

**Exploring the Gendered Impacts of Ecotourism Development
in Mabibi, Northern KwaZulu-Natal, South Africa.**

Andisiwe Mseswa

212560420

Submitted in fulfilment of the academic requirements for the

Degree Of

Master of Science

In the Discipline of Geography, School of Agricultural, Earth

and Environmental Sciences

University of KwaZulu-Natal, Pietermaritzburg Campus

Pietermaritzburg, 2020

Supervisor: Dr. A. Nel

Co-supervisor: Dr. M. Hansen

DECLARATION

I, **Andisiwe Mseswa (212560420)** hereby declare that this master's dissertation entitled: **Exploring the Gendered impacts of tourism development in Mabibi, Northern KwaZulu-Natal, South Africa** is the result of my research, assessment, analysis, and investigation. This dissertation has not been submitted to any extent for any other degree or any other institution. All citations and references have been acknowledged to the best of my ability. The University of KwaZulu-Natal provided ethical clearance for this research. This dissertation is being submitted for the degree of Master of Science in Geography in the College of Agriculture, Engineering and Science, University of KwaZulu-Natal, Pietermaritzburg, South Africa.

Signature:

Date:

ACKNOWLEDGMENTS

First I like to thank God for giving me the strength to complete this thesis, it has been a long emotional journey, without God I would have not made it. Secondly, I would like to thank my ancestors for blessings, love, and care. More especially, my late mom and dad Qqoboza Gilbert Mseswa and Thozama Mseswa, my late sisters Phumla Mseswa and Nontathu Mseswa. I would like to also thank my supervisor Dr. Adrian Nel and co-supervisor Dr. Melissa Hansen for the emotional support they have provided when I was going through tough times and also for guiding me throughout this journey. A very big thank you for everything, without your guidance and support this thesis would not have been possible. I am eternally grateful.

I have great pleasure in acknowledging my friends Shaheen Sewpasard, my friends in the Geography department, and colleagues for their support and encouragement. You were a great help throughout. I would like to thank everyone that contributed to this research, the Induna, the local community of Mabibi, the IWPA, and all other stakeholders for allowing me to engage with them. A special thank you to the wonderful lady I met and her family for providing shelter and welcoming me to their home during my stay in Mabibi.

My acknowledgment would be incomplete without thanking the biggest source of my strength, my daughter Kuhlekonke and my family. Thank you for being my source of inspiration and motivation.

To strong women may we know them, may we be them.

ABSTRACT

In South Africa (SA), and many other countries, tourism is seen as an important industry, if not a panacea, for addressing socio-economic regeneration in poor communities, increasing economic activity, and improving local livelihoods (Huijbens et al., 2014, Brouder, 2013 and Das & Chatterjee, 2015). However, tourism is often not well harnessed as an economic opportunity, as many local communities within tourism destinations remain left out from participating in the industry and, as a result, do not benefit directly from its significant growth. Many of South Africa's ecotourism destinations are inextricably linked to a host of diverse socio-economic and conservation issues and, for the most part, local people do not have access to resources and are left out from the planning and decision-making process (Das & Chatterjee, 2015). Where this occurs, it has had gendered implications, as women are affected greatly due to the inequality in the divisions of labour. There are also broader dynamics in the tourism context, where gendered societies shape gendered tourism practices (Whitehouse, 2006). The study aims to understand the impact of ecotourism on household livelihoods and issues faced by women in Mabibi, Northern KwaZulu-Natal. Mabibi falls within the UMkhanyakude district municipality which is the poorest in the province of KZN, faced with high numbers of unemployment and poverty, and lies within the government proclaimed protected area and world heritage site, the Isimangaliso Wetland Park (IWP).

The study adds to an understanding of the socio-economic ecotourism impacts of tourism on local livelihoods in the area, with an added emphasis on how the local people perceive the costs and benefits related to living within the Isimangaliso Wetland Park. The main objectives were to assess: state-society relations that provide context for tourism in the area; the distribution of costs and benefits concerning tourism development; and finally the impact of gender relations on this distribution in Mabibi. To understand the gendered impacts of ecotourism, feminist political ecology theory and a gendered analysis approach were used to understand the relationship tourism has to social, economic, political, and environmental issues in the study area, particularly concerning inequality and patriarchy. Data for this study were collected using a qualitative research method that provided a critical and in-depth analysis of the issues and challenges facing women and the community of Mabibi.

The study findings indicate minimal ecotourism opportunities for the community of Mabibi, especially women. Findings suggest that a minority in the community is employed, benefits

are unevenly distributed in the park, and ownership of tourism-related enterprises by local people was almost non-existent. Meaningful linkages between the ecotourism industry and the local community are limited to communities' ownership of shares in the two tourism establishments in the vicinity, and the supply of formal and informal job opportunities. Furthermore, findings reveal that access to local resources and development opportunities are restricted, which has meant that conservation costs have had significant negative impacts on local people as the community depends largely on natural resources. Subsequently, for women, this has had a great impact because of the existing divisions of labour, roles, and household tasks. The study offers new insights into the changing relationships between communities, ecotourism, and conservation by highlighting the dynamics that result from socio-economic relations in ecotourism. The study findings indicate a need for active community engagement and enhanced opportunities for the local people and women of Mabibi.

Table of Contents

DECLARATION	i
ACKNOWLEDGMENTS	ii
ABSTRACT.....	iii
LIST OF TABLES	viii
LIST OF PLATES	viii
LIST OF ABBREVIATIONS.....	ix
CHAPTER 1: ORIENTATION OF THE STUDY	1
1.1 INTRODUCTION	1
1.2 A POLITICAL ECOLOGY OF PROTECTED AREA CONSERVATION IN SOUTH AFRICA.....	2
1.2 AIM & OBJECTIVES OF THE STUDY	5
1.3 SIGNIFICANCE OF THE STUDY.....	5
1.4 ORGANIZATION OF THESIS	6
1.5 CONCLUSION.....	7
CHAPTER 2: LITERATURE REVIEW	8
2.1 INTRODUCTION	8
2.2 LIVELIHOODS AND RURAL-TOURISM DEVELOPMENT.....	8
2.3. TOURISM DEVELOPMENT: A GENDER PERSPECTIVE.....	10
2.4 TOURISM AND SOCIO-ECONOMIC DEVELOPMENT IN SOUTH AFRICA	13
2.5 GENDER RELATIONS IN TOURISM.....	14
2.6 GENDERED TOURISM IMPACTS: SOUTH AFRICAN CONTEXT	18
2.7 FEMINIST APPROACHES TO SOCIO-ECOLOGICAL RELATIONS.....	19
2.7.1 ECOFEMINISM.....	20
2.7.2 FEMINIST POLITICAL ECOLOGY	22
2.8 THEORETICAL FRAMEWORK.....	24
2.8.1 FEMINIST POLITICAL ECOLOGY AS A THEORETICAL FRAMEWORK...26	
2.8.2 GENDER ANALYSIS FRAMEWORK	28
2.9 CONCLUSION.....	29
CHAPTER 3: RESEARCH METHODOLOGY	30

3.1 INTRODUCTION	30
3.2 EPISTEMOLOGICAL AND ONTOLOGICAL CONSIDERATIONS	31
3.3 DESCRIPTION OF THE CASE STUDY, MABIBI.....	32
3.4. THE SOCIO-ECONOMIC PROFILE OF RURAL MABIBI.....	35
3.5 RESEARCH APPROACH	37
3.6 A CASE STUDY RESEARCH DESIGN.....	38
3.7 RESEARCH STRATEGIES.....	40
3.8 DATA COLLECTION TECHNIQUES	41
3.8.1 PRIMARY DATA COLLECTION	41
3.8.1.1 QUESTIONNAIRE SURVEYS	43
3.8.1.2 INTERVIEWS	44
3.8.1.3 PARTICIPANT OBSERVATIONS	45
3.8.1.4 SAMPLING STRATEGY	46
3.8.2 SECONDARY DATA	46
3.9 DATA ANALYSIS.....	47
3.10 POSITIONALITY	47
3.11 ETHICAL CONSIDERATIONS.....	48
3.12 CONCLUSION.....	49
CHAPTER 4: THE COMMUNITY AND ECOTOURISM IN MABIBI.....	50
4.1 INTRODUCTION	50
4.2 THE DEMOGRAPHIC PROFILE OF MABIBI.....	50
4.3LAND OWNERSHIP	52
4.4 TOURISM ENVIRONMENT	52
4.5 KEY STAKEHOLDERS IN MABIBI	54
4.5.1 THE IWPA.....	54
4.5.2 EZEMVELO KZN WILDLIFE.....	55
4.5.3 THE TEMBE TRADITIONAL AUTHORITY	56
4.5.4 THE UMHLABUYALINGANA LOCAL MUNICIPALITY	57

4.5.5 TOURISM BUSINESSES	58
4.5.6 LOCAL COMMUNITY OF MABIBI.....	58
4.5.7 THE MABIBI COMMUNITY TRUST	59
4.6 AN ANALYSIS OF THE STAKEHOLDER INTERACTIONS.....	60
4.7 STATE-SOCIETY RELATIONS: ACCESS TO AND CONTROL OVER RESOURCES	62
4.8 CONCLUSION.....	66
CHAPTER 5: CONSERVATION AND ECOTOURISM IN THE MABIBI LANDSCAPE	68
5.1 INTRODUCTION	68
5.2 ECOTOURISM IMPACT ON LOCAL LIVELIHOODS.....	68
5.2.1 EMPLOYMENT OPPORTUNITIES	69
5.2.2 SHARE PROPERTY INVESTMENT	74
5.3 LOCAL PARTICIPATION IN DECISION MAKING AND ECOTOURISM IN MABIBI.....	76
5.4 DISCUSSION	78
5.4.1 ACCESS AND CONTROL OF NATURAL RESOURCES	78
5.4.2 EMPLOYMENT.....	79
5.4.3 CONSTRAINED DEVELOPMENT.....	80
5.4.4 CONCERNS ON LOCAL COMMUNITY INVOLVEMENT IN DECISION MAKING	81
5.5 CONCLUSION.....	81
CHAPTER 6 – A GENDER ANALYSIS OF ECOTOURISM DEVELOPMENT ON WOMEN IN MABIBI.	83
6.1 INTRODUCTION	83
6.2 WORK	83
6.3 ACCESS AND CONTROL OVER RESOURCES.....	85
6.4 CONDITION AND POSITION	86
6.5 STATUS AND ROLE	88
6.6 CONCLUSION.....	89

CHAPTER 7: CONCLUSION AND RECOMMENDATIONS	91
7.1 INTRODUCTION	91
7.2 SUMMARY OF FINDINGS	91
7.3 LIMITATIONS	94
7.4 FUTURE RESEARCH	95
7.5 RECOMMENDATIONS	95
7.6 CONCLUDING THOUGHTS	96
REFERENCES	98
APPENDICES	111

LIST OF TABLES

Table 3.1: An overview of reports and policies utilized in the study, level, and significance to the study.....	46
---	----

LIST OF PLATES

Plate 3.1 The study area Map of Mabibi, North of KwaZulu-Natal.	33
Plate 3.2. An overview of the IWP.	34
Plate 3.3 First visit to Mabibi (30 June 2016), researcher drinking water after a long day walking around the rural community	42
Plate 3.4 The researcher attending the community meeting and discussing some of the issues in Mabibi.....	42
Plate 4.1 and 4.2: Traditional vs modern homesteads in Mabibi.....	36
Plate 4. 2 Mabibi Primary School	36
Plate 4.3 One of the communal taps in Mabibi.....	37
Plate 4.4 small community gardens in Mabibi.....	37
Plate 4.5 Mabibi community campsite gate entrance.	53
Plate 4.6 Luxury beach lodge gate entrance	53
Plate 5.1 Crafts displayed for tourists at Thonga beach lodge.....	73

Plate 5.2 Woman selling crafts at community campsite entrance.	73
---	----

LIST OF ABBREVIATIONS

DEA	: Department of Environmental Affairs
FPE	: Feminist Political Ecology
IDP	: Integrated Development Plan
IMP	: Integrated Management Plan
IWP	: Isimangaliso Wetland Park
IWPA	: Isimangaliso Wetland Park Authority
KZN	: KwaZulu-Natal
LED	: Local Economic Developmet
PA	: Protected Area
PPT	: Pro-poor tourism
SA	: South Africa
SADC	: Southern African Development Community
TTA	: Tembe Traditional Authority
UNESCO	: United Nations Educational, Scientific and Cultural Organization

Chapter 1: Orientation of the study

1.1 Introduction

With the growth of ecotourism and nature-based tourism, many protected areas have acquired importance as ecotourism destinations (Dhamarante et al. 2000; Whitelaw et al. 2014). The Isimangaliso Wetland Park (IWP) has become a major tourist attraction in relatively remote and marginalized rural settings located in the northern region of KwaZulu-Natal, South Africa. The IWP is situated on the eastern side Mbonambi. Mtubatuba, Hluhluwe and Mbazwana which are the nearest towns. Ten communities lie within and adjacent to the IWP namely; Khula Village, Ezwen'elisha, Nkundusi, Nibele, Sokhulu, Qakwini, Mngobokazi, Mbila, Mabibi and Mduku (Gumede, 2009). The study centers on one community that is, the Mabibi village, built on communal land of the Ingonyama Trust Board (ITB). The community of Mabibi like other rural areas in the developing world is predominantly characterized by poverty and lack of job opportunities (UMkhanyakude IDP, 2014/15). There is a general lack of development and government interventions. Tourism has in such areas been very important in fostering local economic development and as such created paths to socio-economic development in rural areas. Ecotourism in the IWP forms the basic driver for economic development and poverty alleviation (UMhlabuyalingana IDP, 2017). However, even with ecotourism potential realized, local communities may not always benefit, and tourism, in various ways can affect the livelihoods of those living near or within tourism establishments. The study explores the socio-economic costs and benefits of ecotourism and further explores issues and challenges faced by the women of Mabibi residing within the protected area of the IWP located Mabibi. The study area was selected for its emphasis on ecotourism and local economic development

There is a growing realization that, if protected areas (PAs) are to achieve sustainability then local people need to be involved more and engaged more in their management, and all their livelihood issues need to be taken into consideration (Hughes, 2013). Since tourism has been regarded as a panacea to poverty alleviation, many countries see PAs as having great potential for economic development while local people see tourism as a prospect in enhancing local livelihoods (Mustika et al. 2013). Ecotourism has thus been endorsed to enable the connections between nature conservation and local community livelihoods, with the belief that conservation

and development can be achieved together (Mbaiwa, 2008; Strickland-Murnro et al. 2010). However, academic literature concedes that PAs sometimes do not produce positive linkages within tourism localities due to the eviction of local people to pave the way for PAs and a tendency to be concerned more about hosting international tourists (Brockington et al. 2008). Residents of Mabibi have legal control over communal land through the Ingonyama Trust Board (ITB), but due to keeping up with the status of world heritage site significance, restricted land access and resource control have led to nominal ecotourism benefits (Nsukwini, 2019). Several related drivers of conservation and tourism development in the IWP, including past events, different epistemologies, and uneven power structures are studied. The roles of ecotourism, conservation agencies, and local communities are explored.

