



# Community leaders around Inanda Dam, Kwazulu Natal, and issues of community participation in tourism development initiatives

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## Abstract

There are contrasting views that tourism development in rural areas in both developed and developing countries has generally occurred without the participation of those often most directly affected by it. Many writers believe that the community participatory approach to tourism development would facilitate the implementation of principles of sustainable tourism development by creating better opportunities for local people to gain meaningful and more balanced benefits from tourism development taking place in their localities. A sense of community ownership is crucial for the sustainability of tourism activities where local residents understand the collective value and interest of tourism development as an economic phenomenon. The conflict that arises if local communities are not involved in tourism development and the resources that are crucial to their livelihoods are tampered with has been a hot topic of debate for decades. This study was conducted in the villages that surround Inanda Dam as a tourism precinct namely: Emaphephetheni, Eskebheni (Emaqadini), and KwaNgcolosi in the KwaZulu Natal Province of South Africa . The study ascertained that the understanding of the notion of community participation between the chiefs and manager of the Inanda dam was different. The manager (representing Msinsi- the private operator) understood participation as merely preparing slides on what was envisaged and presenting them to the local leaders. The understanding of community participation between the chiefs and local leaders also seemed to diverge. The chiefs seemed to know exactly what should be happening and the local leaders the majority of whom were illiterate, thought that whatever the management of the dam was doing was acceptable. The findings of this study in an area that is booming in tourism and recreation 23 years into South Africa's democracy, indicated that there was still minimal community participation in tourism development. While the dam as a resource was able to draw the affluent residents of Durban and KwaZulu Natal to Inanda, the economic activities around the dam belonged to Msinsi with minimal economic benefits permeating down to the poor local rural community members.

**Key words:** community participation, tourism development, custodianship, community ownership

## Introduction

The World Travel and Tourism Council (2012:1), Mishra, Rout and Mohapatra (2011) and Aref (2011), posit that tourism remains one of the most important economic growth sectors that can provide more benefits for the economy of South Africa by increasing the levels of the Gross Domestic Product (GDP), employment, visitor export and attracting more foreign and domestic investments. It is therefore important to maintain and sustain tourist destinations to continue providing the much needed revenue for local livelihoods. While tourism has been praised for being an economic growth industry, Mudimba and Tichaawa (2017:1) see such growth and commercialization as suppressive to local communities. Wei, Xueyi, Yali and Xinggui (2012:210) argue that a sense of community that is important for the sustainability of tourism activities develops only if locals are involved, and participate and understand the collective value and interest of the community in tourism as an economic phenomenon. Lo, Cheuk and Atang (2015) caution about the conflicts that arise if local communities are not involved in tourism development and the resources that are crucial to their livelihoods are tampered with. Salazar (2012:12), contends that the conflict that arises over the planning of the growth and development of tourism where local participation is encouraged by public agencies, but in reality only the vociferous minority influences decisions and tends to benefit from such developments. Reid, Mair and Taylor (2011:20) maintain that tourism development in rural areas in both developed and developing countries has generally occurred without the participation of those often most directly affected by it, the local residents. Mudimba and Tichaawa (2017:1) still question the role that locals play in tourism development. Mbatha (2017) is of the view that the consequence of marginalization in the tourism development decision-making processes is that local communities still face deprivation and poverty in the vicinity of thriving local economic activities. Inanda Dam zone is booming with tourism and recreation activities (Figure 3), and the study sought to investigate the level of community participation in both planning for development and business operation.

## Theoretical framework

This study was buttressed by the systems and the actor-network theories. These theories were chosen because tourism development functions as multiple systems interacting with one another in an actor-network fashion as illustrated in Figure 1.

