

**COMMUNITY TOURISM AS A FORM OF EMPOWERMENT
FOR WOMEN: THE CASE OF THE MOTHERS OF
CREATION ROUTE, WESTERN CAPE, SOUTH AFRICA**

By

CHANEL EMILY TURNER

A dissertation submitted as fulfilment of the requirements of the degree

MAGISTER HEREDITATIS CULTURAEQUE SCIENTIAE

In the Department of Historical and Heritage Studies at the

FACULTY OF HUMANITIES

UNIVERSITY OF PRETORIA

SUPERVISOR: Prof. C. C. Boonzaaier

2018

Abstract

Tourism has received much attention in recent years in the academic environment with regard to the negative impacts of tourism (Meethan et al., 2006; Hall & Lew, 2009; Wall & Mathieson, 2006; Wang, 1999; Cooper et al., 2008). This study focuses on the contrary, rather on a positive impact of tourism of empowerment in the community tourism context. The research uses the domains of empowerment (economic, social, psychological and political), distinguished by Scheyvens (2000) and Timothy (2002), as an approach to assess the impacts of tourism on women who are associated with the so-called Mothers of Creation Route in the vicinity of Knysna in the Western Cape of South Africa. The study was conducted by means of semi-structured interviews in respect of their life histories not only to collect but also to obtain the necessary perspective of their empowerment. The findings yield a number of women empowered on economic, social and psychological levels. However, the research also revealed a sample of women who show a low level of empowerment on a political level. The study also responds to information gaps in literature in respect of community tourism in South Africa with particular attention to women in tourism situations. The study also illustrates the need for more integrated approaches to the analysis of the impacts of tourism.

Table of Contents

Abstract.....	1
List of figures	5
List of tables	6
Acronyms.....	7
ACKNOWLEDGEMENTS.....	8
CHAPTER 1: INTRODUCTION	9
1.1. Introduction	9
1.2. Significance of the Study.....	9
1.3. Main aim of the study	13
1.4. Research Objectives	13
1.5. Research Area	14
1.6. Research design and methodology.....	17
1.7. Theoretical Framework	22
1.8. Conclusion.....	28
CHAPTER 2: LITERATURE REVIEW	30
2.1. Introduction	30
2.2. A Digest of the Evolution of Empowerment and Impact Studies	30
2.3. Impact Studies and Their Approaches.....	33
2.4. Empowerment	39
2.4.1. The Concept of Empowerment.....	39
2.4.2. The Concept of Disempowerment	43
2.5. Community-Based Tourism (CBT).....	43
2.6. Entrepreneurship.....	49
2.7. Empowerment in the realm of entrepreneurship.....	50
2.8. Conclusion.....	54
CHAPTER 3: ECONOMIC EMPOWERMENT	57
3.1. Introduction	57
3.2. Entrepreneurship.....	58
3.2.1. Concept.....	58
3.2.2. Opportunity and Entrepreneurship.....	59
3.2.3. Types of Entrepreneurs on the MOC Route.....	62
3.2.4. Structure of employment on the MOC Route	66
3.2.5. Teaching received as a form of capacity building on the MOC Route	67

3.2.5.2.	The case of the women on the MOC Route: Knysna Tourism and MAA.....	68
3.3.	Entrepreneurial Success.....	69
3.3.1.	Economic and Non-Economic Data.....	71
3.3.2.	Economic Empowerment	73
3.4.	Conclusion.....	81
CHAPTER 4: SOCIAL EMPOWERMENT	84	
4.1.	Introduction	84
4.2.	Measuring Social Empowerment	85
4.3.	The Use of Art as a Social Empowerment Mechanism	89
4.4.	Social empowerment.....	90
4.4.1	Indicator 1: Projects Initiated to Assist in Solving Social Problems.....	90
4.4.1.1	<i>Mother and Daughter Project.....</i>	91
4.4.1.2	<i>Soup Kitchen.....</i>	91
4.4.1.3	<i>Skills Centre</i>	91
4.4.1.4	<i>Mad About Art.....</i>	92
4.4.1.5	<i>Woodwork Project.....</i>	94
4.4.1.6	<i>School Shoe and Uniform Project.....</i>	95
4.4.1.7	<i>Cohesion in the Knysna township community.....</i>	96
4.4.2	Indicator 2: Formation of Organizations or Associations	98
4.4.3.	Indicator 3: Human Capital Development.....	100
4.4.4	Indicator 4: Lack of social cohesion (social disempowerment)	101
4.5	Conclusion	102
CHAPTER 5: PSYCHOLOGICAL EMPOWERMENT.....	104	
5.1	Introduction	104
5.2.	Measuring Psychological Empowerment	105
5.2.1.	Indicator 1: Feelings of Empowerment.....	109
5.2.2.	Indicator 2: Feelings of Pride, Self-Appreciation and Reward.....	112
5.2.3	Indicator 3: Psychological Disempowerment	115
5.3	Conclusions	117
CHAPTER 6: POLITICAL EMPOWERMENT ON THE MOC ROUTE.....	119	
6.1.	Introduction	119
6.2.	Measuring Political Empowerment.....	121
6.2.1.	Women’s Representation on Community and Decision-Making Bodies.....	122
6.2.2.	Exploration of the Potential Link Between Economic Empowerment and Political Empowerment.....	124
6.2.3.	Exploration of the Potential Link Between Social Empowerment and Political Empowerment.....	125
6. 3.	Conclusions.....	126
Chapter 7: CONCLUSION	128	
7.1.	Introduction.....	128
7.2.	Empowerment and Impact Assessments	128

7.3. Selection of the Research Area	129
7.4. Selection of Participants.....	129
7.5. Limitations.....	130
7.6. Discussion of Findings	130
7.7. Conclusion	133
7.8. Recommendations and Suggestions for Further Research.....	134
8. References	135

List of figures

Figure 1: Google Earth Map of the whole of the Mothers of Creations Route (Open Africa website, 2017).....	15
Figure 2: Indication of the number of tourism orientated businesses in Knysna and surrounds (Open Africa website, 2017).....	17
Figure 3: Knysna section of the Mothers of Creation Route (Open Africa website, 2017).....	18
Figure 4: Graph Indicating the Number of Years the Business has been in Existence on the MOC Route	81
Figure 5: Indicators of Social Empowerment for Women on the MOC Route.....	89
Figure 6: Indicators of Psychological Empowerment of Women on the MOC Route	108
Figure 7: Indicators of Political Empowerment on the MOC Route in the Knysna Township.....	122

List of tables

Table 1: Structure of Employment of Women on the MOC Route	67
Table 2: Indication of Views in Agreement and Disagreement with Kantongole (2013) on the MOC Route	79

Acronyms

B&B: Bed and Breakfast

CBA: Cost Benefit Analysis

CBT: Community-Based Tourism

CIM: Critical Interpretative Methodology

EIA: Environmental Impact Assessment

EU: European Union

FPP: Feminist Perspectives Paradigm

GEM: Gender Empowerment Measure

IA: Impact Assessment

MAA: Mad About Art

MOC Route: Mothers of Creation Route

MSEs: Micro and Small Enterprises

NGO: Non- Governmental Organization

SADC: South African Development Community

SEAT: Social Empowerment Art Therapy

SIA: Social Impact Assessment

SLA: Sustainable Livelihood Approach

SMME: Small and Medium Enterprises

SMTes: Small and Medium Tourism Enterprises

SWB: Subjective Wellbeing

ACKNOWLEDGEMENTS

I would firstly like to thank my Turner family- Mom, Dad and Lysle for your unwavering belief in me and love for our family always. Thank you for always supporting me and for allowing me the opportunity to study full-time for the last three months of my Masters. Thank you to my love, Stuart McCall, for all the time this took over weekends and holidays, where you supported me with giving me the time to work, because you knew it was a dream I really wanted.

A huge thank you to Prof. Boonzaaier for all the conversations on this topic, your encouragement and wisdom in guiding me on this journey - even in times of the Knysna Fires. Also, for the time, patience, and commitment to my Master's degree and for always showing the highest level of integrity. The completion of this degree would not have been possible without you.

Thank you to Open Africa for allowing me to do research on the Mothers of Creation Route, I am very grateful.

Thank you to the all the women on the Mothers of Creation Route in Knysna who formed a part of my study, for generously giving of your time and for your willingness to partake, without you this would not have been possible. This study would also not have been possible without Gerald Sigcu who assisted me by being in contact with many of the women on the route. A thank you is also due to the men on the Mothers of Creation Route who were a part of my pilot study.

Lastly, but most importantly, to my Creator, thank you for being the lamp unto my feet, my rock and for blessing me with the opportunity to be able to study to this level.

CHAPTER 1: INTRODUCTION

1.1. Introduction

This chapter is structured by attending firstly to the significance of the study leading into its aims and objectives. The research area is then clarified as is the research design and methodology. The context in which the study falls into in the academic domain is further explained in the theoretical framework of this chapter.

1.2. Significance of the Study

Empowerment emerged in the social work context during the 1800's as there were situations manifesting, such as "immigration and an economic recession" and intensity of affluence. These different circumstances led to the acknowledgement of immense necessity in some strata of the population, which charities, in isolation, could not fulfil. Situations such as these are also evident in current times (Gutierrez et al, 2003: 3). Hence, the relevance of empowerment today.

Later, in the 1960's, the concept of empowerment became apparent in literature dominantly in Western Society in the discipline of social work, which was connected to the notion of "capacity building" (Chen et al., 2016: 277; Gutierrez et al., 2003: 150). Twenty years later the theme of empowerment also appeared in literature on tourism research (Chen et al., 2016: 277). The connection between sociology and tourism is unmistakable as tourism can be described as a "social practice and a representation, as well as a system of action and decision-making" (Lanfant, 1993:70).

In the study of tourism, Tourism Impact Assessments are carried out in several ways according to whether the person is from an academic or practice-oriented background. Practitioners tend to focus on development impacts before development, whereas academics have predominantly

given emphasis to impacts after development. In particular, this interest by academics relates to “social and cultural impacts” as articulated by the tourism industry (Butler, 1993: 138).

The impacts of tourism can be identified as positive and negative. Core examples of the positive impacts of tourism are economic gains, an expansion of the local environmental infrastructure, the creation of an awareness and understanding of the local culture, and job creation (McIntosh et al., 1995; Wall & Mathieson, 2006; Mason, 2008; Cooper et al., 2008). Examples of negative impacts are the demonstration effect, commercialization and resultant commodification of culture, loss of cultural identity, loss of authenticity, and acculturation as the core social ills that can manifest from tourism (Cooper et al., 2008; Hall & Lew, 2009; Meethan et al., 2006; Pearce et al., 2011; Wall & Mathieson, 2006; Wang, 1999).

Impact Assessments (IAs) originated in the 1960’s with the promulgation of the National Environmental Policy Act in the United States. Impact Assessments were concerned with the protection of the environment and measuring possible effects of development endeavours (Butler, 1993: 137). The Brundtland Report of 1987 emphasised the importance of Impact Assessment (IA) studies in respect of sustainable development as part of the Environmental Impact Assessment (EIA). This direction was indicated by the European Union (EU). As a result, Social Impact Assessments (SIAs) were executed supplementary to Economic Impact Assessments (Hall & Lew, 2009: 55,56).

There has also been an expansion of the different types of approaches and methodologies used to investigate the impacts of tourism, and particularly the negative effects of tourism experienced by host communities. The range of approaches include the Sustainable Livelihood Approach (Lapeyre, 2010: 758), the use of seven poverty alleviation indicators (Muganda et al., 2010: 631), Critical Interpretative Methodology (Dyer et al., 2003:85), quantitative assessments using Clustered Random Sampling and socio-economic variables (Anup et al., 2014: 1055), observations supplemented by focus

group discussions (Lianbin & Kaibang, 2008: 143), and the analysis of tourism as a system (Hall & Lew, 2009: 66).

Among these approaches are the criticisms that there is an increasing number of types of specialist studies that are creating “separate silos” (Morrison-Saunders et al., 2014: 2); that impact studies of a socio-cultural kind are challenging to measure (Mbaiwa, 2008: 165) and that there is a need for different methodologies (Matius et al., 2007: 12; Strickland-Munro et al., 2010: 666). This dissertation responds to this need by addressing what most of the previous studies failed to address, and that is to extend the impact analysis by exploring whether people, and more specifically a receiving community, have been empowered or disempowered as a result of tourism. This is done according to the work of Scheyvens (2000) and Timothy (2002), as a means to seek a holistic approach to analysing the impacts of tourism, particularly connected to the empowerment of a local community. It is considered a more holistic approach compared to existing approaches as Scheyvens (2000) speaks about different domains according to which people can be empowered. These domains of empowerment are economic, social, psychological, and political, respectively. The only difference in emphasis between these two authors is that Scheyvens (2000) focuses on women in particular which means that the latter work is of completely relevance to the objective of this dissertation.

Empowerment is explained by Staudt (1990, quoted by Scheyvens 2000: 233) as “...a process by which people acquire the ability to act in ways to control their lives”. Measuring the empowerment also incorporates whether the opposite (disempowerment) is apparent. Within the domain of community-based tourism (CBT) development, the empowerment of women in particular is emphasised by Telfer (2002: 47) and Timothy (2002: 154-155). “Women empowerment” in a tourism setting is comprised of “women making decisions and acting on them by exercising creativity (power to), acquiring new capital, skills and creating one’s personal space” (Movono & Dahles, 2017: 683). It also refers to the ability of grouping women to “reach goals (power with), identifying sources of oppression and

building self-esteem (power within) to mitigate challenges” (Movono & Dahles, 2017: 683). According to numerous authors (Liu & Wall, 2006; Tucker, 2007; Tucker & Boonabaana, 2012 cited by Butler, 2017: 200), the effects that tourism has had on women is a subject that requires urgent attention. The need to study women in the tourism environment is accentuated by the fact that tourism has the potential to have different consequences on males and females respectively (Harvey et al., 1995: 363). Hence, this study investigates the impact of tourism on a host community by particular focus on the extent to which women have been empowered (or disempowered).

The women that have been selected for this study, form part of the so-called Mothers of Creations Route (see later) in the vicinity of Knysna in the Western Cape, South Africa. The study investigates the way in which the women were empowered in Knysna, in terms of the structure of employment in the tourism industry. Furthermore, the presumption is that women have become entrepreneurs as a result of the opportunities that have been created through tourism in the area. This presumption is based on the statement by authors that “indigenous communities are not only impacted by tourism, but they respond to it through entrepreneurial activity” (Telfer, 2002: 59; cf. Botha et al., 2006; Dahles, 1997; Greene, 2012; Smith, 1998). The question is, to what extent is this statement applicable to women? According to Movono and Dahles (2017: 683), it is infrequent and unusual to find studies on women entrepreneurship. There is the need for a clearer indication of whether women are employed or are owners of small-scale tourism enterprises and if so, the extent to which they have been empowered (Movono & Dahles, 2017: 683).

This study on women’s empowerment falls within the ambit of community-based tourism (CBT). As will be discussed in more detail later (See 1.7: Theoretical Framework), the main characteristics of CBT are that it is people centred, sensitive towards the environment and sustainable. Sustainability, however, is dependent on the participation of the community which is, in turn, dependent on empowerment, particularly women’s empowerment

(Telfer, 2002: 47). Of all academic publications up till 2015 on tourism in the Southern African Development Community (SADC), only 17,5% focused on CBT. Of this figure only 1,3% related specifically to South Africa (Mtapuri et al., 2015: 693). There is also a need for investigations into women in the tourism environment, internationally as well as in the South African context (Tshabalala & Ezenduji, 2016 cited by Mkhize & Cele, 2017:129). This illustrates the need for studies on CBT and more specifically women's empowerment in tourism. As indicated above, the intention with this study is to make a contribution in this regard.

To conclude, the significance of the study is that it presents another and alternate approach to the impacts of tourism. Within the context of CBT, it focuses on the empowerment of women, a much-neglected issue, particularly in South Africa, by attending to the extent that they have become entrepreneurs in the tourism industry. This implies that the primary focus will be on their economic and social empowerment. However, the spin-offs of their involvement with tourism will be attended to as far as it has led to their psychological and political empowerment. These themes have been neglected in academic literature, which this dissertation aims to fill within its parameters.

1.3. Main aim of the study

The main aim is to investigate whether The Mothers of Creations Route, as a CBT initiative in the Knysna area of the Western Cape, has contributed to the economic and social empowerment of women, and secondary, the extent to which it has empowered these women psychologically and politically.

1.4. Research Objectives

Based on the preceding discussion the objectives are as follows:

- ✓ To understand the notion of empowerment, in context, as an impact of tourism;
- ✓ To primarily investigate and examine the extent to which the women of the Mothers of Creations Route have been empowered on specifically economic and social levels;
- ✓ To secondly examine the extent in which the women as part of the Mothers of Creation Route, have further been empowered on psychological and political levels.

The above-mentioned objectives are the core objectives, while disempowerment is also considered as a possibility. It is not assumed that the possible impact of CBT on the Mothers of Creations Route would necessarily only yield positive outcomes.

1.5. Research Area

The study area chosen is one where CBT is an initiative that is directed toward the empowerment of women. The route was created by the organization, Open Africa, and focuses on connecting women owned small-scale tourism enterprises, hence the name “Mothers of Creations Route” (MOC Route).

Open Africa is a “social enterprise” where the main objective is the formation of tourism routes throughout the continent to encourage tourism (Open Africa Website, 2017). The routes are, however, not part of what would be regarded as the “main stream” tourism routes, but rather alternative routes, where the encouragement of and involvement of the communities in tourism is sought after. The MOC Route is a route that is situated in the Western Cape of South Africa and is comprised of tourism and tourism related establishments in and between Nature’s Valley, Plettenberg Bay, George, Mossel Bay, Knysna and Oudtshoorn (Open Africa Website, 2017). The numbers on the map below indicate the number of tourism associated enterprises in the related regions (See Figure 1).



Figure 1: Google Earth Map of the whole of the Mothers of Creations Route (Open Africa website, 2017).¹

Knysna was chosen because, as is clearly indicated on the map (Figure 1), it had by far the most tourism related enterprises, which made it the most viable and feasible region. More specifically, the research would be conducted in the Knysna township where the MOC Route is situated.

The formal research was preceded by a desktop study in preparation of a pilot study, which consisted of five semi-structured interviews conducted in January 2017 with members of the route. The purpose of the pilot study was to ascertain whether the study topic was viable and to familiarise myself with the area, the route and the people. It also enabled me to make a few appointments to start my interviews when I would return later in the year.

¹ Google Earth Imagery, 2017.

The pilot study also confirmed that CBT is applicable and compatible with the study area comprising part of the MOC Route, as it is a route that was created with the intention to be an alternate route to the most famous Garden Route. The motivation to create the route was to spread the benefits of tourism to some other communities in the area. The MOC Route was already in use by 2005 and is a route which is considered to have empowered 11 local communities. The beneficiaries were largely women who used their respective resource bases to partake in the route and tourism in the area. The MOC Route in its entirety is comprised of an estimated 50 businesses (Open Africa Website, 2017). Of the 50 businesses, 21 are located in the vicinity of Knysna. Seven of these businesses had closed down since the last update of the Open Africa website and there are 14 businesses that are still active as part of the MOC Route.

The area of Knysna was initially inhabited by the Khoikhoen who gave the river that runs through the town, its name. The original Khoikhoen name for the river sounded very much like the current name, "Knysna". Knysna has had many different economies over time, ranging from localized trade to timber businesses and the mining of alluvial gold from the river (Garden Route Website, 2016). Today, tourism forms an integral part of Knysna's economy and it is well known for the Oyster Festival that occurs midyear as well as being a part of the Garden Route. It has many other tourist attractions and the responsive inhabitants contribute to Knysna's attractiveness as a tourist destination (Knysna Charters Website, 2018).

Knysna forms part of the Garden Route. The Garden Route is a tourism route in the Western Cape that incorporates Oudtshoorn, Calitshoorn, Mossel Bay, Great Brak, George, Herold's Bay, Victoria Bay, Wilderness, Sedgefield, Knysna, Plettenberg Bay, Stormsrivier/Tsitsikamma (Garden Route Website, 2017). There is overlap between the Garden Route and the MOC Route in that both are associated with Knysna in part. The MOC Route is, however, situated in the township region of Knysna and not in the town itself. Since most of the tourism businesses of the MOC Route is situated

within the Knysna township, these businesses do not attain many of the benefits of tourism that Knysna as a town receives from the Garden Route. Hence, the formation of the MOC Route was an attempt to draw tourists into the township area of Knysna.

1.6. Research design and methodology

The MOC Route, in its entirety, is indicated by Figure 2 below. The entire MOC Route is comprised of eleven separate communities from the surrounds of Beaufort West, Oudtshoorn, George and Knysna respectively. The extent of the route is indicated in the map below (Figure 2), where it is also indicated that there are several different components of tourism that make up the route. Some components are representative of small-scale business/entrepreneurial activities (See Figure 3) (Open Africa Website, 2017).



Figure 2: Indication of the number of tourism orientated businesses in Knysna and surrounds (Open Africa website, 2017).²

² Google Earth Imagery, 2017

All of the above-mentioned communities appear to be benefitting from CBT. However, the study focuses on the community on the MOC Route that would likely have displayed the greatest exposure to tourism as to investigate the highest levels to which the people, and particularly women on the MOC Route, have been empowered. The Knysna section of the MOC Route is the most saturated part of the route in terms of numbers of small-scale tourism businesses, where there is an array of tourism related enterprises that form a part of it (Figure 3). The rest of the communities displayed fewer small-scale tourism businesses connected to the MOC Route and they were also more dispersed. This means that the possibility of a collective notion of empowerment may be considered to be more prevalent in the Knysna setting. Hence, the community that forms a part of Knysna was chosen to conduct the research.

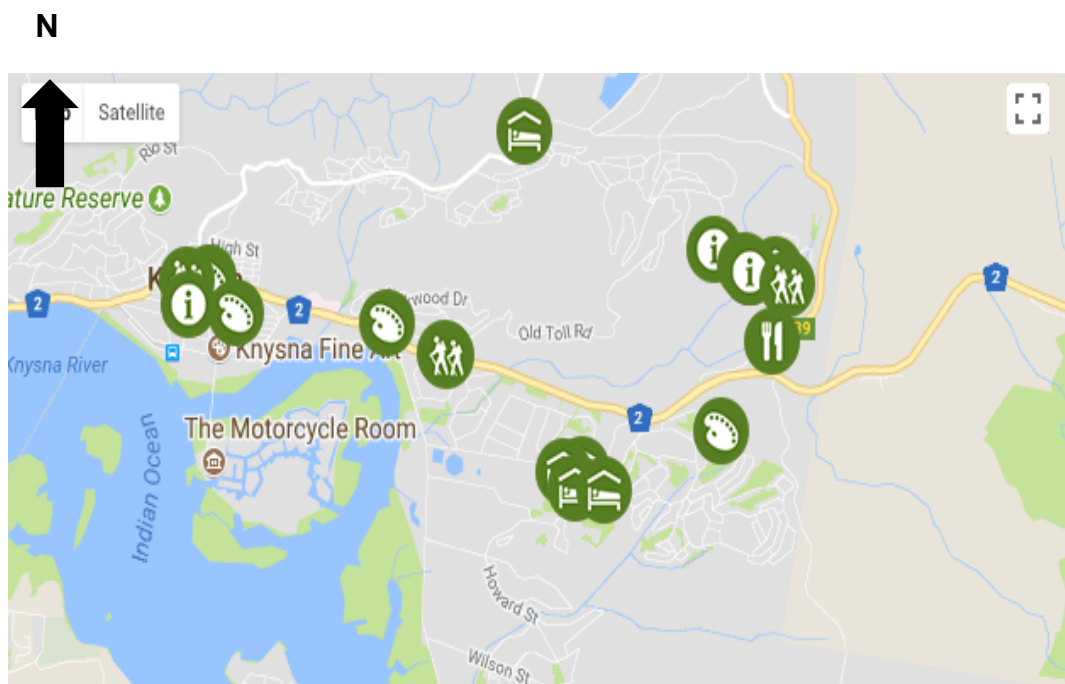


Figure 3: Knysna section of the Mothers of Creation Route (Open Africa website, 2017).³

³ Google Earth Imagery, 2017.

Key for map:

Icon:	Represents:
	Restaurant
	Guided walks or tours
	Community Project locations
	Information Centres
	Accommodation

The respondents for the study were chosen from an existing online database. The database was created by Open Africa and is accessible on the Open Africa website. It was designed to be an online platform for tourists interested in alternative forms of tourism, to look for accommodation establishments and activities such as hikes in specific localities that the tourists find themselves in. This means that the name of the tourism business, owner, contact number and coordinates to the tourism business could be attained online. This was used as a base of contact information for the women on the route.

The problem with the database was that it was not up to date and although an original sample of 21 tourism establishments was chosen, seven of the

small-scale tourism enterprises had closed down. It was also difficult to contact the remaining people on the database as contact details have changed over time. In the data collection process when it was discovered that there were 7 businesses on the MOC Route that had closed down, investigations into the reasons why the businesses had closed, was attempted. However, it was not without its challenges. It became apparent that the two telephone numbers that were still in existence of people on the route did not want to disclose the reasons why their businesses were no longer operating and were not open to having an interview. The remaining five businesses had numbers on the database that no longer existed. The members on the MOC Route were not able to give the contact details of the people whose businesses had closed. The fact that all of the people who formed part of the initial businesses on the MOC Route, were not available to be interviewed, has to be noted as a limitation to the research because this study is not only concerned with empowerment but also disempowerment as a means to measure the impacts of tourism. There were furthermore six male owned businesses on the MOC Route that could not be considered because of the study focus on women.

The MOC Route was established for the purpose of creating an opportunity for female entrepreneurs but with time, male entrepreneurs were also indicated on the database. The men did not form a part of the research sample of the study as the research focus is on women. The respondents were purposefully chosen on account of the fact that they were female entrepreneurs on the MOC Route, willing to partake in the study and formed part of the Knysna component of the MOC Route.

The study relates to the Feminist Perspectives Paradigm (FPP) and the Postmodern Paradigm (see section on theoretical framework) where the main forms of methodologies used are “participant observation and semi-structured interviews, questionnaires” for the FPP and “discourse analysis and semi-structured interviews” for the Postmodern paradigm (Jennings, 2007: 24). Hence, this study used a qualitative research methodology

characterized by observation and in-depth interviews. According to Mouton (2001: 108) “textual data is rich in meaning and are difficult to capture in a short and structured manner”. It is different to quantitative data that is “numeric data” (Mouton, 2001: 108).

The data collected for this study was primarily attained by means of life histories. Not only does it empower the participant to engage more actively in the research, but it also allows the participant the insight of the value of her own life history and narratives which, in turn, affect growth in self-esteem and dignity (Goodson & Gill, 2011: 37). Collectively, all the life histories are important as they create the opportunity for a larger conversation and joint deductions (Goodson & Gill, 2011: 35). By utilising life histories, the intension is to inspire a sense of ‘flow’ with not a lot of interference in the early phases. ‘Flow’ means that the person speaks in openness (Goodson & Gill, 2011: 39). The intended outcome was drawing the life history from each of the participants involved in the study as it pertains to the time immediately prior to the introduction of the MOC Route and the time period since CBT has been established through the MOC Route project. The use of life histories enabled the researcher to use the empowerment framework introduced by Scheyvens (2002: 59-62) to analyse the impacts of tourism on the MOC Route.

The formulation of questions was directed primarily towards getting data related to economic and social empowerment as distinguished by Scheyvens (2000; 2002) and Timothy (2002: 152) as these were the primary domains in the empowerment framework intended to be investigated in the study. However, it soon became clear that the connection to the other two types of empowerment, political and psychological, could not be separated in the data collection process because of reciprocal influences. Therefore, the political and psychological empowerment of the participants were taken into consideration as they would contribute towards a contextualised understanding of women’s empowerment.

The ethical considerations that were observed and carried out was that formal consent was attained from Open Africa as well as from each participant. A letter was received giving the researcher permission to undertake the research on the MOC Route. Telephonic appointments were made with the women that form part of the route and consent was given to partake in the research. Before any interview was conducted, the purpose and objectives of the study were explained. Consent was also strictly voluntary, and it was expressed that the participant could withdraw at any time. Those who agreed to participate were requested to give their consent by signing formal consent forms which were drawn up prior to the appointment.

The research interviews took place in January and October 2017. Meetings were scheduled for June 2017, but had to be cancelled due to the disaster caused by the Knysna fires which took place during June 2017. This delayed the data collection process by an estimated three months as it was considered in the interest of the research respondents to give them time to recover from the disaster. Certainly, the time was not right to expect people to be interviewed while they were trying to recover from the disaster. There was no choice but to postpone the research until a time that would not impair the research results. Therefore, the field research only resumed after the researcher had received a message that she was welcome to continue with the interviews.