Feminist political ecology and a gender analysis framework are utilized as the theoretical framework informing this study to examine state-society and nature-society relationships, as well as the impacts on rural development. Feminist political ecology (FPE) and gendered analysis framework (GAF) link back to study gender relations, as an important theoretical component in the understanding of control over resources (Truelove, 2011). FPE identifies ecological issues as constructed out of the social (Jones, 2006). FPE addresses the relationships, the causes, and effects between the local resources and their connection to the political and economic developments at a larger scale. There is no denying that tourism in PAs has created considerable economic linkages for countries, however, when tourism is analyzed at the local level, benefits can be minimal (Haukeland et al. 2013; Snyman, 2012). The growing concern of the under-realized tourism potential on socio-economic development has led tourism academia to look for ways to sustain tourism development (Becken & Job, 2014). In this light, the study identifies the diverse resources that local people have access to and defines the conservation impacts (both negative and positive) from the perspective of the people of Mabibi in the IWP. Analysis of the contemporary literature indicates that there is insufficient analysis of the PA-based tourism industry in Southern African countries (Bello et al. 2016).

1.2 A political ecology of protected area conservation in South Africa

The origins of South Africa's present poverty and the continuing impoverishment, especially in the former Bantustans, go deep into the country's history of apartheid (Hitchcock, 2013). Under the apartheid regime views of race, power and privileges also shaped the creation of

protected areas (Picard, 2003). Initially, parks were created as holiday spaces that were accessible for the white's only, and to protect certain species for their recreational hunting hobbies. This conservation model was based on a myth of nature as unspoiled, untouched, and free of human influence (Magome & Murombedzi, 2003). The model operated by fencing an area off from local people, either physically or through use of law enforcement strategy (Mariki, 2016). Those did not adhere to the law were fined or in extreme circumstances, were killed; hence, the terms fences and fines or fortress conservation (Brockington, 2004). This conservation model was employed for almost all of the twentieth century (Brockington, 2005). Obliteration, misunderstanding and conflict dominated communities living in and around protected areas as they could not access land and resources (Magome & Murombedzi, 2003). Since the shift to democratic rule in 1994, this was remedied, people were given land and user rights. Also, emphasis was made on the need for peoples involvement and participation in decision making which became part of national conservation discourse and legacy. The land restoration practice saw many black people claiming ownership of land, with most of this land falling within protected areas (Magome & Murombedzi, 2003) Despite this, many protected areas were already tainted by tensions and violent conflicts between local communities and park managers (Thondhlana et al, 2011).

Whether PAs benefit or impose costs on local people depends upon the underlying relationship between local poverty and resource use, external drivers, rules and regulations imposed by the protected area and the extent to which these are implemented (Angelsen & Wunder, 2003). In many countries, the reality of economic crises forced a search for locally driven alternatives to conservation and tourism. Since 1994, the tourism industry has taken its place as an important contributor to economic growth and therefore has been incorporated into South Africa's development strategy (Das & Chatterjee, 2015). According to Travel and Tourism Economic Impact (2018), the direct contribution of tourism to the Gross Domestic Product (GDP) was 130,1 billion rand in 2018 and constituted 3% of the GDP contribution.

Within this context, tourism is recognized by government as a key vehicle for economic change and poverty alleviation at local level hence fosters local economic development (Rogerson 1999; Nel and Binns 2001). Currently protected areas form the basis of South Africa's tourism industry. Literature shows that parks and protected areas have become the cornerstone of tourism and recreation (Campbell et al, 2007). Additionally, nature-based tourism is fast becoming the accepted model for responsible development (Bimonte, 2007). Communities

living within or adjacent to such areas are mostly characterized by remoteness and underdevelopment, as well as lack of opportunities for employment and income generation (Meyer 2013). In such areas tourism consequently has the potential to create jobs, infrastructural development and alternative livelihood strategies (Meyer, 2013). However, tourism as an economic opportunity is not well harnessed. The relationship and conflicts between nature-based tourism and human development are debated in academia as articulated, for example in Martin et al., 2016 *Just conservation* book.

Most if not all of South Africa's national parks and protected areas are inextricably linked to a host of diverse social, economic and environmental issues (Ghimire & Pimbert 1997). According to Das & Chatterjee (2015), the majority of South Africans, comprising communities in the locality of tourist attractions and protected areas, continue to be effectively left out from the planning and decision-making process. Furthermore, loss of access to land can impose a number of direct and indirect costs on local communities (Ashley & Roe, 2002; Mbaiwa, 2005). This represents a cost to the rural local communities which in most cases, depend in a number of ways on the use natural resources (trading, supplying and employment) that help them to expand their livelihoods (Ahley & Roe, 2002: Snyman, 2012). There is an unequal distribution of costs and benefits and there is still a lack of commitment to participation in tourism development by the local communities in rural areas within and around the world heritage sites (Magi & Nzama, 2009). This in some part is due to the costs that local communities often encounter which are influenced by external factors that local people have no real control over and internal factors which they little or no power to influence (Snyman, 2012).

The prominence of protected areas in the context of rural agricultural development has been problematic because of its specific method of restricting resource use for local people (Ghimire & Pimbert, 1997). It has been evident that local communities suffer most of the hardships resulting from the establishment of protected areas. However, it has been evident that impact differs between men and women (Cole, 2017). Women are greatly impacted by ecotourism because of their relationship to resources and gendered inequalities that are rooted in gendered divisions of labour which associate women with resources. According to Coles (2017), scholarly work on the impacts of tourism have been largely gender blind, failing to recognise the differences between men and women and frequently reinforcing gender stereotypes.

Inequalities in terms of access to resources, greater vulnerabilities and disproportionate negative impacts have not been subject to systematic gender analysis (Coles, 2017).

1.2 Aim & Objectives of the study

The study aims to understand the impact of ecotourism on household livelihoods and issues faced by women in Mabibi, Northern KwaZulu-Natal.

In achieving the stated aim, the study sought to achieve these objectives:

1. Assess the relationship between state and society in Mabibi.
2. Assess the ecotourism impacts on local livelihoods in Mabibi.
3. Assess gendered impacts and levels of women's involvement and participation in ecotourism in Mabibi.

1.3 Significance of the study

Through conducting this study, the researcher sought to contribute to the general and scientific discussions on protected areas and ecotourism with specific detail on the links between women and ecotourism. Figueroa-Domecq et al (2015), states that even with three decades of study and a contemporary growth in papers, tourism and gender studies remain marginal to tourism analysis, separated from wider feminist and gender-aware initiatives. Munar (2017) has pointed out a great concern on women's situation in tourism academia and the negative impact this has on the development of future research. The implementation of feminist perspectives in tourism is not so common, several authors have highlighted the lack of the use of feminist epistemology in the tourism industry (Pritchard and Morgan, 2017; Figueroa-Domecq et al., 2015). According to Pritchard and Morgan (2017), the lack of critical rational and failure to consist of gender in tourism research has time and again resulted to unfinished and superficial assumptions. Thus, Figueroa-Domecq et al (2020) put forward that it is important for researchers to develop and deepen tourism research by applying correct feminist perspectives. For that reason, the study adds to existing discussions on gender and tourism and also argues that women empowerment is still needed within the ecotourism industry in the IWP.

1.4 Organization of thesis

Chapter 1 Presented an overview of the thesis. It provides the context of the study, starting with an introduction, background, and then sets out the rationale, aim, and objectives of the study and significance of the study.

Chapter 2 presents the review of the literature which supports the study. The chapter examines the literature on tourism, particularly about rural areas in South Africa, gender issues in tourism, gender in tourism studies, and explains the conceptual framework adopted in this study.

Chapter 3 provides a detailed description of the methodology adopted in the study. The chapter describes the study site, the study approach, the techniques used for collecting the data and data analysis, limitations, and constraints of the study, as well as ethical considerations.

Chapter 4 provides an outline of the different stakeholders and their interactions in Mabibi. First, it presents an overview of the tourism sector and land ownership in Mabibi, followed by a description of the different stakeholders influencing experiences in Mabibi. As part of the thesis, this section is important for our understanding of stakeholder relations and how they influence the outcomes of the costs and benefits of the local community of Mabibi.

Chapter 5 presents the study findings. Firstly, the demographic profile of Mabibi is presented and ecotourism impacts on local livelihoods are discussed through the lens of the perceptions of the research participants, specifically concerning the contribution of tourism to their livelihoods. The findings indicate that minimal benefits are seen by the community of Mabibi, and community involvement in planning and decision making is almost non-existent. Furthermore, resource-use is restricted, and development is constrained to make provisions for ecotourism, which has negatively affected local livelihoods in Mabibi.

Chapter 6 The chapter discusses the gendered impacts of tourism using the conceptual frameworks of feminist political ecology and the gender analysis framework. The chapter indicates that the costs revealed in chapter 5 have gendered implications. The findings show that women in Mabibi depend greatly on the natural environment due to the gendered divisions of labour, hence the conservation costs are felt greatly by women.

Chapter 7 presents the study conclusions, a summary of key findings, study limitations, and recommendations arising from this study, and recommendations for future research.

1.5 Conclusion

In conclusion, this chapter introduced and provided the background to the study. The problem statement was articulated in relation to ecotourism impacts on rural communities living within protected areas and also the gendered implications. The study aim as well as the the guiding research objectives were also highlighted. The significance of the study as well as the anticipated contribution of the study was highlighted. Lastly the organization of the thesis was provided. The next chapter presents the literature review of previous research on tourism, protected areas and gender relations.

Chapter 2: Literature Review

2.1 Introduction

The analysis of tourism and development is well documented in the academic world. However, the potential of tourism to contribute to sustainable development has not been clear (Ferguson, 2009). According to The World Tourism Organization (WTO, 2001), sustainable development is seen when there is a balance in the management of all resources, where development meets the needs of the host and tourist, and opportunities are enhanced for the future. More recently, the study of gender in tourism has received significant attention, and also gender is being established as a key focus in tourism (Aitchison, 2009). In contrast to early tourism research, which had viewed tourism relations from an economic perspective forgetting that tourism is constructed within gendered societies, tourism is now recognized as being a cultural phenomenon and a process within which gender identities are created (Figueroa-Domecq et al, 2020). The chapter begins by exploring livelihoods and rural-tourism development, feminist approaches to socio-ecological relations, gender, and tourism by discussing tourism development from the global and South African context. Furthermore, the chapter discusses tourism development from a gender viewpoint and highlights the thematic discussions on feminist gender studies of tourism. Lastly, the chapter discussed feminist political ecology (FPE) and gender analysis theoretical frameworks utilized to better understand the socio-economic impacts of ecotourism.

2.2 Livelihoods and rural-tourism development

There are several ways to understand rural development and in this case the impact of ecotourism development on local communities. The term livelihoods can be attached to a range of words that explore development enquiry and practice. The various fields of enquiry and practice range from; rural/urban livelihoods, occupations eg. Livelihoods in agriculture/fishing, social difference (in terms of gender, and age defined livelihoods) and various others. Chambers (1995; 6), defines livelihoods as ‘the means of gaining a living or a combination of the resources used and the activities undertaken in order to live’. According to Scoones (2009), perspectives start with how different people in different places live. A descriptive analysis exposes a multifaceted web of undertakings and relations that emphasises the variety of ways people make a living. For example, a family may be involved in agriculture, at the same time

sell its produce and also be employed somewhere else. Over time, they are likely to experience change and need to adjust and adapt to their livelihoods. According to Chambers and Conway (1992) the type of resources people have at their disposal whether natural, financial, social, cultural, political all play a critical role in sustaining their livelihoods.

The use of the word diversity allows for the researcher to focus on understanding local perspectives, in all their complexity. According to Scoones (2009), the idea of livelihood approaches is simple; look at the real world, and try and understand things from the viewpoints of the local people. Complex, local realities livelihoods approaches are an ideal entry point for participatory approaches to inquiry, with negotiated learning between local people and outsiders. A livelihood is environmentally sustainable when it maintains or enhances the local and global assets on which livelihoods depend, and has net beneficial effects on other livelihoods. A livelihood is socially sustainable when it can cope with and recover from stress and shocks, and provide for future generations (Carswell, 1997, 3). Due to the limited opportunities available to communities, rural households often pursue numerous ways of earning an income. The ability to pursue different livelihood strategies depends on what material and social, tangible and intangible assets people have in their possession.