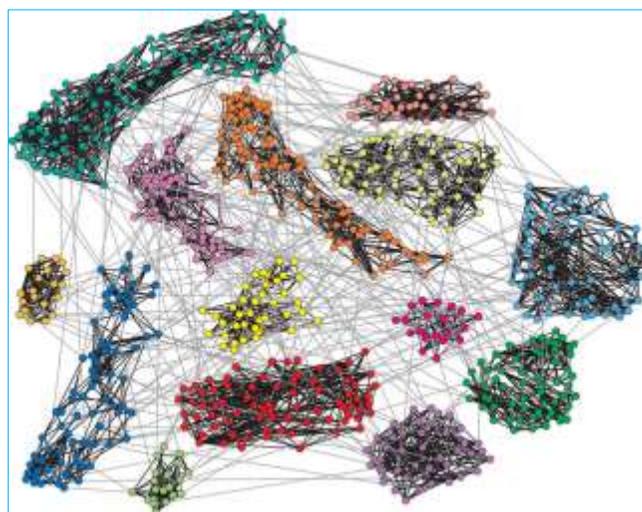


Figure 1: Systems and Actor-network  
Source: Researchgate.com



Mai and Smith (2015:1511) state that there are five main steps within a systems thinking method. These include problem articulation, formulation of a dynamic hypothesis, formulation of a simulation model, model testing, and policy design and evaluation and local communities should be involved all along this process. Basiso (2010:345), Rayner, Fuller, McEwen and Roberts (2010:220), and Gumede (2014) aver that everything is related directly or indirectly to everything else. Each system depends on others, making everything a sub-system within a bigger system. McMillan (2002:9) points out that systems have patterns, flows and rhythms. In the context of this study these patterns, rhythms and flows include the way in which community consultation and participation takes place in planning, implementation and operation of tourism and recreation in the vicinity of Inanda Dam to enhance sustainability. Gumede (2014:42) posits that systems are consciously in search of equilibrium resulting in the component parts continuously reshuffling, self-organising and evolving to arrive at the most opportune arrangement and relationship that will facilitate the actor-network effectiveness and efficiency of operation within a selected community. In support, van der Duim (2007:962) argues that tourism development should stitch all the actor-networks together through the observation of associations between all heterogeneous elements and stakeholders.

## Literature Review

The 23rd APEC Economic Leaders' Declaration of 2015 saw stable and integrated development as a way of building inclusive economies and a better world through prosperous communities. The World Bank (2011) views community participation in tourism as crucial for sustainability due to innate empowerment objectives, cultural preservation and material welfare of the local communities. Goal 8 of the United Nation's Sustainable Development Goals talks to the promotion of sustained, inclusive and sustainable economic growth, full productive employment and decent work for all by 2030 (United Nations, 2016). With targets such as policies that promote decent job creation, entrepreneurship, sustainable tourism that promotes local culture and products SDG8 is directly related to this study. There is consensus among researchers worldwide that tourism is one of the world's fastest growing sectors with almost \$1.2 trillion bookings in 2016 (World Travel and Tourism Council, 2017); \$1.6 trillion bookings in 2017 (Deloitte 2017); \$2.7 billion per day in America alone (Prevedere) and that is expected to create more than 380 million jobs by 2027 (WTTC, 2017). These figures are immense, but the most marginalised communities will remain destitute despite powerful currencies criss-crossing in and out of their biodiversity rich, culture-endowed and amazingly-carved landscapes. Lo *et al* (2015) question whether the enormous benefits gained at national levels can be equated to local benefits accrued.

Mak (2012) describes community participation as an approach to tourism development that legitimizes direct, indirect, active and passive forms of participation especially at the local level. Giampiccoli and Kalis (2012:174) posit that the original concept community participation in community-based tourism should be seen as part of sustainable development paradigm, made famous by the Brundtland Report (1987), aimed at linking economic empowerment, self-reliance and environmental sustainability. Since that report community-based tourism and local economic development have become tantamount because CBT endorses strategies that favour greater benefits and control by local communities (Giampiccoli and Kalis, 2012; Mtapuri and Giampiccoli, 2014). Community participation in tourism development incorporates the views and expectations of local communities as opposed to the top-down approach that sees participation as presentation of plans at meetings to people who even struggle to understand what is being said. Akama (2011) is of the view that for tourism development to be sustainable and beneficial local communities should take control of decision making by determining the forms of development and types of recreation facilities to be developed in their areas. This view is supported by Moyo and Tichaawa



(2017:4) when identifying communities as the focal point and one of the most important components of tourism development. Lisiak, Borowiak and Munko (2017:63), Angelevska-Najdeska and Rakicevik (2012), Khadar, Jaafar and Mohamad (2014:1) postulate that tourism development in rural areas is dependent on both internal (ecological attractiveness and uniqueness of the landscape and anthropogenic factors) and external factors (government, investors and visitors). Sawee and Wisanuwong (2014) highlight that communities own the rights to the land which Khadar *et al* (2014:1) see as ecologically, culturally and infrastructurally attractive to tourists and visitors. However, Zong, Cheng, Lee and Hsu (2017:3) caution that participation in tourism planning and development can only be successful and sustainable if local communities have the knowledge, ability and willingness to participate. Community participation in tourism development was viewed as alternative tourism aimed at helping countries address issues of unemployment, poverty, rural underdevelopment through the participation of rural local communities to achieve local development, empowerment and capacity building (Kayat, 2014; Dangi and Jamal, 2016) which would address concerns raised by Zong *et al* (2017).

Community participation schemes, as part and parcel of local economic development have raised significantly high optimism among international development agencies (Lucchetti and Font, 2013:2). However, popular and promising participation by local communities has been criticised for lacking the transformative intent of community development (Blackstock, 2005:41) by ambitious developers, greedy government officials and local leaders who are in it for themselves. Theron (2005:203) is opposed to development practices that demean the human spirit, deprive people of their sense of community and control over their own lives, exacerbate social and economic inequity, and contribute to destruction of the ecosystem on which all life depends. The Manila Declaration of 1980 was based on the belief that if there is a sense of ownership of developments, the local communities would protect such developments in order to reap continued benefits from them. The declaration promotes a people-centred approach to development and resource utilization, sovereignty of the local people, right to assume responsibility for the development of themselves and their communities, control over their own resources and right of access to information.