1.7. Theoretical Framework

The roots of measuring the effects of development endeavours was initially tied to Technical Feasibility Studies and Cost Benefit Analysis (CBA). CBA represented a way of measurement as it reflected effects in a financial manner. After 1960 the limitations of this approach became evident with numerous projects, such as the Third Airport in London and the Aswan Dam, as examples. As a result, the Environmental Impact Assessment (EIA) emerged that eventually also included Social Impact Assessments (SIA), which are associated with the pin-pointing and measuring of effects related to

groups of people linked to projects (Clark, 1983: 3; Wolf, 1983:253). It is considered as a “sub-branch of impact assessment research” (Goldman, 2000: 7). The interest in the effects on people from an academic viewpoint originated with authors in sociology, such as Emile Durkheim (1964) and Ferdinand Tonnies whose main focus was on the alterations taking place at a social level (Goldman, 2000:8). This emphasis was extended to the interest in SIA that was connected to the origins of social science, but became more apparent in the late 1960s (Goldman, 2000: 9).

Some of the downfalls of Impact Assessments are “the relative absence of examples”; “the inadequacy of many studies”; “the non-comparability of studies”; “the problem of fragmentation”; and the “conflicting nature of impacts” (Pearce & Butler, 1993: 142-144). These shortcomings have led to the consideration of empowerment as a means of assessment of the impact of tourism on a particular community.

Furthermore, this study falls within the theoretical domain of postmodernism as it questions the impacts approach to tourism studies in the developing world. This approach tends to assume that tourism is an external influence that is detrimental to local cultures and economies. Postmodernists argue that people in developing countries are not “passive victims” of tourism, but respond to and interact with tourists and the tourism process in a number of ways (Scheyvens, 2002: 37; Shaw et al., 2004: 165,166). One of the ways in which local communities have responded to tourism has been through entrepreneurial activities where the establishment of small-scale guesthouses serves as an example (Telfer, 2002: 59). Entrepreneurialism in tourism is generally regarded as one of the most important outcomes and by the creation of business opportunities, accelerated economic growth has been achieved while the quality of life of local communities has improved (Calixte, 2017: 17). It has the benefit of economic flows that stay in the area where tourism takes place to assist the local community members (Jugmohan & Steyn, 2015: 1066; Lapeyre, 2010:757-758;).

In this regard, the alternative development paradigm which manifests as CBT development, relates to the questions being asked by postmodernists. The alternative paradigm has been regarded as having the greatest potential to promote tourism development, since it focuses on people and by doing so, emphasises the principle of sustainability. Sustainability has been described as a “sustainable approach to developing tourism in such a way that intended beneficiaries are encouraged ... to participate in their own development through mobilizing their own resources, defining their own needs, and making their own decisions about how to meet them” (Li, 2004: 178). However, sustainability can only be accomplished by participation of the local community which in turn, is dependent on the empowerment of communities. Hence, within the context of this paradigm the issues that have been attended to relate to local entrepreneurial responses as an outcome of the empowerment of local communities in the decision-making process and the role of women in sustainable tourism development (Telfer, 2002: 58).

It is also important to take into account that, in conjunction with this study forming a part of the alternative development paradigm, it also displays characteristic from the Feminist Perspectives Paradigm (FPP). This is because the FPP intends to reflect the lives of women in research, which is connected to post-modern viewpoints (Jennings, 2007: 17).

Furthermore, within the context of the alternative development paradigm, CBT is known as a branch of tourism that has its own characteristics (Mtapuri et al., 2015: 689; Gaimpiccoli & Kalis, 2012: 105). The most considerable possible advantage of CBT is that it enables positive growth displaying advantageous impacts on local communities. The positive effects can contribute to “socio-community empowerment” in an area (Jugmohan & Steyn, 2015: 1066; Gaimpiccoli & Kalis, 2012: 105). A differentiating factor of this form of tourism is that the inherent focus is not on the tourist, but rather the tourist integrating into the CBT of the place. Hence, there is a considered sense of equality between the “stakeholders of CBT” and the tourists themselves (Reggers et al., 2016: 1139). CBT also involves the indigenous community in the planning

phase of tourism ventures and their involvement in it (Reggers et al., 2016: 1139). It is centered around “grassroots empowerment” where the aim is to foster the growth of tourism in such a manner that it does not compromise the necessities and wishes of the local society. It therefore takes into account their ways of life and beliefs (Hamilton, 2013: 171; Timothy, 2002: 150).

The origin of CBT in literature is apparent from 1970-1980 as it had become a trend in tourism investigations (Liabin & Kaibang, 2008: 140). The ideology of CBT is also known by the name “community participatory tourism development” by the work of Murphy in 1980. Since 1988 it has been known as community-based tourism (CBT). Louis-Antoine Deroi promoted the concept of CBT to show “tourism that fostered intercultural communication and understanding between hosts and guests” (Reggers et al., 2016: 1141). The original definition of CBT by Murphy reflects a form of tourism where the community forms its base and the origin of revenue and can be presented as a product. He also explained it as a “process which influences the life of each member of the community” (Liabin & Kaibang, 2008:140). Other definitions suggest that CBT must be created, handled and organized by the local community. Furthermore, it has to foster admiration and value for indigenous tangible and intangible history, places and culture (Gaimpiccoli & Kalis, 2012: 105). Elements of this definition are echoed by Boonzaaier and Philip (2007: 31) who describe CBT as a means to develop the community in such a way that it is in line with the wishes and desires of the particular indigenous community. Boonzaaier and Philip (2007: 31) take it a step further by revealing that this kind of development needs to be in “a way that is acceptable to them, sustains their economies, rather than the economies of others, and is not detrimental to their culture, traditions or day-to-day convenience.” This view is supported by Zou et al. (2014: 263) who indicates that CBT implies that the community takes control of the planning, implementation and management thereof in such a way that it contributes to the multiplier effect which ensures that the income generated, stays in the community. These descriptions are indicative of the dimensions of the concept of CBT and to single out one of them, would narrow the meaning of CBT (Gaimpiccoli & Kalis, 2012: 105; Giampiccoli et al., 2014: 1140). CBT is also seen as a form of growth through greater levels of involvement by the

community according to which greater financial advantages can manifest and give the control to the local community (Lapeyre, 2010: 757). Although the definitions mentioned show elements of CBT, it is evident that there is not one agreed upon definition for the concept (Gaimpiccoli & Kalis, 2012: 105; Giampiccoli et al., 2014: 1140).

Against this backdrop of definitions of CBT, it is important to clarify what is meant by “community” in this dissertation. “Community” in this context and dissertation is referred to as the locality of the residents of the local society that has been formed as a “tourist destination” (Liabin & Kaibang, 2008: 141). This leads to the concept of the “community participation approach” and is explained by Haywood (1988: 106) as “a process of involving all stakeholders (local government officials, local citizens, architects, developers, business people and planners) in such a way that decision-making is shared” (Okazaki, 2008: 511). This approach is central to defining CBT, as it informs what is considered to be “sustainable tourism development” (Li, 2004: 179; Okazaki, 2008: 511; Timothy, 2002: 150; Zou et al., 2012: 262). This means that it is anticipated that when the tourism industry involves the community in its planning phases, negative impacts associated with the industry are likely to diminish whilst the positive effects are illuminated (Okazaki, 2008: 511). The basis of the community participation approach rests on the contribution of the local community in terms of indigenous information and the way the people personally develop from the tourism project (Okazaki, 2008:511).

Timothy (2002: 151) expresses different levels where individual people and collective communities can be involved in tourism. They are “Plantation, Manipulative and Passive Participation, Consultation, Material Incentives, Functional Participation, Interactive Participation and Self-Mobilization” respectively (Timothy, 2002: 151). “Plantation” as a level of participation means that it is not necessarily a fair level of participation and can also be described as “exploitative”. “Manipulative and passive participation” refers to the posing of participation, but the local people involved in tourism receive instructions. “Consultation” means that the local community is consulted, but issues are defined and managed from outside. “Material incentives” is evident where

“locals contribute resources but have no stakeholding”. “Functional participation” is where “local technology, capital and expertise” is used, but within the framework of global policies. “Interactive participation” means that the local community partakes and offers ideas in the early stages of tourism (planning) and there is leadership that has power to influence results (Timothy, 2002: 151). Lastly, “Self- mobilization” is associated with self-governing ventures, which implies that “local people who have accumulated capital from tourism strengthen and extend their activities” (Timothy, 2002: 151). It is clear that only interactive participation and self-mobilization can strengthen people economically and socially and as such can be considered sustainable.

Participation is not only one of the main principles of CBT, but also the focus of Participatory Rural Appraisal (PRA). On the other hand, the Pro-Poor Tourism (PPT) approach, which was first introduced in 1999 in the United Kingdom, pays “specific attention to obstacles that constrain the poor’s greater participation in tourism” (Van der Duim, 2008: 182). The development of interest in the concept of PPT has been stimulated by, amongst other approaches, the neoliberal and alternative development approaches (Van der Duim 2008: 179). The neoliberal influence reveals itself in directives that governments should take a ‘hands-off’ approach to the economy and rather create an environment which enables market-led growth (Scheyvens 2012: 129) such as investment incentives and tax holidays (Telfer 2002: 56-58).

The achievement of the last type of participation, self-mobilisation, implies the empowerment of a people. The model of Scheyvens (2000; 2002) as supported by Timothy (2002: 152), distinguishes four dimensions of empowerment of which economic and social empowerment will form the primary focus of this study. The psychological and political empowerment spheres would form a secondary investigation to the study, and collectively they will reflect the associated empowerment (or disempowerment) of women on the MOC Route in Knysna.

It is these dimensions of empowerment that are largely associated with the local community's involvement in tourism endeavours. A first indication of community members' involvement in tourism would be tourism-related entrepreneurial activities. Such activities would normally be dependent on education and training that would also enable them to be aware of the impacts of tourism that could potentially affect them. CBT also fundamentally allows for the "distribution of rewards across the population", enhancing its success factor. In the process, it encourages the collective self-esteem as well as the social cohesion in a community (Timothy, 2002: 156; cf. Lopez-Guzan et al., 2011: 72).

Entrepreneurialism in this context is explained by Bull and Willard (1993) and Lumpkin and Dess (1996) as the capability and drive of people in their single capacity, within groups, inside and on the exterior of associations, to view prospects and innovate original "economic opportunities (new products, new production methods, new organizational schemes, and new product-market combinations)" and present their innovations despite unpredictable challenges, thought making choice on place, concept and utilisation of provisions and organisations (Calixte, 2017: 107). As in the Rwandan context studied by Calixte (2017: 106), entrepreneurialism in the tourism context has the potential to manifest in "economic growth through innovation, risk-taking and opening up of tourism entrepreneurial opportunities". The increase in economic growth that can occur through entrepreneurship is also echoed by Tobias et al. (2013: 728) and Mezgebo et al. (2017: 767). This economic growth can lead to economic empowerment (Mezgebo, 2017: 776). As in the case of the article "Female empowerment and tourism: a focus on businesses in a Fijian Village", the small business success led primarily to economic empowerment (Movono & Dahles, 2017: 689). This against the backdrop of CBT (Movono & Dahles, 2017: 681) as was the case of the article of Chen et al. (2016).

1.8. Conclusion

The study gains its value and purpose from the gaps in literature that it fills on three main platforms, that of CBT, impacts of tourism and its focus on women in tourism.

The focus of the study is on the MOC Route in Knysna where the economic and social domains of empowerment (or disempowerment) as defined by Scheyvens (2000) were primarily explored and psychological and political empowerment (or disempowerment) investigated on a secondary level. The core research paradigms that this dissertation falls into is postmodernism, FPP as well as alternative development. The manner of attaining data was by means of life histories that were recorded from the women on the MOC Route in Knysna, Western Cape, South Africa. The research sample is reflective of the life histories of eleven women on the MOC Route, comprised of seven businesses. These businesses are female run enterprises where nine out of the eleven women interviewed are owners of their ventures.

CHAPTER 2: LITERATURE REVIEW

2.1. Introduction

The purpose of this chapter is to explore the literature associated with the main themes that relate to the topic of this dissertation, namely Impact Studies, empowerment, Community-based Tourism (CBT) and entrepreneurship. The golden thread that draws all of these themes together is the assumption that CBT is a form of tourism which can yield positive impacts such as entrepreneurial activities that, in turn, can lead to empowerment.

As indicated and addressed in Chapter 1, a core component of CBT is empowerment, which is considered as a possibility to manifest in the case study area. In the context of this study, empowerment is deemed an impact that tourism has had on the women who currently form a part of the MOC Route in Knysna. As previously explained, CBT is an alternative development paradigm (Telfer, 2002), which provides a theoretical basis for the study.

2.2. A Digest of the Evolution of Empowerment and Impact Studies

The origins of empowerment in literature was birthed in the 1960s in “western countries social work traditions, maintaining citizen’s rights and women’s movements as well as the grassroots organizations movement” (Chen et al., 2016: 277). Empowerment has been a constant topic within this framework for more than one hundred years. This was because the situations of the 1800s yielded disparities between groups of people according to affluence. Furthermore, events such as “immigration and economic recession caused great social needs that existing charitable institutions could not meet”. In current times, many of these events have reoccurred (Gutierrez et al., 2003: 3). Empowerment is often described in the social work background as “capacity building” as its core in the context

of allowing for the growth of families and communities (Gutierrez et al., 2003: 150).

The concept of empowerment only spread to the tourism domain in the 1980s as tourism research, at that time, was based on other disciplines (Chen et al., 2016: 277). Until then, there had been many studies on tourism development that focused on both men and women. These studies represented an outsider (etic) perspective as they did not include the viewpoints of participants (emic perspective) (Harvey et al., 1995: 350).

The origin of the exploration of empowerment specifically related to women is largely ascribed to the work of Boserup, in the 1970s (Moswete & Lacey, 2015: 602). The study revealed that the majority of inhabitants in “developing countries” were women and yet they were the part of the population that displayed the largest lack of formal schooling. As a result, there were insufficient numbers of women in the labour force of developing countries. The study also indicated that any significant economic growth of a country would be dependent on the involvement of women (Moswete & Lacey, 2015: 602).

As early as 1978, Pizam (1978) conducted research on the perceptions and attitudes of residents and entrepreneurs toward tourism where the difference between male and female views became apparent (Harvey et al., 1995: 351). Given the timeframe, Pizam’s (1978) study could be interpreted as an early attempt to investigate and conceptualise people’s perceptions toward tourism development and empowerment in tourism literature.

The link between sociology and tourism is one that should be directly apparent in the sense that tourism can be regarded as a “social practice and a representation, as well as a system of action and decision-making”, which is growing as a valuable topic in modern communities (Lanfant, 1993: 70). Yet, the challenges that have been noticed in the past between tourism and sociology are numerous (Lanfant, 1993: 70). This is mainly due to Sociology as an academic discipline in its own right and hence, the desire to maintain

the borders of the discipline (Lanfant, 1993: 71). This concern has changed in modern times with the emergence of a field of study termed the “sociology of international tourism” where topical trends are being pursued (Lanfant, 1993: 71). It is important to consider that there has been a distinction evident between the Impact Assessments (IAs) of tourism carried out by specialists in industry and those done by people from academic environments. The former has a focus on prior development impacts, whereas academics have focused on the impacts after development. In addition, academics have shown interest in “social and cultural impacts” caused by the tourism industry (Butler, 1993: 138).

The official roots of IA are founded in the 1960s with the passing of the National Environmental Policy Act (1969), which was the initial policy passed concerning the protection of the environment and as such, the measuring of potential effects of development. At this time, there was a division in IA with regard to people and indigenous settings. This led to the formation of the separate Social Impact Assessments (SIA), but only much later, after Environmental Impact Assessment (EIA) had become a well-known and established practice (Butler, 1993: 137). Around the late 1980s, the value and importance of IAs were emphasized by the Brundtland Report where their significance in the larger sustainable development agenda was made apparent (Hall & Lew, 2009: 55). The European Union (EU) supported the report by suggesting that developments with high anticipated environmental effects, should first undergo an EIA. Impact Assessments later became a part of the EIA process according to which the IA would be carried out prior to the contemplated development, which initially mainly focused on the natural environment, but was later extended to include social and economic settings as well. This approach therefore made way for SIAs (Hall & Lew, 2009: 56).

The pioneering work of some authors in the field of SIAs paved the way for research and publications on empowerment in tourism literature. These authors include Akamal (1996) who articulated the imperative inclination of social scientists (including anthropologists in particular – cf. Nash 1989: 37),

to incorporate empowerment into tourism studies especially related to community-based tourism; Scheyvens (1999) who, as mentioned before (see Chapter 1), developed a framework for empowerment that distinguishes four dimensions of empowerment, economic, social, psychological and political; whilst Sofield (2003) progressed core ideologies and methodologies related to the subject of empowerment (Chen et al., 2016: 277).

2.3. Impact Studies and Their Approaches

Tourism can be distinguished as the collective elements of experiences, events, and connections that manifest from inter-communication between travelers, businesses, societies and indigenous societies in the endeavour of pulling people toward localities (McIntosh et al., 1995:10). The effects of tourism as an industry reveal themselves in communities all over the world (Hall & Lew, 2009: 1). The term “impact” is often associated and connected to the term “effect” and can therefore be described as a consequence or outcome. The challenge with such a term is that it appears as a straight forward direct “one-way” relationship in that stimulus A only affects B directly. This is, however, not usually the nature of tourism impacts (Hall & Lew, 2009: 2).

There are also impacts that can be considered as “tangible and intangible impacts” (Scholtz & Slabbert, 2016: 109). Tangible impacts refer to something that can be touched or displays a certain worth or price. This is different to the notion of the intangible impact that is “something that cannot physically be touched, but rather experienced” (Scholtz & Slabbert, 2016: 111). Impacts are usually expressed as either positive or negative (Scholtz & Slabbert, 2016: 109). Tourism impacts are therefore multidimensional in the sense that they are usually a combination of issues, such as environmental, social and political factors, that impact simultaneously on a community. Furthermore, these impacts are not necessarily one-way in the sense that only the host communities are impacted on by the tourism industry. Host communities are usually not passive victims of tourism but

tend to react to it and in the process, they can also have an impact on the tourism industry (Hall & Lew, 2009: 2).

Although impacts may be positive, most studies in this field tend to focus on the negative impacts of tourism. Some of the negative impacts of tourism include the demonstration effect, commercialization and resultant commodification of culture, loss of cultural identity, loss of authenticity, and acculturation. In the literature, these impacts are indicated as the core social ills that can manifest from tourism (Cooper et al., 2008; Hall & Lew, 2009; Mason, 2008; Meethan et al., 2006; Pearce et al., 2011, Wall & Mathieson, 2006; Wang, 1999).

Studies on the impacts of tourism have certain challenges. The first one being that there is a void in the samples of inclusive impact assessments. This means that there is a paucity of case study in the academic domain (Butler, 1993: 140). There is also the contest of measuring tourism impacts. This is due to the insufficiency of documented IAs to contrast one to another. Furthermore, it makes it difficult to prove that certain effects are only as a result of tourism and not the combination of other factors as well. Finally, the way that impacts are qualified has proven to be difficult (Butler, 1993: 140). There is fundamentally a gap in the requirements of how to assess the success of a tourism endeavour (Butler, 1993: 141). There is also the issue of the fragmentation of the tourism industry as it is composed of so many components. Accordingly, the analysis of tourism effects is also fragmented by ecological or environmental, economic and socio-cultural aspects (Butler, 1993: 141).

Focusing on social-cultural impact studies, it needs to be noted that the term socio-cultural refers to the fact that the social life of a community is culturally determined. As such any impact on the social life of a community implies an impact on its culture as it has a ripple effect on all the other facets thereof (Kottak, 1996: 3; Schusky & Culbert, 1978: 6). In the past, socio-cultural studies would often only investigate the relationship between communities and tourism, which is merely one aspect that can be studied in the broader

context. It is suggested that a valuable and necessary socio-cultural impact assessment of tourism, would be “far-reaching and encompass direct and indirect effects” (Cooper et al., 2008: 188). Cooper et al. (2008: 188) indicate that there are four major themes in which these studies occur, that of “tourism impact studies, host-guest interaction, tourists systems, tourists and their behavior”.

Socio-cultural impact studies have not been without shortcomings. Cooper et al. (2008: 188) state that socio-cultural studies are often conducted according to a format that is related to a particular place and do not necessarily present the larger environment in which it occurs. Strickland-Munro et al. (2010: 666) suggest that many impact studies neglect to pay proper attention to cultural diversity and the intricacy of the socio-cultural environment in which tourism activity occurs. This environment would relate to the political, economic, social and cultural domains of a tourism destination (Strickland-Munro et al., 2010: 666). As such, there is often a lack of a holistic approach to the assessment of tourism impacts. This finding is supported by Mbaiwa (2008: 165) who suggests that this situation could be ascribed to the fact that socio-cultural impact assessments differ from assessing other impacts, in particular the economic and environmental impacts of tourism, as they require different assessment methods. Socio-cultural assessments have also been accused of not always being objective as they are “highly qualitative” in principle (Mbaiwa, 2008: 165).

A substantial number of assessments have made use of the Sustainable Livelihood Approach (SLA) when measuring the effects or impacts that tourism has had on an indigenous community. This is an approach that encourages members of a local community to use their local resources to realise goals that will benefit their way of living (Lapeyre, 2010: 758-759). This approach has, however, to some extent been replaced by political economy approaches, which assess the way that international practices impact on indigenous societies particularly through a tourism lens (Lapeyre, 2010: 759). The shortfall of this approach is that it loses the detail of the local environment.

The preceding approach is different to the approach supported by Muganda et al. (2010: 631) who identified seven poverty alleviation indicators namely, “accessibility improvement, prices of goods and services, entrepreneurial training, income-generating projects, employer opportunities, general quality of life and house-hold incomes”. The shortcoming of this approach is that it was largely focused on economic factors, which is merely one aspect of the domains according to which an impact should be assessed if a more holistic view is to be achieved.

A study on the effects of tourism on Australian Aborigines displayed an approach to tourism impact studies that was based on the Critical Interpretative Methodology (CIM). The outstanding characteristic of the CIM is that the validity of the study and the interpretation of the findings are assessed by the respondents (Dyer et al., 2003:85). The advantages of such an approach to study the impacts of tourism is that it ensures that data is not biased, as it also takes the personal intuition and experiences of the respondents into account in the assessment and interpretation of data. It is, however, not without its shortcomings. It could be argued that, contrary to the researcher, the respondents do not have the theoretical background to which their data relate. Therefore, for the validity of the findings to be considered by the respondents, may lead to information that is not theoretically in line with academic literature. A situation may also arise where the respondents as members of a community, engage in the process and may fail to remain objective in the view that they present. Hence, their contribution should be valued in terms of the data that they provide and as supplementary to the outcome of the total assessment. The significance of this approach for this study is that it takes the view of the women who were interviewed into account as to their perception of whether they were empowered or disempowered according to the definitions in literature, such as those of Scheyvens (2000) and Timothy (2002).

Criticism has been related to the fact that there has been a growing number of types of specialist studies that look at the respective forms of impacts,

and in this process, separate “silos” have been formed. This has led to the decrease and minimization of “interdisciplinary practice”. Morrison-Saunders et al., (2014: 2) state that there is an ultimate need in IAs to bring different disciplinary domains together for more unified approaches.

The article, *SDIs, tourism led growth and the empowerment of local communities in South Africa* by Koch et al. (1998: 812-817) indicates different structures that can result in the empowerment of communities in communal areas and nature reserve contexts. It is useful, as it shows the different segments (e.g. financial or economic, etc.) that can benefit communities according to the respective structures shown in the article, when implemented.

The shortcoming of Koch et al.’s (1998) study is that, although it presents approaches that may be useful to the debate on the empowerment of communities related to “state-owned game and nature reserves” and “communal land”, it fails to acknowledge that the people who may be in power according to a hierarchical internal community structure, would predominantly be men. Hence it neglects to address the empowerment of women in the communities along the Wild Coast, West Coast, as well as those in the Maputo Corridor and Phalaborwa Corridor. This constitutes a gap in literature since the study did not consider if the empowerment of women within the context of community-based tourism development would take a different path in the South African setting due to particular cultural and social practices and norms.

The work of Chen et al. (2016) focuses on three aspects in the community tourism realm: “organizational evolution, systematic construction and empowerment” in the setting of Langde Miao Village, China. It proposes the assessment of empowerment on a community level by means of a model which is based on indicators, to which community tourism endeavours can be compared. The effectiveness of this model is evident in the social and economic domains (Chen et al., 2016: 276).

The significance of the approach of Chen et al. (2016) is that it relates to this study since the four dimensions of empowerment introduced by Scheyvens (1999) embraces the social and financial domains applied by Chen et al. (2016). However, the model that has been proposed has only been put to use in the East, and particularly in China, by focusing on men only. This poses an opportunity to test its relevance to the South African setting with particular focus on women empowerment within the context of CBT.

Despite the general absence of research on women empowerment in the South African context, a study of Butler (2017) on local women employees in the tourism industry in the Dullstroom area of Mpumalanga, South Africa, represents a shift in this direction. This study, based on qualitative in-depth interviews in respect of the women's perceptions of tourism and the effects that it has had on their lives, shows that tourism has had a positive impact on these women as they have been empowered (Butler, 2017: 199). This article is a valuable source as it directs tourism studies in South Africa in a direction that considers the impacts of tourism on women, an emerging trend in the South African environment (Butler, 2017: 200).

Another study of particular significance is of the Vatuolalai Village located in Fiji, which focuses on the empowerment of women in tourism from an entrepreneurial perspective. It highlights the perception that women's entrepreneurial activities are rarely studied and, in cases where they are studied, there is seldom a clear indication whether they are owners or employees of tourism enterprises (Movono & Dahles, 2017: 683). Despite this apparent shortfall this study is of particular significance for this dissertation as it does not only attend to women's empowerment, but also from an entrepreneurial perspective which is very much in accordance with the approach of this study.

From the above discussion it appears that there are numerous approaches available to analyze the impacts of tourism. It also shows that there is not a large body of literature pertaining to measuring and analyzing the

empowerment of local communities and particularly women in tourism. Hence, it is the main aim of this study to address this gap by analyzing the impacts of tourism in terms of the extent to which a particular group of women (those of the Mothers of Creations Route in Knysna) have been empowered (or disempowered) by tourism in terms of the different dimensions of empowerment as distinguished by Scheyvens (2000) and supported by Timothy (2002). This is in response to the demand for more integrated approaches that would be beneficial to studies in the tourism context (Shaw & Williams, 2004: 277).

2.4. Empowerment

2.4.1. The Concept of Empowerment

Empowerment, especially “women’s’ empowerment”, does not have a universal definition (Eyben & Napier-Moore, 2009: 285). Empowerment, however, is generally described as “a process” and not just an “outcome” (Aghazamani & Hunt, 2017; Francina & Joseph, 2013; Gutierrez et al., 2003; Khan & Bibi, 2011; Maruyama et al, 2016; Moswete & Lacey, 2015: 602; Reiningger et al., 2006; Sofield 2003; Spreitzer, 1995; Timothy 2007). Sofield (2003: 113) defines empowerment as a

“Multi-dimensional process that provides communities with a consultative process often characterized by the input of outside expertise; the opportunity to learn and to choose; the ability to make decisions; the capacity to implement/apply those decisions; acceptance of responsibility for those decisions and actions and their consequences; and outcomes directly benefitting the community and its members, or diverted or channeled into other communities and/or members”.

According to Timothy (2007: 200), empowerment can also be explained as “both a condition (a capacity) and a process” and as “being in (relative)

power and it refers to a process whereby a transfer of control to individuals or communities takes place” (Timothy, 2007: 201-204).

Scheyvens also supported the multidimensional characteristics of the concept of empowerment (Scheyvens 1999a, 1999b, 2000). As has been indicated, Scheyvens (2000: 59-62) and Timothy (2002: 152) distinguish four dimensions of empowerment, namely economic, psychological, social and political empowerment. Economic empowerment refers to “long-term financial benefits spread throughout a destination community” (Timothy, 2002: 152). Psychological empowerment refers to increased self-appreciation as a result of appreciation and acknowledgement from people other than their own people. This leads to a growth in value for self in the local society motivating the people to seek self-development (Timothy, 2002: 152). Social empowerment refers to “community cohesion” created when the tourism sector is beneficial to the social fabric of the community – to such an extent that other development projects are initiated (Timothy, 2002: 152). Political empowerment means that there is a kind of arrangement or rather organization that addresses the views and concerns of the community in respect to the tourism sector and its endeavours. Core stakeholders in the tourism sector invite the views of the local community to be heard – hence giving them a say in collective choices (Timothy, 2002: 152).

Other interpretations of the concept of empowerment are found in the publications of Coles and Scherle (2007), Friere (1972), Kabeer (2001), Sen (1999) and Tegland (2008 cited in Dunn, 2007). Coles and Scherle (2007: 227) explain empowerment as a “culturally constructed and hence differently understood term”. This means that the view of the individual relating to how or if she/he has been empowered at all, would be connected to that individual and their influences (Coles & Scherle, 2007: 227). The definitions of Kabeer (2001), Sen (1999) and Tegland (2008) overlap as these researchers consider empowerment to be associated with increased power (Kabeer, 2001; Sen, 1999, Tegland, 2008; cited by Moswete & Lacey, 2015: 602 & 603). Lastly, Friere (1972, cited in Dunn 2007) suggests

that any domain of empowerment is preceded by an awareness of a state of disempowerment and, as a consequence, a yearning for advancement (Dunn, 2007: 30). These definitions encapsulate the meanings attached to the concept of empowerment as a prerequisite for participation, which in its turn is a prerequisite for sustainability.