Over the years, modernization in the lenses of economic and agricultural productivity has been central to studies on rural development policy and research. It was late in the 1980s and early 1990s, the sustainable development agenda emerged which combined poverty reduction and livelihoods with emergent concerns around environmental sustainability. In the late 1990's and 2000's the livelihoods approach offered an alternative at neoliberal policies. Scoones (2009) argued that the way to which we understand livelihoods had to be improved in four ways. First, they need to look into political perspectives that focused on how knowledge is defined and articulated and how normative assumptions are made. Secondly, through the assessment of politics, power and social differences. Thirdly, explore the links between local-level dynamics and larger-scale processes, such as globalization, and finding the connections and flows across scales, and understanding processes of exchange, extraction, exploitation and empowerment. Lastly, how the underlying forces of change act together, with an emphasis on how strategies relate to change and transformation (Scoones, 2009)

In relation to gender, gendered relationships are important in shaping livelihood diversification process and rural people's ability to move out of poverty (Gautam & Andersen, 2016). The

way in which gender relations are created in society impacts on the type of livelihoods local people engage in which has a direct impact on whether rural people are able to sustain their livelihood and overcome poverty. This is why the study sought to understand the impact of ecotourism on local livelihoods. Women in different households have different stocks of assets and pursue different livelihood strategies. They also pursue different goals and as such they carry out different activities and utilize different resources to meet their present and future expectations (Rakodi, 2014). Thus, gender roles influence the livelihood strategies for both men and women and have an influence on women's capacity to alleviate household poverty.

2.3. Tourism development: A gender perspective

Development means different things to different people, and it is not a neutral process as it takes place within a framework of global reform (Ferguson, 2009). Tourism can be a great incentive for development and thus has the potential to create socio-economic opportunities for women and also contribute to their empowerment (Ampumuza et al. 2008). From a gender-tourism nexus it can be seen that gender differences are central to the study, as the tourism industry takes place within cultural spaces that are established out of gendered societies (Aitchison, 2009). The links between development and gender Aitchison (2009) argues that the tourism industry is constructed out of human relationships that are complex and tourism is impacted by gender relations at all levels of society. Research by Feminist scholars in tourism recognizes that gender is often found to influence employment patterns where women are seen to get low-paying, part-time jobs, and in most cases jobs depend on tourism peak seasons (Figueroa-Domecq et al., 2015). Research has also identified and made visible the gender inequalities that exist when tourism is being advertised at the global level. However, most research has focused more on the gendered consequences of tourism development and has not looked deeper into gendered relations and their impact on women's subordination (Figueroa-Domecq et al., 2015).

According to Ferguson (2009), tourism policy that addresses gender and development is made in politicized spaces that have ignored feminist studies. When looking at the way policy is formed, the equality of women to men is still not guaranteed in policy formulation cases which has a direct influence on the quality and implementation of their basic human rights, access and/or control over land and resources, in employment and earnings, and their participation in the decision making process. This is despite evidence that when women are economically

empowered to benefit from tourism, benefits also trickle down to their households and communities which in turn contributes to nationwide development. Fostering women's empowerment and involvement in the economy initially alleviates poverty which fast tracks the progress towards achieving the Sustainable Development Goals centered on the eradication of poverty (Ferguson, 2009).

Various studies have been conducted to analyze gender in tourism. Much existing research on the tourism industry focuses on sex tourism and patterns of employment. Within sex tourism context, research has focused on investigating the implications for gender which have revealed that women are used as advertisements for tourism destination areas (Pritchard, 2014). Tourism marketing plays a big role in the promotion of the tourism industry as it provides tourists with representational images of the places they are about to visit and this helps form an imagined construction for the tourist. This form of tourism promotion can be described through the concept of the 'tourist gaze'. Urry (1990) describes the tourist gaze as a way in which the tourist sees people and places and the selection of those sights is directed and organized by the tourism industry. Studies on sex tourism have revealed that the use of women as advertisements can reinforce gender stereotypes of women as sex objects, which privileges the male gaze. In the male tourist gaze, men gaze upon women. When this happens the concept of 'other' can be utilized. Women are seen as an embodiment of difference and therefore can be referred to as the 'other'. Barte & Taket (2009) argue that the gaze is directed at people or place which are considered as 'different' in relation to the gazer.

In recognizing the relationships between structure and culture reconstructed through tourism, the 'other' and violence concepts were introduced through structural feminist studies with post-structural ideas and postcolonial criticisms (Aitchison, 2009). The development of the 'other' has been important to our understanding of the links between tourism and the global world and processes (Speijer, 2018). The process of representing "others" inevitably defines norms and boundaries, the haves, and have not. For example, we see the "typical" tourism advertisements showing pristine nature and not the people in these areas, which means that people and their spaces are seen out of context. This implies a different image than the reality of the host destination. Such imagery convey impressions which in most cases are pristine untouched spaces (Aitchison, 2001). In tourism advertisements, cultural practices are predominantly used as images that reflect the "sights" and "sites" of tourism. This is the separation of tourist-host encounters, where difference is used for the curious gazing, pleasure, and modified escape of

the modernized tourists. This “othering” reinforces a dominant-subordinate separation between the culture of the tourist and the cultures of the local communities. Difference is seen as subordination and can lead to an identity fix (static culture) and to local people being treated as servants (e.g cleaners, cooks, guides) when commercial processes are concerned. In the case of the identity fix, cultural and ideological factors play a part in how work is defined which can result in certain types of jobs within the tourism industry being defined as more suitable for women. The women are seen suitable for positions in housekeeping which reinforces gender inequalities. Such practice allows for both the shaping and reshaping of the socio-cultural relationship and that of gender–power relations in tourism and which sets a starting point of analysis for future interdisciplinary approaches to gender, and tourism concepts.

Violence in gender tourism has been discussed as both a cause and a consequence of gender inequality (O’Lear, 2017). Feminists argued there was structural violence in society where patriarchy promoted men at the expense of women. According to Devine & Ojeda (2017), creating tourism destinations frequently includes violent practices of commodification, land dispossession enclosure and privatization, militarization and the marginalization of local people. Violence in tourism settings does not only come in the form of physical violence but it is also manifested in the spaces and silences of everyday life, in the loss of land, community and language. O’lear (2017) argues that structural violence is the result of an uneven distribution of resources and access (to basic services such as health, education, infrastructure) and also results when there is an uneven distribution of power to decide over the distribution of those resources. The resulting dispossession is one of the main forms of violence associated with tourism development. Dispossession associated with tourism development often translates into the privatization or enclosure of water sources, beaches and forests (Devine and Ojeda, 2017). When there is an uneven access to resources, local livelihood strategies are eroded which means that local people become vulnerable to harm. In the case of gender, gender differences lay bare different forms of subordination and gendered vulnerability, when dispossession occur the impact is felt greatly by women. Gender differences maintain a structural violence that ends up reinforcing a conveyed order and results in deepened gender stereotypes

2.4 Tourism and socio-economic development in South Africa

Tourism is recognized by governments all over the world as an important contributor to transforming the economy and alleviating poverty at the local level, hence promotes local economic development (Binns and Nel, 2002). According to Meyer-Stamer (2005bo), local economic development (LED) refers to the capability of a locality to make cumulative profits that can aid in improving local people's livelihoods. Concerning tourism, this definition suggests that tourism at the local level should not only boost the economy but empower local people and improve their livelihoods. Subsequently, the Department of Environmental Affairs (DEA), in its White Paper on the Development and Promotion of Tourism in South Africa recognizes tourism potential in improving governments' socio-economic objectives (DEAT, 1996: Govendor 2013).

The recognition of tourism as important to LED is further acknowledged as it is amongst the six core pillars of growth in South Africa's New Growth Path Framework (National Tourism Sector Strategy, 2017). Also, South Africa's action plan recognizes tourism as a large contributor to rural development (National Tourism Sector Strategy, 2017). The potential tourism value to LED is magnified in previously marginalized rural areas where it has become synonymous with development (Brouder, 2013). Research has highlighted the importance of the trickle-down effect of tourism opportunities to previously poor black communities (Bob, 2011; Meyer, 2013 and Mkhize & Cele, 2017). As per the LED tourism strategy, the SA government encourages more pro-poor tourism approaches that foster local community involvement and socio-economic development in previously disadvantaged communities (Mkhize & Cele, 2017).

Campbell et al. (2007) show that parks and protected areas have become a cornerstone of tourism and recreation. Additionally, nature-based tourism is fast becoming an accepted model for responsible development (Bimonte, 2008). Communities living within or adjacent to such areas are mostly characterized by remoteness and underdevelopment, and limited income-generating opportunities, and unemployment (Bob, 2011). In such areas tourism consequently has the potential to create jobs, infrastructural development, and alternative livelihood strategies (Meyer, 2013). However, tourism as an economic opportunity is not fully realized (Martin et al. 2016). The relationship and conflicts between nature-based tourism and human development are debated in academia as articulated, for example, in Martin et al's. (2016) *Just*

conservation book. Martin et al (2016) suggest that the allocation of land and seas as tourist ‘sun, sea and sand’ places, as well as for biodiversity conservation can disadvantage indigenous and local communities by excluding them from materially and culturally important land and resources.

Most, if not all, of SA’s national parks, are inextricably linked to a host of diverse social, economic, and environmental issues (Ghimire & Pimbert 1997). According to Das & Chatterjee (2015), most local communities within and near the national park boundaries and tourism destinations remain marginalized and left out of planning and decision making. Furthermore, restricted access to natural resources can have adverse impacts on local livelihoods (Ashley & Roe, 2002; Mbaiwa, 2005). This represents a cost to the rural local communities which in most cases, depend in several ways on the use of natural resources (e.g trading, supplying, and employment) that help them to expand their livelihoods (Ahley & Roe, 2002; Snyman, 2012). There is an unequal distribution of costs and benefits and there is still a lack of commitment to participation in tourism development by the local communities in rural settings that are within or adjacent to world heritage sites (Magi & Nzama, 2009). This in some part is due to the costs that local communities often encounter which are influenced by external factors that local people have no real control over and internal factors which they little or no power to influence (Snyman, 2012). The establishment of protected areas in the vicinity of local communities has been challenging in the context of rural development as natural resource access and control has been constrained (Ghimire & Pimbert, 1997). It has been evident that local communities suffer most of the hardships resulting from the establishment of protected areas. In the case of women, Brown (in Shabalala and Ezenduji, 2016) argues that while these challenges are observed in SA, black women in rural areas have been impacted most significantly.

2.5 Gender relations in Tourism.

In the context of gender, tourism according to Whitehouse (2006) has gendered implications. At the household and community level, women are primarily responsible for several household activities (Rocheleau et al. 1996). This, according to Schroeder (1997) means that women are in regular contact with natural resources. Such responsibilities are reconciled by the social, power, and gendered relations that have a habit of placing women in vulnerable situations when nature-based tourism is concerned (Tivers, 2012). For example, when women are restricted

access to resources, they have to spend long hours and distances collecting resources. When the land becomes utilized for biodiversity conservation, land and natural resources become restricted, which adds strain on women that search for food and firewood (Badola and Hussain, 2003).

Additionally, since men are considered to be livestock herders and farmers, they face more work burdens as they have to be on the watch for wildlife that raids their gardens or eat their livestock which can ultimately lead to a loss of sustainable livelihood incomes (Wang et al., 2006). In the work of Nabane (1996) and Metcalfe (1996), that analyzed the CAMPFIRE program in Zimbabwe, findings revealed that the program did little to disrupt gendered/cultural roles as women's situations were worsened with the fencing of the park, which meant that women had to spend more time and walk long distances to collect firewood. According to Mariki (2016), men and women suffer when land and natural resources are restricted but women are more vulnerable as gendered divisions of labour and inequalities exist in all forms of society.

On the other hand, employment generated within the tourism industry is believed to be both beneficial and challenging in tourism destinations. Even though this is acknowledged, there is less consciousness of the gender biases that exist in the type of employment available to men and women. According to Munshi (2006), in most cases, tourism has reinforced old and new gendered divisions of labour. Ferguson (2011) utilizes a feminist critique of tourism development to explore the link between gender and the development of policy in tourism, arguing that policy development and design is still very much gender blind. Tshabalala and Ezenduji (2016) further argue that tourism continues to reinforce traditional belief systems that are tied to gendered divisions of labour. For example, rural women continue to get low wages and jobs linked to their gendered roles and responsibilities at the household level.

Traditional views that place women in positions where they are treated as subordinate are also evident in the number of only a few women in top management positions, majority in low paying jobs, and housekeeping within the tourism industry, which have counted against women (Tshabalala & Ezenduji, 2016). Further challenges are evident in the lack of women's empowerment when capital, education, and other development opportunities associated with tourism and other sectors are concerned. According to Boonabaana (2014), tourism reinforces the inequalities that exist between men and women in the industry. These are seen through

women's employment and pay which often mean that women are employed in housekeeping and often get low-paying jobs.

Gender issues in tourism mainly describe the segmented structure of work in tourism and have in some cases considered some of the effects of tourism on gender roles and discussed the issue of sex work in tourism. However, research has ignored other aspects such as gender roles and how they impact the system in which women are incorporated in tourism planning and development. To illustrate this, scholars such as Pritchard and Morgan (2000) have summed up some of the factors in which sex tourism is founded. While other scholars such as Kinnard and Hall (1994) have considered how issues of gender and power relations play themselves out in tourism, ranging from topics on sex tourism to those relating to the impact of tourism on women in traditional societies. Furthermore, a study done by Whitehouse (2006) looked at the gendered impacts of tourism on household security, the notion of female-headed households, and the importance of participation in Belize. The study identified economic and social securities in households from non-tourism and tourism-based communities and revealed that women tend to be more economically vulnerable than men (Whitehouse, 2006). All these studies have not looked deeper into the underlying gender issues that impact the way in which women are impacted by tourism.