In agreement with Mai and Smith (2015), Thokchom (2014:17); Widodo, Ginting, Sopriyono and Istiyansih (2018:184) posit that community participation in tourism development should include involvement in planning, management, implementation, control and evaluation stages of tourism development. Community participation is further understood as involving power shift from elitist decision-making group of government representatives and wealthy developers to the poor landowners. This power shift which Bonadonna, Giachino and Truant (2017) describe as a 'metamorphosis' being experienced in tourism development, would see community members become active actors in the tourism development system in their local areas. Widodo *et al* (2018:184) further point out that sustainable tourism development is one that is equitable and directed at local community empowerment to enable them to optimize the tourism development potential of their area. This kind of tourism development promotes giving management positions to capacitated and capable members of the community to look after the sustainability of local ecological and cultural resources while deriving socio-economic benefits in order to (Bonadonna *et al*, 2017) integrate different types of knowledge including Indigenous Knowledge into tourism development and operation.

A community's sense of ownership, feeling or responsibility and practical involvement in tourism has since been heralded by researchers and practitioners as being central to the sustainability of tourism and of great importance to planners, managers and operators alike (Simpson, 2008:1). While Simpson advocates for communities adopting business principles to be better placed to develop tourism potential and benefit in the global marketplace, Marzuki, Hay and James



(2012:589) warn against ambitious plans to involve the community in tourism planning and development that might end up creating unrealistic expectations resulting in a lot of conflict. It is for this reason that Nunkoo and Smith (2014) assert that the role of tourism planning is not to maximise benefits for the sector but to secure the interest of destination communities.

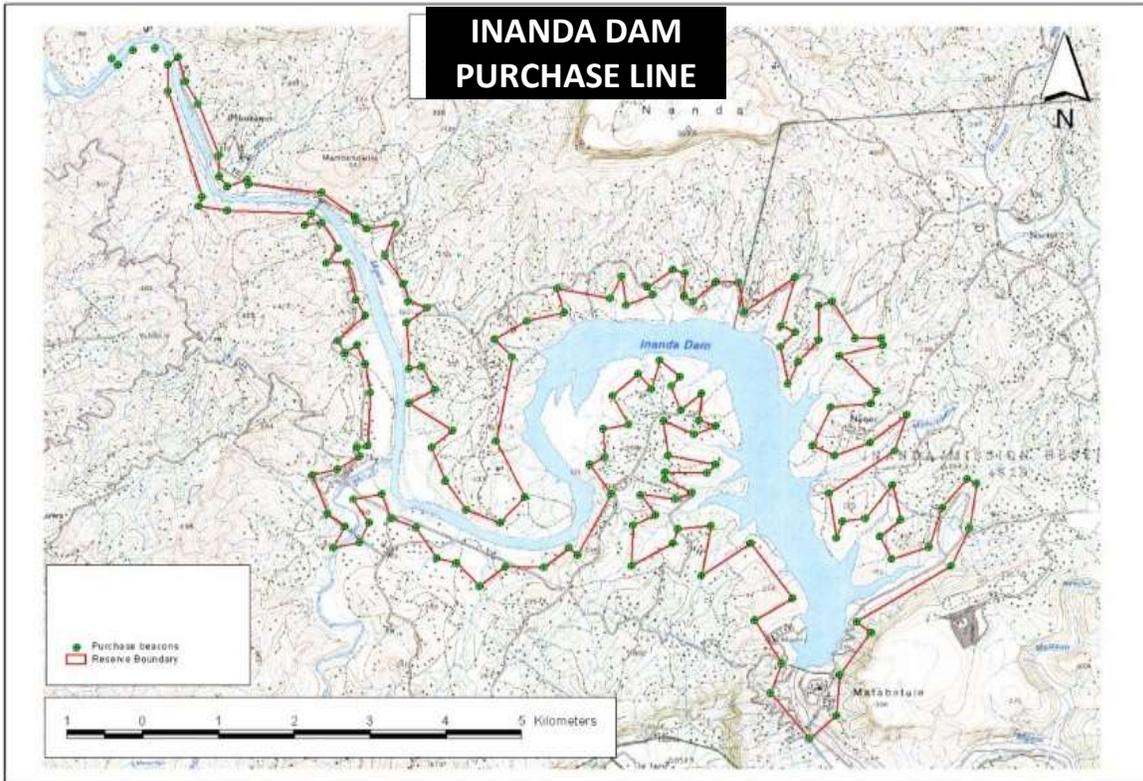
While Thokchom (2014:17); Lo *et al* (2015) believe that the community-based approach to tourism development is a 'prerequisite for sustainability', Saayman and Giampiccoli (2015:165) argue that those who control the land (local government) and tourism development (investors) determine the nature, scope, speed and how they involve local communities. Tourists and recreationists tend to search for unique and exhilarating experiences in unfamiliar spaces leading to the development of adventure tourism facilities in virtually pristine rural spaces. According to Toivonen (2017:22) this, if unchecked, leads to an ongoing debacle of environmental and social degradation in the interest of tourism supply and profit generation that in most cases excludes locals. Sharpley (2015) attributes failure to achieve sustainable tourism development to sustainability being viewed as a barrier to development especially due to the tourism depending on many sectors of the economy, while 'trendy practices in tourism concentrate on keeping nature and destinations as untouched as possible' (Mowforth and Munt, 2015).