As indicated in the previous paragraph, sustainable tourism development is dependent on the involvement of empowered community members. This is characterized by the establishment of entrepreneurships that provide goods and services not only to visitors, but also to fellow community members. This level of involvement or participation is indicated by Timothy (2002: 151) as “self-mobilization”. It is clear that this notion of self-mobilization can be regarded as a manifestation of empowerment. Hence, the empowerment of women on the MOC Route will be assessed in terms of the extent to which they have become engaged in entrepreneurial activities.

Butler’s (2017) study mentioned in the previous section, is an example of an assessment of empowerment within the economic and social domains, while the article of Movono and Dahles (2017) illustrate how economic empowerment has led to social, psychological and political empowerment. Movono and Dahles (2017: 689) state that self-mobilization as the outcome of empowerment finds expression in the establishment of small and medium enterprises and the presence of females in decision-making. They also suggest that women associations could serve as empowerment platforms where women’s issues are identified, discussed and acted upon (Movono & Dahles, 2017: 682). The study of the women in Vatuolalai village mentioned in the previous section serves as an example in this regard. Here, the empowerment of women also caused an alteration in the responsibility of the male counterparts who have adapted to taking on some responsibilities that had previously only been ascribed to women (Movono & Dahles, 2017: 689). Therefore, women empowerment has been described as the action of women when they follow their passions and have decision-making power with the exclusion of influences from outside considerations (Movono & Dahles, 2017: 682).

The literature also makes mentioning of community empowerment which is described as “a process by which local communities acquire the right and power to gather resources to meet their needs, as well as make decisions and control changes in order to achieve autonomy, self-reliance, social justice and to maximize the quality of their lives” (Park & Kim, 2016: 356). A study that illustrates this form of empowerment as a community is that by Park and Kim (2016) where a unique approach to sustainability is taken in the tourism setting of Cittaslow and is called the “slow movement”. The foundations of the slow movement underpin the conservation of food practices and significant plant life, the development of collaboration between small and medium enterprises, “producers and consumers”; and the elevation of awareness of cuisine and the local setting (Park & Kim, 2016: 353). These foundations enable the advancement of indigenous societies’ participation as well as “empowerment” due to practices that reflected more maintainable tourism activity (Park & Kim, 2016:351). The main outcome of the study was evidence of psychological and social empowerment in the community in accordance with the definitions of Scheyvens (2000) (Park & Kim, 2016: 351).

Certain events in the process of CBT can lead to “community empowerment”. This occurs when there is involvement of an association on a short-term basis to enable the CBT venture, but is then handed over to the local community to continue with the management as well as the development thereof. Tourism enterprises and resultant decisions should stay in the hands of the local people in terms of power, decision-making and ownership (Giampiccoli et al., 2014: 1142). The venture can also be uplifted by means of the growth of a joint vision of the people in the local community towards facilitating “community development”. Essentially, the question to be asked is: How can tourism contribute to the process of community development? (Giampiccoli et al., 2014: 1144).

In light of the above, it is valuable to note that there is a difference between “community engagement and community empowerment”. The participation

of people in programs is a regular occurrence, but this does not automatically manifest as community empowerment (Adamson, 2010: 117). It is suggested that there is a correlation and association between communities and a respective community that can make the journey to empowerment complex. This is because there is a need beyond participation to ensure relevant action in building the needed skills and backing structures, which can be directed towards the formation of collective community structures (Adamson, 2010: 123).

2.4.2. The Concept of Disempowerment

As indicated in the preceding section, Scheyvens (2000) and Timothy (2002) distinguish four dimensions of empowerment. However, it is also possible that community members can become disempowered in terms of aspects of these dimensions (Scheyvens 2000; Timothy 2002). Boley et al. (2017) explain the notion of psychological disempowerment as something which happens when the growth of the tourism industry is abrasive to the local society and takes away the uniqueness and the local people feel like there is nothing unique left to showcase to tourists. It may also manifest as a local community wanting to remove the ties they have with the people or the place (Boley et al., 2017: 117). Social disempowerment refers to tension caused by tourism in a community which reveals itself in issues of greed, jealousy, competition for access to natural and cultural resources utilized by tourists and the unequal distribution of the benefits of tourism (Boley et al., 2017: 118, Robinson, 1999: 19).

2.5. Community-Based Tourism (CBT)

As explained previously, participation forms the main principle of CBT but that only empowered people can participate effectively. This principle has been emphasized by literature on CBT (Telfer, 2002: 47). As such empowerment of a people could serve as an indicator of the impact of tourism on a community. Not only does this approach give content to the

concept of impact, but it also provides a more holistic basis to assess the impact of tourism on a community.

A case study where community-based tourism has had a positive impact on the local community and manifested in a manner which has empowered the community, is articulated in the article, *Community Tourism as Practiced in the Mountainous Qiang Region of Sichuan Province, China*, by Zhou and Lui (2008). Based on the principles of CBT, it was found that there were benefits derived from community tourism, such as the conservation of the physical setting as well as the way of life (cultural practices) of the indigenous community (Zhou & Lui, 2008: 140). The dominant positive impact on the local community was the empowerment of the poor to be able to progress out of circumstances of scarcity (Zhou & Lui, 2008: 155). This upward economic lift was enabled by the following six core attributes of CBT: reliance on the indigenous setting; movement in terms of the economy from farming as its base to tourism; money generated by the local community to form a base to start the ventures by; a demeanor of “democratic management”; a unified vision as well as a leader as a main actor to lead the endeavour (Zhou & Lui, 2008: 155). When this article is analyzed in the context of Scheyvens’ (2000) domains of empowerment, the people were clearly empowered economically, politically and socially.

This concept of empowerment is partially echoed in the article, *The Impacts of Tourism on Two Communities Adjacent to the Kruger National Park, South Africa*, by Strickland-Munro, Moore and Freitag-Ronaldson (2010), where the positive effects of tourism were demonstrated in villages adjacent to the Kruger National Park (Mpumalanga Province, South Africa). These mainly took the form of economic advantages (Strickland-Munro, Moore & Freitag-Ronaldson, 2010: 675). This would feature as economic empowerment in terms of Scheyvens’ (2000) definition thereof.

The article, *Community-Based Tourism Enterprises Development in Kenya: An Exploration of Their Potential as Avenues of Poverty Reduction* by Manyara and Jones (2007), explores the prospects and ordeals of CBT,

especially in terms of empowerment through the formation of tourism related businesses. The main outcome of the study was that the current manner whereby CBT is implemented in the Kenyan environment does not favour the indigenous societies, but favours external investors. As such, small business enterprises do not seem to have empowered the communities “at an individual household level” (Manyara & Jones, 2007: 642).

A similar study was done in the Tanzanian environment, except that it focusses on the perceptions of the indigenous community regarding the ways they have been empowered as a result of tourism in the vicinity, and addresses these elements using seven factors of measurement. These are “accessibility improvement, prices of goods and services, entrepreneurial training, income-generating projects, employment opportunities, general quality of life and household income” (Muganda, Sahil & Smith, 2010 *Tourism’s Contribution to Poverty Alleviation: A Community Perspective from Tanzania*). The main ways in which the community perceived themselves to be empowered were with relation to infrastructure, transport and telecommunication as some advantages of the tourism industry were not evident in all of the population and were not spread in an even manner through the community (Muganda et al., 2010: 644).

The article *Power and Empowerment in Community-Based Tourism: Opening Pandora’s Box?* by Simons and de Groot (2015: 72) is particularly useful in the context of this study. Firstly, because it uses the method of story-telling to assist with concepts related to empowerment. It also explores the positive and negative elements of CBT which could become evident in the research undertaken in this study.

The study by Lopez-Guzan et al. (2011: 82), indicated that the indigenous community viewed CBT favourably due to the possibility of financial and employment creating factors. It is also a form of tourism where the inclusion of females and the youth is attempted in the growth of the industry. These results took place on what is known as the “Flower Route” in El Salvador.

Zhou and Lui (2008) conducted a study in Zhenghe Village in China and this study is an example of where CBT has empowered the community to the extent that they are no longer bound by “poverty”. This case study of CBT has six factors that can be considered to have led to the community’s prosperity. These factors will be briefly explained. There is a reliance on the combination of both societal and the ‘untouched’ environment of the community (i.e. cultural and natural). This reliance is one which has grown the local economy, increasing tourism from agriculture to the point that the main form of economy is tourism. The change has manifested a “positive support base” (*ibid.* 155). There was also a financial commitment made from the community for funding. The style of handling the endeavour was characteristically “democratic management” where the challenges were addressed at a gathering in such a way that the views of the local community could also be heard. There was a collective paradigm in the abundant growth that would benefit the society as a full group. There was also an “outstanding pioneer” who motivated and encouraged the implementation of CBT (Zhou & Lui, 2008: 155). This shows the empowerment on a financial, social and political level in terms of the definitions of these concepts by Scheyvens (2000).

The core advantages that have not yet been mentioned, are that CBT has financial advantages that positively affect households, growth on social levels within a community, as well as the factor that a community may not then be dependent on only one form of economy (Lopez-Guzan et al., 2011: 72). In addition to assisting with greater financial resources, in its mature form, CBT has the potential to resolve past bitterness in the tourism industry by means of “empowering local people” (Kibicho, 2008: 212). It often happens in the CBT context that the views of women and marginalized community members are only heard when it is put into the regulations of tourism at a particular destination (Timothy, 2002: 155). Timothy (2002: 150) also suggests that CBT in most of its forms takes “sustainability principles” into account. These are conservation of indigenous traditions, significant plant life as well as “cultural integrity, holistic planning, balance, harmony, efficiency, equity and integration” (Timothy, 2002: 150). The value of CBT

lies in the interest and focus on the local society as well as their indication of backing for CBT in fulfilling their wishes (Reggers et al., 2016: 1141).

It also allows for the sustainability of tourism of a community when the local community takes hold of and has the power to not be affected by the tourism gaze (Timothy, 2002: 154). Principles of sustainability can be extended in an environment with the implementation and manifestation of “small-scales, locally owned businesses”. This is due to the small businesses which are considered to be less harmful to the social and indigenous setting. Small businesses also display the benefit of keeping power to control a place – i.e. to keep it in the hands of the local people. Elements that are often obtained through the local businesses are being perceived as being in an elevated position in a community, keeps tourism regulated by the local society, “privatization”, the self-esteem and fulfillment of running a person’s own enterprise place (Timothy, 2002: 157).

Manyara and Jones (2009: 630) draw from a study in Kenya where the following difficulties were identified with “small and medium tourism enterprises (SMTE’s)” in the context of CBT: limited ability to market on an international platform, knowledge, “sector-specific skills, access to capital, resource ownership and lack of government support through appropriate policy and legislative framework”.

For CBT to perform optimally, collaboration is always required. However, this collaboration does not always manifest in communities and destinations (Timothy, 2002: 162). Hence, CBT is not without its challenges, and in investigating CBT holistically, it is important that the challenges are understood. The largest potential challenge in CBT is when there are dominant primordial structures that display certain perceptions of power, which are contrary to what CBT proposes. For instance, in traditional communities the center of power is usually vested in a leader surrounded by councilors who decide what is best for the community. It therefore does not display representational democratic principles which means that residents are kept in subordinate positions (Timothy, 2002: 159). This implies that

there is no or little participation in tourism development by members of such communities that is, as indicated, one of the main pillars of CBT. Tosun (2000: 621) reports that even in democratic states, it happens that the majority of the population is excluded from these institutions because of fear by those in power positions that they could lose it.

In similar vein women and ethnic minorities have been kept separate and is not receiving some of the advantages tourism as an industry has to offer (Lopez-Guzan et al., 2011: 72; Timothy, 2002: 160). Under such conditions, any decisions taken with regard to the planning and development process, are not representative of the community at large and hence, do not support the principle of participation. This creates opportunities for the abuse of power which jeopardizes the sustainability of any tourism development. There may even also be instances where full participation by the local community is made impossible by the control of the tourism development and the management thereof by outside organizations (Hamilton & Alexander, 2013: 171).

The ability for businesses to make people aware of their businesses can also be a challenge. Therefore, to market to a global audience is not always possible (Timothy, 2002: 161). There is also the need for knowledge of CBT to be spread as many communities are unaware of it. This means that there can be misconceptions about what it is as well as a lack of clarity (Timothy, 2002: 161).

It is not always financially possible for every member of a community to be engaged in CBT based on the constraints the individual may have (Timothy, 2002: 161). Financial elements can also be trying as well as factors of disagreements (Lopez-Guzan et al., 2011: 72). Zhou and Lui (2008: 141), also suggest that it is not automatic that every member of a local society will experience the benefits of tourism. It sometimes occurs where the main economic advantageous are held by “elites” and the benefits do not filter down to the respective community members.

At times, the involvement of women in tourism, particularly that of CBT, can lead to the altering of “gender roles” within a community (Walter, 2011: 165). The study by Walter (2011: 165) speaks about the way the new tourism employment in the case of an Eco Lodge in the Amazon led to an increase in the responsibilities of women as the men took up the jobs. A contrary example was evident in the Philippines where women illustrated personal growth that was considered to “empower” the people (Walter, 2011: 165).

It is important to present the challenges that may be experienced by the MOC Route as the route is a CBT venture and these factors may be experienced in the case study area. An understanding of the challenges allows for the perspective of the larger context to be taken into account, that of CBT when addressing the analysis of empowerment (or disempowerment) of women on the MOC Route in Knysna.

2.6. Entrepreneurship

There has been significant work done to encourage the growth of the commerce all over the globe (Vigil, 2006, cited by Eyana, 2017:4). Women entrepreneurship is also considered to have value in the South African setting and according to the 2014 Global Entrepreneurship Report for South Africa, if encouraged, could allow for economic expansion in the country (Irene, 2017: 2).

Entrepreneurship is considered as a valuable and applicable indicator of investigating economic empowerment (Shane & Ventkataraman, 2000: 217). It requires more research (Eckhardt & Shane, 2003: 334). It also does not have an agreed upon meaning to the word that is universally used (Zhao et al., 2011: 1571). However, it is valuable to take into consideration that entrepreneurship is comprised of the connection between economic prospects and resourceful and innovative people (Shane & Ventkataraman, 2000: 218). However, only looking at the people aspect, does not lead to a holistic definition. Hence entrepreneurship is defined as “the scholarly examination of how, by whom and with what effects opportunities to create

future goods and services are discovered, evaluated and exploited” (Shane & Ventkataraman, 2000: 218). Fundamentally, searching for and following up on prospects (Zhao et al., 2011: 1571).

2.7. Empowerment in the realm of entrepreneurship

The study by Yahaya and Yahaya (2014) investigated the possible empowerment of women in the setting of Lenging, Perak. The researchers identify the role of the women in their current position as one confined to their traditional domestic roles. These women are looking after their offspring, making food, maintaining the inside of the home and attaining food or herbs from the nearby forest (Yahaya & Yahaya, 2014: 2). It is suggested in the article that these activities and others that the women are gifted in, could manifest as a form of empowerment for women when used for tourism endeavours (Yahaya & Yahaya, 2014: 1). The identified talents that could be considered for tourism are the range of crafts, the “Sewang dance”, the serving of unique cuisine and the making of “traditional medicine” as the outcomes of entrepreneurship (Yahaya & Yahaya, 2014: 2, 3). The advancement of these talents has mostly been tied to the idea of commercializing them for tourism value to supplement the revenue that would likely empower the women (Yahaya & Yahaya, 2014: 4). Although this article acknowledges the potential of the community and the potential of tourism to conserve the ways of life of people, it fails to acknowledge some of the negative impacts of tourism such as the commodification of culture and the subsequent loss of authenticity. These negative impacts could impact as a form of disempowerment for the women in the case study area which is not addressed in the article.

The study by Al-Dajani and Marlow (2013) explores the relationship between empowerment and entrepreneurship of Palestinian women in the context of Amman, Jordan. It indicates the ways in which handicraft skills have contributed to the upliftment of females in that society (Al-Dajani & Marlow, 2013:505). It explains women’s empowerment as a “continuous cycle” of acquiring elevated skills for power in decisiveness, choices and

manifestation of those choices. This would also allow for alterations in the environment that surrounds them (Al-Dajani & Marlow, 2013: 506). The “continuous cycle” that is spoken about is connected to Longwe and Clarke’s (1994) “empowerment cycle phases”. This refers to the cycle that encompasses “access, conscientisation, participation, control and welfare” (Al-Dajani & Marlow, 2013: 512). The article also introduces the notion that certain actions associated with the upliftment of people through small businesses, can be gaged and quantified to a degree. These factors of consideration are an elevated awareness and knowledge, accountability and responsibility, making decisions and having choices, leadership, self-identity, reduced poverty and economic establishment (Al-Dajani & Marlow, 2013: 514). These factors are useful for this study as they may help to create an understanding of the requirements that may favour entrepreneurship and to recognise successful entrepreneurial activities on the MOC Route. The article is also of value as it illustrates the empowerment of women through entrepreneurial activity that has economically and socially empowered them and potentially empowered them on psychological and political levels as well according to the definitions posed by Scheyvens (2000).

A similar theme is echoed in the setting of Ethiopia where Mezgebo et al. (2017) explore the empowerment of women from an economic viewpoint. According to the article, Micro and Small Enterprises (MSEs) fall among the tools that are used to foster economic growth, particularly for women in developing countries. Furthermore, women’s economic empowerment largely involves the woman’s ability to display economic independence (Mezgebo et al., 2017: 767). The women in this case study selected a skill that would enable them to work from their houses. This was due to the numerous tasks that needed to be attended to by women in that environment. However, a social and cultural barrier that has been identified is the role of women to have offspring and to be submissive to their spouses to the neglect of their businesses. Further challenges may be the way in which businesses are said to be managed by women where there are not high standards of knowledge and first-hand knowledge of business, the ability to handle the business and the management of pitfalls. These

challenges may result in the economic disempowerment of women. The outcome of the study suggests that, although these challenges may be apparent in certain circumstances, women who have small-medium-scale enterprises (SMEs) in Mekelle City, Ethiopia, have benefitted significantly on economic and political levels. Politically they have been empowered since their strengthened economic position has improved their control of their choices. Apparently, their economic empowerment has also led to the improvement of the social equilibrium in the community (Mezgebo et al., 2017: 776).

It is suggested by Makombe (2007: 59) that “women empowerment as a process takes place in three main areas: household, community and broader areas”. These areas are comprised of five main spheres whereby it can be considered: “economic, sociocultural, familial/ interpersonal, legal, political and psychological” (Makombe, 2007: 60). With regard to women’s income, it is suggested that the income and decision making in respect of financial matters increases women’s independence and allows for them to be less reliant on men. In the context of entrepreneurial activity, Makombe (2007) alleges that women attain more freedom from being involved in entrepreneurial activities, even under circumstances where the business may not be generating a lot of money. This is as a result of the interactions that are realised with other people and the formation of business relationships (Makombe, 2007: 60).

An article which focuses on the South African environment suggests that SMEs among women have the potential to ignite commercial and monetary advancement in the country (Irene, 2017: 2). The advantage of supporting the advancement of women in SME’s is that they are considered to be easier to finance and less risky than their male counterparts. They also have the potential to stimulate higher levels of employment and to have a higher chance of survival (Irene, 2017: 2). It is suggested that there is no unified definition of what is the most effective manner to evaluate and quantify “success”, especially in relation to small businesses and the people who are a part of it. The concept of success appears to be relative as reflected in the

fact that a distinction is made between quantifiable financially and non-financially indicators. Indicators that are regarded as “non-financial” are “work experience and competencies” (Irene, 2017: 3).

In principle, these indicators are compatible to the approach used in this study with the dimensions of empowerment that are not only considered to be economic, but that there are also other “non-financial” domains of empowerment (social, political and psychological), which can be related to success. Success is rather associated with competency which, in its turn, has more frequently be related to the prosperity of business women in the South African environment. This competency approach has revealed that the person responsible for the business plays a pivotal part in the prosperity of the business to a greater extent than external factors do (Irene, 2017: 6).

The study by Moyle and Dollard (2008: 159, 160) suggests that there are different facets of entrepreneurship that feature as “psychological aspects, economic empowerment” and “personal empowerment”. The prosperity of a business for an individual has the component of “empowerment and personal control”. The latter refers to the way a person can handle and use “power” to rise independence and personal power (Moyle & Dollard, 2008: 160). Economic consideration is largely connected to the “quality of life” that could be improved and could allow for growth in the other facets that were mentioned. Economic growth means the growth of physical changes which can affect psychological features and personal empowerment. Personal empowerment can be attained by “assisting women to confront the ways in which they internalize their social status and by challenging this view to realize their inner potential” (Moyle & Dollard, 2008: 160). It also means the elevation of the value of the persons themselves and an alteration in viewpoint that can add to the growth of authority (Moyle & Dollard, 2008: 160).

The importance of the psychological aspects is echoed in the study by Onyishi and Agbo (2010) where there is a focus on psychological empowerment and the growth of female owned businesses in the Nigerian

context. The fundamental outcome of the study is that, without the psychological upliftment of women in relation to business, the needed economic development would not manifest (Onyishi & Agbo, 2010: 3028). It also suggests that, with the upliftment of females in the development agenda of the continent, there has been a major focus on financial and political spheres of growth. This means that there has been a void of the other spheres related to people, such as psychological empowerment (Onyishi & Agbo, 2010: 3050), that should be considered. In the context of this dissertation the above literature is an important factor to consider as the purpose is to investigate the ways in which women of the MOC Route have been empowered on economic, political, social and psychological perspectives. This means that it would also be responding to the gap in the literature that has been pinpointed largely by means of the entrepreneurship platform.

2.8. Conclusion

Empowerment as a concept was presented as a concept which is multidimensional in nature and supported by a majority of authors. The approach used in this study, that of Schyvens (2000) and Timothy (2002) is regarded as being more holistic as they acknowledge and show the multidimensional quality of empowerment to tourism impacts. The authors in the studies reviewed in this chapter also introduce the concept of disempowerment, which results in an unbiased and more integrated view of empowerment studies.

The beginnings of empowerment in literature and the emergence of Impact Assessments (IA) are both apparent in the similar timeframe of the 1960s. However, with inherently different focusses. Empowerment had a focus on people and “capacity-building”, whilst IA only on the natural environment initially (Butler, 1993: 137; Chen et al., 2016: 277; Gutierrez et al., 2003: 150;). In the 1980s SIAs began to be considered as well as Economic IA in the EIAs. Impact Assessments in industry practice were mostly orientated toward assessment prior to development whereas academics directed

toward understanding impacts as a result of development (Butler, 1993: 138). It is unclear in academic literature whether the emergence of empowerment in literature influenced the awareness for the creation of the SIA. What is clear is that by the 1900s both were evident. SIAs were practised by professionals in industry anticipating impacts prior to development endeavours, and empowerment studies done by academics in the process of and after tourism projects (Butler, 1993: 138). It can be seen that SIAs are an identification of impacts (before development), whilst empowerment studies are different as to an extent, they are a measure of social impacts and their repercussions.

The main downfalls of socio-cultural studies in the academic domain are as follows:

- ❖ These is a focus on negative impacts of tourism and therefore positive impacts are often overlooked;
- ❖ There is a limited number of socio-cultural studies in the academic domain (Butler, 1993) that are considered as difficult to quantify (Mbaiwa, 2005);
- ❖ There is a dominant focus on economic benefits of tourism and a neglect of benefits in other spheres (such as social, political, psychological and environmental for example).

The value of the Critical Interpretative Methodology (CIM) is the confirmation of identified impacts of tourism with the research sample, the participants themselves as indicated by Dyer et al. (2003). It allows for the correct interpretation of findings from the perceptions of the participants. This is different to the Sustainable Livelihood Approach (SLA) where the main value of the approach is the encouragement of community members to use local available resources to benefit them and elevate their way of living indicated by Lapeyre (2010).

The remaining articles reviewed in this chapter indicated other viewpoints on approaches such as economic approaches where there is the use of poverty alleviation indicators and the manner in which different structures can

empower communities (however without the acknowledgement of women empowerment). Studies that are valuable are also those that use the women's perception of tourism and the empowerment of women through entrepreneurship.

In the articles reviewed, it became evident that sustainability and empowerment are core pillars that CBT is based on. Numerous articles reflected empowerment in them although in different domains (as described by Scheyvens, 2000). There were studies where empowerment was not only seen as a result of CBT, but that empowerment was used as an indicator to show the effects of tourism endeavours.

The empowerment of women through entrepreneurship is that which has been identified as a manner that could lead to the expansion of economies globally. Entrepreneurship and the economic contributions it can yield is considered as an important representation of women empowerment. Women empowerment is largely connected to the competency approach that is based on accumulated skills, knowledge and the access individuals have to resources. The challenges faced by female entrepreneurs in the South African environment are also taken into account.

CHAPTER 3: ECONOMIC EMPOWERMENT

3.1. Introduction

The main purpose of this chapter is to investigate the extent to which women on the MOC Route have been economically empowered. More particularly, the aim is to provide an inside perspective of the women on the MOC Route's perceptions of the extent to which they have been economically empowered or disempowered due to the tourism endeavours on the Route. Central to the objective of this chapter, the interpretation and meaning of economic empowerment and disempowerment is valuable. Scheyvens (2000: 237-239) and Timothy (2002: 152) represent economic empowerment as "financial benefits" to the entrepreneurs and by implication, the community in which tourism occurs, which manifests over a vast period of time. Scheyvens (2000: 237) emphasizes the value of understanding the structure of employment in a place in respect to economic empowerment. This applies to "formal and informal sector employment" (Scheyvens, 2000: 237). This largely refers to the presence of entrepreneurship (Eyana, 2017: 3), which is the key principle on which this chapter is built.

In a "special issue" article by Bruton et al. (2013), there was the emergence of literature in entrepreneurship, positioning entrepreneurship as a key in addressing circumstances of scarcity (Bruton et al., 2013:683). It is centered on the thinking that entrepreneurship can allow for a way people can elevate their standard of living and "break the cycle of poverty" (Bruton et al., 2013:683). There are, however, few articles that address the role tourism has to play in this agenda and especially how tourism has acted as a catalyst for entrepreneurial endeavours among women. There is the exception of Scheyvens (2000) where there is a focus on ecotourism. The aim of this chapter is to investigate the role tourism has played in the entrepreneurial ventures of women on the MOC Route in Knysna.

Furthermore, in the article of Scheyvens (2000), there is a focus on the ecotourism space, the aspect of consideration where economic empowerment is connected to a “community’s access to productive resources in an area” (Scheyvens, 2000: 237, 239). There are eleven women that are currently a part of the MOC Route. The MOC Route has been in existence since its inception in 2005 (OpenAfrica website, 2018). There have been seven businesses that have closed down on the route since it started. Due to the inability to access information from the owners of these businesses, they have not been considered in this study. The focus has therefore been on the remaining businesses.

3.2. Entrepreneurship

3.2.1. Concept

The establishment of SMME’s and their growth has largely been recognized as a means to create financial prosperity, economic empowerment and hence, capacity building (Zhao et al., 2011: 1570). According to Bruton et al. (2013 cited by Eyana, 2017: 3) entrepreneurship is the key to ensure economic development in this century. In the African context, entrepreneurship is considered as a manner through which entrepreneur’s plan to remove economic and social limitations by the creation of new endeavours for themselves and other people in the community. This means that entrepreneurship can be seen as a valuable strategy for new business and job creation in the informal sector of many developing countries (Virgil 2006, cited by Eyana, 2017: 4).

Although there is much knowledge available on the topic of the monetary flows, people and settings that are related to prosperity in the entrepreneurial context, there is not a universal way in which entrepreneurship is quantified (Fisher et al., 2014: 478). There is a notion that the prosperity of an entrepreneurial venture does not have a set way in which it is measured.

However, there is conformity that it is advantageous for people and communities to have effective entrepreneurial activities within them (Fisher et al., 2014: 478).

It is important to take into consideration that the presence of entrepreneurship in South Africa among women is an estimated three percent below that of statistics internationally (Nxopo & Iwu, 2015: 56). Statistics South Africa (Stats SA) also suggests that fewer women are employed than men, meaning that there is an elevated figure of females who do not have jobs (Nxopo & Iwu, 2015: 57). This therefore influences and motivates women to enter the entrepreneurial avenue, where the main factors encouraging entrepreneurship are:

- ❖ Women who begin a business to create their own employment;
- ❖ Women who pursue it for the reasons of a “long-term career strategy”;
- ❖ Women who see entrepreneurship as a better growth step in their profession;
- ❖ Women who see entrepreneurship as a manner to attain a more adaptable work schedule;
- ❖ Women who have been out of the employment sphere for a time and would like to return to empower themselves;
- ❖ Women who have a line of people who they are close to who have been entrepreneurs;
- ❖ Women who would like to spread awareness of “interests of women in society” (Nxopo & Iwu, 2015: 59).

It is valuable to take into account that, in the study by Nxopo and Iwu (2015), a small portion of women attracted to having their own business were due to “pull factors” - the majority of the proportion (fourth fifths) is by “push factors” (Nxopo & Iwu, 2015: 59).