In the last decade, studies of tourism at different scales have focused greatly on the gendered impacts of tourism as they relate to employment patterns, this is evident in the work of Khatiwada, & Silva (2015) titled 'Mitigating Gender Inequality in Rural Regions of Namibia' and the work of Carvalho et al (2014) who also focused on gendered employment in the Portuguese tourism sector. Cave and Kilic (2010) also studied women's role in tourism employment in Turkey which revealed that women get paid low salaries and are employed in low-level positions. According to Juncan (2013), the tourism industry creates income-generating opportunities as either a main or additional source of income for tourist destinations. However, employment in tourism remains gender-biased due to the existing gendered differences in the salaries, jobs, and employment levels (Juncan, 2013). Women as the most involved in the tourism industry, continue to be misrepresented in the professional levels, earning less than men, and in some cases engage in unpaid work (Whitehouse, 2006). When evaluating women's involvement in income-generating opportunities or employment, women are found in the informal sector of the tourism industry which when looking at the statistics are never incorporated (Juncan, 2013). The informal sector often includes washing clothes,

cooking, or providing massages to tourists. Juncan (2013), further suggests that seasonality in tourism employment is a primary problem as women will be seen to seasonally move in and out of formal and informal employment at differing times.

Gender research in tourism has mostly focused on women's employment in tourism. According to Kinnard and Hall (1996), research on women and tourism has largely made an emphasis on the role of women in economic production. However, we cannot understand women's role in economic production without looking into women's cultural and structural positions in the community. According to Ramchurjee and Paktin (2011), traditional and sociopolitical influences play a role in the division of work in society. Some of the work in the tourism industry is defined as suitable for women and given lower status and therefore lower wages (Ramchurjee & Paktin, 2011). Different cultures ascribe different roles to women, and in most, if not all cultures, this accords unequal power and resources to men and women (Ramchurjee & Paktin, 2011). Relatedly, Whitehouse (2006) suggests that gender roles and responsibilities influence how women access resources or participate in decision making within the community. It is in this regard that this study aims to include the influence of traditional gender roles and responsibilities and how this leads to an uneven distribution of benefits in the tourism industry.

Bello et al. (2016), argue that a few studies that look at the nature-society relationship in tourism have been conducted in Southern African countries. Consequently, the studies conducted have failed to recognize the gendered inequalities that exist and the differences between the experiences of men and women (Cole, 2017). According to Kinnard & Hall (1996), tourism activities and processes are created out of gendered societies. Within the tourism industry, women represent the majority of people involved in the industry, yet they face numerous barriers (Prichard, 2005). For example, as explained by Carpenter (2012), gender will often be found to constrain the patterns of income diversification pursued by the household, which is apparent in women's employment and occupation in tourism. From a general perspective, women are at most times are given jobs that are seen as part of their gender roles in society. Gendered structural violence is still deeply rooted in the traditional gender roles throughout human existence, as women have been seen as inferior to men. Henderson (1994) suggests that researchers can either study men or women differently, or both, exploring gender relations when roles, behaviours, and labour are concerned. Furthermore, researchers can consider power relations by assessing how roles and responsibilities are given gendered

meanings. Taking a feminist political ecology approach, we can dig deeper because issues on the environment are political, and access and control over natural resources are linked to the positioning of people by gender, race, class, and culture (Rocheleau et al. 2013).

2.6 Gendered Tourism Impacts: South African context

Within the global and South African context, scholars such as Tshabalala and Ezenduji (2016) have conducted research that looked at the link between gender and tourism. Contemporary literature suggests that gender inequality is still a strong issue in tourism (Ferguson, 2009; Pritchard & Morgan, 2000; Tshabalala & Ezenduji; Nyaruwata & Nyaruwata, 2013; Boonabaana, 2014; Mkhize & Cele, 2017). This, therefore, suggests that the tourism industry reinforces the gendered differences between men and women (Boonabaana, 2014). As such, the inequalities experienced by rural women in tourism impacts their development. Studies conducted by scholars such as Pritchard and Morgan (2000), and Ferguson (2009) focused on gender equity in the Southern African Development Community (SADC) region arguing that tourism and other industries have generated insufficient opportunities for women to develop their careers. Furthermore, Nyaruwata and Nyaruwata (2013) note that tourism in the SADC region mainly has males occupying management positions and only a few women in such positions.

It is evident that gender inequality exists, as men and women seem to be concentrated in particular hierarchical divisions of the tourism industry (Mkhize & Cele 2017). Gendered characteristics of inequality, continue to be entrenched with the worldwide trade and industry restrictions of tourism policy development and plans (Mkhize & Cele 2017). For Tshabalala and Ezenduji (2016), tourism continues to reinforce gender inequality through exploiting traditional belief systems such as the gender divisions of labour that entail rural black women receiving low wages. According to Mkhize (2012), the inequalities linked to traditional views in tourism destinations are evident through the few numbers of women in top positions and being dominant in low paying jobs. The inequalities in tourism are generally linked to how women obtain jobs that are said to be fitted for women and hence work mostly in the cleaning and housekeeping sectors of the tourism industry where there is no growth. As suggested by Scheyvens (2002), traditional belief systems remain a major constraint to rural women in tourism.

Even after 1994 when apartheid ended and poverty alleviation, development, and gender equality became a key focus for government, gender inequalities continued to exist. Women continue to dominate in low skilled employment while men are involved in large, medium, and small business in the tourism industry (Mkhize, 2012). As suggested by Tshabalala and Ezenduji (2016), these experiences of women are called "cultural and traditional" practices. The most known cultural and traditional experiences are old stereotypes that conclude that women should take care of the household while men are involved in taking care of the household financially. In terms of women's experiences, Mkhize (2012) argues that land ownership in the province of KwaZulu-Natal is still very much fragmented as gender inequalities still exist. However, these inequalities can be traced back to the apartheid regime under customary law which denied women land ownership (Baden et al. 1999: Mkhize, 2012). In the 1990s rural women in KZN, in general, did not have a right to own land (Billy, 1996).

Mkhize (2012), also highlights the shortcomings in the South African democratic system and economy, pointing out that rural women are in most cases employed in the agricultural sector and domestic services, where they are poorly paid. Mkhize (2012) further argues that despite the efforts by the government to empower women, black rural women remain affected by different practices of discrimination in different spaces. This shows that gender inequality is still very important to our understanding of tourism development, as the unequal gender relations have negative implications for rural black women.. Attention should be given to explore gender and tourism in SA, more especially women in rural areas, as a new paradigm in tourism.

2.7 Feminist Approaches to socio-ecological relations

This section presents the literature in terms of the approaches to socio-ecological relations that form the theoretical foundation for the gender analysis utilized in the study. According to Hereero-Jauregul et al (2018), socio-ecological systems are important as they influence each other and are created within socio-economic structures that enable a continuous exchange of relations. According to Carpenter (2012), socio-ecological systems consist of two related concepts which are biological systems and social systems, where the ecosystem is governed and the social acts as the internal regulator of these interactions (Colding & Barthel, 2019). The feminist approaches are used as analytical tools to understand the linkages between the natural environment and institutions. Relationships between people and their environments are

important in understanding the complex issues and the social relationships associated with living within a protected area. Understanding the human-nature relationship and what this relationship means for men and women aids in identifying the impacts of ecotourism as they relate to women. The next section looks at the feminist approaches and how they relate to gender.

2.7.1 Ecofeminism

Feminist studies in academia have for a long time debated the links between women and nature from a gender perspective (Litting, 2014). Informed by political ecologies of the 1970s women's movement, feminism is interested in the analysis of the existing discrimination in society against women and the means of changing it (Litting, 2014). The 1970s movement was distinguished by the search for the personal realization to understand the subordination of women, exploration of patriarchal systems, and the politics producing these gendered impacts which were not seen to be discussed in public spaces (Litting, 2014). Feminist research emerged and grew significantly during the 1980s which saw the rise of the first wave, second wave, and third wave which dug deeper into the present relationships in society, especially gendered relations. Liberal feminism was the first wave between the 1960s-1970s which explored the inequalities between men and women, arguing that both sexes should get equal rights and opportunities (Des Jardins, 2001). Cultural feminism was seen as the second wave which was a major critique of liberal feminism arguing that society was patriarchal because even though women had rights they were still treated as inferior. From a Cultural feminist perspective, women were seen as inactive and more emotional due to their reproductive roles while men were rational, active, and should therefore have authority over women (Merchant 1990; King 1990; Des Jardins, 2001). Another form of feminism called socialist feminism arose in the 1960s within the second wave. Socialist feminism was largely concerned with how women's domestic labour was structured, reproduced the sexual division of labour at the household level, rejecting the notions that various social relations underlie the oppression of women (Des Jardins 2001).

Lastly, the third wave (the 1990s – present) was a response to the perceived failures of the second wave of the oppression of women and an alternative social philosophy. The third wave of feminism moves beyond the debate of the leading versions of feminism and makes ecological perspective central to feminist theory and practice which is feminist political

ecology. Since the domination of nature and women are complex and connected, environmental philosophy and feminism must develop in unison (Merchant, 1990). The goal is to replace dualism and develop non-dualistic theory and practice. No previous feminism has addressed this problem adequately, hence the necessity of ecofeminism. (King, 1990; Des Jardins, 2001). In this third wave, Feminist political ecology arose as a theory.

Ecofeminism emerged from historical movements for social justice that revealed the link between gender and the environment (Gaard, 2011). To understand the relationship between gender relations and the way the environment is managed and controlled, ecofeminist writers in the years 1970-1980s studied the relations relating to essentialism and how these relations are socially constructed (Mies & Shiva, 1990). Essentialism supports the view that the fundamental laws of nature are governed by essential properties of the things on which they are said to operate, and are therefore not independent of them (Ellis, 2001). Essentialists argue that women relate more to the natural environment because of their reproductive roles which qualify them to speak on nature's behalf (Sprektnak 1989; Daly 1978). To show women's position in society, social constructivist studies were founded on Marxist and social feminist literature. For example, identifying women as the caretaker of the household was a consequence of the socio-economic constructions, which allowed women to be exposed to negative environmental impacts (Flanagan, 2013). In this argument, ecofeminists contend that environmental damage relates to women's oppression and lack of empowerment, which means that women are better positioned to argue on nature's behalf.

Essentialism has been criticized for a long time by authors such as Biehl (1991), arguing that essentialism lacks validity when looking at human-nature experiences. Constructivist interpretations inform this study which has also informed the development of policy in the last two decades (Buckingham, 2004). Utilizing Plumwood's (1993) distinction, ecofeminism has two categories (cultural and social ecofeminism) that are based on three similar ideas (Eaton and Lorentzen, 2003). First, is the epistemological idea, which suggests that the woman has more knowledge of her environmental setting. Secondly, acknowledges the relationship between women and their environment, arguing that women are the most vulnerable when environmental problems are concerned.

Lastly, the idea acknowledges the relationship between women and the environment, as being special and therefore women have a habit of being good to the environment. Mies and Shiva

(1990), contend that cultural ecofeminism exists and is entrenched in the relationship between women and the natural environment. Twine (2001), further suggests that this relationship allows women a great understanding of nature as they are tied to it, hence increases women's vulnerability when the environment is affected (Twine, 2001). On the other hand, social ecofeminism as described by Carolyn Merchant (1990), looks into the historical foundations of the relationship between women and nature which emphasizes that women's oppression and nature's oppression overlaps with the advent of patriarchy where men dominate production. Such a relationship according to Holmberg et al (1993), allows women to have more understanding when environmental degradation is concerned. Social ecofeminism looks not only at one social group but also identifies other groups such as the underprivileged and racial groups (Plumwood, 1993). As a result, social ecofeminism distinguishes how gender connects with other social issues to affect a person's relationship with nature (Shiva 1988)

Ecofeminism research highlights that women are an integral part of society who face various challenges due to the inequalities and oppression they have been subjected to. In the tourism context, we can better understand the influence of relationships between men and women working at various stages of the tourism industry. Moreover, we may benefit from acknowledging that men and women may differ in what they believe to be acceptable practices and behaviours in the tourism industry. Furthermore, the establishment of protected areas as tourism destinations impacts men and women differently due to how gender is constructed in society, and therefore understanding these impacts can assist in sourcing ways in which women can be empowered in the tourism industry. The next section addresses feminist political ecology to better understand the gendered impacts of tourism.

2.7.2 Feminist Political ecology

Feminist researchers in the mid-1970s started studying the relationship that associated women with the environment and men with culture (Griffin, 1978). The associations were connected to an idea that saw men as rational and women as emotional, and the other which saw men as competitive and women as nurturing (Ortner et al, 1974). A reaction to this idea saw some feminists accept the idea of women being close to nature, while other feminist scholars rejected it arguing that women have more understanding of how to conserve the environment (Diamond and Orenstein 1990, Mies and Shiva 1993, Shiva 1988). Ecofeminism was based on the idea that women's dominion was related to environmental degradation and social inequalities such

as racism that exist in society. In the 1990s political ecology scholars introduced feminist political ecology (FPE), which focused on gender and development studies (Perreault et al. 2015). One exposition of feminist political ecology is the work of Rocheleau, Barbara Thomas-Slayter, and Wangari (1996) who introduced a method of conducting feminist research where the analysis of power looked into the analysis of gendered relations vice versa the natural environment and sought to transform gender hierarchies and foster women's empowerment. According to the authors, FPE is an approach to political ecology that utilizes gender analysis to better understand socio-political issues, decision making, and resource access and control over resources (Rocheleau et al. 1996).