The United Nations World Tourism Organisation (UNWTO) declared 2017 as the international year of sustainable tourism for development. The objective was to encourage governments at national, provincial and local levels to adjust policies, business practices and influence consumer behaviour towards more sustainable tourism development, operation and consumption patterns that would promote the attainment of some of the SDGs. In this declaration tourism was viewed as a tool with enormous potential for economic prosperity, poverty alleviation, social inclusiveness, resource efficiency, mutual understanding and peace and security as well as natural and cultural preservation (Rifai, 2016). According to Marzuki *et al* (2012: 201) local people will support tourism development in their society when they are expecting benefits from tourism activities due to risen awareness. Their participation is seen by Prinsloo and Pelsler (2016:2) as a vital component that adds to the overall tourist experience. They further state that local communities whose livelihoods are supported by and depend on tourism are quick to identify and warn of threats.

Therefore, tourism development can be meaningless and (Saayman and Giampiccoli, 2015) widen the gap between the rich and poor if it's socio-economic and environmental benefits do not filter down to the local communities. Since tourism can play an important role in socio-economic development and economic diversity, deliberate planning is needed for community involvement (Marzuki *et al*, 2012:587). The government and private sector should provide opportunities for local stakeholders to be involved not only as employees but also in decision-making processes and entrepreneurial activities.

## **Methodology**

Qualitative and quantitative methods were used to collect data in this study. Qualitative data was collected through the use of interviews with three chiefs and the manager of the Inanda dam. Quantitative data was collected using self-administered questionnaires that were disseminated to 24 community leaders representing about 3057 households found in the 3 villages: Emaphetheni, KwaNgcolosi and Qadu Tribe (Eskebheni), (Statssa, 2011).



**Figure 2:** Inanda Dam purchase line

Source:Msinsi.co.za

Data analysis was aligned to the data collection tools. The design of the study was a case study which enabled the researcher to use multiple techniques to collect data in order to fully understand the problem being investigated. The design was also cross-sectional and data presented and analysed represent snapshot responses and feelings of the respondents as they were at a particular point in time. The purchase line for the dam in this study, is indicated by the red line. This shows that there was no clear understanding of the ownership of the land on which the dam was built among the chiefs and between the chiefs and Msinsi.

## Findings

### Interviews

Qualitative data were collected through interviews that were conducted with the chiefs of eMaphephetheni, KwaNgcolosi and ESikebheni villages as well as the manager of the Inanda dam representing uMsinsi.

*Ownership of the land on which Inanda Dam stands and processes followed to transfer the land to Msinsi*

The understanding two of the chiefs was that land on which the dam was built still belonged to the people and Msinsi was renting it. However, one chief stated that the land was purchased by the Department of Water Affairs who leased it to Msinsi. This should not be the case. The chiefs are supposed to have a common understanding of the ownership of the land on which the dam was built, so that they are in a position to play the role that they are expected to play in lobbying

for the community benefits. The Department of Water Affairs as a representative of government is supposed to ensure that there is clarity for the chiefs and local people about the ownership of both the land and dam, and also the types of benefits that should accrue to the local communities from this major resource. The manager of the dam on the other hand, used a map Figure 2 to illustrate part of the land that Msinsi purchased to build Inanda Dam which was completed and started operating in 1989. Ironically, even their offices fall outside of the purchase line according to their own map.