3.2.2. Opportunity and Entrepreneurship

From the seminal work of Shane and Venkataraman (2000, cited by Eyana, 2017: 7), opportunity has arisen as a prominent theme in the field of

entrepreneurship. Short et al. (2009: 1, cited by Eyana 2017: 63) unequivocally state that “without opportunity, there is no entrepreneurship”, while Baron (2004 cited by Eyana, 2017: 63), defines opportunity as “perceived means of generating economic value (i.e. profit) that have not previously been exploited, and are not currently being exploited by others”. Eckhardt and Shane (2003: 336, cited by Eyana, 2017: 63) give some content to this definition when they describe entrepreneurial opportunities as “those situations in which new goods, services, raw materials, and organizing methods can be introduced and sold at greater than their costs of production” (see also Venkataraman 1997: 120, cited by Eyana, 2017: 63). As will be discussed in more detail, the way opportunity is perceived and used makes it possible to distinguish between different types of entrepreneurs. The different types of entrepreneurs that are distinguished are discovery and creation, and social entrepreneurs respectively.

Keen (2004: 143) differentiates between entrepreneurs involved in a standard business versus those being in the tourism industry. The difference comes in within the tourism context as tourism is largely based on the setting, respective indigenous society and business context or position (Keen, 2004: 143). This concept is echoed in the work of George (2007) who adds that this is due to the fact that they feature in what is known as the tourism industry, which has three parts to it. These are “accommodation providers, hospitality and related services, and the travel distribution system” (George, 2007: 193). According to Moyle and Dollard (2008: 156), an important factor that needs to be taken into account when it comes to SMMEs is the “cultural and environmental factors” of a place or community such that the business is maintainable. In the Australian setting, for instance, this has been a valuable reflection as it is apparent that the way of life (culture) has manifested as a large component of the prosperity of business in the life of “indigenous” business people (Moyle & Dollard, 2008: 156). These factors that are indicated in respect of entrepreneurs in the community-based tourism context are valuable to consider. This is because all women who were interviewed on the MOC Route form a part of the tourism industry in the Knysna township setting.

In researching opportunity, *discovery* and *creation* have emerged as two prominent approaches. “(C)reation entrepreneurs first act and then wait for or observe responses from the market and react again as opposed to discovery entrepreneurs, who first recognize opportunities and then act. Small business owners apply discovery behavior when only demand or supply is known, while they apply creation behavior when both supply and demand are unknown” (Sarasvathy et al. 2010, cited by Eyana, 2017: 65). According to McMullen and Shepherd (2006, cited by Eyana, 2017: 65), “ignorance or total uncertainty is a key to certain entrepreneurs, whereas prior knowledge and experience is very important to discovery entrepreneurs”. A discerning element when it comes to understanding the difference between discovery and creation theory, is the environment. Discovery theory suggests that prospects are seen as being present in the respective settings because of alterations related to the particular circumstances of business. This is different to creation theory that leans toward the entrepreneur’s reading or understanding of the environment. Prospects are therefore seen as “social constructs” in creation theory (Edelman & Yli-Renko, 2010: 834). Discovery theory also suggests an emphasis on the person in entrepreneurship and their qualities as well as the setting which creation theory does not indicate a lot of attention toward (Edelman & Yli-Renko, 2010: 834).

A “social entrepreneur” refers to when an entrepreneur who has a “social mission” along with the business journey. The main attribute of a social entrepreneur is the desire to manifest “social value” and cause a social change responding to challenges (Keen, 2004: 143; Abu-Saifan, 2012: 22). This is echoed by the definition posed by Dees (1998) that suggests “a social entrepreneur combines the passions of a social mission with an image of business-like discipline, innovation, and determination commonly associated with, for instance, the high-tech pioneers of Silicon Valley” (Abu-Saifan, 2012: 22). This is in agreement with the work of Statre-Castillo et al. (2015: 353) that indicates that social entrepreneurs have the intent to settle social challenges and the monetary reward is secondary to their purpose. This is

different to a “classic entrepreneur” where the primary intent is to make money (Statre-Castillo et al., 2015: 353).

The basic distinction between a classic and a social entrepreneur is based on three factors: the “entrepreneurial attitude, mobilization of resources and measurement of performance”. The entrepreneurial attitude resembles the emphasis on certain actions such as a classic entrepreneur viewing prospects (“opportunities”) to capitalize on, while the social entrepreneur would pursue prospects that reflect the solution to “social need” (Statre-Castillo et al., 2015: 353). The mobilization of resources means that there is a challenge for social entrepreneurs to maintain important staff and to attain monetary backing for their ventures (Statre-Castillo et al., 2015: 353). Lastly, the measurement of performance for social entrepreneurs is challenging to quantify as they are not usually calculated by monetary achievement (Statre-Castillo et al., 2015: 353).

3.2.3. Types of Entrepreneurs on the MOC Route

The findings with regard to the women interviewed on the MOC Route have been tabulated to indicate which of the mentioned entrepreneurs are present (see Table 1 below). Table 1 shows that most of the women in this environment are opportunity entrepreneurs, and more specifically creation entrepreneurs. This means that they saw an opportunity in the marketplace and pursued it by the starting of a business. This is further explained as in each case of the women a part of the MOC Route.

This was the case when it came to Women A and B, as they were both working in offices for other people, when Woman A had the desire to start a business of her own. The two women were friends and Woman A then asked Woman B if she would be interested in starting a township tourism business with her (Women A & B, 2017). This suggests that they are discovery entrepreneurs because they stepped into the market doing township tours that no one else was doing and saw the opportunity to do them by responding to the gap in the market. entrepreneurs. Another reason as to

why they can be considered as discovery entrepreneurs is that women B discovered the opportunity in the market and no longer wanted to be employed by other people anymore. Woman B also discovered the opportunity to do township tours when Woman A asked her to join her in business (Woman A, 2017).

Woman C's life history revealed that she had no idea that she would be involved in tourism in the early parts of her life as she was a trained teacher, although she had never practised as such. She worked for a chemical company as well as for attorneys at respective times in her life. The entering of her and her husband into the tourism industry was the result of a demand that they discovered incidentally when friends of theirs from Australia came to stay in their house and they realized the opportunity for a bed and breakfast (B&B). They established the B&B and later in the same year Woman C received a request for a larger number (fifteen people) who then lodged at their B&B (Woman C, 2017). The way Woman C and her husband responded to an existing opportunity shows them to be discovery entrepreneurs. Woman C expressed that she and her husband were looking for an economic opportunity at the time and kind of accidentally discovered the opportunity when their friends visited them (Woman C, 2017). This makes Woman C a discovery entrepreneur.

Women D and E met one another in their previous jobs - working at the Wimpy chain restaurant. Despite job changes where Woman D moved to work at Pick 'n Pay, they remained friends and wanted to start a business together. In order to gain experience in the entrepreneurial world, Woman D started a laundry business where she explained that it taught her everything she needed to know about how to run a business effectively. Both of them also attended courses on how to run a business at the same time (Woman D, 2017). This illustrates that, as entrepreneurs, the experience and knowledge of how to run a business was important. This is in line with the literature of Edelman and Yli-Renko (2010) on discovery entrepreneurs. They are also discovery entrepreneurs because they responded to the opportunity in the market for an African cuisine restaurant that could be

visited in collaboration with the township tours. This opportunity presented itself after Woman D won a cooking competition in Knysna and George (Woman D, 2017).

Woman F has inherited the accommodation business from her late mother and has needed to become an entrepreneur as a result of this. Prior to becoming an entrepreneur, she was working as an employee in Cape Town. She experiences numerous challenges in being an entrepreneur and feels that she does not have the necessary tools to be an entrepreneur. These challenges were related to marketing and gaining more tourists to stay in her homestay accommodation, as well as handling the financial pressure that comes with being an entrepreneur (Woman F, 2017). Since she inherited this business and quit her job in Cape Town to pursue her late mother's business in a full-time capacity, she is a discovery entrepreneur. The way she has needed to see the opportunity and then act makes her a discovery entrepreneur. The challenge of marketing in a CBT venture has also been indicated by Manyara and Jones (2009: 630) in the case study of Kenya, which needs to be noted.

Although Woman G is her current business partner trying to extend the accommodation business with the inclusion of meals that Woman G will provide through her catering business, her background as an entrepreneur is different. Woman G has always been involved in entrepreneurial ventures with her mother by growing and selling vegetables. She had the desire to start a business and previously attained the skill to cook in a way that tourists are perceived to enjoy and by means of the training offered by Knysna Tourism (Woman G, 2017). This showed that prior knowledge was important to her before starting her own business. She was also invited by Woman F to do the catering for Woman F's business and in that way discovered that opportunity, which makes her a discovery entrepreneur.

Women J and K have recently become business partners and have different origins as entrepreneurs. Woman J was working as a waitress and had the desire to produce a tourism product combining a township tour with food and

drumming and to start her own business to achieve this. She only received about one tour per month, which was not enough to keep her afloat in terms of finance. This is an indication of a creation entrepreneur who acted first and then saw the effects of that action. She kept the business since its inception and was trying to put more time into the business. Woman J has a business partner, Woman K, who has joined her. Woman K should be regarded as a discovery entrepreneur because Woman J invited her to join the business, which Woman K - who saw the opportunity - accepted based on the value she believed that she could add and not out of necessity. Woman K is a part time foreign language teacher and that provides for necessities of daily life and provides for her children. She is a discovery entrepreneur because she first saw the prospect of being involved in a business, and then acted on it, which is in line with the description of Sarasvathy et al. (2010, cited by Eyana, 2017: 65).

The findings on the MOC Route suggest that eight out of nine female entrepreneurs were discovery entrepreneurs. This finding casts a shadow over the creativity of the women on the MOC Route. It leads one to the conclusion that had they not discovered the opportunities as a result of an introduction of tourism, they would most probably still not have been business owners but employees or even unemployed.

In exploring the concept of social entrepreneurs on the MOC Route, it was evident in the life histories from the intent of Woman A that she aimed to make a difference in the lives of children from the onset of the business and that categorises her as a social entrepreneur. Her intent was to build safe houses with the profits that the business made, because a part of her childhood was spent in a safe house and she perceived it as something that helped her in life. Her intent is in line with the findings of Abu-Saifan, (2012), Keen, (2004), and Statre-Castillo et al, (2015) who all explain that the core ideology of a social entrepreneur is for the person to be concerned with society and willingness to assist with the solving of social problems. This trend is to an extent similar to the case of Woman B, with the exception that her passion lies in solving the social problem caused by animals that are not

cared for in the community of the Knynsa Township and its region. Hence, she is also characterised as a social entrepreneur.

It is anticipated that all of the mentioned entrepreneurs can be associated with economic empowerment because, although they all have different ways of manifesting, the outcome of entrepreneurial ventures is always to make an income from it. This is also evident with social entrepreneurs, because they need to make a profit in order to support the social endeavours that they aim to support. It does however mean that there is more likely to be an outflow of social benefit to the community. It may be apparent, as in the case of Woman A and Woman B, that due to their economic empowerment they have been able to contribute to the social empowerment of the community. It is valuable to understand that the businesses allow for economic empowerment because, although the businesses are run by the women (Woman A and B), it is also the donations to the businesses by tourists for social projects that allow for social empowerment to occur by means of the women's chosen projects.

3.2.4. Structure of employment on the MOC Route

As indicated by Scheyvens (2000), the structure of employment according to whether the women are involved in the formal or informal sectors are valuable in determining their empowerment. Table 1 (below) indicates employment opportunities of women on a part of the MOC Route in the formal and informal sectors. The table also indicates whether they are business owners or employees.

Table 1: Structure of Employment of Women on the MOC Route

Woman	Formal sector	Informal sector	Business owner	Employee of a person who is a business owner on MOC Route
A		X	X	
B		X	X	
C		X	X	
D		X	X	
E		X	X	
F		X	X	
G		X	X	
H		X		X
I		X		X
J		X	X	
K		X	X	

As shown in Table 1, women entrepreneurs dominate the MOC Route. There are a range of types of businesses that are involved in the tourism industry by these women. This means that they are involved in different sections of the tourism sector although there are certain businesses that are of the same kind. This is apparent as there are four women focusing on township tours (two sets of business partners); three women in accommodation and catering (two of the three are business partners), two in catering only (one set of business partners) and two women who work together at a non-profit business.

3.2.5. Teaching received as a form of capacity building on the MOC Route

3.2.5.1. Background

The findings revealed that there were two institutions that provided training to the women on the MOC Route, Knysna Tourism and Mad About Art

(MAA). Knysna Tourism had a programme in the past that is still in existence, the “Knysna Tourism Living Local Green Chef”. It is a contest where local cooks are encouraged to use food associated with the area in order to create “family favourite recipes”. The audience have a role to play in this contest in the sense that they vote for the food that they consider the best plate of food and it is therefore judged by the audience as well as a panel of judges. The judges would critic the plates of food in a “blind tasting” in order to choose the five best ones. Five of the dishes are sent to a final round where there could only be one winner. However, all of the five contestants win an “opportunity to participate in world-class chefs and catering training, which is a part of the broader Green Chefs initiative” (Cape Hike website, 2012). MAA is a Non-Profit Organization that aims to assist the Knysna township community dealing with the stigma associated with HIV/AIDS through the use of art (Woman H, 2017).

3.2.5.2. The case of the women on the MOC Route: Knysna Tourism and MAA

Three of the women interviewed had received training from the Knysna Tourism programme that was offered for cooking, explained above, as well as for training that was offered on how to run your own business (Woman D & E, 2017). Woman G only went for the training in catering. One of the women who was not trained by the programme associated with Knysna Tourism, was trained by Woman D (who did undergo the training with Knysna Tourism). This informal training enabled her to pursue a career as a chef for a period in her life (Woman H, 2017). Thanks to this skills development project three of the four women who received training are still applying it today in their business endeavours. This implies that the catering skills that they acquired have positively affected their empowerment on an economic level.

The other organization that has affected the community is MAA that has had an impact on the people in the community through art. It originated as an

initiative to assist with addressing the stigma of HIV/AIDS in the Knysna township. It currently focuses on children and the youth (Woman H, 2017). Two of the women interviewed have received training from MAA to assist children in the community to express themselves through art (Woman D, 2017). Woman H was the same woman who received training in catering by Woman D that allowed Woman H to be a chef before becoming involved with MAA. This catering skill that was passed on allowed her to provide for herself economically before changing jobs (Woman H, 2017).

3.3. Entrepreneurial Success

Entrepreneurial success is a concept that is largely tied to the way in which it is interpreted. This means that it can imply the prosperity of the person or business and therefore has differing means of measurement (Fisher et al., 2014: 479). It is apparent in some research as a “dependent variable in empirical research” (Fisher et al., 2014: 480). The prosperity of entrepreneurship is often quantified through the use of “performance indicators” (Fisher et al., 2014: 480). However, the choice of these measures is often a challenge due to prosperity in this context and having the possibility of it being measured in numerous different ways (Fisher et al., 2014: 480). Hence, entrepreneurship is explained as a “multidimensional phenomenon” (Fisher et al., 2014: 480), since the measures used are “to explain, predict and identify the presence of entrepreneurial success” (Fisher et al., 2014: 481). Precursors of prosperity for entrepreneurs can be attributed to “economic, psychological, sociological and management factors” (Fisher et al., 2014: 481).

In the context of exploring entrepreneurial success, identifying entrepreneurial failure can bring a deeper understanding to both concepts. Ventures that are not a success are explained as “deviation from the entrepreneurs’ desired expectations” (McKenzie & Sud, 2008, cited in Fisher et al., 2014: 481). This means that, in the measurement of entrepreneurial success, the indicator used is whether the entrepreneur considers it as a

failure or not. Hence, a suggested indicator of prosperity in the entrepreneurial context is “the presence and perception of *advantages or rewards* and also by comparison between entrepreneurs” (Fisher et al., 2014: 482). Perceived reward is therefore also identified as an indicator to be explored in this chapter.

When the concept of entrepreneurial success is addressed, there is no universal way that ‘success’ is identified or considered. It has been shown in previous studies that the manner in which women and men view success, is not the same. The difference between the two is that females in small business view and think of success in “non-economic terms,” which is the opposite of the males who view them from an economic viewpoint. From the viewpoint of women in SMMEs, success is orientated around not having a pressured work-life that still allows them freedom and an adaptable schedule. It is considered that success for women in SMMEs is “subjective” and therefore differs according to the respective person. This indicates that the view of financial indicators in isolation will not yield a holistic view of what a woman would consider as success as an entrepreneur. Therefore the view of prosperity in an SMME is “context specific” (Kantongole et al., 2013: 167).

Kalleberg and Leicht (1991:138) suggest that the age of the business is not necessarily directly tied to its prosperity. It is rather connected to its ‘survival’. It is also argued that the longer a business is around for, the less likely it is to fail (Kalleberg & Leicht, 1991: 138). The current existence of businesses on the MOC Route will be used as an indicator of the survival of the businesses, as opposed to the ones which were evident to have closed down. Data will also be cross-referenced according to the duration of the business and its perceived success. This will inherently show whether the findings of Kalleberg and Leicht (1991) are resonant in this study.

3.3.1. Economic and Non-Economic Data

A way in which small tourism ventures can be measured is by “firm performance” (Bush & Vanderwerf 1992; Davidson et al., 2006; Hmieleski & Baron, 2008 cited by Eyana, 2017: 92; Wiklund 1999). According to Delmar (2006) there are three concepts that one would need to keep in mind when quantifying the prosperity of a small venture. They are the “choice of performance indicator, the choice of the studied time period and the choice of calculation” (Delmar, 2006 cited by Eyana, 2017: 92). Financial indicators are frequently utilized in measurement, because they are often not disputable (Delmar, 2006 cited by Eyana, 2017: 92). These include data such as “employment and annual sales or turnover” as well as “profits and assets” (Delmar, 2006 cited by Eyana, 2017: 92). This is one approach in which the success of a small business can be measured.

Another approach that is used to measure performance is tied to non-financial indicators and the utilisation of “self-reported measures of firm performance” (Cruz et al., 2012 cited by Eyana, 2017: 98; Krausse et al., 2005). This approach was used in this study by means of certain questions directed towards receiving the information of the perception of the ventures’ success according to the entrepreneur. This is incorporated into the study by the section on the perceived success of the business.

The study by Katongole et al. (2013: 166), entitled *Enterprise Success and Entrepreneur’s Personality Traits: An Analysis of Micro- and Small-Scale Women-Owned Enterprises in Uganda’s Tourism Industry*, shows the importance of not only the use of financial indicators when understanding the prosperity of a SMME. Therefore, the value of non-financial indicators is shown below in the context of a developing country.

The usual method that entrepreneurial success is measured, is by means of “organizational performance, originally stemming from organizational effectiveness”, which is connected to means of measurement such as “return on investment, profitability, sales and employment” (Katongole et al., 2013:

167). A similar concept was indicated above by previous authors (Bush & Vanderwerf 1992; Davidson et al., 2006; Hmieleski & Baron, 2008 cited by Eyana, 2017: 92; Wiklund 1999). These are mainly financial type measurements. In the context of an SMME, non-economic indicators become valuable as these types of businesses do not usually have the related data and are usually not engaged in keeping accurate financial data. This means that when the entrepreneur is retrieving the information from memory, it may not be precise. This constitutes one of the challenges of trying to account of the economic state of an SMME (Kantongole et al., 2013: 167). Fisher et al. (2014) also indicate that the presence of other non-economic benefits are required to measure the success or prosperity of an entrepreneurial venture.

This study uses non-economic data in its approach, especially by considering the way in which women on the MOC Route perceive success of their businesses. Where economic measures of success were received from participants, they were included in the study as were the non-economic measures of success that were expressed. Financial indicators were not used because as suggested by Chandler and Hanks (1993: 393), when it comes to small businesses, the financial data that is kept by the owners do not have a duty to supply the researcher with economic data. As shown by the work of Kantongole et al. (2013: 167), women can have differing perceptions of success and this is what would also be explored in this section with regard to the economic upliftment (or absence of it), which may manifest as economic empowerment or disempowerment. Non-financial indicators also allow for the measuring of perceived success to become apparent, which may or may not be tied to economic factors. This will reveal whether or not the findings of this study are in agreement with Kantongole et al. (2013: 167) in terms of women not viewing success by economic means. The non-economic measurement connected with the methodology of the study which is collection of data by means of life histories, allows for the considerations of perception of the success of the business to emerge.

3.3.2. Economic Empowerment

Mininni (2017: 56) suggests that, because women are able to make money and create an inflow of money for themselves, it can allow them to engage and work at other wishes or dreams they may have. It is important to take into account that, just because women have an inflow of money, does not automatically guarantee 'economic empowerment'. Core factors that would need to be considered is the power they have over that money, whether they have authority on how it is spent and how it is governed (Mininni, 2017: 57). It becomes challenging to determine the extent of empowerment, because of its "open-ended nature". Just because empowerment is evident in one dimension of a person, does not mean it would equivalently be prevalent in other domains (Mininni, 2017: 62). It is therefore suggested that the use of the people's perceptions of empowerment or rather success will show what is important to them and can be used in place of "indicators" (Mininni, 2017: 62). The findings of the study by Mininni (2017) reveal that there is a correlation between "women's empowerment and economic development". It also shows that economic empowerment in its consideration cannot be limited to the monetary flow and authority over the money (Mininni, 2017: 69).

3.3.2.1. *Indicator 1: Women's expression of economic rewards and lack of from their businesses*

The financial rewards of the businesses are indicated in the cases of Women A, B, C, D, G. This was not the case for Woman E, F, H, I, J and K. Each of these cases will be explored individually.

Women A and B have a day tours business of the township and earn an income from the business. It is structured as a monthly salary so that the remaining money can go to the running of the safe houses that they have started up (Woman B, 2017). The safe houses are economically dependent on the proceeds of donations given by tourists as well as by the profit of the business. The money earned for each of the women is considered enough

to sustain them, the business and to provide for safe houses for children (Woman A & B, 2017). The extent to which the business has economically empowered them can be based on the monthly salary they take and the financial provision for the safe houses.

Woman C receives an income from the accommodation business where there are also meals in the evenings (on request). She expressed her accommodation to be like a 'backpackers', where she receives a lot of the local market of tourists, although the tourists are not limited to local tourists but also include international tourists. In terms of her occupancy, she is booked approximately a year in advance and many of the people that stay in her accommodation are a part of the local working class, who stay for longer periods. She can host approximately thirty people at a time (Woman C, 2017). The business can be considered to have economically empowered her, as it allowed her to send three of her children through university.

Women D and E also receive an income from their catering business. They provide meals when there are organised day tours in the township. The catering is pre-arranged with the business. They do not have a permanent restaurant that is open every day. Rather, she books space where she can set up on an on-demand basis. The extent to which the business has economically empowered Woman D is shown by her ability to put three of her children through university and pay for the schooling of her child who is still at school (Woman D, 2017). Woman E, however, indicated that she does not consider the business to have allowed her to be financially independent yet, because a lot of the money that is attained from the business is used to put back into the business in order to ensure growth (Woman E, 2018).

Woman F did not express any economic rewards that the business has yielded since she has taken over the business. Her expression of sadness, view of lack of skills in the industry as well as financial pressure are indications that the business is not yet benefitting her financially. She can be considered as economically disempowered as a result of tourism in this case.

Woman G suggested that her catering business has empowered her economically because it has enabled her to be financially independent in the sense that she has no loans to pay for the business. It has also helped her to pay her rent and send her child to school. This stems from her doing business with an estimated twenty customers per day (Woman G, 2018).

Woman H and Woman I work for a Non-Governmental Organisation (NGO) and indicated that it has not enabled them to become financially independent, because there is little funding and they do not earn a salary. However, there is the prospect that it will provide Woman H and I the opportunity to become economically empowered in the future because of a newly introduced division in the NGO, called “The Enterprise”. This is a division that offers township tours and it is anticipated that it will generate an inflow of money (Woman H, 2017).

Woman J and K indicated that their business has not allowed them to be financially independent as yet as the business has not yielded material profits (Woman J, 2017).

3.3.2.2. Indicator 2: Women’s perceived success of the business

This indicator attends to the challenges and obstacles that were experienced by the entrepreneurs on the MOC Route, whether or not the challenges were overcome and whether they lead to the perception of the business as being a success. This means that this section has excluded Women H and I as they are not entrepreneurs on the MOC Route, but working for an entrepreneur of an NGO on the route.

Women A and Woman B experienced challenges at the startup of their business in terms of a lack of funding. This means that they did not have starting capital to assist them with buying a vehicle when the business started. The early start of the business as a township tourism business

meant that, in order to solve the problem of not having a vehicle, they needed to rent a vehicle, often a taxi. With time, they have been able to purchase a vehicle to do the tours and have overcome the initial challenges of not having a vehicle and a lack of funds. Based on the achievement of overcoming initial obstacles Woman A reported as feeling “wonderfully free” whereas Woman B found it “rewarding” (Woman A and B, 2017). This suggests that Woman A and Woman B perceive their business as a success. The findings suggest that Women A and B have been economically empowered because they have experienced an increase in monetary inflow and perceive the business as a success in economic terms, as confirmed with the explanation of being able to conduct tours by means of buying their own vehicle. This is not the only domain that they view success in, they also view it in the benefits that it brings to other people (see chapter 4). The view of seeing the success of a business by economic means is contrary to the finding of Kantongole et al., (2013) that suggests women view success by non-economic means.

Woman C did not express obstacles in terms of lack of funding at the start-up phase of the business because she and her husband did not need credit in order to start the business. The business was started in cash. They received a request for fifteen people for the following month which was going to be December and she said that she needed a deposit from the prospective visitors. Within the same day the deposit was made, which was half the amount of the invoice in order to secure the booking. Her husband provided the material to make the beds and also made them himself. When the guests were there she started serving meals such as breakfasts and lunches which brought in more money (Woman C, 2017). The economic achievement of financing a business in cash as well as being booked a year in advance as mentioned in the previous section, can clearly be considered as a success. Woman C’s perception of success was also shown by economic means which is again contrary to the findings of Kantongole et al., (2013).

Women D and E who established an African cuisine restaurant, had different challenges compared to Woman A and Woman B. Woman D’s obstacles involved getting a venue to serve meals to tourists, marketing the business

and getting tourists in order to serve meals to them. She expressed that she and Woman E have overcome the majority of the challenges and she is “happy when the tourists leave with a smile on their faces as they were happy with the nice food” (Woman D, 2017). The continuous challenge, however, remains a venue to serve meals, because they still do not have a permanent venue. It changes from time to time and regularly needs to be organized. Despite this obstacle, they feel proud of what they have achieved (Woman D and E, 2017). As such they consider their business as a successful one. It is clear that Women D and E do not attribute their success only to economic means, but that customer satisfaction plays a determining role in their assessment of success. This finding is partly in agreement with the work of Kantongole et al., (2013) that suggests women perceive success in non-economic terms.

The case of Woman F who inherited the accommodation business from her mother was **very different** to these preceding life histories in that she is still facing challenges similar to those that were experienced by others (Women D & E 2017) in their start up. Woman F indicated that her challenges were marketing, the finances of the business as well as how to put together the tourism product. She complained that she did not have the equipment she needs to deliver the tourism product in the way she envisages and what she anticipates people visiting a homestay, would expect. These would include high quality sheets for example. She also feels that she needs more training to be an entrepreneur. This has caused her feelings of frustration and sadness (Woman F, 2017). This shows her view of her business to be unsuccessful, because the business has not achieved what she anticipated (cf. also Fisher et al., 2014). She expressed high levels of concern and financial pressure especially out of the tourist season which lasts for periods as long as six months (Woman F, 2017). Woman F expressed the unsuccessful nature of her business in economic terms which means that the finding is not in agreement with the finding of Kantongole et al., (2013) that women assess success (or failure for that matter) of a business in non-economic terms.

Woman G's business is linked to that of Woman F, as Woman F has the accommodation facility and the catering is assigned to Woman G. She expressed that her main challenge at the start of her business was the competition. There were numerous women who were in the same industry. She has been trying to overcome this challenge as best that she can. Her market has however not been that of many tourists, but predominantly people from the local community. Her response to not having fully overcome this challenge is sadness at times, but she is determined to keep going (Woman G, 2018). This indicates that she does not view her business as successful and that she is considering indicators other than purely economic. This is in line with the findings of Kantongole et al. (2013).

Woman J expressed the challenge of not having financial backing for her township tours business and therefore no start-up capital. She did not have enough funds and indicated that the worst realisation was when her funds were running out. There was also a lot of competition at the time when she started the business of township tours. In particular she found getting tourists to go on township tours as a challenge. She also experienced challenges with regard to the business, because she did not have any business training. She indicated that many of these challenges have not been overcome, but she has "learnt from her mistakes and won't make the same mistakes again" (Woman J, 2017). She also feels that with the input of Woman K who has been a part of the business for a year, there will not be a repetition of past mistakes. Woman K is responsible for managing the business side, while Woman J will do what she is passionate about in the business, which is mostly the marketing. She suggests that the business has nevertheless changed her life positively because tourism has become a part of who she is and is a means to do community work, which she has always wanted to do (Woman J, 2017). Woman K said that the business has changed her life in the sense that she finds it "rewarding" in an emotional sense and that the personal effect it has had is a positive one (Woman K, 2017). The women consider their business a success in non-economic terms, because they view it as psychologically empowering them. This is in accordance with Kantongole et al. (2013).