FPE prescribed the need to center research on lived experiences by studying power relations at the international, national, community, and household levels. In response to this, FPE has developed to focus on gender and more theoretical approaches have taken this form. For example, in the work of Butler (2004), the author challenges the social approaches to gender that are centred on studying the differences of men and women when control and access to natural resources are concerned and also understanding the socio-political experiences. In response to the impact of changing policy climate, FPE has deepened and advanced to new directions, which saw a great shift to economic reform strategies which are market-driven, to approaches that look deeper into natural resource control (Perreault et al. 2015). Perreault et al (2015) argue that a shift to market-driven approaches is due to the processes of environmental degradation such as climate changes which have brought new pressures and surprises to local livelihoods when gender is concerned.

To date, FPE is centered on inquiries that pertain to resource access and control which draw on Marxist PE and those that include the analysis of the politics at the household or community level (Perreault et al. 2015). In FPE, resource access and control is an important theme to analyze. According to Perreault et al (2015), the research studied in-depth the gendered impacts of conservation and conservational policies and how these are influenced by gendered divisions of labour and the different rights of men and women at all levels of society. In this regard, the main idea is that there exist different interests, roles, and responsibilities between men and women at the household level when the environment and natural resources are concerned (Perreault et al. 2016).

Additionally, Mariki (2016), highlights the importance of investigating family dynamics that relate to authority/labour and land ownership in shaping the gendered divisions of labour and natural resource access. Therefore, adopting a gender analysis approach to conservation management entails understanding the changes and differences between both genders in conservation initiatives (Anoko, 2008). This consists of looking at men's and women's rights, roles, and opportunities towards natural resource use, access, and control even within families. It also involves understanding the various ways in which conservation problems affect both women and men (Anoko, 2008; Mariki, 2016).

In a nutshell, FPE makes evident the gender relations with gender referring to socially defined male-female sex roles and responsibilities, resources, and other socio-political systems (Rocheleau, et al. 1996b). Focus on this structuring offers important grounds to the argument that there exists gender disparity when challenges and opportunities in conservation development are explored. FPE offers methods to explore gender, highlighting the significance of PE to look at the links between gender and socio-ecological relations. However, most research has utilized FPE to focus more on women. This is evident in the work of Rocheleau et al. (1996) where gender seems synonymous with women. I build from this framework in exploring not only the gendered impacts of tourism but also understanding the gender relations and other subjectivities that are established and challenged in Mabibi. Consequently, I propose that there must be an examination that is not only focused on gender roles but also the implications as a result of these struggles over natural resources and other gender issues that may arise.

2.8 Theoretical Framework

Theoretical frameworks are important when one needs to fully understand a research problem and engage in theoretically informed research (Connelly et al, 2000). The term "theoretical framework" contains dualistic confrontations, "theory" and "framework", which both have different definitions. According to Kerlinger (1986:9), a theory is "a set of interrelated constructs, definitions, and propositions that present a systematic view of phenomena by specifying relations among variables to explain and predict phenomena". On the other hand, a framework refers to a set of ideas that you use when you are forming your decisions and judgments (Rundell, 2002). Kerlinger (1986), maintains that a theory allows researchers to make predictions which can allow them to know what questions to ask, while a framework

offers a structure within which the connections among variables of the phenomenon are made clear. Eisenhart (1991) defines a theoretical framework as a structure that guides research by depending the use of a formal theory that is created by using a recognized and clear explanation of certain phenomena and relationships. Thus, the theoretical framework comprises of the theory that informs your thinking with regards to how you understand and plan to investigate your topic and the main ideas and explanations from that theory that inform the interpretation and analysis of the data.

The study aims to add to the work on gender and tourism by exploring the gendered impacts of ecotourism. In this study, gender refers to the created differences between females and males by the general public (Holmes, 2007). As explained by the United Nations International Research and Training Institute for the Advancement of Women (INSTRAW) gender refers to numerous socially created roles and responsibilities that people attach to the two genders on a different basis (Sabina and Nicolae, 2013). As evidenced by all the information above, the development of the tourism industry signifies processes of social change and embodiments of social practices. Understanding such processes and their impact is important in this study. Political ecology is highly relevant to tourism, however, very few tourism scholars have specifically used political ecology as a lens to examine tourism-related natural resource management issues (Nepal & Saarinen, 2016). Thus there is an important scholarly gap to be filled, which is one of the objectives of this thesis.

This section presents the theoretical framework for observing gendered impacts of tourism in the protected area context. I adopt the Feminist political ecology (FPE) approach and gender analysis framework. FPE forms the overall approach used in this study, while gender analysis is used to complement FPE. According to Burman and Berman (2014), gender analysis assists with the identification of key themes as FPE does not offer thorough means for analysis but functions as the main approach for analyzing experiences through a gendered lens. Consequently, the analysis of gender allows the researcher to answer questions regarding gendered power relations, which is not strongly looked at in FPE, but important for our understanding of the costs and benefits of conservation and tourism. I adopt a Feminist political ecology framework to understand tourism in Mabibi and the complex social, economic, political, and environmental issues linked to issues of inequality in tourism. Furthermore, the analysis takes into consideration how gender relations have led to uneven distribution of costs and benefits in ecotourism contexts. According to Pritchard (2014), gender analysis in tourism

should take into consideration gender division of labour, resource access, involvement in decision making, and power relations.

As suggested by scholars, conditions for conservation have meant that controls are placed on human activities, which has restricted local communities' right to use land and natural resources. As a result, this has affected women and men differently, but women are affected more due to the existing gender inequalities when it comes to how labour is divided and how resources are divided (Mkhize & Cele 2017). In the tourism context, gendered societies shape gendered tourism practices (Whitehouse, 2006). Accordingly, gender becomes an important theoretical concept of analysis to our understanding of how gender relations are constructed and how they inform issues of control and inequality in Mabibi. Empowering women through education and creating opportunities to show their talents and leadership skills according to Sabina and Nicolae (2013), are important in ensuring development.

2.8.1 Feminist political ecology as a theoretical framework

Tourism as highlighted above is dominated by outside forces facilitated and promoted by national parks. A key argument in tourism research, from a political ecology perspective, is that local people are often marginalized and excluded and that conditions for tourism development further escalate existing conflicts between proponents of tourism development and those who are negatively affected by tourism development (Magome & Murombedzi, 2003; Snyman, 2012; Mariki, 2016; Martin et al 2016; Moatanfanzezhad et al. 2016 and Robbins, 2019). Political ecology shows how the production of tourism in protected areas is never just a question of conservation but rather a question of conservation for whom and concerns over the control of land and natural resources and the power of discourse (Moatanfanzezhad et al. 2016). In this case, the costs and benefits associated with a change in environment may reinforce existing patterns of social and economic inequalities.

Most of the work done within FPE demonstrates how gender structures access to resources, types of knowledge, and socio-political processes (Rocheleau, et al. 1996b). Focus on these structures offers a basis for arguing that women and men get differential opportunities and challenges when development and environmental change are concerned. In this study, FPE provides a tool for examining gender and emphasizes the importance of gender in the perspective of a range of natural resource disputes.

A FPE approach is useful in that it allows the researcher to explore how inequalities exist by focusing our attention on the day to day socio-political relations, specifically through investigating the consequences of protected area tourism. Utilizing FPE in the study enabled the researcher to conceptualize the inequalities that exist in ecotourism and their costs for everyday life. According to Truelove (2011), PE approaches are advantageous in that power relations can be assessed in different scales such as household and community scales. As suggested by Robbins (2019) political ecology attempts to explain themes relative to conservation and control, environmental conflict and exclusion, environmental subjects and identity, and lastly political objects and actors. The themes mentioned suggested by Robins were also utilized to show the gendered impacts of ecotourism. Similarly, the theme access and control to resources was utilized to understand the conflicts and tensions over exclusion from natural resources (Robins, 2019).

Furthermore, the social struggles from ecotourism have shown a link to issues of livelihood, which in the study are explained through the state-society relations. In the context of this research understanding politics, power and social difference involved the exploration of state-society relations and how these shape local livelihoods. State- society relations stem from the emergence of states as a form of governance in Europe to alternative paths of economic development in the contemporary developing countries (Sellers, 2011). Two fundamental concepts define state-society relations, one being the state which includes organizations, administrations, legal, territorial and socio-cultural attributes of public authority. Secondly, it focuses on the interactions and interdependency between the state and society. State society relations allow the researcher to understand the structures in which people operate and the political processes at all levels that define opportunities and restrictions (Sellers, 2011). According to Robbins (2019), social struggles have proven that political and economic systems can be reinforced and affected by different stakeholders with which they are intertwined (Robbins, 2019).

Framed in FPE, this study analyses the intersectional gender-tourism nexus that goes beyond an analysis of how women bear the brunt of burdens related to protected area tourism and examines which women and why and how tourism affects their daily lives. FPE was utilized to understand the power relationships that define inequality and differentiated access and control of resources through social differences such as gender. The study builds on FPE to understand the gendered impacts of tourism within the study area and also aims to understand

the gender relations in the community and other subjectivities that are established and challenged. I suggest that there is a need to understand the impact of gender on tourism through investigating the link between gender and nature-based tourism, how roles and responsibilities change, and how gender is constructed to shape the implications of environmental problems.

2.8.2 Gender Analysis Framework

According to March et al (1999), a gender analysis framework not only focuses on gender relations but highlights the deeper connections between women and men in society. According to Carter and Burman (2014), gender analysis stresses the roles and interactions of women and men in society and the disparities in their interactions. Within this context the following themes are explored to answer the set objectives questions;

1. **Work-** According to gender analysis, a difference exists between reproductive and productive labour (March *et al.* 1999). Reproductive labour includes looking after the household (March et al. 1999), while on the other hand, productive labour is centered around making profits and generating an income (March & Smith, 1999). From a FPE perspective, women and men have different responsibilities and rights which often result in men being linked to productive labour which is not supported by FPE (Rocheleau et al 1996). When it comes to reproductive labour, FPE maintains that women carry more work as they have a lot of responsibilities when it comes to obtaining resources for household use. According to Pangare (1998), women's involvement in all these household activities results in a triple burden on women.
2. **Access & control** – According to March et al (1999), this relates to control over resources and access to resources which are themes explored in FPE. The basic premise of this theme is that women, due to their subordinate position in society, attain restricted benefits and the right to use and control resources. March et al (1999), maintain that access describes the chance to make use of the resource and control describes the power in deciding how to use the resource.
3. **Status and role** - Women often have a low status as the activities they perform are valued less than men even though they do a lot in the community. The low status is continued through how activities performed by women are given low value (March & Smith,

1999). Hence, a focus on status and role looks into the women's decision-making powers compared to their spouse at the household level and that of women compared to men at the community level.

4. Condition and position - Condition refers to then direct physical situations in which both men and women live linked to the activities they perform while taking care of the household. Position refers to women's place in society compared to men (March et al. 1999).

In this thesis, the gender analysis framework compliments FPE analysis, by offering a clear and useful way of understanding the gendered effects of tourism and the gendered power relations not discussed in FPE. The gender analysis framework complements FPE by highlighting women's experiences when it comes to the themes explored in the gender analysis framework. FPE was applied under a women and political approach where the focus was on gender relations in Mabibi. The object of the study was mostly women but also men as a term of comparison. The categories utilized involved an analysis of the work in Mabibi; access, and control over resources; status and role; and lastly condition and position.

2.9 Conclusion

The literature review chapter has focused on tourism development from a gendered perspective, followed by a review and discussion of the socio-ecological approaches to tourism. Next, the chapter discussed literature on the nature and dynamics of socio-ecological relations in nature-based tourism. Lastly, the chapter focused on the theoretical framework of the study, in which FPE and gender analysis frameworks were discussed. Through the application of the theoretical framework of the FPE approach and gender analysis, the research will allow a deeper investigation into the gendered politics and experiences in Mabibi. In the aspect of tourism, current literature suggests that gender inequality remains a strong component in tourism thus implies that attention should be given to explore gender and tourism in South Africa, specifically rural women, as one of the new paradigms in tourism. The next chapter will discuss the research methodology utilized in the study

Chapter 3: Research methodology

3.1 Introduction

As mentioned in chapter one, the study seeks to answer the question of how tourism impacts livelihoods in Mabibi, with emphasis on the gendered impacts of tourism. Since the study involves understanding people's experiences, a case study approach was adopted, and a qualitative research method was utilized to gather and analyze data for the Mabibi community. The case study approach was utilized because of its ability to aid in developing an understanding of people within their communal environment by understanding their actions (Yin, 2003). I accept the basic premise that society is shaped by social interactions hence the best way to investigate opinions and perceptions is to observe and talk to people (Carson et al., 2001). Accordingly, this thesis is based on constructionist ontological assumption and interpretivist epistemology, suggesting that there exists a social world of meanings where social reality is multiple and subjectively experienced. This is relevant to the study as tourism affects different stakeholders differently and people have different perceptions and attitudes on conservation and tourism realities.

Regards to qualitative research, qualitative methods are diverse, complex, and flexible. The methods included questionnaire surveys, interviews, and participant observations. This research employs an open-ended view research method because there is less restriction on the kinds of things that can be found out about the research problem. This open-ended view research method suggested the use of semi-structured interviews, focus group meetings, survey questionnaires, participant observations with key stakeholders, and the community to get to an in-depth sight of the study area. Together these methods create an interactive environment for community members to voice their opinions and challenges. This chapter presents the detailed methodology utilized for the study and sets out the process of data analysis, ethical considerations, and field experiences, and limitations. The study area map is included together with a preliminary study to give a small background on the community of Mabibi.