**Table 1:**Ownership of the land on which the Inanda Dam stands and processes followed to transfer the land to Msinsi

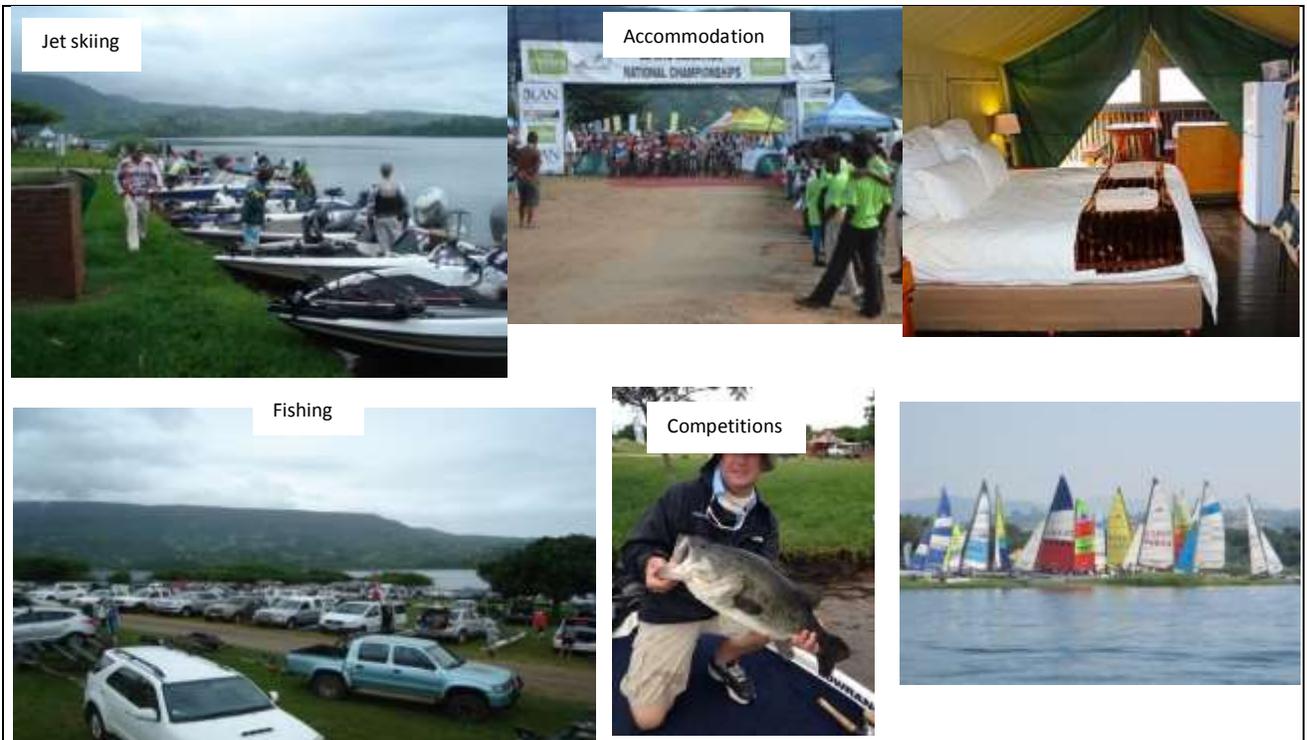
<p><b>Chief 1</b>  <i>The land on which the dam stands is owned by the three chiefs, Chief of Qadi Tribe, Chief of Amaphephethe and Chief of KwaNgcolosi.</i></p> <p><b>Chief 3</b>  <i>The land is owned by Ngonyama trust.</i></p>	<p>Ownership of the land</p>	<p><b>Chief 2</b>  <i>The land was sold to the dam owners by the three chiefs.</i></p> <p><b>Msinsi</b>  <i>According to Msinsi representative, Msinsi owns 1,700ha of land and 1 469 water surface illustrated by the red purchase line in Figure 2.</i></p>
<p><b>Chief 1</b>  <i>The dam was sold to Department of Water Affairs who appointed Msinsi to manage it.</i></p> <p><b>Chief 3</b>  <i>Msinsi is renting the land with the aim of building a dam on the land. The Department of Water Affairs acts as a regulatory and controlling body.</i></p>	<p>Processes followed to transfer land to Msinsi</p>	<p><b>Chief 2</b>  <i>There are rumours that Msinsi is renting the land on which the dam stands.</i></p> <p><b>Msinsi</b>  <i>The further explained that by 2016 some community members were still trying to claim compensation for the land on which the dam stands.</i></p>

### *Working relationship between local authorities and Msinsi*

While all three chiefs felt that the relationship between them (local communities) and the managers of the dam (Msinsi) was not good due to the fact that the envisaged benefits to the communities were not forthcoming, the manager of the dam argued that their relationship was good because the facility was providing employment opportunities to the local communities. While the chiefs expected Msinsi to be more visible in the lives and operations of the community through sponsoring local activities and schools, the manager seemed to think that providing employment to some local community members was good enough.

### *Tourism and recreational activities around Inanda Dam*

All the respondents were in consensus that the images in Figure 3 captured some of the tourism and recreation activities taking place around Inanda Dam. Figure 3 clearly indicates that Inanda Dam is buzzing with economic activities over and above its role of supplying a big part of the city of Durban with metered water. It is also clear from the images provided by the manager that most of the sporting activities are dominated by mainly white outsiders from the affluent parts of the city and province.



**Figure 3:** Recreation activities around Inanda Dam

**Source:** Msinsi.co.za

If the visitors were expected to pay at the gate (as one chief suggested) the gate takings alone would go a long way in developing the local communities in the form of skills development, local infrastructure and bursaries for local matriculants to further their studies in higher education. Obviously, Inanda Dam is a viable economic resources within the community of Inanda, but sadly it does not do much in terms of alleviating poverty and improving the lives of local residents as illustrated in Figure 4.