The table below shows the women who were in agreement with Kantongole et al., (2013) that suggests women perceive success in non-economic terms, and the women who viewed success in economic terms. This important because according to the definition of Scheyvens (2000) and Timothy (2002), economic empowerment is connected to the monetary advantages spread to the entrepreneurs. It indicates Women A, B, C and F view success in economic terms which is different to Woman D, E , G, H, K who view their success not only in non-economic terms.

Table 2: Indication of Views in Agreement and Disagreement with Kantongole et al. (2013) on the MOC Route

Woman	Disagreement with Kantongole et al., (2013) where women view success in economic terms	In agreement with Kantongole et al., (2013) where women view success in non-economic terms
A	X	
B	X	
C	X	
D		X
E		X
F	X	
G		X
J		X
K		X

It is evident that four women view their businesses as successful in financial terms. According to Scheyvens (2000) and Timothy's (2002) definitions of economic empowerment, these are the three women that are considered as economically empowered on the MOC Route. However, Woman D indicated that that she was able to put her three children through university and her last child through school which indicates financial reward. Therefore, she would be an addition to the women who can be considered to be

economically empowered even if she viewed her success in non-economic terms. Therefore, there are only three out of the seven businesses on the MOC Route that are considered as economically empowered.

3.3.2.3. *Indicator 3: The Survival of the Businesses*

In the initial stages of researching the MOC Route, it became apparent that there were seven of the tourism businesses on the route that had closed down. This is an important finding as it could be regarded as an indication of economic disempowerment. However, justice could not be done determining why these businesses did not survive because of the unavailability of the former entrepreneurs and an absence of information. Two of the seven former entrepreneurs were unwilling to speak about the reasons for their failures while the other five were unapproachable. This disappointment was also indicated in the methodology section, where it was also mentioned that not even the telephone numbers of these latter former five entrepreneurs existed anymore.

The findings of the MOC Route research indicated that the majority of the businesses were in existence for between two years and sixteen years. The ages of the businesses are represented in the figure below. According to Kalleberg and Leicht (1991:138) the survival of a business cannot automatically be regarded as an indicator of the prosperity of the business. This is in agreement with the findings on the MOC Route, as not all of the businesses that displayed the longest time in business, were considered as really successful by the owners. This is specifically true for Woman F and Woman K who did not perceive their businesses to be successful despite the fact that they have been in operation for fifteen and seven years respectively. (Woman F & K, 2017). On the other hand, Woman A, B, C, D and E have been around for more than nine years and have considered their businesses as a success.

The figure below is representative of the time that the women on the MOC Route have been involved in the respective businesses. Women A and B's business has been around for nine years. Woman C's business has been operating for sixteen years, whilst Women D and E have been in existence for twelve years. Woman F's business has been in operation for fifteen years and her business was established seven years ago and her business partner joined her one year ago (Woman A, C, D, F, G, J, K, 2017). Therefore from the field data collection, it appears that this indicator has to be applied with circumspection. However, the findings of this study are in agreement with Kalleberg and Leicht (1991).

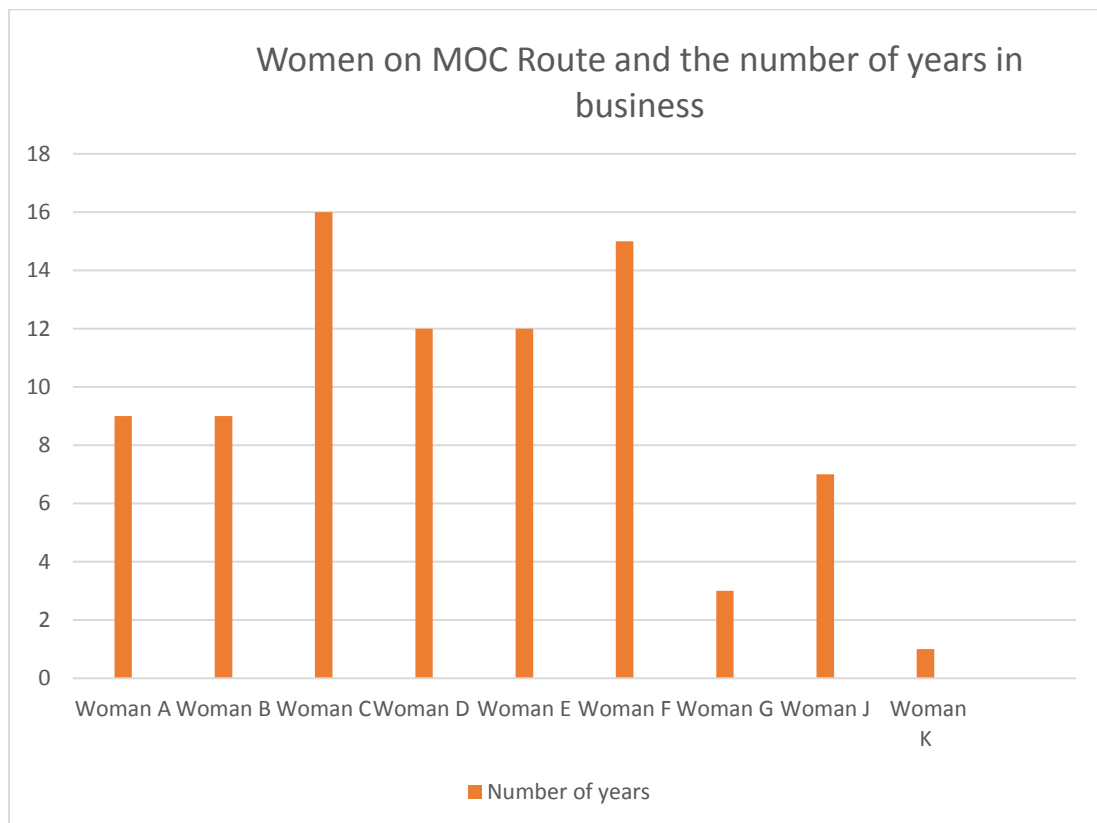


Figure 4: Graph Indicating the Number of Years the Business has been in Existence on the MOC Route

3.4. Conclusion

Entrepreneurship as a concept was largely tied to economic gains through SMMEs, while their expansion could potentially be connected to economic

empowerment. Different types of entrepreneurs were identified. These were discovery entrepreneurs, creation entrepreneurs and social entrepreneurs. All types were found to be represented in the research sample on the MOC Route. It is suggested that all of these types of entrepreneurs can be associated with economic empowerment, because they all have the potential to make money - a fundamental requirement for entrepreneurship. The results indicate that there were more discovery entrepreneurs on the MOC Route. This means that, on the MOC Route, there is a dominance of women who started their businesses by first understanding and identifying the opportunities in the environment before founding their business. All of the women on the MOC Route operated in the informal sector of the economy in the Knysna township and nine out of the eleven women were business owners. The cooking training initiated by Knysna Tourism equipped three of the women on the MOC Route with catering skills, which allowed them to economically benefit from the skill since completing the course.

Financial indicators were not extensively explored in this study, however non-economic indicators such as “self-reported measures of firm performance” were used (Cruz et al., 2012 cited by Eyana, 2017: 98; Krausse et al., 2005). This refers to the women’s perception of the business’ economic success and how that has manifested in economic empowerment. In this study, entrepreneurial success was recognised as instances where the business performance satisfied the intension and vision of the entrepreneur in accordance with Fisher et al. (2014). On the other hand, entrepreneurial failure refers to the separation of result from the vision and wishes of the entrepreneur (McKenzie & Sud, 2008, cited in Fisher et al., 2014: 481). The success of the business was also indicated in respect of the obstacles that were overcome or not according to the data collected. It was found that the success of the business in terms of economic empowerment could not be correlated to the duration of the business’ existence in all instances.

Three owners on the MOC Route expressed that they did not consider their businesses as a success and that it had not economically empowered them. Those businesses were in existence for seven and fifteen years respectively. Six of the eleven women on the MOC Route perceived their businesses as a success. Three women did not view their business as a success. These figures represent the nine entrepreneurial women on the MOC Route. Four of the women viewed their success in economic terms, whilst five perceived them in non-economic terms.

There were also economic rewards that were indicated by most of the women, where some of the rewards featured in the social sphere and would lead to social empowerment. There were four women who did not indicate this. The businesses that were featured in this study were the businesses that were still in operation on the MOC Route. The seven businesses that did not survive were also noted since it was one of the objectives of this study to provide an emic perspective of the perceptions of the women on the MOC Route in respect of the success of their ventures. There were only five women of the entrepreneurs on the MOC Route that could be considered as economically empowered according to the definitions posed by Scheyvens (2000) and Timothy (2000). This amounts to four businesses out of the seven businesses on the MOC Route.

CHAPTER 4: SOCIAL EMPOWERMENT

4.1. Introduction

This chapter illuminates the social empowerment or disempowerment of the women who are a part of the MOC Route. Social empowerment in this context is interpreted by the definition posed by Scheyvens (2000) and Timothy (2002). These works of Scheyvens (2000: 241-242) and Timothy (2002: 152) show social empowerment as a means of 'social cohesion' created when the tourism sector is beneficial to the social fabric of the community – to such an extent that other development projects are initiated. The projects initiated that reflect social cohesion would be an indicator used in this study. Scheyvens (2000) suggests that social empowerment can be extended to allow for the growth of the respective community, which can manifest as greater social equilibrium or stability and a sense of community identity. Indicators of what can be considered as a socially empowered community is the formation of associations and organizations in the setting such as “youth groups, savings clubs, church or women’s groups” (Scheyvens, 2000: 241). The presence of associations would serve as an indicator of social empowerment in this study. Social empowerment has also been referred to as “how empowerment happens and unfolds between people” by Diefenbach (2016: 33). This definition overlaps and is in agreement with the definition presented by Scheyvens (2000).

The opposite may also be apparent, that of social disempowerment. This is where evidence of wrongdoing in a community punishable by law is seen, the presence of beggars, the removal of people from their places of origins or “cultural decay or prostitution” (Scheyvens, 2010: 241). It is also explained by Maruyama et al. (2016: 1445) as the reduction in value of relationships between people in the society as a result of tourism. Social disempowerment also refers to tension caused by tourism in a community which reveals itself in issues of greed, jealousy, competition for access to

natural and cultural resources utilized by tourists and the unequal distribution of the benefits of tourism (Boley et al., 2017: 118, Robinson, 1999: 19). The presence of disempowerment would also be used as an indicator to investigate social empowerment or disempowerment.

With reference to a case study in Nepal, Scheyvens (2000: 242) reports that there are women's associations that use the money generated by small businesses to assist with local social endeavours (Scheyvens, 2000: 242). For instance, women of the Langtang community used the income generated from dancing to reestablish the monastery (Scheyvens, 2000: 242). Inputs such as this one, initiated by women, can create a sense of esteem for women involved in this manner by the surrounding society, which can in turn manifest as larger sense of liberty among the women. Similarly, this can occur where women are present and active in running tourism businesses (Scheyvens, 2000: 242). This means that another indicator used to measure social empowerment in this dissertation would be the presence of so-called social entrepreneurship (Keen, 2004:143). Closely connected to the concept of social entrepreneurship, is the concept of "social ventures". 'Social ventures' are described by Maguirre et al. (2016: 166) as the manner in which entrepreneurs use to "reduce economic and social disparities" (Maguirre et al, 2016:166).

4.2. Measuring Social Empowerment

Focusing on the prospect of quantifying empowerment, it is important to consider that there is no standard collection of 'indicators' (Albuquerque et al., 2016: 95; Santillan et al., 2007: 535). The study by Santillan et al. (2007) used indicators that were linked to the "women's social and economic roles, including decisions about production, housework, expenditure, relations with family and community, and attitudes about the rights of husbands and wives" (Santillan et al., 2007: 536). The article by Kaiser and Rusch (2015) also provides indicators that form part of understanding empowerment in the case study area of Detroit. They are "human capital development, leadership opportunities, victories on social issues, access to elected

officials, and bridging social capital” (Kaiser & Rusch, 2015: 369). This is an indication that different studies have chosen different indicators according to the respective environment in which they are in, as well as what is required and investigated in the study. The indicator of “human capital development” is particularly relevant to this study. Human capital development largely refers to teaching people so that their capabilities are elevated and enhanced. Some of the skills used for expression between people is that of “storytelling” where social relationships are created (Kaiser & Rusch, 2015: 369). Storytelling is a significant part of this study in the collection of data and the rapport established between people. The “victories on social issues” in the case study of Detroit is largely tied to rectifying social injustices (Kaiser & Rusch, 2015: 371). Human capital development is used as an indicator in the Knysna setting to indicate social empowerment.

The study by Ferguson and Kepe (2011) suggests that in the context of Uganda that “benefits from agricultural cooperatives can extend beyond monetary tangibles” (Ferguson & Kepe, 2011: 421). In many studies it is also suggested that monetary advantages of projects are often conveyed prior to the social advantages (Ferguson & Kepe, 2011: 422). The case study revealed that the “cooperative” was influential on a social level by means of the distribution of knowledge in the local society that they operated in (Ferguson & Kepe, 2011: 424). This had an effect on the growth of the local society in terms of “projects in education, health and hygiene, and savings/ investments and enhances agricultural productivity”. This has, in turn, led to the ‘empowerment’ of women in the community in Mbarara and Isingiro (Ferguson & Kepe, 2011: 425, 427). From this case study it is clear that a focus on financial indicators alone would fail to indicate the social advantages that manifested in the community. It would also not indicate the level to which women are involved in the projects and how the projects have socially empowered them (Ferguson & Kepe, 2011: 428). This is a core finding in the above-mentioned study. Its finding is relevant to this study and it is acknowledged that the social benefits that manifested as a result of CBT

on the MOC Route and economic benefits alone cannot suffice in exploring the concept of empowerment.

Many studies are directed toward the domain of economic empowerment in the thought process that this domain of empowerment would lead to the spread of benefits to the other forms of empowerment (Bayissa et al., 2018: 661). However, in the findings of this last-named study, the economic sphere (economic empowerment) did not show a strong correlation with the other five dimensions of empowerment identified in the study in the Ethiopian context (Bayissa et al., 2018: 678). The five spheres of empowerment identified were “economic, socio-cultural, familial, legal, political and psychological” (Bayissa et al., 2018: 661). However, the study suggests a clear link between the socio-cultural and psychological dimensions of empowerment (Bayissa et al., 2018: 678). This is an important consideration for this study, as it means one could expect a strong relation between the psychological and social dimensions of empowerment in Knysna. This expectation is supported by the viewpoint of Moyo et al. (2012: 4419) that the “socio-cultural complexities” are largely responsible for depicting the extent of “women’s empowerment”. This shows the significance of this chapter in understanding women’s empowerment. The study by Misra (2006: 874) suggests the opposite of the work of Bayissa et al. (2018) and Moyo et al. (2012) as it indicates that the “economic empowerment results in women’s social empowerment”. The case study of Misra (2006) was set in India and the findings are as a result of attention being paid to “poverty alleviation programs” that have resulted in the growth of prospects to benefit the women (Misra, 2006: 874).

Khan and Bibi (2011: 136) link the measurement of social empowerment in the development arena to the “ability to build group capacity” as well as the “reduction in workload”. The elevation of group capacity is linked to elevating the standing of women in the workplace structure. It is suggested that collectively, women in an organisation reduce the disparities between men and women in the workplace (Khan and Bibi, 2011: 136). The “reduction in workload” is used as an indicator, because in the context of

Pakistan where the study was conducted, women have a huge responsibility in the households that makes them spend more time working than their male counterparts (Khan & Bibi, 2011: 138). This aspect was not addressed in this study, because it is not directly connected to this dissertation. However, the “ability to build group capacity” and therefore the elevation of group capacity linked to lifting the standing of women in the workplace, largely resembles the intent for which the MOC Route was created. The intent was to connect women-owned small-scale tourism enterprises to encourage tourism. The relevance of using the “ability to build group capacity” as an indicator in this study is evident.

From the preceding discussion it appears that the following indicators are required to address the social empowerment of women in the context of the MOC Route. They are:

- ❖ Projects initiated to solve social problems (Scheyvens, 2000);
- ❖ Formation of organisations or associations (i.e.: "youth groups or women's groups") (Scheyvens, 2000);
- ❖ Human Capital Development (Kaiser & Rusch, 2015);
- ❖ Lack of social cohesion and social disempowerment (Scheyvens, 2010).

The chosen indicators are shown in the following figure.

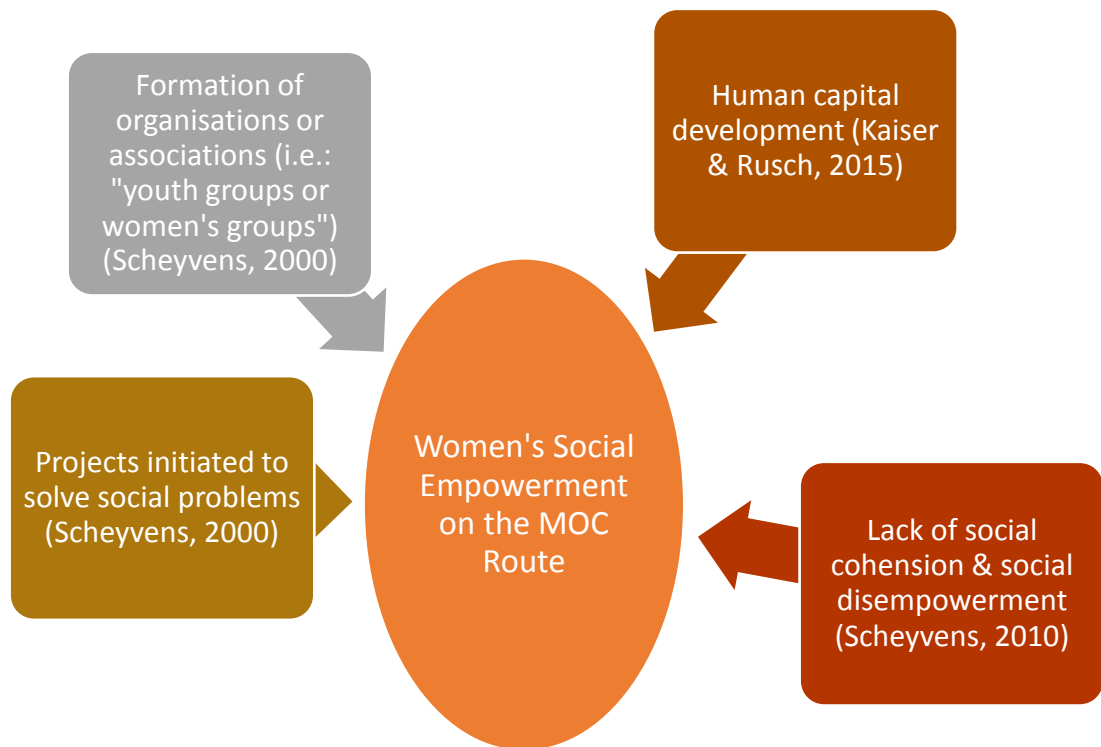


Figure 5: Indicators of Social Empowerment for Women on the MOC Route

4.3. The Use of Art as a Social Empowerment Mechanism

The article by Morris and Willis-Rauch (2014) indicates the way in which art benefited a group of psychiatric patients within a hospital setting. This was done by means of the setting up of an art club and the use of so-called Social Empowerment Art Therapy (SEAT) (p. 28). The intension of setting up the art club was to tackle the negative association or “stigmatization of patients”. This was due to the negative association allowing the people to “feel disempowered and suffer more frequent relapses” (Morris & Willis-Rauch, 2014: 29).

What is important for this study is the way the Art Club was managed in accordance with the approach and objectives of SEAT. This is defined as follows:

“A participatory, collective process that emphasizes art making as a vehicle by which communities name and understand their realities, identify their needs and strengths, and transform their lives in ways that contribute to individual and collective well-being and justice”.

(Golub, 2005: 17 cited by Morris & Willis-Rauch, 2014: 30).

Through the art club and the artwork produced, it is suggested that the art teacher and the patients adopt a position as “social activists”, as they act as a “mediator between artists and their communities” (Morris & Willis-Rauch, 2014: 30). This is particularly related to the use of and manifestation of the exhibition of the artworks. Hence, patients were positively affected by the art club and the journey it took them on (Morris & Willis-Rauch, 2014: 35). This case study closely relates to the Knysna study area as there is an organization called ‘Mad About Art’ (MAA), which followed a similar approach to aiming to diminish the stigma associated with HIV/AIDS in the community (Further discussed in section 4.6).

4.4. Social empowerment

4.4.1 Indicator 1: Projects Initiated to Assist in Solving Social Problems

There are six main projects in the Knysna township, which appear to be benefitting the Knysna township community. The projects are as follows:

- ❖ Mother and daughter project;
- ❖ Soup kitchen;
- ❖ Skills centre;
- ❖ MAA programme that is run with the children as well as “women with a backbone” project;
- ❖ Woodwork project;
- ❖ School shoe and uniform project.

Each project has a project description below along with the women and organisations that are involved with the project.

4.4.1.1 Mother and Daughter Project

The mother and daughter project is a project where young and old women from disadvantaged backgrounds who have engaged in alcohol and drug abuse, are part of a rehabilitation programme. It is a choice for the women to be a part of the programme and to get help. Government grants have apparently often been used on drugs and alcohol. There are also loan sharks in the community where people incur large debts that become problematic for them. The programme assists with guiding the people in repaying debts, giving them food parcels and allowing them to get the grant money back in order to use it more wisely. It is also moulded to boost low self-esteem and to help participants to gain employment. Woman A started the project and is still running and funding it (Woman A, 2018). Woman A used the economic empowerment of her tour business to start with and assist with this project. It manifests as social empowerment, because it is benefitting the women in the community who are a part of the project with help that they would not have had without this intervention. In this way she is contributing to the well-being and thus social cohesion in the community (cf. Scheyvens, 2000: 241).

4.4.1.2 Soup Kitchen

The soup kitchen feeds up to thirty children. These children boarded with Woman A in her home until a container was donated, which is the base for the project. Children are fed once a day in the week and twice a day on weekends (Emzini Tours website, 2018). This proceeds from the township tourism business enable this project, contributing to the well-being and hence, social cohesion in the community (Scheyvens, 2000: 241).

4.4.1.3 Skills Centre

The skills centre was started by Woman A and Woman B, initially for equipping women in the township with skills such as sewing, computer skills

and elevating the women's self-esteem. Youth for Christ in the township was doing outreaches to people in the community and there were a lot more volunteers in this organisation than when Woman A was operating it. This led to the skill centre merging of Women A and B's efforts and Youth for Christ inputs. It is still running on a large scale and has been handed over to the management of Youth for Christ. The tours done by Women A and B sometimes stop at the skills center to show tourists what is happening in the township. In this way the centre serves as not only an attraction for tourism but contributes to social equilibrium in the community (Scheyvens, 2000: 241).

4.4.1.4 Mad About Art

Another community project in the Knysna township is MAA. It was started by Larry Gurney in 2001 with the purpose to assist in combatting myths about HIV/AIDS, to create creative programmes with regard to the spread of knowledge of HIV/AIDS and precautionary measures in respect of it. It is mainly focused toward children and the youth (Mad About Art website, 2018). Woman H expressed the challenge with regard to HIV/AIDS: "It was so stigmatized; many people did not want to talk about it" (Woman H, 2017). The dealing with a stigma through art concurs closely to the art club project that was carried out in the study by Morris and Willis-Raunch (2014).

Women H and I are both involved with the MAA organization. Woman H indicated that when Larry Gurney started the programme, he initially felt that a lot of people in the community did not relate to him because of South Africa's history under the Apartheid system, and the fact that he was a white man from London. However, he began to shoot short films in the community and invited parents to watch them and to attend meetings where he gave talks on what he wanted to achieve by means of the programme. It was a personal endeavour of his that was eventually welcomed, especially as it involved art. Because Woman H came from an African background she did not know that much of what they were doing in the community was art, but

when Larry Gurney showed them “expressive art”, she became involved (Woman H, 2017). She conveyed:

“For people in the community that were not educated about HIV/AIDS, it was difficult to understand the language, so it was done in the form of art on big canvasses, head baskets, therapy books. A lot of people’s hearts were won, and trust given through this as it was done through story telling”.

(Woman H, 2017).

Initiatives in the past that stood out for Woman H are some of the AIDS Days that have been hosted by the MAA project in Knysna. She mentioned that there was one in 2007 called “Walk the Talk” when 3,000 paintings were on display at Lourie Park. The artworks were gathered from the outreach that took place in all of the schools in Knysna, where they could express themselves through the medium of art on the topic (Woman H, 2017). This is similar to the concept revealed in the work of Morris and Willis-Raunch (2014) where art and artists act as catalysts and mediators for the community respectively. Woman H’s role in the project was in organisation.

The programme uses so-called Hero Books. A Hero Book is created by the respective individual where each section of the book is representative of a different theme that in the end resembles a journey of healing. It encompasses the following stages:

- ❖ The person identifies himself/herself as something (for example an animal) and gives the reasons as to why he/she sees him-/herself that way;
- ❖ There is a process where problems are identified - the person looks back as far as he/she can and records it as a way of dealing the past;
- ❖ There is a process where problems are identified as a “monster” and how the “monster” makes the person feel;
- ❖ It then moves on to the identification of “My Shining Moment” where there is the identification of what makes the person the happiest;
- ❖ Lastly, there is a “portrait poem” where friends who also are a part of the programme, write a poem about the person to encourage them.

Every person in the programme has a poem written about them (Woman H, 2017).

Woman H reflects: “It encourages them to look beyond current circumstances to the future” (Woman H, 2017). It is evident that, like in the study by Morris and Willis-Rauch (2014), the use of art to address stigmas in respective communities of people has yielded positive impacts. This is also applicable to the MAA project on the MOC Route. This indicates a form of victory on a social issue in the community, which is still in progress of occurring. MAA is linked to tourism in that it is on the MOC Route as well as with the following project.

The “Women with a Backbone” initiative was created by Woman H in response to counter the levels of prostitution that are rising in the community, with the presence of people from all over the world (Woman H, 2017). This manifests as a form of disempowerment according to Scheyvens (2010). The programme is meant to counter the increasing levels of prostitution in the community. As was briefly explained in Chapter 3, the Women with a Backbone project involves the making of bracelets for selling to tourists. The ultimate purpose of the project is to show and teach the value of hard work as well as the value of money. It is also to show the women that money is hard earned and to encourage them to stay in school instead of being involved in prostitution. It is rooted in teaching life lessons through engaging in the activity of beading. The MAA project responded to the emerging social problem of prostitution, with a project that largely depends on tourism, in an attempt to economically and socially empower the women who attend the programme (Woman H, 2017). Tourism was not a stimulus for the origins of this project, however it appears that it will be playing a large role in the maintenance of the project. The above-mentioned project is connected to tourism as the tourists constitutes as the market for the bracelets.

4.4.1.5 Woodwork Project

Woman C initiated a project to teach women in the community the skill of woodwork. This was carried out by her husband who was familiar with woodwork. He would teach the women to make their own things that could be sold to tourists. He would provide the materials so there was no cost to the people who were taking part in the project. The project lasted for an estimated three years and is no longer operational because of the death of her husband (Woman C, 2017). The project was connected to tourism in the sense that a successful guesthouse on the MOC Route allowed for the financing of the materials for this project. Therefore, it was directly related to tourism activity and was a benefit of tourism to the surrounding community that was enabled by Woman C and her husband.

4.4.1.6 School Shoe and Uniform Project

Women J and K have taken on a school uniform project to provide school uniforms to children who cannot afford it. They started the project by giving three pairs of school shoes to three children. Woman J is also involved as a volunteer in the soup kitchen helping the women with the feeding schemes. It is also part of her vision to reach out to a school in Zimbabwe as the school does not receive assistance from the government. She is helping the community gathering second hand clothing and giving it to the people in need (Woman J, 2017). This project is connected to tourism in the area because it is financed through the profits from the tourism.

This section indicated that there are six women on the MOC Route that have been or are currently involved in solving social problems within the Knysna Township. There are also six initiatives that these women have been involved in that benefit the community in which they live. This indicates that there is a presence of social projects in community that women on the MOC route are involved in, which can be considered to lead to a better social environment in the township (Scheyvens, 2000: 241).

4.4.1.7 Cohesion in the Knysna township community

The six initiatives mentioned, namely the soup kitchen, skills centre, MAA, Women with a Backbone, school shoe project and woodwork teaching for people who are disabled or deprived, addressed in the previous section, is in line with Scheyvens' (2000: 241) description of social empowerment as a "situation in which a community's sense of cohesion and integrity has been confirmed or strengthened" by their involvement in tourism. As mentioned above in the introduction to this chapter, signs of an empowered community are strong community groups of various kinds. Hence, this would include projects directed toward benefitting and creating a better community. In the case of the MOC Route, this has largely been enabled by tourism.

A factor that is evident in this context is that projects are handed over to other organisations or people within the community, as some of them were initiated by women on the MOC Route. This is true in the case of at least two of the projects, the skills centre that were initiated by Woman A and Woman B, as well as MAA. The skills centre was taken over by Youth for Christ in the Knysna township (Woman B, 2017). The MAA organisation has been handed over to Woman H to manage. Mad About Art also intends to create township tours in the Knysna township with Woman H as the lead tourist guide. Other projects that MAA is doing is the encouragement of business teaching within the MAA project. This is taking the form of a spinach garden where the vegetable is grown and sold for a profit. There is also the project called "Women with a Backbone" that has been created (Woman H, 2017). The handing over of projects to people and organisations in the Knysna township can be associated with a community's increase in 'social cohesion' as described by Scheyvens (2000: 241).