3.2 Epistemological and Ontological considerations

An Interpretivist epistemological presupposition drives this study. An interpretive epistemology claims that there is no direct, unmediated access to social reality; which means that human experiences are related to the socio-cultural context in which people find themselves (Yanow, and Schwartz-Shea, 2009). I share the view of Marsh and Furlong (2002) that an understanding of the social context in which people live includes understanding the external and internal realities that are needed to explain social relationships. Furthermore, I also build on Hudson and Ozanne's (1988) ontological presupposition that reality is various and relative, which, in the case of this study is a necessary way of thinking. This is because I seek to understand the relationship between nature and society- in the context of ecotourism - which is multifaceted and dynamic.

To be more specific, the research seeks to understand the benefits and costs of ecotourism for the women and locals of Mabibi, who are at a nexus of poverty at the local level, resource consumption, external powers, and policies imposed by the Isimangaliso Wetland Park (IWP), amongst other factors. Gender issues in these settings are inextricably linked to a host of diverse social, economic, and environmental issues. According to Lincoln and Guba (1985), these are shaped by numerous realities that are determined by other different experiences therefore interpretivists adopt flexible research structures that allow them to attain meanings in social relations and therefore make sense of the observed reality. An interpretivist approach is most appropriate in the case of this thesis as state-society relations are complex, and understanding this complex relationship requires understanding the real social world which is captured through people's lived experiences.

The ontological underpinning of the study undertaken is based on constructivist ontology. Constructivism recognizes social phenomena as a constant practice produced and converted by social actors in a continuous process of change (Bryman, 2008). The social phenomenon in the study is the inequalities that exist within society which are attributable to practices produced by society. In the context of women in ecotourism, constant practice and phenomena are that which places women in jobs that are determined through their gender roles and responsibilities, often in the housekeeping and cleaning sectors of the ecotourism industry. The research approach in this study is supported by a drive for learning the created meanings and understanding people's experiences. In the rural context of Mabibi, resource access is limited

which has meant that women spend more time and distances acquiring resources as part of their roles and at the same time participate in ecotourism which has created a heavy burden when resource access is concerned. The researcher's role in generating this information is important, and Stake (2006) highlights the role of the researcher in interpreting the information as critical in the process. Interpretivism sees reality as involving numerous and independent realities that are built on connotations and understanding.

3.3 Description of the case study, Mabibi

Mabibi is situated on the Maputaland coast-line, on the North-Eastern coast of KwaZulu- Natal, South Africa (See plate 3.1). The isolated rural setting of Mabibi lies just between Lake Sibaya and the Indian Ocean at 27 ° 23.6' 30 S and 32° 43' 25.62 E. Mabibi village consists of 225 traditional households in an isolated rural setting about 20 km north of the Mbazwana town. Mabibi falls in the Umkhanyakude district municipality which is the most deprived in the province of KwaZulu-Natal. It has high levels of unemployment and poverty (UMhlabuyalingana IDP, 2015-2016). UMhlabuyalingana is one of the five local municipalities that comprise UMkhanyakude District and is located along the border with Mozambique to the north, the Indian Ocean to the east, Jozini Municipality to the west, and the Big Five False Bay Municipality to the south (UMkhanyakude IDP Review, 2014/15). UMhlabuyalingana municipality covers an area of 3693 km² with a population of 140 962 people and lies within the IWP established in 2002 (Isimangaliso Wetland Park IMP, 2011-2016). The declaration of IWP merged 16 areas of once divided land into one protected area covering approximately 324,441 ha and covering almost 190 km from Kosi Bay, neighbouring Mozambique to Maphelane south of St Lucia (See plate 3.2) (Isimangaliso Wetland Park IMP, 2011-2016).

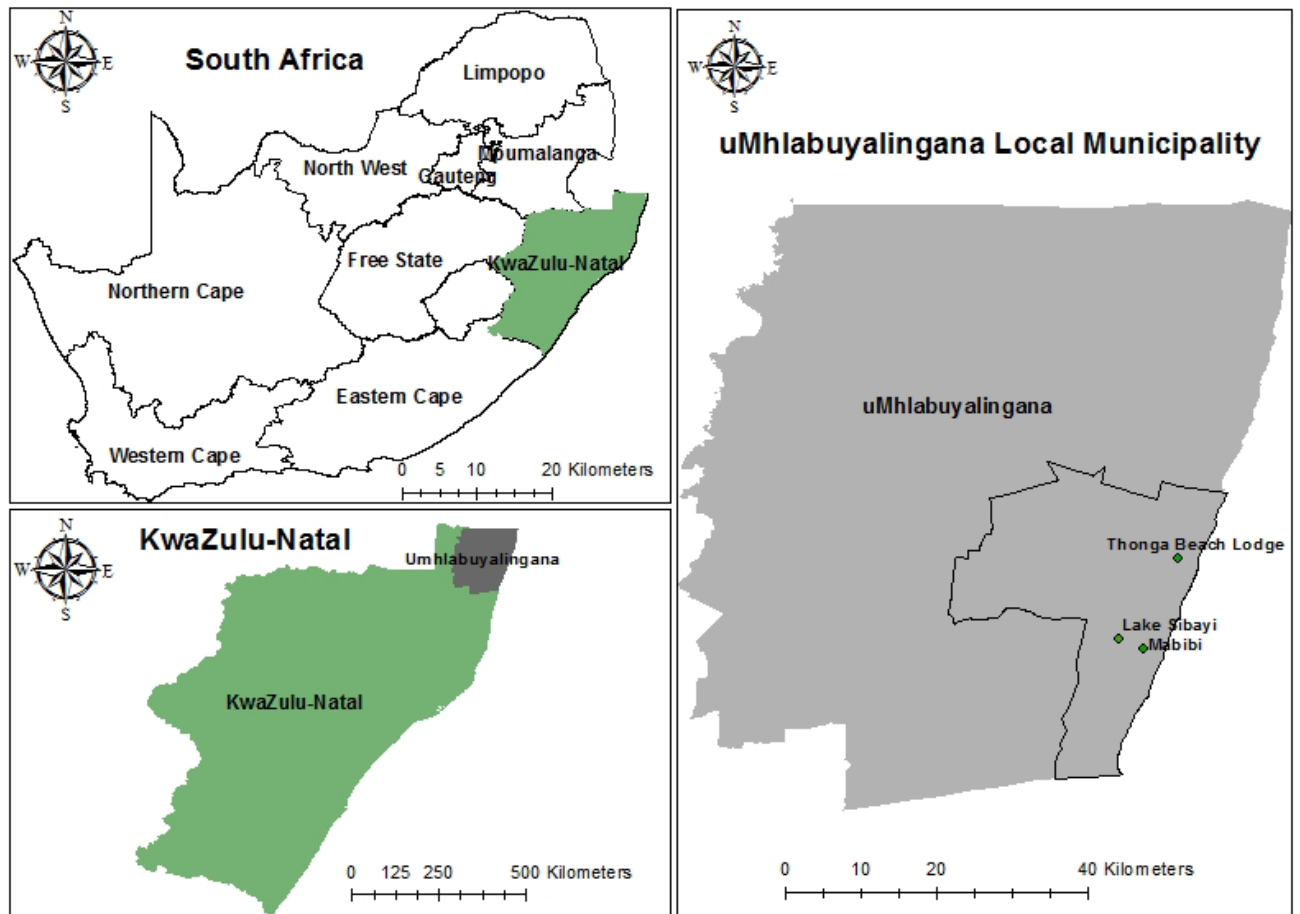


Plate 3.1 The study area map of Mabibi, within the IWP North of KwaZulu-Natal.



Plate 3.2. An overview of the IWP. (Adopted from the IWPA, 2009)

3.4. The socio-economic profile of rural Mabibi

The UMhlabuyalingana area is dominated by dispersed low-density settlements, that are significantly affected by low economic development and high poverty (UMhlabuyalingana IDP, 2015-2016). This has meant that the majority of the population depends on natural resources to sustain their livelihoods: whether through selling natural resources (such as wood) or subsistence farming. As noted in the UMhlabuyalingana Annual Report (2014-2015), household income levels are extremely low in the area with 44.9% having no source of income and the majority surviving on child grants and old age grants that they receive once every month. The unemployment rate is 22% with 13 % employed and 65% not economically active (UMhlabuyalingana Annual Report, 2014-2015). This indicates why the area suffers from high levels of poverty and therefore has a high dependence on government social grants.

In rural Mabibi homesteads along the coastal forest are constructed using traditional methods and materials such as mud and wood and as you move more inland homesteads are more modernized (*see plate 4.1 and 4.2*). The majority of the population, have no access to electricity while a few have electricity through Eskom and solar connections because they could afford it. The respondents explained that electricity poles were put for them to install electricity but were later left without connecting to their household. Those that were able to afford to connect to their households were able to, while those that are poor remain without it and rely mainly on solar energy and gas. There are no telecommunications masts in the area, which has contributed to the isolation of Mabibi. There is only one school in the area (*plate 4.3*) which is a primary school, with high schools located many kilometers from the community of Mabibi. The primary school and the clinic are the only government infrastructure available to the rural community of Mabibi. The community does not have proper sanitation; and also they rely on communal taps for water (*see plate 4.4*) which are provided for through a borehole system or sometimes communities have to collect water from Lake Sibaya which is located 5 kilometers from homesteads (Community meeting, August 2016).. Additionally, gravel and sand roads dominate the area, with women and children seen collecting wood and water on their heads for household use. The households rely greatly on the natural resource base for their survival, with community gardens dominating open spaces (*plate 4.5*).



Plate 4.1 and 4.2: Traditional vs modern homesteads in Mabibi.



Plate 4. 3 Mabibi Primary School



Plate 4.4 One of the communal taps in Mabibi.



Plate 4.5 small community gardens in Mabibi

3.5 Research Approach

In this study, an inductive approach, together with a gender analysis framework was adopted to understand the information obtained from qualitative data. According to Myers (2009), inductive analysis involves detailed exploration and understanding of the data to develop themes and ideas that aid in answering the research questions. This understanding of inductive analysis is the same as Lammer's (2016) description that an inductive method begins with the collection of empirical data that looks to identify patterns therein. This study involved first

observing, detecting patterns, and lastly drawing up conclusions. According to Thomas (2006), the reasons for utilizing an inductive approach are to:

- Edit and review raw data to create summaries
- Create links between the research objectives and the summarized results obtained from the raw data; and
- Develop an outline of the experiences and practices that were apparent in the raw data.

In outlining the experiences, a theoretical approach was utilized which entailed adopting a gender analysis framework. March et al (1999) maintain that a gender analysis framework highlights and pinpoints the gendered relations in society. According to Carter and Burman (2014), understanding gender relations entails examining the relationships between women and men and understanding the gendered roles in society. Within this context, work; access to resources; status and role; and condition and position are gendered themes that are explored to answer research questions of the study. In this study, gendered analysis supports FPE as gender offers a way of structuring data in terms of gender. It also assists in shedding light on the gendered power relations which are important for understanding the impacts of tourism that are not discussed in FPE. Gendered divisions of labour differ between men and women which have implications for women.

3.6 A case study Research Design

The main aim of this research is to examine how tourism impacts women's livelihoods. Their experiences are investigated to understand their issues and challenges when it comes to access to resources and opportunities in tourism. The study offers an understanding of the phenomenon as it is influenced by the social setting (Rowlands, 2005). According to Bryman (2015), a qualitative method involves understanding and studying observations so that underlying meanings and patterns of relationships are discovered. Therefore, utilizing a qualitative method is an advantage as information attained can provide answers and understandings into the person's personal experiences. Corresponding to the above mentioned ontological and epistemological positions, I utilized qualitative methods to get an in-depth understanding of the study area.

Mabibi was selected as a case study because it is located in a remote poor coastal area, with high tourism development potential, poor communities, and gender equality is marginalized. According to Zainal (2017), a case study strategy is useful when the researcher seeks in-depth explanations of social behaviour. A case study strategy was utilized to get an in-depth understanding of people's experiences, the nature-society relationship, and the state-society interactions within the IWP. The use of a case study approach allows the researcher to understand conservation situations governing social issues and problems which is what this research aims to do. Furthermore, Zainal (2017) suggests case study research can accommodate different data collection techniques, making it easier to get in-depth knowledge about a phenomenon. Since case studies allow the use of different data collection techniques, Rowley (2002) suggests that they are great in providing responses to "how" and "why" questions. "How" and "why" questions form the central questions investigated in the study, these questions were;

1. How does tourism impact household livelihoods?
 - 1.1.1 How are benefits distributed in tourism? Is there equal distribution?
2. What are the state-society relations in Mabibi, why things are the way they are? And how has this impacted the community of Mabibi?
3. How are women's livelihoods impacted by tourism?
4. How are gender relations constructed in tourism and how relations inform issues of inequality and patriarchy?
 - 4.1.1 Why gender relations are constructed the way there are, what factors influence this?

These questions inherently lend themselves to a case study approach, especially because the latter allows the scholar to obtain rich data (Yin 2003).

Various critics of the use of the case study approach argue that case studies can generalize too much, lack rigor, and exhibit bias (Yin, 2003). In response to this criticism Fellows & Liu (2015) suggest case study quality can be improved through four stages which involve constructing validity, internal validity, external validity, and reliability. Construct validity maintains reviewing findings and using numerous foundations of evidence. Secondly, internal validity consists of establishing patterns, building explanations, and building true and realistic data (Golafshani, 2003). Thirdly, external validity involves making sense of reality, in which research findings can be transferred to other settings by the person who reads. In achieving

this, the description of the research context assists the reader to generalize results (Golafshani, 2003).