**Figure 4:** Local houses in the vicinity of Inanda Dam **Source:**Msinsi.co.za



*Levels of community participation in tourism development and beneficiation*

The chiefs appeared to think that the major benefits that the presence of the dam yielded went to Msinsi. While Msinsi thought that the local communities were benefitting through creation of employment opportunities, the chief were of the opinion that fewer job were given to local people that those given to outsiders. The problem could be the issue of skills that had not been developed. It remains the corporate social responsibility of Msinsi to ensure that crucial skills are transferred to local people to enable them to benefit meaningfully from the presence of such a major socio-economic resource in their area.

**Table 2:** Levels of community participation in tourism development and beneficiation

<p><b>Chief 1</b>  <i>The top down approach is followed. Certain households were forcibly removed.</i></p> <p><b>Chief 3</b>  <i>Community participation is very minimal. People in charge of development and plans come from outside of Inanda.</i></p>	<p><b>Chief 2</b>  <i>The participation of community leaders was meaningful because ultimately the dam was erected.</i></p> <p><b>Msinsi</b>  <i>Msinsi does presentations to local authorities to inform them about proposed developments.</i></p>
<p><b>Chief 1</b>  <i>There are few jobs offered to the local people and the rest are given to outsiders.</i></p> <p><b>Chief 3</b>  <i>People who benefit most are those who come from outside of Inanda.</i></p>	<p><b>Chief 2</b>  <i>Major benefits accrue to Msinsi.</i></p> <p><b>Msinsi</b>  <i>Msinsi offer jobs to local people. The dam is not fenced so the livestock is able to drink from the dam. They benefit through road maintenance and training in various aspects.</i></p>

*How community contributions are incorporated in decision making*

**Chief 1**

*Communities are not involved in decision making. Msinsi always decides what happens around the dam. It is a top down approach to decision making.*

**Chief 2**

*Msinsi are literary leading the process of tourism and recreation development around Inanda Dam. They only meet the local community groups in the form of presenting to them information on what they have decided.*

**Chief 3**

*Decisions are taken by the dam management and the local leaders. Community members do not participate and they do not get feedback from local leaders and dam managers.*



**Msinsi**

*Msinsi prepares and does presentations of proposed developments to local authorities. Contributions are invited from local authorities and they are considered if they are in alignment with the proposed development.*

*Concessions and incentives available to encourage community participation in tourism and recreation*

There seemed to be a disjuncture between the responses of the chiefs and those of the manager of the dam regarding concessions and incentives to participate in tourism development and recreational activities around the dam. The manager claimed that community members were given boats to run as their own, they were given free swimming lessons and that they were allowed free use of some facilities. The responses of the chiefs painted a different picture, as they claimed that they were expected to pay when using dam facilities. While Msinsi claimed that the residents could use facilities free of charge for their own events. One chief actually shared with the researchers that the only people who benefitted were construction companies that were allowed to mine sand from the dam.

*Things that could still be done to promote community participation in tourism development and recreation activities around Inanda Dam*

**Table 3:** Things that could still be done to promote community participation in tourism development and recreation activities around the dam.

<p><b>Chief 1</b></p> <p><i>Msinsi must avail themselves to the community. They have to work with local schools and provide benefits in the form of bursaries. They have to support community functions.</i></p> <p><b>Chief 3</b></p> <p><i>They have to create more job opportunities for local residents. They have to equip local residents with skills so that they can take part in sporting activities. Msinsi also has to work with local schools and give them resources to assist in teaching and learning.</i></p>	<p><b>Chief 2</b></p> <p><i>Msinsi has to conduct workshops to develop local communities, fund local projects such as the Heritage Day celebrations, music events hosted by Wushini theater and others. Msinsi also has to provide bursaries to good local learners and support local schools.</i></p>
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**Table 4:** Other comments

<p><b>Chief 1</b></p> <p><i>To build a boom gate so that the visitors can pay and the gate takings accrue to the communities.</i></p> <p><b>Chief 3</b></p> <p><i>How is this research going to assist the local community? Why are they not developing the areas adjacent to the dam because they will end up spoiling the dam? The infrastructure needs to be improved. Please find out about presentations that are presented abroad for a fundraising project. No feedback ever gets back to the community.</i></p>	<p><b>Chief 2</b></p> <p><i>The dam managers need to upgrade the areas adjacent to the dam otherwise the whole of Inanda facility will be polluted which will discourage visits. They also have to employ more local people.</i></p> <p><b>Msinsi</b></p> <p><i>Msinsi supports community activities such as Heritage Day and Wushini. Some boats have been given to local people to operate as their own.</i></p>
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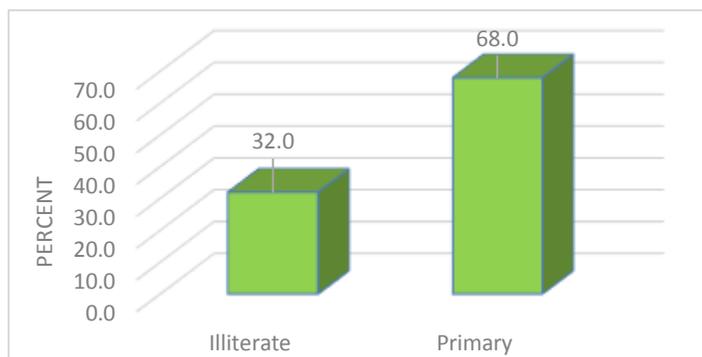
### Questionnaire

Data were collected from all twenty four community leaders representing the three villages.