A representation of one of the women expressing what she regards as community cohesion, is Woman K. She spoke about feeling empowered in a spiritual sense and she said: "I feel a part of the community" (Woman K, 2017). Her expressed feeling of identity was not connected to financial

means because she is a new partner to the business and has not economically benefitted from the business yet. In terms of Scheyvens' (2000: 241) description of social empowerment, Woman K's feeling of belonging to and association with the community should be interpreted as a form of social empowerment. On an almost similar level, Woman G expressed that she felt tourism has empowered her through the people that she meets through her business. She shared that, since starting her business, she has enjoyed interacting with the different people that visit her to buy food and vegetables. Not only has it empowered her economically but it has also strengthened her feeling of belonging and being part of the community (Woman G, 2018).

According to Scheyvens (2000: 241) as quoted above, social empowerment is "a situation in which a community's sense of cohesion and integrity has been confirmed or strengthened by an activity such as ecotourism". Das and Chatterjee (2015:137) support this definition and add that "community participation enables them to live in harmony and leads to social empowerment". The principle of participation in community tourism is also emphasized by Telfer (2002: 48) and Timothy (2002: 150, 151) and the extent to which groups and clubs have been established and projects have been launched and sustained because of the participation of members, should be considered as an important indicator of the presence (or absence) of social cohesion in a community.

The involvement of seven women from the MOC Route shows their participation in projects in the six initiatives that have been described, which are projects that are benefitting the community. It can therefore be deduced that the quality of community members working together to benefit the setting in which tourism occurs (Knysna Township) is apparent by means of these projects and its sustainability. The benefits of tourism are currently being directed toward the well-being of the people who live in the Knysna Township and not the physical setting. This suggests that there is a level of social empowerment that is taking place in the Knysna Township thanks to the women on the MOC Route.

4.4.2. Indicator 2: Formation of Organizations or Associations

The social entrepreneurs in the community contribute to the social empowerment of the community as there is an increased sense of community cohesion. This is largely achieved through the social problems that social entrepreneurs aim to address in the community, which is a characteristic of a social entrepreneur, as discussed in chapter 3. They can also be considered as socially empowering the community because of the impact that the social entrepreneurs have, which will be explained individually.

As indicated in the chapter on economic empowerment, there are three women who can be identified as social entrepreneurs. They are Women A, B and J (see Chapter 3 on economic empowerment). Thanks to the business venture of Woman A and Woman B together, Woman A was economically empowered which enabled her to fund two safe houses in the Knysna township and to support them continually. The one safe house is for the younger children and the other, for the teenagers. The safe houses were started in response to the need in the community for children to be raised in a stable and settled environment. Woman A noticed and realised what a social problem alcoholism was among both women and men in the Knysna township community. The result was that the children were often left hungry and not cared for. In the safe houses the children are fed, clothed and educated. Woman A was raised in a safe house herself and therefore an endeavour of this kind was close to her heart along with the desire to make a difference in the community. Woman A has made the safe houses different to others in the sense that there is not a time of life when the children are no longer a part of the family of people in the safe houses. It means that they forever have a family structure. The safe houses are bettering the lives of 23 children who were resident in the Knysna township (Woman A, 2017). Through Women A and B's business, tourists who go on the tour of the Knysna township and visit the safe houses have the opportunity to donate money to the safe houses out of compassion (Woman A, 2017). This means

that the tour business of Woman A and Woman B is benefiting the local community. This is very similar to the case study described by Scheyvens (2000: 242) in Langtang, Nepal, where women were using money generated through tourism to re-establish the monastery where the community lived. It has the potential to create a sense of self-esteem for the women who initiated and are a part of the project (Scheyvens, 2000: 242).

Woman B is passionate about animals and through the support of the business and her business partner, Woman A, they have a project that assists with looking after animals in the Knysna township. This encompasses feeding the homeless dogs in the township that come to the tour vehicle looking for food. Woman B also goes to crèches and schools in Knysna and gives talks about how to look after their animals. A former tourist (a veterinarian) who went on a tour is now based in Knysna and assists with the ill animals in the township (Woman B, 2017). Woman B is a social entrepreneur and contributing to the social cohesion in the community with the spread of knowledge of animal care. The work she does for the association is linked to tourism in the sense that the platform of her tour business is used to provide food for the animals and tourists see this on the tours that are provided. According to the tour guide and Woman B, the number of dogs that in recent times come to the tour vehicle are a lot less in numbers than when they initially started feeding the dogs. This may be attributed to the work of Woman B, but more detailed research would need to be conducted in order to confirm this.

The last social entrepreneur that has been identified on the MOC Route is Woman J. She can be described as such, because some of the profits that are made by her tour business are contributed to a project that she created. The project aims at providing school shoes to children in the Knysna Township community who cannot afford school shoes. The project is still relatively new as it was only started in 2017 as illustrated by the fact that to date only three pairs of school shoes have been given out (Woman J, 2017). However, it is anticipated that as she proceeds, she will make a valuable

contribution towards the well-being and hence, social empowerment of the community.

According to Scheyvens (2000) social empowerment is accomplished when tourism benefits the social fabric of the community. It is indicated by endeavours of Women A, B and J that there are benefits that have been directed toward the community as a result of the tourism endeavours that they are involved in. This suggests a level of social empowerment in the community according to Scheyvens (2000) as a result of the social entrepreneurs on the MOC Route.

4.4.3. Indicator 3: Human Capital Development

Training and capacity building are not only required for economic empowerment (See Chapter 3 for more detail), but also features in the social empowerment domain. In the case of the MOC Route and women in the Knysna Township, three of the women (Women G, D, E) were trained by Knysna Tourism in cooking and two of the three women attended courses on business management by Knysna Tourism. This could be interpreted as an indication of the involvement of Knysna Tourism in building the skills of people within the Knysna Township community. As indicated in Chapter 3, this training allowed the women to become economically empowered. It is suggested that, due to the capacity building incentivized by Knysna Tourism to create tourism as a benefit to the community, women were able to economically benefit from the training. Therefore, training in the practice of cooking that has been a part of a tourism product on the MOC Route, has benefitted three of the women on the route. Not only were these women economically empowered, but also socially empowered because they received training related to tourism that has benefitted them (Scheyvens 2000).

4.4.4. Indicator 4: Lack of social cohesion (social disempowerment)

Woman J suggests that there is a bit of jealousy present in the community between people, even from herself at times, wishing she was receiving some of the tours that other tour guides were receiving. (Woman J, 2017). The presence of jealousy and competition that negatively affects relationships is indicated as disempowerment by Boley et al. (2017: 118). This disempowerment is also evident in respect of Woman F who inherited her homestay business with the death of her mother and is in an industry that she has not been in before. She has a desire and need for more skills in tourism. The absence of these skills, she indicated, has led to an increased sense of financial pressure. This is especially illuminated in the seasonality of the tourism business when there are not many tourists for six to eight months of the year. The business is not going according to her expectations and has made her feel like she is the “laughing stock of the community” (Woman F, 2017). The fact that people have laugh at her is an indicator of social disempowerment as confirmed by Maruyama et al. (2016: 1445) who speak about the decrease in quality of relationships due to tourism.

A similar situation occurred when Women D and E’s plans to start their own business, became known. People would laugh at them and did not believe that they would achieve it. Some people in the community are jealous of them having the business now and do not want to work with them. This, however, is not a big concern for Women D and E (Women D & E, 2017). Nevertheless, the fact that their business success has not contributed to social cohesion but to envy, has to be regarded as an indicator of social disempowerment.

Hence, despite the undeniable indications of social empowerment of the community it is to an extent clouded by the incidence of envy in the community. There are four women who have been on the receiving end of

jealousy and discouragement, which manifests as a form of disempowerment on the MOC Route.

4.5. Conclusion

It was found that three out of the eleven women could be considered as social entrepreneurs due to their actions and intention to assist in solving social problems in the Knysna township community. The economic reward that was generated by two of the eleven women was used to benefit other people in the community as well as by means of the formation of two safe houses for children in need. The children in these safe houses benefitted by means of having shelter, clothes, food and schooling. The way in which the financial successes of the two businesses have been advantageous to the local community is an indication of social empowerment (Women A & B, 2017). A similar model was adopted by another woman (Woman J) on the MOC Route, although on a much smaller scale. She contributed to a school shoe project that she started for children in the community without shoes, that was facilitated by the monetary flow that she received from her business (Woman K, 2017). These three cases suggest that their contribution to the social empowerment of the community was determined by their economic empowerment that stemmed from the successes of their tourism businesses.

This was also true in respect of various projects that were evident on the MOC Route. The mother and daughter project, the soup kitchen, two safe houses, the 'Women with a Backbone' project, MAA, the woodwork project and the school shoe project confirm this tendency. The projects were considered to contribute to the social cohesion of the community, which is in agreement with Scheyvens' (2000) description of social empowerment as a "situation in which a community's sense of cohesion and integrity has been confirmed or strengthened by involvement in ecotourism".

There were four indicators that were used to determine the social empowerment of the women on the MOC Route. The projects initiated to solve social problems (Scheyvens, 2000) were important as an indicator in this study, because it revealed six projects that are associated with the MOC Route and more specifically the women who are part of the route. These six projects are ones that are adding value to the sense of community cohesion in the Knysna Township and can therefore be linked to socially empowering the community according to Scheyvens (2000). This indicator is also connected to the following indicator, that of Formation of organisations or associations (i.e. "youth groups or women's groups") (Scheyvens, 2000), with the identification of the social entrepreneurs in the setting. The value of pinpointing the social entrepreneurs is that one can identify the women who are intentional about solving social problems through their businesses. This can suggest that the sustainability of the social empowerment present in the community by means of the projects indicated, could show longevity, which in turn would lead to a continuous process of social empowerment. Human capital development as an indicator (Rusch, 2015) in this study showed what other organisations are doing to assist with the social empowerment in the community. In this case it was Knysna Tourism who was equipping women with cooking skills so that they could make a living from it. The lack of social cohesion and social disempowerment (Scheyvens, 2010) as an indicator is disappointing since it prevents one from attaining more insight in the process of empowerment, more specifically the factors that contribute towards it as well as those that hinder and slacken it. Hence, it also indicates the potential challenges in the community on a social level. This was the case on the MOC Route as one woman expressed tendencies of jealousy and three other women experienced mockery from people in the community, which are indications of disempowerment as a result of tourism (see Boley et al. 2017 and Maruyama et al. 2016). Furthermore there were six women on the MOC Route who were contributing to the social cohesion of the Knysna township community.

CHAPTER 5: PSYCHOLOGICAL EMPOWERMENT

5.1. Introduction

Psychological empowerment according to Scheyvens (2000: 239-241) and Timothy (2002: 152) refers to the elevation of the quality of self-appreciation. This occurs as a result of appreciation and acknowledgement from people other than their own people. This leads to a growth in self-confidence in the local community motivating the people to seek self-development (Timothy, 2002: 152). According to Scheyvens (2000: 239) this definition can also be extended to represent a community that is collectively positive and has hope for forthcoming times, believes in the activities and actions of the community members. It is also an important quality that, as a community, they are independent and show satisfaction and dignity with regard to the ancient and present ways of life. These qualities have been described by Scheyvens (2000: 239) as being “psychologically powerful”. A similar theme exists in tourism projects resulting in community confidence and gratification within the community, manifesting as psychological empowerment (Onyishi & Agbo, 2010: 3052; Strzelecka et al., 2017: 558).

Contrary to Scheyvens (2000) and Timothy (2002), Francina and Joseph (2013: 163) suggest that psychological empowerment has emerged as one where the focus is largely on the growth of the person, centered around the “control over oneself and situations one lives in”. It is based on “power within, power with, person power over and power to resources in living situations” (Francina & Joseph, 2013: 163). “Power over” refers to ‘power’ shown above another person or the presence of opposition. “Power to” is related to the capability to formulate choices, decipher challenges and act in innovative ways. “Power with” is linked to “social and political power that involves the notion of common purpose or understanding, as well as the ability to get together to negotiate and defend collective goals”. Lastly, “power within” is connected to “self-awareness, self-esteem, identity and assertiveness (Francina & Joseph, 2013: 165). The following elements are considered

important: “self-esteem, self-efficacy and self-determination”. This particularly relates to the psychological empowerment of women (Francina & Joseph, 2013: 163). Diener and Biswas-Diener (2005: 125) describe psychological empowerment as that which “represents one facet of subjective wellbeing (SWB) - people’s belief that they have the resources, energy and competence to accomplish important goals”. A considered repercussion of SWB is “feelings of empowerment” (Diener & Biswas-Diener, 2005: 125).

There may also be disempowerment in communities where tourism causes emotions among the host community that they are not as good as the tourists, therefore causing emotions of being lesser than they are. It can also manifest where tourism heads in a direction that the people in the local community feel is beyond their power to handle (Scheyvens, 2000: 239). Another manifestation of psychological disempowerment is when the community is unhappy and unsatisfied with the “type of tourism product offered or how their culture is commodified for tourist consumption” (Strzelecka et al., 2017: 558). Yet another perspective is provided by Nkealah (2017: 10547) who argues that disempowerment may result in a spur for change in the pursuit for individual upliftment.

5.2. Measuring Psychological Empowerment

In the work of Hancock (2009), *A Study Among Women Who Work in a Sri Lankan Export Processing Zone (EPZ)*, numerous themes were deduced from the stories of women participants. One of the themes that arose in the data analysis, “feelings of empowerment”, is also relevant to this study and will therefore also be reflected in this chapter (Hancock, 2009: 403). An important finding of Hancock’s (2009) study is that, because women were earning their own money, they gained more “economic power” that translated into “higher feelings of self-worth for many, a sense of independence and pride in being able to help their families possibly move out of poverty” (Hancock, 2009: 414). This effectively means that their economic empowerment led to their social, psychological and political

empowerment. This relates to the MOC Route where these themes are explored in this chapter. They are related to feelings of pride, reward and satisfaction as a theme (See the following section).

This finding of Hancock (2009) that economic empowerment leads to social, psychological and political empowerment is in agreement with the findings of Nyaupand and Poudel (2011) that suggest that “economic benefits coupled with social empowerment lead to psychological empowerment as the indigenous communities start appreciating the unique cultural and natural resources and traditional knowledge that they possess” (Nyaupand & Poudel 2011, cited by Das & Chatterjee, 2015: 137; see also Scheyvens, 2000; Timothy, 2007).

On the contrary, there was also a study carried out in Ethiopia that used eight markers of psychological empowerment. They were as follows: the capability to communicate boldly in community settings, to project leadership qualities, to indicate that they have their personal viewpoints, emotions that lead to controlled actions, “being open to new experiences and having a positive feeling that she would be described by the group or community as a good person” (Bayissa et al., 2018: 668). This study found that there was not a large correlation between monetary inflow to the women and the increase in psychological empowerment (Bayissa et al., 2018: 679). Psychological empowerment was considered in the findings to be a central component to all of the other domains of empowerment (Bayissa et al., 2018: 680). This finding is supported by Onyishi and Agbo (2010: 3054) in an article, entitled, *Psychological Empowerment and Development of Entrepreneurship among Women: Implication for Sustainable Economic Development in Nigeria*. According to Onyishi and Agbo (2010: 3052) psychological empowerment refers to self-esteem that the women display and the belief that they can improve their current state by means of individual and joint attempts. Onyishi and Agbo (2010: 3053) argue that, in order for entrepreneurship to be functional and prosperous, psychological empowerment needs to occur before other forms of empowerment would be present. It is suggested that individual empowerment means that it would need to spread beyond the

economic realm of empowerment (Onyishi & Agbo, 2010: 3054). This dissertation will test whether or not this is apparent on the MOC Route.

The finding that psychological rather than economic empowerment is the pivot of the other distinguished domains of empowerment is also supported by Strzelecka et al. (2017: 554). This means that feelings of pride and self-confidence are responsible for the establishment of tourism enterprises and social well-being in a community. These initiatives would be clear indicators of the competency to take decisions which would be interpreted as a direct outflow of psychological empowerment. It also suggests that the greater communities see themselves to be psychologically empowered, the greater esteem they will show about the tourism industry (Strzelecka et al., 2017: 558). In addressing the psychological sphere of empowerment, it is important to clarify that it also means that the women display the conviction that they may alter their circumstances on individual and societal planes. This fundamentally means that there needs to be an inclination to alter what they would like to alter. Therefore, it is the conviction that where there is no focus on psychological empowerment, it “will render all other forms of empowerment ineffective” (Onyishi & Agbo, 2010: 3054).

The study by Movono and Dahles (2017: 681) counters this argument as they suggest that “through tourism-based entrepreneurship, local women have attained not only economic but also psychological, social and political empowerment”. This study was carried out in Fiji in Vatuolalai village.

The indicators used for psychological empowerment are indicated in the figure below. Not all of the indicators that were applicable in respect of each of the indicated studies were used as a set, because as mentioned in previous chapters with reference to Santillan et al. (2007) and Albuquerque et al. (2016), there is no standard set of indicators that can be generally applied to measure empowerment. This statement also relates to this chapter on psychological empowerment as indicators had to be identified that would relate to the context of this study, namely the psychological

empowerment of women as a result of community tourism on the MOC Route.

Peterson et al. (2005: 234) cast a valuable perspective on the concept of psychological empowerment by addressing, two elements, that of “intrapersonal and the interactional components” respectively. The intrapersonal element can be comprised of “self-perceptions involving efficacy, competency and mastery” whilst interactional elements comprises of “critical awareness and understanding of the sociopolitical environment” (Peterson et al., 2005: 234). This chapter will consider these elements. In particular the intrapersonal element will be seriously taken into account in conjunction with the other mentioned indicators of “feelings of empowerment”; “feelings of pride, reward and satisfaction, presence of self-appreciation, confidence” while “psychological disempowerment” will also be investigated as an indicator of empowerment or rather absence thereof. These indicators are represented in the figure below.

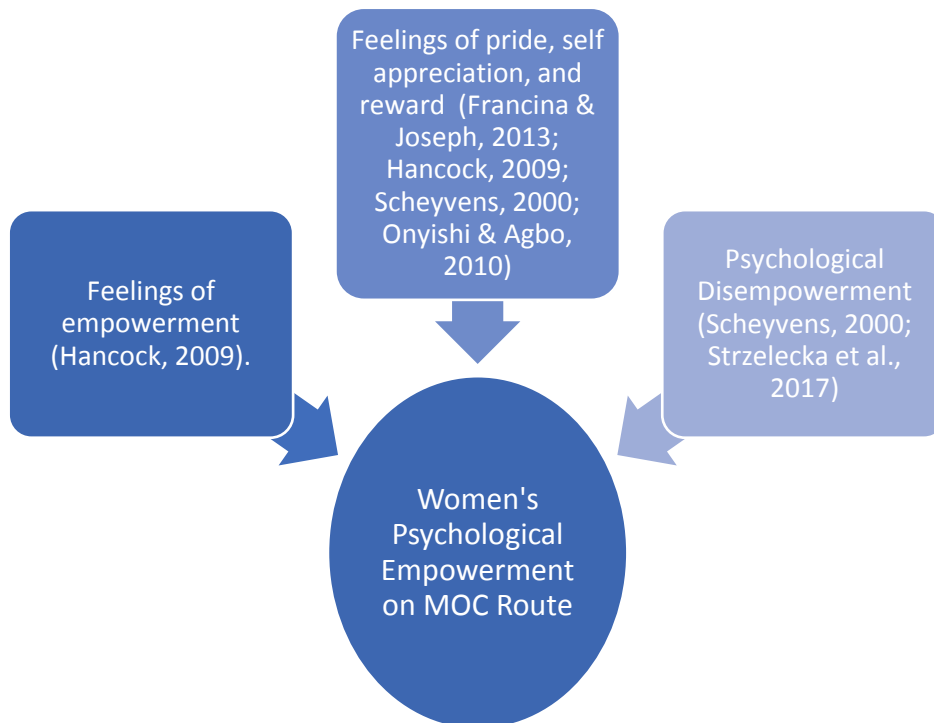


Figure 6: Indicators of Psychological Empowerment of Women on the MOC Route

5.2.1. Indicator 1: Feelings of Empowerment

Six of the women participants (A, C, D, E, G, H) will be discussed in detail, because their stories reveal how they have been empowered psychologically. These women declared spontaneously that they have been empowered as a result of the tourism related work that they do.

Woman A, prior to establishing her own day tours business, worked in an office for someone else where she was bored in her job. Now that she has a business she said that having funds that support projects close to her heart, were what she wanted to do. She made it clear that the business did not have to do with creating financial wealth for herself, but instead “contributing to the world in this way makes me feel like I am on my purpose” (Woman A, 2017). She gives back to the community she lives in, because she feels that life is about the lessons that we learn and she believes in giving other children a chance in life by means of running safe houses. This would be in the same way she was given a chance to lead a positive life by living in a safe house when she was a child. She suggests that the opportunity to be raised in a safe house allows the adults of the children to break the negative cycles that people sometimes fall into when it comes to alcohol abuse (Woman A, 2017). This is similar to the finding of Strzelecka et al. (2017: 554) that indicates that the feeling of pride because of tourism involvement is considered more important than the money generated. It is, however, important to indicate that it is Woman A’s involvement with tourism and the ability to fund the social projects that she wants to fund that roused her feeling of pride because she feels that she is living purposefully. From this viewpoint it is apparent that the findings of Nyaupand and Poudel (2011) are relevant to this case of Woman A as the authors suggest that it is the combination of economic and social empowerment that manifests the state of psychological empowerment. This contradicts the findings of Onyishi and Agbo (2010) which suggest that psychological empowerment needs to occur before other forms of empowerment would be achieved.

Woman C unequivocally stated that tourism has changed her life. She added by saying: “Tourism has given me a big foot in the door” (Woman C, 2017). This was largely attributed to the financial success that the accommodation business (B&B) has yielded (see Chapter 3) . This indicates her support for tourism by means of her feeling of empowerment, which is supported by the findings of Strzelecka et al. (2017: 558). Her psychological state was indicated by the emphasis she placed on the importance of having a positive mindset. She said that she was a very positive person and attributed this to the fact that she came from a Christian background. She has the belief that things can change for a positive outcome in an instant (Woman C, 2017). This stems from her experience in the tourism industry as she and her husband were not expecting to be in tourism, but it all started when they responded to the demand of people who were wanting accommodation and their business grew from that demand into a full-time accommodation business that is still in existence. This finding suggests that she was first psychologically empowered by her positive mindset before she started in tourism, which is in agreement with Onyishi and Agbo (2010) where it is considered that psychological empowerment leads to other forms of empowerment. Her economic accomplishment (as indicated in Chapter 3) in her B&B also has the potential to increase her psychological empowerment in that regard.

In chapter 3 it was reported that the Woman D experienced her business as successful by being able to put three of her children through University and was therefore interpreted as being economically empowered in the findings of that section. She is not involved in any social projects in the community nor has she initiated any. This means that she cannot be linked to social empowerment as an individual or in the sense of the community. She, however, considers herself to be feeling empowered in a psychological sense. This suggests that social empowerment is not a prerequisite for psychological empowerment. This means that this finding is not in line with the work of Nyaupand and Poudel (2011) who say that there needs to be both economic and social empowerment in order for psychological empowerment to be present. This finding is also not in line with the work of

Bayissa et al. (2018: 680) where psychological empowerment was considered to be present before economic empowerment. This finding suggests that, as a result of economic empowerment, a feeling of pride ensued, which is indicative of psychological empowerment. This is because Woman D's pride came from being able to put her children through university. Therefore, in this case, economic empowerment led to her psychological empowerment. This is in agreement with the literature by Hancock (2009) as well as Movono and Dahles (2017).

Woman E was previously working as a supervisor at the Wimpy in Knysna. Before she became an entrepreneur by opening the African Cuisine restaurant and looking back at the time in her life when she was working at Wimpy, she described it as being "emotional" because it was very hard work. The initial owners that she worked for were not very friendly to the staff. Now that she is an entrepreneur she feels "at ease" because she knows that she is working to make it a success. Woman E considered tourism to have empowered her because she has a passion for what she does and as such she is still "excited" about the business (Woman E, 2018). This finding suggests that she welcomes tourism as she realizes that it has been the foundations of her empowerment in respect of all the empowerment domains (see also Strzelecka et al. 2017: 558).

Woman G said that the catering business has empowered her because, although there are challenges, she prays and then tries to make the most of it. The business has also helped her to work with other people. She mentioned that this is because of her Christian faith that she has hope and that there is no barrier that cannot be overcome. She explained that she was unhappy before she started her business because she was under a lot of pressure to get work done. She now finds herself happy in the business as she is a "people's person" and the business allows her to interact with people (Woman G, 2018).

Before Woman H joined MAA she found herself feeling a lot of anger as well as not wanting to associate with other people. MAA has empowered her as

a participant of the programme and now as a teacher. It has allowed her to feel like a “go getter” as well as a “positive single mom who is capable and passionate” (Woman H, 2018). She has not been economically empowered through the business (as indicated in chapter 3), but shows feelings of being psychologically empowered through the MAA programme. This finding, to some extent, supports the work of Onyishi and Agbo (2010) where psychological empowerment is seen as central to all of the forms of empowerment and more particularly the work of Bayissa et al. (2018) that suggests there is no correlation between economic empowerment and psychological empowerment.

This section showed that four out of the six women who expressed feelings that reflect that they have been psychologically empowered agree with the work of Nyaupand and Poudel (2011); Hancock (2009); and Movono and Dahles (2017) which indicate that economic empowerment leads to the other forms of empowerment, including psychological empowerment in particular. There were, however, two cases where psychological empowerment seemed apparent before the economic empowerment was achieved (Woman C) or even without any economic empowerment present (Woman H). These two cases support the works of Onyishi and Agbo (2010), and Bayissa et al. (2018).

5.2.2. Indicator 2: Feelings of Pride, Self-Appreciation and Reward

Six of the eleven women on the MOC Route expressed feelings of reward, self-appreciation, pride and satisfaction. They were Women A, B, C, D, E, G. Although they all showed the above emotions, they are representative of the two main themes in literature indicated above. The first is feelings of pride, self-appreciation and reward which have been caused by economic empowerment (Hancock, 2009). Secondly, emotions that reflect psychological empowerment which are not based on economic empowerment (Bayissa et al., 2018). The second indicator will now be applied with reference to the individual cases on the MOC Route.

Woman A shared that she felt that doing the projects that she does makes her feel like she is fulfilling her purpose in life (Woman A, 2017). This suggests that the work that she does makes her feel proud and evokes emotions of self-appreciation, because of her inputs into the children's lives at the safe houses that she manages. This is funded by the economic inputs of her business. This is supported by the work of Nyaupand and Poudel (2011) where psychological empowerment is attributed to the economic and social empowerment of people.

A similar case is indicated in the case of Woman J, where it was expressed that she felt feelings of reward as she provided some children with school shoes, even though it was only three pairs. Her ability to generate money from the business enabled her to provide school shoes to other children that also made her feel proud of herself (Woman J, 2017). This is in agreement with the findings of Hancock (2009).

Woman C indicated that she loves the work that she does, she feels "restless if there aren't people visiting her". She also enjoys meeting people from all over the world through her accommodation business and finds the work fulfilling (Woman C, 2017). Woman C expressed great pride in what she has achieved in the accommodation business. This includes being able to start it cash, being able to keep it running for sixteen years as well as put her children through university with the money that the business has provided (Woman C, 2017). This suggests that her psychological empowerment is based on her economic empowerment, which concurs with the findings of Hancock (2009). However, it contradicts the findings of Onyishi and Agbo (2010).

Woman B expressed feelings of reward when she is able to see the lives of other people changed. An example of this was when she sent her gardener to the skills centre and he was able to develop the ability to present himself well, thanks to his acquired interviewing skills. In addition, he received computer training and developed his skills in this field to the extent that it

enabled him to move from being a gardener to being in a marketing post (Woman B, 2017). This is also applicable to the work that she and Woman A do in the Knysna Township through the running of the safe houses. It shows that the reward of being able to do good sometimes surpasses the economic reward that is generated through being in the tourism industry. This finding supports the work of Strzelecka et al. (2017) as well as Bayissa et al. (2018).

These same feelings were echoed by Woman H who feels that she was using her skills in a way that benefited the businesses and other people (Woman H, 2017). She is a part of the MAA organisation where the work that she is involved in is assisting children to deal with the stigma of HIV/AIDS in the Knysna township. Her feelings of reward are based on the skill that she has and the effect that it has on the children who are part of the MAA programme.

Woman E indicated that she feels satisfied with her life and the catering business by feeling “at ease” (Woman E, 2018). She did not regard herself to be economically empowered (see Chapter 3) and therefore this finding is in line with the work of Bayissa et al. (2018), where there is no correlation between economic empowerment and psychological empowerment.