Lastly, reliability refers to the trustworthiness of the findings which if done again could yield the same results. The reliability of the findings also offers justice to the methods utilized in the study because through utilizing qualitative research, findings are likely to change hence the researcher must make note of the changes and any unanticipated findings. Validating the findings of the research is important in ensuring the trustworthiness of the findings. In ensuring the validity of the findings, the researcher implemented various methods to collect data, evaluate and analyze existing information such as reports (construct validity). Secondly, during the data analysis process, important themes were identified, organized, and linked with theoretical models to show the relationship between outcomes (costs and benefits of tourism) and intervention (conservation approaches). This process enhanced the internal validity of the study. The researcher accounted for individual preferences that may have biased conclusions, these were noted in the researcher positionality and limitation sections of the study.

Furthermore, the biases were acknowledged and ongoing consideration of the techniques used to obtain sufficient, in-depth data was sought during data collection and analysis. In making sense of the social reality of ecotourism, existing literature on the topic and similar case studies were consulted and compared to make sense of the issues and explain why the problems in Mabibi exist. A comparison of the similarities and differences from different studies on the topic were used to ensure that different perspectives are represented. Lastly, the case study approach utilized was improved through reliability by using a case study protocol to guide the reader before and after data collection. A case study protocol according to Yin (2013), provides procedures that can be utilized to structure and manage a case study research project, which the researcher followed before, during, and after the data collection process. Findings were thoroughly recorded, and interpretations of data were done consistently and transparently. Also, a detailed observation of the participants was used to account for support findings.

3.7 Research strategies

This section provides sets out to provide an overview of the research strategy utilized in the study. The researcher adopted interpretivist and constructivist approaches. To understand the realities, the researcher is within the environment in which local people reside, discovering and generating knowledge that can be used to create interpretations and themes. The research

strategy utilized allowed the researcher to obtain an in-depth understanding of people's experiences, which required the use of a case study strategy as it is flexible which allows for the collection of a lot of in-depth data.

3.8 Data collection techniques

This section discusses data collection methods used to collect data in this research. To fathom the experiences and perceptions of ecotourism in Mabibi, data were collected using primary data collection techniques and secondary data collection techniques. Such methods are discussed in the sub-sections that follow.

3.8.1 Primary data collection

To achieve the objectives of the study, the information had to be acquired from the community residing in the selected study area and the different stakeholders within the IWP and Mabibi. Raw data were collected using surveys, semi-structured interviews, and observations (the interview schedules and questionnaires are included as appendix 1). According to Hox and Boeijs (2005), primary data refers to the original, raw data obtained for a specific study goal. Before the collection of data, a preliminary study was done to observe the way of life in Mabibi and to get a feel of the place. The first field trip was in June 2016; which involved a three-day stay at Mabibi. I introduced myself to the Induna Baba UMdletshe and asked for consent to conduct my investigation, which resulted in myself being introduced to the community of Mabibi during a community meeting (*Refer to plate 3.4*). This was followed by a walk around the community which involved informal talks with the people of Mabibi and visiting the two tourism establishments in the area. A second field trip was taken in August 2016 (*Refer to Plate 3.3*), the researcher stayed for 2 weeks in Mabibi. Furthermore, I undertook formal interviews and managed to be part of a community meeting that involved the discussion of the issues in Mabibi. Another field trip was taken in October 2017 which involved a week's stay at Mabibi, this was a follow-up visit and provided the researcher an opportunity to go back and see if anything has changed from the previous findings.



Plate 3.3 First visit to Mabibi (30 June 2016), researcher drinking water after a long day walking around the rural community.



Plate 3.4 The researcher attending the community meeting and discussing some of the issues in Mabibi.

For this research, the following techniques were identified as the most fitting method for collecting data. These will now be explained.

3.8.1.1 Questionnaire Surveys

Surveying is a useful approach applied in this research because of its ability to allow the researcher to define variables, search for variables, and construct important ideas. A survey, according to Ponto (2015), describes and discovers human behaviour and obtains information describing characteristics of the sample population and their lived experiences in the research context. Check & Schutt (2012), define a survey strategy as involving the gathering of data from a group of people through them answering questions. This involves the use of a variety of methods to get participants, gather information, and use numerous methods of instrumentation (Ponto, 2015). This suggests that the researcher can use qualitative or quantitative methods or both methods. In this research, a qualitative survey was administered to learn the general patterns in Mabibi. The advantage of using surveys is seen in its flexibility of allowing the researcher to collect more data, quickly and it is cost-effective. However, Ponto (2015) put forward that the produced data may lack in-depth details on the investigated topic. Notably, this was avoided in the research as open-ended questions were used in interviews and questionnaires to get detailed information from respondents.

The researcher surveyed the people of Mabibi which involved the use of two sets of questionnaires, one focused on the impacts of ecotourism on the community and the focused on the impacts as they relate to women only. The community questionnaire was designed around the different objectives to assess state-society relations in Mabibi, and identifying how tourism impacts household livelihood security in Mabibi. Firstly, data were collected on interrogation centered on the communities' socio-economic status and then on the issues they face as they live in a government proclaimed world heritage site. The second questionnaire was designed the objectives of assessing tourism benefits to women and assessing women's level of contribution and involvement in tourism management in Mabibi. The questionnaire included questions based on women's socio-economic status, then on their engagement and involvement with tourism in the area, gendered roles and responsibilities, and relationships in the community. Lastly, it addressed the issues women face in Mabibi. The two sets of questionnaires were administered because the study sought to get two sets of findings, nature-stakeholder-society relationships, and the gendered impacts of tourism. A total of seventy (70) questionnaires were administered (The reason for this is explained in the next paragraph). Both questionnaires obtained basic demographic and thematic data which was needed for this research.

Since data could not be obtained from all the households in the study area, a fitting sample size had to be determined. To avoid bias in the research, Kitchin and Tate (2000) argue that the best sampling design that can be utilized in choosing participants and identifying the right number of participants needs to be determined (*see next section*). For the community survey, 40 questionnaires were administered, and the other 30 questionnaires formed part of the second questionnaire which focused on women in Mabibi. Baker & Edwards (2012) suggested that participants needed for questionnaire surveys range from 12 to 101, and recommend 6-10 interview participants, 2-4 focus groups, and 10-50 participants for surveys. Kitchin and Tate (2000) further suggest that the bigger the sample size, the more assurance one can have on the data obtained during surveys. Owing to illiteracy and language barriers, survey questions were asked, and answers were noted and interpreted by the researcher who is a Zulu speaker to ensure that respondents understood the questions.

3.8.1.2 Interviews

According to Rowley (2012), interviews are used to obtain truths, facts, and insights into experiences. Driscoll (2011) suggests that interviews are used when researchers want to learn detailed information from a few specific people. In this research, interviews were utilized to gain details from key informants. An advantage of utilizing interviews during data collection is that they allow the researcher to be in direct contact with participants, which leads to the researcher obtaining rich and detailed data (Rowley, 2012). The type of interview varies with the need and design of each research, these include structured, semi-structured, and can be done with individuals or a group (Rowley, 2012). In structured interviews, the researcher's questions are prearranged, short, and closed, calling for clear-cut responses from the interviewees where they are given a chance to also choose their responses from the set of selections presented on paper (Driscoll, 2011). With the utilization of unstructured interviews, open-ended questions were used in the study which allowed respondents to freely express themselves. Both closed and open-ended questions formed part of semi-structured interviews.

Semi-structured interviews and group interviews were utilized which allowed the researcher to obtain detailed, rich data on issues faced by the people of Mabibi. The researcher interviewed the Induna (headman), community trust chairperson, and two members, and the IWPA. A few interviews were conducted with five key informants (Elderly women and youth) and the managers at the two tourism establishments (the Tonga beach lodge and community campsite).

Semi-structured interviews were utilized to avoid imposing my agenda onto the research or impeding the possible response paths that could not have been foreseen. Interviewees could answer in their ways, which assists in levelling power relations between the interrogator and respondent and encourages open responses (Mason, 2004). The main benefit of utilizing semi-structured interviews is they allow the researcher to raise new ideas. Longhurst (2003), suggests that semi-structured interviews allow the interviewer to obtain detailed understanding from the participants, allowing them to say things in their own words. This enables the researcher to obtain a real sense of the participant's experiences, which can be effective in that detailed responses were obtained from respondents. Thus semi-structured interviews provide trustworthy and comparable qualitative data.

3.8.1.3 Participant Observations

The researcher utilized participant observation as a data collection method, which entailed observing and evaluating how people in Mabibi are impacted by ecotourism and other livelihood activities they engage in. This was advantageous in that the researcher could directly evaluate the communities' and women's involvement and engagement in tourism and the IWP. As suggested by Berra et al (2008), "You can observe a lot just by watching". By watching people, the researcher could explore people's behavioural patterns - how they made sense of tourism and the park as a social space. One might suggest that a disadvantage of this is that people may change their conduct as they may be aware that they are being observed, but trust and familiarity can help overcome this. It was noted that after a few visits to Mabibi, people in the community started to consider the researcher as someone that was not there to 'tell on them' but was there as someone conducting research, wanting to understand their experiences and their feelings. Because of this, and especially over repeat visits, the respondents began to feel at ease.

Observations are crucial to research and have been widely used by researchers to understand phenomena. According to Kawulich (2005), the researcher not only observe everything happening in the study area but looks for particular actions that can answer research questions. This process allows the researcher to define and discover human behaviour. According to Kawulich (2005), participant observations are advantageous for gaining an understanding of all contexts in which local people live, their connections and relations, beliefs, thoughts, customs, behaviour, and activities. Furthermore, utilizing observations as a data collection

method is ideal when the researcher seeks to understand complex research situations which makes the method suitable for the study of gendered state-nature-society relations in Mabibi.

3.8.1.4 Sampling strategy

The sampling strategy utilized in the study was purposive. Bryman (2015), suggests that purposive sampling is a good method to utilize in qualitative research as the researcher looks for people that are relevant to the study. The selection of respondents involved a procedure where respondents in Mabibi identified those most active members of society when it came to knowing certain issues well and engaging with the Isimangaliso Wetland Park Authority (IWPA). Furthermore, a snowball sampling strategy was utilized to find women in the study area, of which 30 women were sampled in which people could provide referrals for better-suited people to interview to get better results. Finding women (key informants) would have been a challenge without referrals from the community of Mabibi, hence why this strategy was necessary.

3.8.2 Secondary data

The research utilized both primary and secondary data. Secondary data refers to data that is already available and has been collected. According to Bryman (2015), the advantage of using secondary data is that data can be easily obtained and is readily available (Bryman, 2015). Secondary data was obtained from academic literature, reports, and related documents (refer to 3.1).

Table 3.1: An overview of reports and policies utilized in the study, level, and significance to the study.

Document	Level	Significance
Isimangaliso wetland park: IMP, 2017-2021	National	For further reference
UMkhanyakude District Municipality IDP, 2015-2016	Local	For further reference
UMhlabuyalingana IDP, 2015-2016	Local	For further reference
UMhlabuyalingana SDF, 2017	Local	For further reference
UMhlabuyalingana Annual Report 2014-2015	Local	For further reference

3.9 Data Analysis

The method of data analysis started with data collection in the field. According to Joffe (2012), data analysis in qualitative research involves identifying key themes, arranging the themes in the right order, and connecting these themes with the theory utilized in the study. Looking at the research questions, interviews were evaluated methodically and put into themes by differentiating patterns and probable irregularities. The researcher noted down the main themes, including resource use restriction, constrained development, lack of job opportunities, lack of transparency with the trust, lack of public participation, in an organized manner which assisted in showing questions that can be followed up on interviews. This type of organizing in qualitative research is described as an arrangement of information into separate themes (Mikkelsen, 2005). In this way qualitative data is linked with interpreting and giving sense to the social context, separating themes, and identifying commonalities between interviews that were conducted.

The analysis processes included dividing the topic into two sections which consisted of the political ecology interpretation and the other at gender relations in Mabibi. The interviews were assessed individually, with important data highlighted, utilized, and arranged into themes. Following this step, interview data were compared and contrasted, and themes were then created according to the literature in chapter two. Regarding the ecotourism impacts on the community (political ecology of tourism in Mabibi) and women (gender relations section), the researcher assessed the known impacts as evident in literature with the study area and hence themes such as work, access to resources, status and role, and condition and position were identified. The first section on political ecology themes such as: stakeholder engagement and conservation and control related costs and benefits in Mabibi were identified. Secondly, the gender analysis framework was utilized to identify the gendered differences in terms of men and women's access to resources, opportunities and challenges in ecotourism. Having applied this analysis, the researcher hopes to address the inequalities present in the study context.

3.10 Positionality

I was born in a rural setting, raised within a patriarchal culture, and viewed men as responsible solely for providing for the household and women as caretakers. Growing up, my brother was responsible for locking the gate and feeding the dogs, while I had to cook, clean, wash clothes for everyone, which meant that I had little time to go play outside with other children. These

experiences inform my presence as a researcher in the current study. As a black woman, I understand and am aware of the roles and responsibilities that surround being a black woman, but have an understanding of what it is like to be a woman in a rural setting, within a protected area, and how they experience life. I wanted to understand more about their day-to-day livelihoods, how their relationship with the environment has changed over the years, and how they described their relationship with the environment. I wanted to understand more about their experiences and how my experiences as a black woman and a researcher have led me to acknowledge, respect, and pursue exploration for the experiences of gendered relations in ecotourism.

Reflecting on these experiences is a necessity in the qualitative research that I conduct due to the common and unshared positions that I have with the participants. Nevertheless, without the acknowledgment of these experiences, I cannot fully engage in the research processes needed to capture the stories of those with a different lived experience. Reflexivity, or the influence that my connections, background, and culture have on my interpretations of the participant and their story, is shaped by positionality and the ability of the researcher to use self-examination when interacting with the study.