**Table 5:** Village representation

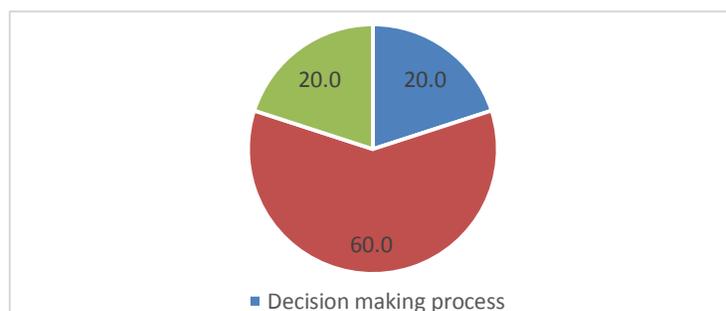
Gender			Village of representation			Total
			Amaphethe	Eskebheni	KwaNgcolosi	
Male	Count		7	8	4	19
		% within Village of representation	100.0%	100.0%	44.4%	79.2%
	Female	Count	0	0	5	5
		% within Village of representation	0.0%	0.0%	55.6%	20.8%
Total	Count	7	8	9	24	
	% within Village of representation	100.0%	100.0%	100.0%	100.0%	

Table 5 shows community leaders from the 3 villages excluding the chiefs. KwaNgcolosi had the biggest representation (n=9), followed by Eskebheni (n=8) and the smallest was Emaphethe (n=7).



**Figure 5:** Education level

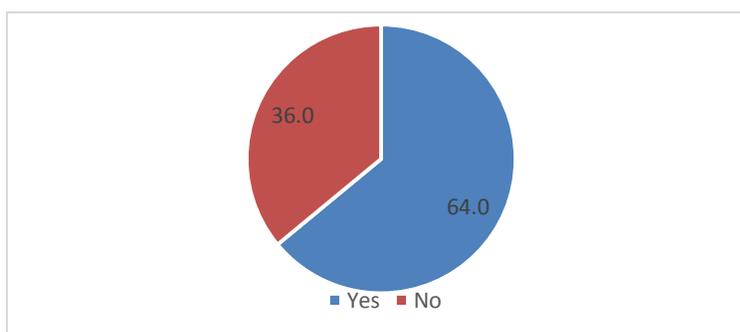
None of the respondents had an education higher than primary school level. There were twice as many respondents who had a primary school education compared to those who were illiterate. Education level is inadequate for them to participate meaningfully in tourism development in their respective villages. Community leaders themselves need to be capacitated and Msinsi as a corporate citizen does have a responsibility to develop local leadership in order to enable them to participate meaningfully in tourism development processes in the area.



**Figure 6:** Understanding of community participation in tourism development projects

The community leaders were asked to share their understanding of community participation in tourism development projects. This question was important as the whole study revolved around community participation. Their responses are reflected in Figure 6. The majority of respondents (60.0%) indicated that their understanding meant involvement in community projects. The remaining 40.0% thought that it meant participation in decision making processes (20.0%) and others (20.0%) did not know. It was both disappointing and in a way expected that some of the respondents, if not most, would not know considering their level of education as already discussed. The significance level of those who thought that it meant participating in community project was  $p = 0.018$ . If some of the respondents did not even know the meaning of community participation in tourism development when tourism and recreation is such a big phenomenon in their area, it can be expected that the business operators would take advantage of them. It also implies that local government has not played the expected role of developing capacity within local community leaders to enable them to effectively play their roles.

About Just below a fifth (4.0%) of the respondents highlighted that projects and meetings were a consultative process and that community leaders must play a leading role in as far as conscientising the community to participate in these meetings.