As indicated in the cases above, two of the women indicated that their pride was based on seeing that other people were helped. They were Woman B and H respectively. The fact that their psychological empowerment was not as a result of an increase in monetary inflow, concurs with the findings of Bayissa et al. (2018: 679) who found that there was not a large correlation between monetary inflow and the increase in psychological empowerment. Woman E also features in this psychological context. This differs from Women A, C and J where the state of emotions relate directly to the work that they do, namely to assist other people in the community, which in its turn has been made possible due to their economic empowerment. The narratives of these three women’s achievements on the MOC Route positively correlate with the findings of Hancock (2009).

5.2.3. Indicator 3: Psychological Disempowerment

Disempowerment on a psychological level refers to when emotions are caused in the host community of being lesser as a result of tourism as well as when the management of tourism is not within the hands of the local community (Scheyvens, 2000: 239). Disempowerment can also occur when there is dissatisfaction with the manner in which a community is projected to tourists (Strzelecka et al., 2017: 558). On the other hand Nkealah (2017:10547) argues that disempowerment may result in a spur for change in the pursuit for individual upliftment.

The research revealed that some of the women on the MOC Route had encountered some negative experiences. These experiences had largely been caused by the attitudes of community members towards these women. Each of these cases will be addressed separately to focus on the challenges that community members encounter when they strive to improve their lives.

When Woman C and her husband were building their home, they encountered negative comments from people in the community saying that they were building “The Royal Hotel” due to the size of their home. At that time Woman C and her husband did not plan to be involved in tourism in the future. They did not take the comments to heart (Woman C, 2017). Although the couple did not take these sneering comments to heart, the fact that they did mention it could be interpreted that it may have caused some dissatisfaction or discomfort, which in its turn may be interpreted as a form of disempowerment.

Another example of negative comments from the community that have resulted in a lack of self-confidence concerns Woman F. The lack of respect by members of the community stemmed mainly from the fact that her business was not doing well at the time of the interview. As mentioned in Chapter 3, she inherited the business from her mother who passed away. When Woman F arrived in Knysna she believed that the venture was going

to be a success. The business has, to date, not been successful and this has resulted in her feeling like “she is the laughing stock of the community” (Woman F, 2017). The challenges she was facing in the community (see Chapter 3) also made it emotionally difficult for Woman F. These challenges made her feel that she did not know how to deliver a tourism product that was on the standard she wanted. Woman F’s lack of self-confidence is accompanied by feelings of frustration. Hence, she has not experienced the change of career to the tourism industry as being positive (Woman F, 2017). As a result of the lack of self-confidence and concern for the economic welfare of the business, Woman F has not been involved in any community initiatives. (Woman F and G, 2017).

However, as revealed in the work of Nkealah (2017: 10549), disempowerment can act as a fuel for empowerment. Similarly, in the case of the MOC Route, there were two women who were not always in the entrepreneurial position that they currently find themselves in. Women D and E were working at the Wimpy together as waitresses. When sharing their dream with community members of having a business together, they experienced ridicule from colleagues. This increased their desire to have their own business (Women D and E, 2017). The ridicule that was experienced by the women as a result of their colleagues could have turned into feelings of inferiority and inadequacy among Women D and E and thus psychological disempowerment. However, it had no effect on them in terms of pursuing their business dream. They now have the catering business that they envisioned during the times when they were waitresses.

The findings reveal that there was no apparent state of psychological disempowerment on the MOC Route that was directly caused by tourism development. The psychological disempowerment among women entrepreneurs on the MOC Route was caused by the negative attitudes of community members within the larger Knysna Township context. In one case (Woman F) the negative attitude of community members resulted in feelings of sadness and frustration. In the other three cases (Women C, D and E), the negative comments from community members apparently did not affect

the women. In fact it motivated them to such an extent that they made a success of their endeavours.

5.3. Conclusions

This chapter first indicates that the concept of psychological empowerment has two elements of consideration, that of “intrapersonal and the interactional components” respectively according to Peterson et al. (2005). The findings revealed that the intrapersonal element of “self-perceptions which involves feelings of efficacy, competency and mastery” predominates while the second element of a “critical awareness and understanding of the sociopolitical environment” is less accentuated in the MOC creation route setting (cf. Peterson et al., 2005: 234).

The value of these elements mentioned is best shown against the backdrop of psychological disempowerment. Whilst certain entrepreneurs on the MOC Route can be considered to be psychologically empowered as individuals as indicated in this chapter, the community cannot be considered as psychologically empowered. This is because as indicated as an important consideration for psychological empowerment by Peterson et al. (2015), is a “critical awareness and understanding of the sociopolitical environment”. This is not shown enough by the local community as there has not been an acknowledgement of the achievements of the female entrepreneurs on the MOC Route and their contributions to the well-being of the Knysna Township Community (see previous Chapter 4 on social empowerment). This is also noted based on the fact that some of the female entrepreneurs on the MOC Route experienced envy from community members which was connected to social disempowerment, but can also be linked to psychological disempowerment as they were not showing pride as a community for the achievements of some of the female entrepreneurs within it. Therefore this chapter illustrates a close connection between social and psychological empowerment.

Hence, in the case of Woman F, it was not tourists that caused feelings of psychological disempowerment (sadness and frustration), but people from her own community. It affected the performance of her business (see Chapter 3). There were, however, two more cases where the depressing circumstances of the women could easily have led to feelings of psychological disempowerment. However, they succeeded in turning it around by making a success of their business and hence, experiencing feelings of psychological empowerment in accordance with Nkealah (2017: 10547) who argues that disempowerment may result in a spur for change in the pursuit for individual upliftment.

This chapter also reveals two approaches towards assessing psychological empowerment. According to Nyaupand and Poudel (2011), Hancock (2009), Movono and Dahles (2017), economic empowerment initiates the other three dimensions of empowerment (including psychological empowerment). However, the work of Onyishi and Agbo (2010) and Bayissa et al. (2018) reveal that economic empowerment cannot be regarded as necessarily preceding psychological empowerment, but that people can also be psychologically empowered independent of economic empowerment. Both approaches seem to apply to the MOC Route.

Lastly, psychological empowerment was evident in the narratives of six of the women (Women A, C, D, E, G, H) on the MOC Route who directly identified themselves as feeling empowered. The narratives of four of these women (Women A, D, E, G), whose narratives were in agreement with Nyaupand and Poudel (2011); Hancock (2009); and Movono and Dahles (2017). The other two women (Women C and H), expressed feelings of empowerment that rather supported the findings of Onyishi and Agbo (2010); and Bayissa et al. (2018), meaning that their state of psychological empowerment was not indicated by economic empowerment

CHAPTER 6: POLITICAL EMPOWERMENT ON THE MOC ROUTE

6.1. Introduction

As indicated in the introductory chapter, political empowerment forms a secondary investigation in this study and therefore is not a part of the main aim of the study to produce detailed findings thereof. It has been included in the study as a means to provide a more holistic viewpoint of the state of empowerment on the MOC Route. There is no universal international description of political empowerment particularly related to females (Alexander et al., 2016: 432). Alexander et al. (2016: 433) defines “women’s global political empowerment as the enhancement of assets, capabilities, and achievement of women to gain equality to men in influencing and exercising political authority worldwide”. This definition is related to the political empowerment of women, but not in the tourism context, nor on the micro level of the local environment that this study focuses on. Panda (2008: 10) suggests that this form of empowerment should encompass “participation and involvement of women in all types of political activities including their representation in political institutions”. The above-mentioned approach denies the lower levels of political empowerment, which Scheyvens (2000) and Timothy (2002) address.

The concept of political empowerment used in this chapter is deduced from the descriptions of Scheyvens (2000: 242-244) and Timothy (2002: 152) according to which the views and grievances of community groups and individual community members are heard on representative decision-making bodies. It is also suggested that the local community would need to participate in “monitoring and evaluating the project over time” (Scheyvens, 2000: 242). Closer to the context of this study Panda (2008: 10) explains that the meaning of political empowerment includes the “participation and involvement of

women in all types of political activities including their representation in political institutions”.

Timothy (2002: 152) indicates three main ways in which political empowerment is evident:

- ❖ “A representational forum through which people can raise questions and concerns”;
- ❖ Whether “agencies initiating or implementing tourism ventures seek out the opinions of community groups and individual community members”;
- ❖ Whether “they provide chances for them to be represented on decision-making bodies”.

The concept by Timothy (2002: 152) of “representation on community and broader decision-making bodies” is in agreement with Scheyvens (2000: 242) as well as the concept of being present on “decision-making bodies”. Scheyvens (2000: 242) also indicates that the community should partake in “monitoring and evaluating the project over time”. The aspects highlighted from these definitions will form an integral part of the indicators used to measure political empowerment on the MOC Route.

Hancock (2009: 396) suggests that the Gender Empowerment Measure (GEM) is a “macro-based measure of women’s relative political and economic empowerment and ranks nations according to the extent to which gender equality has changed or improved over time”. As an approach to quantify these elements calculations are used (Hancock, 2009: 397). The study suggests that there is a considerable link between the economic and political spheres of empowerment (Bayissa et al., 2018: 678). This same trend shown in the work of Maguire et al. (2016: 184) where the findings suggest that the organisation opened was advantageous for the women. Apart from creating employment for themselves, it also shows their growth in influence and power of their livelihood, manifested in a greater inclination to be a part of making conclusions and assessments on a leadership level. Nkealah (2017) concurs with the link between economic and political empowerment and suggests that when economic empowerment is in place, it allows for the person to display

“negotiating power” (Nkealah 2017: 10547). Hence, the link between economic empowerment and political empowerment will be explored in this chapter.

The connection between political empowerment and social empowerment was found in the work of Albuquerque et al. (2016: 92) where it is suggested that in order for political empowerment to be present, social empowerment would need to have occurred. Hancock (2005 cited by Nkealah 2017: 10544) suggests that there are certain precursors to the presence of political empowerment and they are the potential to access “financial, educational and technological resources, and inevitably requires skills, training and leadership formation”. Not all of these precursors are evident on the MOC Route and will therefore not be used as indicators in the investigation into political empowerment on the route.

6.2. Measuring Political Empowerment

The indicators of political empowerment are:

- ❖ Presence of representational forums that women are a part of (Timothy, 2002; Scheyvens, 2000);
- ❖ Potential link between economic empowerment and political empowerment (Bayisa et al., 2018);
- ❖ Potential link between social empowerment and political empowerment (Albuquerque et al., 2016);

They are evident in the figure below and addressed separately in the subsections that follow.

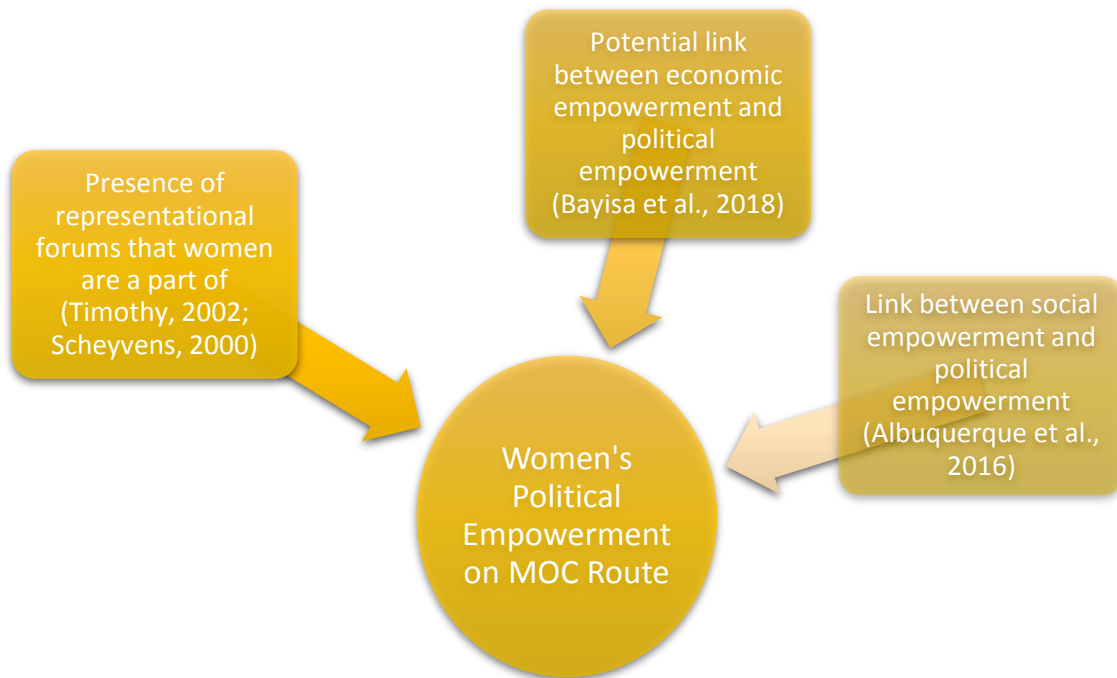


Figure 7: Indicators of Political Empowerment on the MOC Route in the Knysna Township

6.2.1. Women's Representation on Community and Decision-Making Bodies

It is important to note that there is no forum exclusively for the MOC Route that the women on the MOC Route are collectively a part of. In the collection of data, it became evident that the majority of the women did not even know that they form part of the MOC Route. There were only three of the eleven women who knew that their businesses formed a part of the MOC Route. Three of the women have been a part of the route from its inception and therefore are familiar with the MOC Route.

The absence of a platform where women can raise their concerns and views in connection with the MOC Route has particular implications for the planning and development of the route. It hampers the collective involvement of women on the MOC Route in the management and evaluation of the route (see Scheyvens 2000: 242–244). This is evident from the fact that only three of the women interviewed knew that their operations formed part of the MOC Route. The lack of such a platform created by the women of the MOC Route themselves also

suggests that the women have not been politically empowered in the sense of decision-making, planning, implementation and management of the MOC Route in a development context. It is therefore reasonable to presume that if they were politically empowered and having their voices heard was a priority for them, they would have established a forum of their own. The fact that the MOC Route has been in existence since 2005 could be regarded as sufficient time to have been politically empowered to the extent that such a forum or representative body could have been created.

Only two (Women A and B), of the eleven women are linked to associations or organizations in the area. Woman A and B's business is linked to the Knysna Tourism Office while Woman B is also a member of the Knysna's Animal Welfare Society. This is an organization that is relevant to the Knysna setting as a whole. Knysna's Animal Welfare Society has the mission "to protect, to heal their sickness, to fight cruelty, and to educate others to do the same" (Knysna Animal Welfare Society website, 2018). Although it may not appear to be directly linked to tourism, their business supports the caring of animals through feeding the dogs in the township on their township tours in the Knysna township. This means that there is a connection of Woman A and B, the Knysna Animal Welfare Society and tourism, respectively. This suggests a level of political empowerment for these two women in the sense that they took the decision to be involved in associations in the Knysna setting.

These findings reveal that there is not a significant prevalence of women on the MOC Route who are a part of associations and organizations in the larger tourism context. There is also no forum of women on the MOC Route that listens to the opinions and views of the women on the route, nor the monitoring of the route by the women who form part of the route. This suggests that representational forums play no part in the political empowerment of the women on the MOC Route. They may even be regarded as predominantly disempowered because of their lack of presence on representational forums in respect of the MOC Route.

6.2.2. Exploration of the Potential Link Between Economic Empowerment and Political Empowerment

The economic empowerment section of this study showed that nine of the eleven women who were interviewed were entrepreneurs on the MOC Route. Therefore, there are nine female entrepreneurs who were business owners. Four of the nine women (Women A, B, C, and D respectively), were considered to be economically empowered as indicated in Chapter 3. Woman A and B are connected to a tourism organisation as well as an animal welfare organisation in Knysna, whereas Women C and D are not connected to any organizations or associations in Knysna. The way in which Nkealah (2017: 10547) expresses the link between economic empowerment and political empowerment is that economically empowered people would experience more “decision-making power”. This is specifically demonstrated in the case of Woman A who noticed that, since she has been successful in business, more people perceive her as being rich and want to borrow money from her (Woman A, 2017). This, by implication, suggests that she has control over her money as she has the power to decide how and for what purposes to use her money. This means that Woman A has more choices to make in terms of finance, which are in agreement with the work of Nkealah (2017).

The fact that nine of the eleven women on the MOC Route had the initiative and showed the decision-making power to start their own businesses should be interpreted as an indication of political empowerment. This inference is not explicitly supported by the literature consulted on this topic. Women D and E were not part of the women who were considered to be socially empowered, but Woman D shared that there were times that she thought it was a mistake to go into entrepreneurship and Woman E agreed (Woman D; Woman E, 2017). However, at those times they were tempted to go back to their previous jobs, but they did not, because they enjoyed the independence of having their own business (Woman D, 2017). This shows that they enjoyed the decision-making power associated with them having their own business described as “independence”. Just the fact that they had the power to decide whether to quit or to continue, is an indication of their political empowerment.

6.2.3. Exploration of the Potential Link Between Social Empowerment and Political Empowerment

Chapter 4 (social empowerment) reveals that there were six women who could be considered as socially empowered. They were linked to the six initiatives addressed in Chapter 4. The findings of Chapter 4 also indicate that the efforts of the women who were socially empowered contributed to the social cohesion in the community. As a result, their economic empowerment also empowered them politically which in its turn enabled them to add value to the social empowerment of the community.

Women A, B and J were the social entrepreneurs identified on the MOC Route who were considered to be socially empowered. Women A and B are members of associations in the Knysna area and, as indicated in the previous section, 6.2.2, have been considered to be politically empowered. In addition, in view of their contributions to the social well-being of the community, Women A and B can be considered as both being socially and politically empowered. Firstly, they are considered to be socially empowered because of the social cohesion in the community that they contribute to. Secondly, they are considered politically empowered due to the associations that they are part of as well as the decision-making abilities that they have shown in the associations and in respect of the decision to start and manage their business.

This is in agreement with the work of Albuquerque et al. (2016) that there is a link between social empowerment and political empowerment. Their roles in the political sphere, as indicated, have assisted them in the work that they do as social entrepreneurs. This refers to the safe houses and animal care that they support in the township through their business.

The case of Woman J is different to that of Women A and B. The only level of decision-making power that has been shown by Woman J is in the opening and running of her tours business, which can be considered as a low level of political

empowerment. On the social empowerment front, she can be considered to be socially empowered because of the school shoe project she initiated and in that way being considered a social entrepreneur. The findings are in agreement with Albuquerque et al. (2016) in that there appears to be a link between social and political empowerment.

Woman C was considered to be socially empowered and displayed a similar level of political empowerment as indicated above - that of starting and operating her own business. Similarly, there is an apparent link between social and political empowerment.

The findings of Chapter 4 indicated that it was as a result of the efforts and inputs of six women on the MOC Route that contributed to community cohesion in the Knysna Township. The competency to decide to start a business and to contribute towards community-based projects which uplifted its well-being (social empowerment), should in principle be regarded as indicators of political empowerment. This concurs that there is a link between social and political empowerment as suggested by Albuquerque et al. (2016).

6.3. Conclusions

The findings in this chapter reveal that the women have not created a forum dedicated to the development of the MOC Route, although there were three women who knew they were on the MOC Route and therefore could have initiated the forum. As a result no inputs in respect of the MOC Route have been made by the women in this regard. Although this should be considered as casting a shadow over the level of these women's empowerment, it would not be right to conclude that they have not been politically empowered at all. The fact that two of the women (Women A and B) were members of associations and a tourism organization should be considered as an indication of some extent of political empowerment. However, the effect that this level of political empowerment has had on the overall empowerment of the community is doubtful. In this regard the words of Scheyvens (2000: 243) are relevant who states that "(i)t is important not to assume that if women have benefited

economically from an ...tourism venture, they will have greater voice within their communities and beyond". It is also important to note that all of the nine female entrepreneurs started their own businesses and are running them which indicates personal choice and an emergent state of political empowerment.

Chapter 7: CONCLUSION

7.1. Introduction

This dissertation examines the empowerment of women on the Knysna section of the MOC Route. The main purpose of the research was to investigate the economic and social domains related to the empowerment of the women, followed by examining the association of psychological and political empowerment to the preceding types of empowerment.

The study falls within the theoretical framework of postmodernism where the impacts of tourism are questioned in the context of development (Scheyvens, 2002: 37; Shaw et al., 2004:165,166); which in its turn comprises of the alternative development paradigm and by implication also the Feminist Perspectives Paradigm due to the focus on Community-Based Tourism (CBT) and women respectively (Jennings, 2007: 17; Li, 2004: 178; Telfer, 2002: 47-50).

7.2. Empowerment and Impact Assessments

The roots of empowerment in literature are in the 1960s (Chen et al., 2016: 277). During the same time, Impact Assessment (AI) legislation in the American context was promulgated (Butler, 1993: 137). It was against this backdrop where the SIA began to gain traction (Hall & Lew, 2009: 56).

There are pitfalls within IA studies and those that assess socio-cultural impacts since the various specialists tend to work in “separate silos” (Morrison-Saunders et al., 2014: 2). Secondly, impact studies are complex to measure and assess (Mbaiwa, 2008: 165). These pitfalls have shown the need for more approaches to the study of the impacts of tourism (Matus et al., 2007: 12; Strickland-Munro et al., 2010: 666). It is in this context that this study aimed to fill the gap in literature by providing an alternate approach to investigating the impacts of tourism. This approach was carried out by

measuring the way in which a tourism endeavour has empowered the members of the local community who form part of it. This was done by means of Scheyven's (2000) and Timothy's (2002) approach of analysing the impacts of tourism by means of looking at the economic, social, psychological and political domains of empowerment of the women on the MOC Route. This approach was selected as a holistic approach to exploring the potential impacts of tourism with regard to empowerment. Note that this dissertation took both empowerment and disempowerment into account.

There is no universal definition of what constitutes "women's empowerment" (Eyben & Napier-Moore, 2009: 285). However, the undeniable nature of empowerment identified by numerous authors, is that it is a definite "process" (Aghazamani & Hunt, 2017; Francina & Joseph, 2013; Gutierrez et al., 2003; Khan & Bibi, 2011; Maruyama et al., 2016; Moswete & Lacey, 2015: 602; Reininger et al., 2006; Sofield 2003; Spreitzer, 1995; Timothy 2007). It has also been shown to not only have one dimension of consideration (Scheyvens 1999a, 1999b, 2000). Sofield (2003: 113) identifies empowerment as a "multidimensional process".

7.3. Selection of the Research Area

The MOC Route was chosen as the site for the research, because it appeared to be a section of the route that displayed the most tourism and tourism-related enterprises on it. At a first glance and from the impression given by the Open Africa website, it contained twenty-one businesses that could be approached for interviews. It was also a route that was created by Open Africa for the main purpose to facilitate women's empowerment from its inception. Given the focus of this study as being on women, the MOC Route emerged as a natural fit for the research.

7.4. Selection of Participants

SMME's and entrepreneurship were considered a vital component to this study because, according to Zhao et al. (2011: 1570), it is a platform that

can allow for the manifestation of economic empowerment. Entrepreneurship can also be viewed as worthwhile for job creation (Virgil 2006, cited by Eyana, 2017: 4). The majority of businesses on the MOC Route were based on entrepreneurial ventures, which could integrate into the investigation in this study. In investigating opportunity, it is apparent that there are two approaches that are valuable, that of discovery and creation (Sarasvathy et al. 2010, cited by Eyana, 2017: 65). The way opportunity is viewed is associated with different entrepreneurs of this type.

7.5. Limitations

In pursuit of the aim of the study, a pilot study was conducted in January 2017, where it was found that seven of the businesses on the MOC Route had closed down. Previous business owners and the information pertaining to the reasons why they closed down were unavailable, and therefore not investigated. This poses as a limitation to the study. There were however seven remaining female owned businesses on the MOC Route which were investigated.

7.6. Discussion of Findings

The findings of this study was that there are three types of entrepreneurs on the MOC Route: discovery, creation and social entrepreneurs respectively. Eight out of the nine women were found to be discovery entrepreneurs, which meant that the majority of the women saw prospects in the setting and responded to it instead of responding prior to identifying the opportunity (Sarasvathy et al., 2010, cited by Eyana, 2017: 65). Three out of the nine entrepreneurs were characterised as social entrepreneurs, because of their motivation to assist with the solving of social challenges in the Knysna township. In all cases, the potential to create economic empowerment is present, while there are four of these entrepreneurs associated with social projects in the Knysna Township. This was based on the women's emic perspective of success of their businesses.

Scheyvens (2000: 241-242) and Timothy (2002: 152) show social empowerment as a means of 'social cohesion' created when the tourism sector is beneficial to the social fabric of the community – to such an extent that other development projects are initiated. The investigation into social empowerment is one of the main aims of the study and the investigation was based on four indicators. They were projects initiated to solve social problems (Scheyvens, 2000); formation of organisations or associations (i.e.: "youth groups or women's groups") (Scheyvens, 2000); human capital development (Rusch, 2015) and the lack of social cohesion and social disempowerment (Scheyvens, 2010).

The projects on the MOC Route initiated by women, were the mother and daughter project, the soup kitchen, two safe houses, the 'Women with a Backbone' project, MAA, the woodwork project and the school shoe project respectively. The projects were considered to add value to the harmony of the community which is in line with the work of Scheyvens (2000) and her description of social empowerment. The social empowerment of the women involved in these projects is suggested to be based on economic empowerment, because it is the funding of these projects which has enabled the possibility of social cohesion.

There were two approaches with regard to psychological empowerment. According to Nyaupand and Poudel (2011), Hancock (2009), Movono and Dahles (2017), economic empowerment initiates the other three dimensions of empowerment (including psychological empowerment). However, the work of Onyishi and Agbo (2010) and Bayissa et al. (2018) reveal that economic empowerment is not necessarily the foundation of the other three dimensions of empowerment, but that people can also be psychologically empowered independent of economic empowerment. Psychological empowerment was found in six of the women on the MOC Route who directly identified themselves as feeling empowered. There were four cases of the women who were in agreement with Nyaupand and Poudel (2011); Hancock (2009) as well as Movono and Dahles (2017), whilst two women (Women C & H), expressed feelings of empowerment that was not indicated by

economic empowerment and therefore concurred with findings of Onyishi and Agbo (2010) and Bayissa et al. (2018).

Psychological disempowerment was shown in the case of one woman (Woman F), but it was not tourists that were degrading the woman, but people from her own community. It affected her performance in the business. There were however two more cases of disempowerment that did not affect the woman but appeared to be in agreement with the work of Nkealah (2017: 10547) who suggests that psychological disempowerment may result in a spur for change in the pursuit for individual upliftment.

Political empowerment, as a secondary investigation in the study, was based on the definitions by Scheyvens (2000) and Timothy (2002). Against this backdrop, it was found that there was no isolated forum for the MOC Route. Furthermore, the absence of such a forum was apparently submissively accepted by the women on the route without any attempt from their side to create such a forum. This suggested a level of disempowerment on a political level. There were two women who had a link to Knysna Tourism while one of them was also a member of the Knysna Animal Welfare Society. This suggests a measure of political empowerment as it is an indication of their competency to take decisions on their own, deciding that they want to become involved in institutions that contribute to the well-being of the community in general. Likewise, the fact that the nine female entrepreneurs on the MOC Route chose to start their own businesses, also shows a level of political empowerment. The small levels of political empowerment that are becoming apparent suggest that the political empowerment on the MOC Route is in an emergent state. There was a link between economic empowerment and political empowerment, which is accordance with the findings of (Bayisa et al., 2018). There was also a link between social and political empowerment in agreement with the work of (Albuquerque et al., 2016).

7.7. Conclusion

There were however seven remaining female owned businesses on the MOC Route which were investigated. There were eleven women were interviewed. Collectively it was shown that the economic empowerment of the women on the MOC Route has contributed to their social empowerment. In this way tourism has made an impact on the local community of the Knysna Township.

Community-Based Tourism is a form of tourism that is based on and aims to empower people in the local community (Gaimpiccoli & Kalis, 2012: 105; Jugmohan & Steyn, 2015: 1066) and this has occurred on some level in the Knysna Township community. Park and Kim (2016: 356) speak about community empowerment where the core elements of the definition relates to it as a “process” as well as the authority to use the respective “resource to meet their needs” and to become independent, in order to better the way of living of the people. In the case of women on the MOC Route, it is apparent that they have contributed to the community empowerment as identified by means of the life histories. It can therefore be concluded that community tourism has been beneficial to the Knysna Township community. Timothy (2002: 151) also provides different ways in which people can be involved in tourism. It is evident that the women on the MOC Route can be considered to be in a stage of “self-mobilization,” as the women are entrepreneurs managing businesses related to tourism and in the process reflecting their decision-making power and hence, political empowerment.

Giampiccoli et al., (2014: 1142) indicate that in the larger context of CBT, ventures would need to be handed over to the local community to continue. It is clear that to some extent this has taken place on the MOC Route as the route is in principle in the hands of the people who form a part of the MOC Route. Timothy (2002:157) also suggests that sustainability is extended to the environment of the local community when enterprises are operated by the indigenous people of a place. Therefore the MOC Route, as a CBT

venture can be considered to display an element of sustainability with the dominant amount of female entrepreneurs owning their own businesses.

In this regard the study has to an extent responded to Monovo and Dahles (2017: 683) concern that womens' entrepreneurial ventures are rarely studied and when it is, it often does not investigate whether the women are owners of the enterprise. In fact, this research investigated the ownership of the female entrepreneurs on the MOC Route.

