will have a long run, it may be the only hope in equipping the local communities with skills that will gear them to sustain themselves economically or to enter the job market in the future with experience and confidence. Also there is the added advantage of improved infrastructure, service delivery and other social aspects that subsequently follows the initiation of community developments. In other words, an improved quality of life for local communities. According to experts in the field,

²⁷² Focus, 2003, Volume 1, p. 28.

cultural tourism is one of the ways forward towards economic sustainability for communities and revenue for the Kwazulu-Natal province.

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