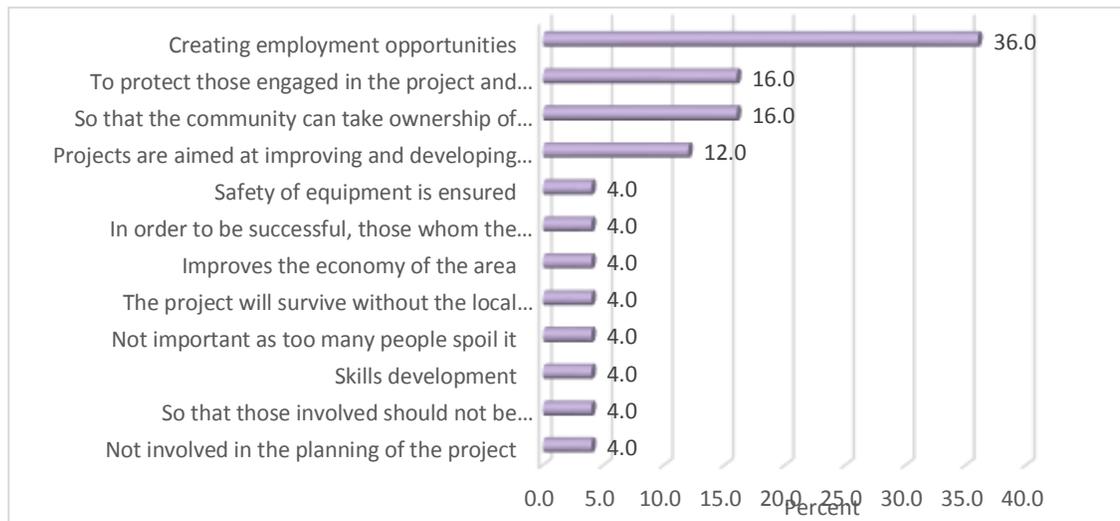


**Figure 7:** Participation in tourism development projects

Some of the community leaders (4.0%) indicated that they only participated in meetings and the planning process for projects. Others (4.0%) stated that they availed themselves when called to meetings and that they have informed the management of the dam of the need to involve them at the planning stage of all relevant projects. It is clear from their responses that they were willing to participate at all the stages of development, but they were not given the opportunities to do so.

As shown in Figure 7, a significant 36.0% of the community leaders indicated that they do not participate in tourism development projects that take place in their areas. Another 64.0% stated that they were participating in tourism development projects in their areas. These respondents were representatives of the communities in their villages, which meant that if they did not participate in tourism development projects, their communities were not represented. The level of participation in development projects by community leaders was significant at  $p = 0.162$ .

In response to the question of benefits of participating in tourism development just above half of the respondents shared that there were no benefits and just below half felt that there were indeed some benefits. Clearly the level of significance is low because there was nearly a balance between the two responses ( $p = 0.683$ ). Figure 8 indicates the ways in which the community leaders thought they and their community members were benefitting from participating in tourism development projects in their areas. There was no significant difference in the percentages of those who thought they were benefitting through participation (54.2%) and those who thought there were no benefits (45.8%).



**Figure 8:** Community participation and development

The community leaders indicated that they and their communities benefited in a number of ways including: employment opportunities (40.0%), upgrade of the areas in which they live (12.0%), skills development (8.0%), monetary benefits (8.0%), improvement of the aesthetic appeal of their areas (8.0%) and infrastructural development (4.0%). Others (4.0%) complained that if you are not 'connected', you do not benefit in anything and another 4.0% stated that they were not aware of who planned the projects, and therefore they were not involved and not benefitting at all. It was amazing that community leaders thought quite differently to the chiefs who felt that the benefits were minimal and that the bulk of the benefits went to Msinsi.

The respondents did not find it easy to participate in tourism development around Inanda Dam. Some of the reasons given were time constraints and lack of information. With a ( $p < 0.001$ ), these constraints were quite significant in preventing participation. It seemed that the local government, local operators and chiefs were not able to disseminate information and to motivate community members to participate in projects designed to empower them.

## Conclusion

In the study on poverty and inequality in South Africa, policy considerations in an emerging democracy, Triegaardt (2006:6) cited failure to design pro-poor policies, lack of commitment to implement policies, inability to move from policy to implementation and lack of measurement, monitoring and evaluation as some of the challenges that South Africa faces in dealing with poverty and inequality. There are a number of policies that have been developed in South supporting community participation and involvement in decision-making.

As seen in the findings of this study, in an area that is booming in tourism and recreation such as in the case of Inanda Dam, twenty-three years into democracy, there is still minimal community participation in tourism development. While the dam, as a resource, was able to draw the affluent residents of Durban and KwaZulu Natal to Inanda, the economic activities around the dam belonged to Msinsi with minimal economic benefits permeating down to the poor local community members who are highly impoverished due to rampant unemployment and a dearth of work opportunities.



The education level of the community leaders was also considered to be low, which meant that it was difficult for them to understand the presentations made by Msinsi, let alone make meaningful contributions to tourism development in their area. With such low levels of education, their effectiveness as representatives of their communities was curtailed. Local community members hardly participated in the recreation activities taking place around the dam.

Much as the management of the dam claimed that their relationship was good, they were perceived as arrogant by the community leaders and primarily concerned with the well-being of the tourists in the view of the chiefs. The respondents felt that it was not too late to improve their relationship with Msinsi. Msinsi had to play a sincere role as a corporate citizen and plough back to the local communities.

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