7.8. Recommendations and Suggestions for Further Research

It is recommended that a forum be created for people on the MOC Route such that issues and successes in tourism can be addressed and shared. This would enhance the political empowerment of the women on the MOC Route. The main aim of this study was to investigate the economic and social empowerment of the women on the MOC Route where psychological and political empowerment was secondary in the study. Further research could further investigate the psychological and political domains of empowerment on the MOC Route as a primary aim of the research. This could be in light of the definitions posed by also with regard to the decision-making bodies and the socio-political context. Specific attention can be paid to the way in which empowerment has impacted on family life and how this has affected the traditional role of women in the Knysna Township, whether their political empowerment has been affected by other dimensions of empowerment.

8. References

- Abu-Saifan, S. 2012. Social Entrepreneurship: Definition and Boundaries. *Technology Innovation Management Review*. February.
- Adamson, D. 2010. Community Empowerment: Identifying the Barriers to “Purposeful” Citizen Participation. *International Journal of Sociology and Social Policy*, 30(3/4): 114-126. Emerald Group Publishing Limited.
- Aghazamani, Y. & Hunt, C. A. 2017. Empowerment in Tourism: A Review of Peer-Reviewed Literature. *Tourism Review International*, (21): 333-346.
- Albuquerque, C. P.; Santos, C. C. & Almeida, H. D.S.N.S. 2016. Assessing ‘Empowerment’ as Social Development: Goal and Process. *European Journal of Social Work*, 20(1): 88-100.
- Al-Dajani, H. & Marlow, S. 2013. Empowerment and Entrepreneurship: A Theoretical Framework. *International Journal of Entrepreneurial Behaviour and Research*, (19)5: 503-524.
- Alexander, A. C.; Bolzendahl, C.; & Jalalzai, F. 2016. Defining Women’s Global Political Empowerment: Theories and Evidence. *Sociology Compass*, 10(6): 432- 441.
- Anup, K. C. & Resham Bahadur Thapa Parajuli. 2014. Tourism and its Impact on Livelihood in Manaslu Conservation Area, Nepal. *Environ Dev Sustain* 16: 1053-1063.
- Bayissa, F. W., Smits, J. & Ruben, R. 2018. The Multidimensional Nature of Women’s Empowerment: Beyond the Economic Approach. *Journal of International Development*, 30: 661-690. Wiley Online Library.

Boley, B., Ayscue, E., Maruyama, N. & Woosnam, K. M. 2017. Gender and Empowerment: Assessing Discrepancies Using the Resident Empowerment Through Tourism Scale. *Journal of Sustainable Tourism*, 25(1): 113-129.

Boonzaaier, C. C. & Philip, L. 2007. Community-Based Tourism and its Potential to Improve Living Conditions Among the Hananwa of Blouberg (Limpopo Province), with Particular Reference to Catering Services During Winter. *Journal of Family Ecology and Consumer Sciences*, (35): 26- 38.

Botha, M., Fairer-Wessels, F. & Lubbe, B. 2006. *Tourism Entrepreneurs*. Cape Town: Juta and Company Ltd.

Bruton, G. D., Kethen Jr, D. J. & Ireland, R.D. 2013. Entrepreneurship as a Solution to Poverty. *Journal of Business Venturing*, 28: 683-689.

Butler, G. 2017. Fostering Community Empowerment and Capacity Building Through Tourism: Perspectives from Dullstroom, South Africa. *Journal of Tourism and Cultural Change*, 15(3): 199-212.

Butler, R. W. 1993. Chapter 8. Pre and Post Impact Assessment of Tourism Development. In: Pearce, D. G. & Bulter, R.W. (eds.). *Tourism Research: Critiques and challenges*. Routledge. London and New York. (pp.135-155).

Calixte, K. 2017. *Entrepreneurialism in Tourism and Economic Growth in Rwanda: Challenges for Policy Formulation*. Vrije Universiteit: Amsterdam, Doctoral thesis.

Cape-Hike website, 2012. [Online]: Available from: <http://www.cape-hike.co.za/knysna-tourism-living-local-green-chefs-initiative-sowing-the-seeds-for-a-better-future-at-the-pick-n-pay-knysna-oyster-festival/> [Accessed: 2018-04-06].

- Chandler, G. N. & Hanks, S. H. 1993. Measuring the Performance of Emerging Businesses: A Validation Study. *Journal of Business Venturing*, 8: 391-408.
- Chen, Z., Li, L. & Li, T. 2016. The Organizational Evolution, Systematic Construction and Empowerment of Langde Miao's Community Tourism. *Tourism Management Journal*, 58: 276-285.
- Clark, B. D. 1983. The Aims and Objectives of Environmental Impact Assessment. In: *Environmental Impact Assessment*, edited by PADC Environmental Impact Assessment and Planning Unit. Martinus Nijhoff Publishers. United Kingdom.
- Cohen, E. 1988. Authenticity and Commoditization in Tourism. *Annals of Tourism Research*, 15: 371-386.
- Coles, T. & Scherle, N. 2007. Prosecuting Power: Tourism, Inter-Cultural Communications and the Tactics of Empowerment. In: Church, A & Coles, T. *Tourism, Power and Space*. London and New York: Routledge, Taylor & Francis Group. (pp. 217-246).
- Cooper, C. 2008. *Tourism: Principles and Practice*. Fifth edition. Harlow, England: Pearson.
- Dahles H (ed.) 1997. *Tourism, Small Entrepreneurs, and Sustainable Development*. ATLAS, Department of Leisure Studies, Tilburg University.
- Das, M. & Chatterjee, B. 2015. Ecotourism and Empowerment: A Case Analysis of Bhitarkanika Wildlife Sanctuary, Odisha, India. *IIM Kozhikode Society and Management Review*, 4(2): 136-145.

Diefenbach, T. 2016. Empowerment of the Few and Disempowerment of the Many- Disempowerment in Thai 'One Tambon One Product' Organisations (OTOPS). *The South East Asian Journal of Management*, 10(1): 30-53.

Diener, E. & Biswas-Diener, R. 2005. Psychological Empowerment and Subjective Well-Being in *Measuring Empowerment, Cross-Disciplinary Perspectives*. Edited by Deepa Narayan. The World Bank. Washington, DC.

Dunn, S. F. 2007. *Toward Empowerment: Women and Community-Based Tourism in Thailand*. Thesis. University of Oregon.

Dyer, P., Aberdeen, L. & Schuler, S. 2003. Tourism Impacts on an Australian Indigenous Community: A Djabugay case study. *Tourism Management Journal*, 24: 83-95.

Eckhart, J. T. and Shane, S. A. 2003. Opportunities and Entrepreneurship. *Journal of Management*, 29(3): 333-349.

Edelman, L. & Yli-Renko, H. 2010. The Impact of Environment and Entrepreneurial Perceptions on Venture-Creation Efforts: Bridging the Discovery and Creation Views of Entrepreneurship. *Entrepreneurship Theory and Practice*, 34 (5): 833-856.

Eyana, S. M. 2017. *Entrepreneurial Behaviour and Firm Performance of Ethiopian Tour Operators*. Vrije Universiteit: Amsterdam. Doctoral thesis.

Eyben, R. & Napier-Moore, R. 2009. Choosing Words with Care? Shifting Meanings of Women's Empowerment in International Development. *Third World Quarterly*, 30(2): 285-300.

Ferguson, H. & Kepe, T. 2011. Agricultural Cooperatives and Social Empowerment of Women: A Ugandan Case Study. *Development in Practice*, 21(3): 421-429.

Fisher, R., Maritz, A. & Lobo, A. 2014. Evaluating Entrepreneurs' Perception of Success: Development of a Measurement Scale. *International Journal of Entrepreneurial Behaviour & Research* 20(5): 478-492.

Francina, P. X. & Joseph, M. V. 2013. Women Empowerment: The Psychological Dimension. *Rajagiri Journal of Social Development*, 5(2): 163-176.

Garden Route Website, 2016. [Online] Available from: <http://www.gardenroute.co.za> [Accessed 2016-06-28].

George, R. 2007. *Managing Tourism in South Africa*. Oxford University Press. Southern Africa.

Giampiccoli, A., Saayman, M. & Jugmhan, S. 2014. Developing Community-Based tourism in South Africa: Addressing the Missing Link. *African Journal for Physical, Health Education, Recreation and Dance*, 20(3:2): 1139-1161.

Giampiccoli, A. & Kalis, J. H. 2012. Tourism, Food, and Culture: Community-Based Tourism, Local Food, and Community Development in Mpondoland. *Culture, Agriculture, Food and Environment*, 34(2): 101-123.

Goldman, L. R. (ed.). 2000. *Social Impact Analysis*. An Applied Anthropology Manual. Oxford International Publishers.

Goodson, I. & Gill. S. 2011. *Narrative Pedagogy: Life History and Learning*. New York: Peter Lang.

Google Earth imagery on Open Africa website, 2017. Available [Online]: <http://www.openafrica.org/experiences/route/77-mothers-of-creation-route> [Accessed 01-01-2017].

Greene, K. T. 2012. Women, Entrepreneurship, and Empowerment: Black-Owned Township Tourism in Cape Town, South Africa. In Lyon S & Wells E

C *Global Tourism: Cultural Heritage and Economic Encounters*. New York: Rowman & Littlefield Publishers, Inc.

Gutierrez, L.; Parsons, R.J. & Cox, E. O. 2003. *Empowerment in Social Work Practice: A Sourcebook*. Wadsworth Group.

Hall, C. M. & Lew, A. A. 2009. *Understanding and Managing Tourism Impacts: An Integrated Approach*. London: Routledge.

Hamilton, K. & Alexander, M. 2013. Organic Community Tourism: A Co-created Approach. *Annals of Tourism Research*, 42: 169-190.

Hancock, P. 2009. Gender, Status and Empowerment: A Study among Women Who Work in a Sri Lankan Export Processing Zone (EPZ). *Journal of Developing Societies*, 25(4): 393-420.

Harvey, J., Hunt, J. & Harris, C. C. 1995. Gender and Community Tourism Dependence Level. *Annals of Tourism Research*, 22(2): 349-366.

Irene, B. N. O. 2017. Women Entrepreneurship in South Africa: Understanding the Role of Competencies in Business Success. *Southern African Journal of Entrepreneurship and Small Business Management*, 9(1): 1-9.

Jennings, G. R. 2007. In Matius, A.; Nijkamp, P. and Neto, P. (eds). *Advances in Modern Tourism Research. Economic Perspectives*. Physica-Verlag Heidelberg. New York.

Jugmohan, S. & Steyn, J. N. 2015. A Pre-Condition Evolutional and Management Model for Community-Based Tourism. *African Journal for Physical, Health Education, Recreation and Dance*, 21(3:2): 1065-1081.

Kaiser, A. A. & Rusch, L. 2015. Trade-Offs in Empowerment Through Social Action: Voices From Detroit. *Community Development*, 46(4):361-379.

Katongole, C., Ahebwa, W. M. & Kawere, R. 2013. Enterprise Success and Entrepreneur's Personality Traits: An Analysis of Micro- and Small -Scale Women-Owned Enterprises in Uganda's Tourism Industry. *Tourism and Hospitality Research*, 13(3): 166-177.

Keen, D. 2004. The Interaction of Community and Small Tourism Business in Rural New Zealand in *Small Firms in Tourism: International Perspectives*. Elsevier Ltd.

Kalleberg, A. L. & Leicht, K. T., 1991. Gender and Organizational Performance: Determinants of Small Business Survival and Success. *Academy of Management Journal*, 34(1): 136-161.

Khan, A. R. & Bibi, Z. 2011. Women's Socio-Economic Empowerment through Participatory Approach: A Critical Assessment. *Pakistan Economic and Social review*, 49(1): 133-148.

Kibicho, W. 2008. Community- based Tourism: A Factor-Cluster Segmentation Approach. *Journal of Sustainable Tourism*, 16 (2): 211-231.

Knysna Animal Welfare Society website, 2018. [Online] Available from: <https://www.knysnaaws.com/> [Accessed 2018-07-03].

Knysna Charters Website, 2018. [Online] Available from: <https://www.knysnacharters.com/home/south-africa/garden-route/knysna> [Accessed 30-08-2018].

Koch, E., de Beer, G., Ellife, S & others. 1998. SDIs, Tourism-Led Growth and the Empowerment of Local Communities in South Africa. *Development Southern Africa*, 15(5): 809-826.

Kottak, C. P. 1996. *Mirror for Humanity: A Concise Introduction to Cultural Anthropology*. New York: McGraw-Hill, Inc.

Krause, S. I., Frese, M., Friedrich, C. & Unger, J. M. 2005. Entrepreneurial Orientation: A Psychological Model of Success Among Southern African Small Business Owners. *European Journal of Work and Organizational Psychology*, 14(3): 315- 344.

Lanfant, M. 1993. In *Tourism Research: Critiques and Challenges*. Pearce, D. G. & Bulter, R.W. (eds.). Routledge: London and New York.

Lapeyre, R. 2010. Community-Based Tourism as a Sustainable Solution to Maximize Impacts Locally? The Tsiseb Conservancy Case, Namibia. *Development Southern Africa*, 27(5): 757-772.

Li, Y. 2004. Exploring Community Tourism in China: The Case of Nanshan Cultural Tourism Zone. *Journal of Sustainable Tourism*, 12(3): 175-193.

Liabin, Z. & Kaibang, L. 2008. Community Tourism as Practiced in the Mountainous Qiang Region of Sichun Province, China - A Case Study of Zhenghe Village. *J. Mt. Sci.*, 5: 140-156.

Liu, A., & Wall, G. (2006). Planning tourism employment: A developing country perspective. *Tourism Management*, 27: 159–170.

Lopez-Guzan, T., Sanchez-Canizares, S. & Pavon, V. 2011. Community-Based Tourism in Developing Countries: A Case Study. *International Multidisciplinary Journal of Tourism*, 6(1): 69-84.

Maguirre, M. V.; Ruelas, G.C. & De La Torea, C. G. 2016. Women Empowerment Through Social Innovation in Indigenous Social Enterprises. *Mackenzie Management Review*, 17(6): 164-190. (Special Edition).

Makombe, I. A. M. 2007. The Impact of Women's Entrepreneurship Development Programmes on Empowerment: Findings from Tanzania. *Africanus*, 37(1): 54-65. Unisa Press.

Manyara, G. & Jones, E. 2007. Community-Based Tourism Enterprises Development in Kenya: An Exploration of Their Potential as Avenues of Poverty Reduction. *Journal of Sustainable Tourism*, 15(6): 628-644.

Maruyama, N. U., Woosnam, K. M. & Boley, B. B. 2016. Comparing Levels of Resident Empowerment Among Two Culturally-Diverse Resident Populations in Oizumi, Gunma, Japan. *Journal of Sustainable Tourism*, 24 (10) pp. 1442-1460.

Mason, P. 2008. *Tourism Impacts, Planning and Management*. Boston: Elsevier.

Matus, A., Nijkamp, P. and Neto, P. (eds.). 2007 *Advances in Modern Tourism Research. Economic Perspectives*. Physica-Verlag Heidelberg. New York.

Mayo, M. 2000. *Cultures, Communities, Identities*. New York: Palgrave.

Mbaiwa, J. E. 2005. The Socio-cultural Impacts of Tourism Development in the Okavango Delta, Botswana. *Journal of Tourism and Cultural Change*, 2(2): 163-185.

McIntosh, R. W., Goedlner, C. R. & Brent Ritchie, J. R. 1995. *Tourism: Principles, Practices and Philosophies*. New York: John Wiley and Sons Inc.

Meethan, K.; Anderson, A. & Miles, S. 2006. *Tourism, Consumption & Representation: Narratives of Place and Self*. United Kingdom: CABI.

Mezgebo, G. K.; Ymesel, T. & Tegegne, G. 2017. Do Micro And Small Business Enterprises Economically Empower Women in Developing

Countries? Evidences from Mekelle City, Tigray, Ethiopia. *Journal of Organisational Change Management*, 30(5): 767-788.

Mininni, G. M. 2017. The 'Barefoot Model' of Economic Empowerment in Rural Rajasthan. *Journal of the Indian Ocean Region*, 13(1): 54-75.

Misra, J. K. 2006. Empowerment of Women in India. *The Indian Journal of Political Science*, 67 (4): 867-878.

Mkhize, G. & Cele, N. 2017. The Role of Women in Tourism in Kwazulu-Natal. *Agenda*, 31(1): 128-139.

Morrison – Saunders, A.; Pope, J.; Gunn, J. A. E.; Bond, A. & Retief, F. 2014. Strengthening Impact Assessment: A Call for Integration and Focus. *Impact Assessment and Project Appraisal*, 32(1): 2-8.

Morrison, F. J. & Willis-Rauch, M. 2014. Join the Art Club: Exploring Social Empowerment in Art Therapy. *Art Therapy: Journal of the American Art Therapy Association*, 31(1): 28-36.

Moswete, N. & Lacey, G. 2015. "Women Cannot Lead": Empowering Women Through Cultural Tourism in Botswana. *Journal of Sustainable Tourism*, 23(4): 600-617.

Mouton, J. 2001. *How to Succeed in your Master's and Doctoral Studies. A South African Guide and Resource Book*. Van Schaik Publishers. Pretoria.

Movono. A. & Dahles, H. 2017. Female Empowerment and Tourism: A Focus on Business in a Fijian Village. *Asia Pacific Journal of Tourism Research*, 22(6): 682-692.

Moyle, T. L. & Dollard, M. F. 2008. Rural Indian and Indigenous Australian Women Working Toward Empowerment: A Proposed Cross-Cultural Study.

International Journal of Rural Management, 4(1&2): 153-168. Sage Publications.

Mtapuri, O.; Giampiccoli, A. & Spershott, C. 2015. Community-Based Tourism Research in Academic Journals: A Numerical Analysis. *African Journal for Physical, Health Education, Recreation and Dance*, 21(2): 688-705.

Muganda, M.; Sahil, M. & Smith, K. A. 2010. Tourism's Contribution to Poverty Alleviation: A Community Perspective from Tanzania. *Development Southern Africa*, 27(5): 629-646.

Nkealah, N. 2007. *The Dynamics of Women's Empowerment and Disempowerment in Cameroon: A Study of Anne Tanyi-Tang's Play, Ewa*. ISSN 1596-9231 (14): 4.

Nxopo, Z. & Iwu, C.G. 2015. The Unique Obstacles of Female Entrepreneurship in the Tourism Industry in Western Cape, South Africa. *Unisa Commonwealth Youth and Development*, 13(2): 55-71.

Okazaki, E. 2008. A Community-Based Tourism Model: Its Conception and Use. *Journal of Sustainable Tourism*, 16(5): 511-529.

Onyishi, I. E. & Agbo, A. A. 2010. Psychological Empowerment and Development of Entrepreneurship Among Women: Implications for Sustainable Economic Development in Nigeria. *Gender & Behaviour*, 8(2): 3048- 3068.

Open Africa Website, 2017. [Online] Available from: <http://www.openafrica.org> [Accessed 2017-01-09]

Panda, S. 2008. Political Empowerment and Decision-Making: Tribal Women in Panchayats. *The Icfai University Journal of Public Administration*, 4(3): 7- 21.

Park, E & Kim, S. 2017. The Potential of Cittaslow for Sustainable Tourism Development: Enhancing Local Community's Empowerment. *Tourism Planning & Development*, 13(3): 351- 369.

Pearce, P., Filep, S and Ross, G. 2011. *Tourism, Tourism and the Good life*. New York: Routledge.

Pearce, D. G. & Bulter, R.W. 1993. *Tourism Research: Critiques and Challenges*. Routledge. London and New York.

Peterson, N. A., Lowe, J.B., Aquilino, M. L. & Schneider, J. E. 2005. Linking Social Cohesion and Gender to Intrapersonal and Interactional Empowerment: Support and New Implications for Theory. *Journal of Community Psychology*, 33(2): 233-244.

Reggers, A., Grabowski, S., Wearing, S. L.; Chatterton, P. & Schweinsberg, S. 2016. Exploring Outcomes of Community-Based Tourism on The Kokoda Track, Papua New Guinea: A Longitudinal Study of Participation Rural Appraisal Techniques. *Journal of Sustainable Tourism*, 24: 1139-1155.

Reininger, B., Martin, D. W., Ross, M., Sinicrope, P. S. & Dinh-Zarr, T. 2006. Advancing the Theory and Measurement of Collective Empowerment: A Qualitative Study. *Int'L. Quarterly of Community Education*, 25(3): 211-238.

Robinson, M. 1999. Cultural Conflicts in Tourism: Inevitability and Inequality. In: Robinson M & Boniface P. *Tourism and cultural conflicts*. United Kingdom: CABI.

Santillan, D., Schuler, S.R.; Anh, H. T., Mihn, T. H., Trang, Q. T. & Duc, M. D. 2007. Developing Indicators to Assess Women's Empowerment in Vietnam. *Development in Practice*, 14(4): 534-549.

Sastre- Castillo, M. A., Peris-Oritis, M. & Danivila-Del Valle, I. 2015. What is Different about the Profile of the Social Entrepreneur? *Nonprofit Management and Leadership*, 25(4): 349- 369.

Scheyvens, R. 1999a. Ecotourism and the Empowerment of Local Communities. *Tourism Management* 20: 245-249.

Scheyvens, R. 1999b. Wild Life and Women's Lives: Gendered Conservation Spaces and Programmes in Southern Africa. In R. Longhurst and R. Peace (eds.) *Proceedings of the Southern Regional Conference of the International Geographical Union Commission on Gender: Gendered Sites, Human Rights*. 8-11 February 1999.

Scheyvens, R. 2002. *Tourism for Development*. London: Pearson Education Ltd.

Scheyvens, R. 2000. Promoting Women's Empowerment Through Involvement in Ecotourism: Experiences from the Third World. *Journal of Sustainable Tourism*, 8(3): 232-249.

Scheyvens, R. 2012. Pro-Poor Tourism: Is There Value Beyond the Rhetoric? In: Singh T V (ed.) *Critical Debates in Tourism*. Toronto: Cannel View Publications. (pp. 124-131).

Scholtz. M. & Slabbert, E. 2016. The Relevance of the Tangible and Intangible Social Impacts of Tourism on Selected South Africa Communities. *Journal of Tourism and Cultural Change*, 14(2): 107-128.

Schusky, E. L. & Culbert, T. P. 1978. *Introducing Culture*. New Jersey: Prentice-Hall, Inc.

Shane, S. & Venkataraman, S. 2000. The Promise of Entrepreneurship as a Field of Research. Academy of Management. *Academy of Management Review*, 25(1): 217-226.

Shaw, G. & Williams, A. M. 2004. *Tourism and Tourism Spaces*. SAGE Publications. London.

Simons, I. & de Groot, E. 2015. Power and Empowerment in Community-Based Tourism: Opening Pandora's Box? *Tourism Review*, 70(1): 72-88.

Smith, V. L. 1998. Privatization in the Third World: Small-Scale Tourism Enterprises. In: Theobald W. F. (ed.) *Global Tourism*. Johannesburg: Butterworth Heinemann (2nd ed). (pp. 205-215.)

Sofield, T. H. B. 2003. *Empowerment for Sustainable Tourism Development*. Amsterdam: Pergamon.

Spreitzer, G. M. 1995. Psychological Empowerment in the Workplace: Dimensions, Measurement, and Validation. *Academy of Management Journal*, (5): 1442-1465.

Strickland-Munro, J. K., Moore, S.A. & Freitag-Ronaldson, S. 2010. The Impacts of Tourism on Two Communities Adjacent to the Kruger National Park, South Africa, *Development Southern Africa*, 27(5): 663- 678.

Strzelecka, M., Bynum Boley, B. & Strzelecka, C. 2017. Empowerment and Resident Support for Tourism in Rural Central and Eastern Europe (CEE): The Case of Pomerania, Poland. *Journal of Sustainable Tourism*, 25(4): 554-572.

Taylor, S. R. 2017. Issues in Measuring Success in Community-Based Indigenous Tourism: Elites, Kin Groups, Social Capital, Gender Dynamics and Income Flows. *Journal of Sustainable Tourism*, 25(3): 433-449.

Telfer, D. J. 2002. The Evolution of Tourism and Development Theory. In: Sharpley R & Telfer D J. *Tourism and Development*. Toronto: Channel View Publications.

Thurik, R. & Wennekers, S. 1999. Linking Entrepreneurship and Economic Growth: *Small Business Economics*, 13: 37-55.

Timothy, D. J. 2002. Tourism and Community Development Issues In: Sharpley R & Telfer D J. *Tourism and Development*. Toronto: Channel View Publications.

Timothy, D. J. 2007. Empowerment and Stakeholder Participation in Tourism Destination Communities. In: Church, A & Coles, T. (eds.) *Tourism, Power and Space*. Routledge: London and New York.

Tobias, J. M.; Mair, J. & Barbosa-Leiker, C. 2013. Toward a Theory of Transformative Entrepreneurship: Poverty Reduction and Conflict Resolution in Rwanda's Entrepreneurial Coffee Sector. *Journal of Business Venturing*, (28): 728-742.

Tosun, C. 2000. Limits to Community Participation in the Tourism Development Process in Developing Countries. *Tourism Management*, 21(6): 613- 633.

Tucker, H. 2007. Undoing shame: Tourism and women's work in Turkey. *Journal of Tourism and Cultural Change*, 5(2): 87–105.

Tucker, H., & Boonabaana, B. 2012. A critical analysis of tourism, gender and poverty reduction. *Journal of Sustainable Tourism*, 20(3): 437–455.

Van der Duim, R. 2008. Exploring Pro-Poor Tourism Research: The State of The Art. In: De Haan H & Van der Duim R *Landscape, Leisure and Tourism*. Delft: Eburon.

Wall, G. & Mathieson, A. 2006. *Tourism: Change, Impacts and Opportunities*. New York: Pearson Education Limited.

- Walter, P. 2011. Gender Analysis in Community-Based Ecotourism. *Tourism Recreation Research*, 36(2): 159-168.
- Wang, N. 1999. Rethinking Authenticity in Tourism Experience. *Annals of Tourism Research*, 26(2) :349-370.
- Williams, C. C. 2009. The Motives of Off-The-Books Entrepreneurs: Necessity- or Opportunity-Driven? *Int Entrep Mandag Journal*, (5): 203-217. Springer Science NS Business Media.
- Wolf, C. P. 1983. Social Impact Assessment: Methodological Overview. In: *Environmental Impact Assessment*, edited by PADC Environmental Impact Assessment and Planning Unit (1983). Martinus Nijhoff Publishers. United Kingdom.
- Yahaya, F. H. & Yahaya, L. S. 2014. The Empowerment of Orang Asli Women in the Tourism Industry in Lenggong, Perak. *SHS Web Conferences* 12, 01072. Malaysia.
- Zhoa, W., Brent Ritchie, J. R. & Echtner, C. M. 2011. Social Capital and Tourism Entrepreneurship. *Annals of Tourism Research*, 38(4): 1570-1593.
- Zhou, L. & Lui, K. 2008. Community Tourism as Practiced in the Mountainous Qiang Region of Sichuan Province, China: A Case Study of Zhenghe Village, *J. Mt. Sci* (5): 140-156.
- Zou, T., Huang, S. S. & Ding, P. 2014. Toward a Community-Driven Development Model of Rural Tourism: The Chinese Experience, *International Journal of Tourism Research*, 16(3): 261-271.

DECLARATION OF ORIGINALITY

UNIVERSITY OF PRETORIA

The Department of Historical & Heritage Studies places great emphasis upon integrity and ethical conduct in the preparation of all written work submitted for academic evaluation.

While academic staff teach you about referencing techniques and how to avoid plagiarism, you too have a responsibility in this regard. If you are at any stage uncertain as to what is required, you should speak to your lecturer before any written work is submitted.

You are guilty of plagiarism if you copy something from another author's work (eg a book, an article or a website) without acknowledging the source and pass it off as your own. In effect you are stealing something that belongs to someone else. This is not only the case when you copy work word-for-word (verbatim), but also when you submit someone else's work in a slightly altered form (paraphrase) or use a line of argument without acknowledging it. You are not allowed to use work previously produced by another student. You are also not allowed to let anybody copy your work with the intention of passing it off as his/her work.

Students who commit plagiarism will not be given any credit for plagiarised work. The matter may also be referred to the Disciplinary Committee (Students) for a ruling. Plagiarism is regarded as a serious contravention of the University's rules and can lead to expulsion from the University.

The declaration which follows must accompany all written work submitted while you are a student of the Department of Historical & Heritage Studies. No written work will be accepted unless the declaration has been completed and attached.

Full names of student: Chanel Emily Turner

Student number: 28360463

Topic of work: Community Tourism as a form of empowerment for women: The case of the Mothers of Creative Care, Western Cape, South Africa

Declaration

1. I understand what plagiarism is and am aware of the University's policy in this regard.
2. I declare that this dissertation (eg essay, report, project, assignment, dissertation, thesis, etc) is my own original work. Where other people's work has been used (either from a printed source, Internet or any other source), this has been properly acknowledged and referenced in accordance with departmental requirements.
3. I have not used work previously produced by another student or any other person to hand in as my own.
4. I have not allowed, and will not allow, anyone to copy my work with the intention of passing it off as his or her own work.

SIGNATURE Chanel Turner