Acknowledging how I as a researcher have similar experiences to the women in Mabibi is a way to acknowledge my personal experiences to be reflexive. This reflexivity is important to not unconsciously influence the stories of participants through only my personal experiences. Although unconscious perspectives surely influence the research, a researcher exploring their positionality deeply can verify to an audience that these considerations have been explored. Therefore, my role as a researcher is a balancing of the exchange of the participant being capable of telling me their story, and me being able to communicate with them in a way that will allow me to capture and interpret their individual stories.

3.11 Ethical considerations

Since the research utilized qualitative methods, the researcher has to interact with local people to obtain answers. As suggested by Silverman (2000), researchers need to at all times understand that though they are undertaking their research, they are entering people's private spaces. Reasonably, this implies that ethical considerations should be maintained during and after the research has been conducted. Furthermore, the researcher needs to respect the participant's human rights, desires, beliefs, and needs (Creswell 2003). With this said,

Scheyvens and Leslie (2000) maintain that researchers must keep in mind that research might hurt, use, or expose the participants. To protect those involved in the research, participants were notified about the study, and informed consent was given to every participant; this involved the signing of a consent form if respondents granted permission to take part in the study. During data collection, the emphasis was made known that participants could withdraw from the study anytime should they sense discomfort in the questions asked. According to Silverman (2000), the researcher is liable for the truthfulness of the study and its methods, and therefore in doing such, the researcher made sure that no names will be revealed in this thesis order to protect the participants. In protecting the participants, respondents are referred to as people interviewed (e.g. Key Informant 1 Interview Mabibi, August 2016). An ethical clearance certificate with reference number HSS/1269/017H was obtained from the University of KwaZulu-Natal.

3.12 Conclusion

This chapter has presented the methodology utilized in the study site, along with the epistemological and ontological ideas informing the research, research approach, research strategies and validity, and design utilized in the study. The chapter also covered the sampling strategy, data analysis process, ethical considerations, field experiences, researcher positionality, and the limitations of the study. An interpretive case study design underpinned the study and data analyses and the methodology utilized was mainly qualitative. Having discussed these in detail, the next chapters present the study findings.

Chapter 4: The Community and ecotourism in Mabibi

4.1 Introduction

This chapter presents the results and initial discussion of the thesis. It presents an understanding of the context, including the linkages between social, economic, political, and environmental factors in Mabibi. It presents people and how they influence or are influenced by tourism, and an understanding of interactions between different actors. Data was gathered and administered in response to the research problems mentioned in the first chapter of this study. The chapter covers the demographic profile, land ownership, tourism environment, stakeholder relations, and power relations in Mabibi. The stakeholders discussed in this chapter include the IWPA, Ezemvelo KZN wildlife, traditional authority, Umhlabuyalingana Local Municipality, tourism business, local community, and the community trust. The study findings suggest that stakeholder interactions are limited and are largely through engaging in tourism businesses which is the main form of stakeholder interaction between all the stakeholders in the IWP.

4.2 The Demographic profile of Mabibi

This section sets out the results obtained from questionnaires and interviews. The average age was 39, with the majority of respondents falling between the ages of 29-40 years. South Africa's National Youth Commission Act of 1996 describes the youth as persons between the ages of 14 to 35 years (Cramm et al. 2013). During data collection and observations in the community, most of the respondents were above 35, which respondents explained was due to a deficit of job opportunities and educational institutions which have forced the youth to migrate to neighboring cities (Key Informant 2 Interviews, Mabibi, August 2016). Furthermore, the demographic profile by gender indicated an unevenness between males and females in Mabibi; as there were more woman respondents than men. This was also an observation as I walked around the community. The low numbers of men can be attributed to migrant labour as men migrate to find work in the cities. Also, when the surveys and interviews were administered I observed that people were not too keen to write on the questionnaires because of illiteracy levels. Out of the 70 participant interrogated, 10 % of the participants did not have formal education while 90% had grade 10 and grades 12. Furthermore, only 1

individual had technical training. This person was trained as a tour guide by IWPA and obtained an accredited qualification. Low levels of education can be attributable to the minimal government interventions to provide nearby schools in the area, and also the legacy of apartheid during which there were forced removals (Key Informant 2 Interview, Mabibi, August 2016). This stresses the need for community workshops and engagements that the IWP needs to administer for local people so that they are educated and made aware of conservation approaches and park management.

All of the respondents indicated that they had lived in the study area since birth and that they are strongly attached to their area. Makindi (2016) maintains that when people have lived longer in their communities they become attached to the area. Vorkinn and Riese (2001) also put forward that such communities are most likely to depend on and use natural resources, and develop an attachment to their areas of origin. The communities' attachment to their area influences the community's perceptions and how they respond to environmental change. For instance, respondents mentioned violent attacks and forced removals during the apartheid years when the park was established as a protected area, which was an attempt to force them to relocate. Some families decided to leave their homes while others did not, due to having strong attachments to the area, as their ancestors' burial sites were in Mabibi. One respondent provided a clear picture of conservation approaches during the early nineties, in which she expressed how people were killed, how their homes were terrorized, and how they were punished if they did not abide by the rules (Key informant 2 Interview, Mabibi, August 2016). The respondents felt attacked and abused in a place that they call home.

Additionally, issues raised by people in a community meeting were that those living adjacent to the forest were not allowed to extend their homes (Community meeting; Mabibi, 2016). 'In an attempt to extend, helicopters would fly over your house and stop you' (Key Informant, Mabibi, 2016). This is one way the key informant expressed their negative attitude towards the establishment of the park. However, at present, people are renovating and extending their homes with no interference from IWPA. According to key informants, this is a more recent thing which communities expressed only started in 2015 (Key informant Interview, Mabibi, August 2016). Such experiences have had a direct influence on the attitudes and perceptions of the people of Mabibi as they no longer feel that Mabibi is home, as the area they once attached to has resulted in a change of their way of life.

4.3 Land ownership

All land in Mabibi is communal land, which is land owned by the Ingonyama Trust board on behalf of the tribal community, and with local jurisdiction exercised under the authority of traditional leaders (Isimangaliso Wetland Park IMP, 2011-2016). The Tembe Traditional Authority forms the biggest community-owned area in South Africa, which lies in the North-Eastern part of KwaZulu-Natal (Jones 2007). Mabibi is one of the communities that lie within the TTA jurisdiction. The IWP was declared a world heritage site in 1999, with 24% of the communal land being state-owned and fenced off for purposes of conservation (Jones, 2007). While land belongs to the traditional authority, the IWPA has a co-management agreement with the tribal authority, represented by the Induna and Mabibi trust which allows them full control of the IWP (Key Informant Interview, Mabibi, August 2016).

4.4 Tourism environment

Mabibi lies within the vicinity of numerous ecosystems which include, the coastline, coral reefs, dune/coastal, forests, grasslands, and freshwater lakes (Guyot, 2002). IWP is a typical sun, sea, and sand tourist destination, where ecotourism is the main primary land use. Mabibi is a tourist destination within the wetland park that boasts a wide range of attractions that form the basis of nature-based tourism (Govendor, 2001). A local community campsite is situated within the coastal forest reserve and the Tonga beach lodge located on the beach (*Plate 4.5 and plate 4.6*). These two tourism enterprises provide accommodation services and related tourism activities and contribute to the local economy of Mabibi. Mabibi, like other communities lying within the UNESCO proclaimed world heritage site, faces a developmental backlog, lacking basic services. The importance of tourism is seen in the region as it contributes 23% to the economy of the UMkhanyakude district municipality, which is high compared to the provincial average which is 15% (UMhlabuyalingana SDF, 2017). This stresses the importance of tourism to economic development in the region, as tourism potential is significant.



Plate 4.5 Mabibi community campsite gate entrance.



Plate 4.6 Luxury beach lodge gate entrance

The tourist conceptions as referred to in plate 4.6 which promises tourists a civilized distance from civilization represent a strong colonial theme used to justify intervention in certain areas and leaving other areas alone as a nature reserve with no development. From a political ecology perspective, this conception implies that people are not civilized and therefore being away from them is a good thing. The image imitates a myth of nature as unspoiled, untouched, and free of human influence. With this said, having such an entrance board reproduces the very oppression

where local people are separated from their environment, and also has managed to disturb the patterns of movement of local people and their access to natural resources within the lodge. Consequently, this image was observed as an exclusive activity, benefiting the IWPA and tourism enterprises, while marginalizing the people of Mabibi.

4.5 Key Stakeholders in Mabibi

For ecotourism associated with protected areas, there exist different stakeholders who influence and are affected by decisions made in the planning and management of such areas. Tourism in the developing world, according to Nepal & Saarinen (2016), is often dominated by outside forces which are key in influencing how national parks are managed. The key argument in tourism research, from a political ecology perspective, is that local tourism stakeholders (local people) are often marginalized and excluded and that conditions for tourism development further escalate existing conflicts between proponents of tourism development and those who are negatively affected by tourism development (Magome & Murombedzi, 2003; Snyman, 2012; Mariki, 2016; Martin et al 2016; Moatanfanzehad et al. 2016 and Robbins, 2019). Political ecology shows how the production of tourism in protected areas is never a question of conservation but rather a question of conservation for whom and concerns over the control of land and natural resources and the power of discourse (Moatanfanzehad et al. 2016). In the Isimangaliso Wetland Park, the key stakeholders include park authorities, the state, local people, tourism service providers, and other stakeholders such as NGOs. In the case of the issues raised by the respondents in Mabibi, major stakeholders were identified. I present these below to provide an understanding of the relationships between the different stakeholders and how they influence each other.

The main stakeholders in Mabibi are the Isimangaliso Wetland park authority (IWPA), Ezemvelo KZN wildlife, the Induna, Thonga beach lodge, the Umhlabuyalingana municipality, and the Mabibi Development Trust and the local community. The next section summarizes each of the stakeholders and presents each stakeholder's role in the park and community of Mabibi, and the sub-sections below delve into more detail.

4.5.1 The IWPA

In the main, we have the Isimangaliso Wetland park authority (IWPA) as the major stakeholder, influencing decisions, and planning processes. The IWPA has full control of the park as the

IWP is recognized as a World Heritage site, which means that the IWPA has the ultimate authority in deciding human-environment relationships for the community of Mabibi and other communities lying within the IWP (Hansen, 2014).

The IWPA is responsible for the management of the IWP on behalf of the government, reporting directly to the minister of Environmental Affairs at the national level (Isimangaliso Wetland Park; Integrated Management Plan, 2011-2016). The IWPA is headed by a chief executive officer which sees to the day-to-day operations of the IWPA, as well as the relations with other stakeholders such as Ezemvelo KZN Wildlife, the KZN Tourism Authority, local government and communities, and other groups in society (Isimangaliso Wetland Park; Integrated Management Plan, 2011-2016). As mentioned earlier the IWPA is the major stakeholder influencing decisions and therefore the decisions that are taken by the IWPA directly affect the community of Mabibi. According to key informants (Interview, October 2017), the decisions and plans made by the IWPA make life difficult for the community as they cannot practice certain activities that allow them to obtain a livelihood. This has harmed the communities' attitudes and perceptions as they feel that the IWPA dictates to them how they should live and what they should and should not do. As such, there have been contestations with the community of Mabibi where they wanted Andrew Zaloomis removed as CEO of the IWPA which did eventually happen. In section 5.4 I will discuss how the IWPA has significant power in restricting resource use, constraining development, and livelihoods.

4.5.2 Ezemvelo KZN wildlife

Ezemvelo KZN Wildlife (Ezemvelo) is a government organization tasked with safe guarding protected areas and nature reserves in KwaZulu-Natal (KZN) Province, South Africa, set up under the KZN Nature Conservation Management Act of 1999. Ezemvelo is a Zulu word meaning natural environment. As the name denotes, Ezemvelo KZN Wildlife deals with protecting the natural environment and therefore operates as the service provider of the IWPA (IWPA; IMP, 2011-2016). In partnership with the IWPA, Ezemvelo KZN-wildlife is responsible for the on-ground action for conservation management within the park (Isimangaliso Wetland Park; Integrated Management Plan, 2015-2016). Ezemvelo acts as an agency, responsible for the custodianship of the IWP responsible for biodiversity conservation, ecotourism, and partnerships with various stakeholders including local communities that reside adjacent to the park (Isimangaliso Wetland Park; Integrated Management Plan, 2011-2016).

Ezemvelo has have been responsible for several projects in Mabibi, these include alien plant clearing programs, Coast Care, and development projects (Key Informant Interview, Mtubatuba, June 2016). There are currently no Ezemvelo offices in Mabibi, but Ezemvelo works with Thonga beach lodge to make sure that the community abides by the rules of the park. In ensuring the environmental integrity of the protected area is maintained, Ezemvelo has had numerous encounters with the community of Mabibi which has led to some of the issues that will be discussed in the next sections.

4.5.3 The Tembe Traditional Authority

The rural community of Mabibi falls under the Tembe traditional authority (TTA), with the Induna Baba uMdletshe as the leader. The Induna Baba uMdletshe was chosen by the Inkosi Bab Tembe (Key Informant 1 Interview, June 2016). The Inkosi (chief Tembe) chooses the Induna as a ward-based leader which both have authority to rule under customary law in the constitution of South Africa (Hansen, 2014). This means that traditional rule is applied which accords the Chief and his Induna's power as the main decision-makers and protectors of traditional customs and rights. Traditional authority according to Jones (2006) continues to influence management and processes of development. Land within the IWP in Mabibi belongs to the traditional authority under the Ingonyama trust board as mentioned earlier. The induna has a great responsibility within the community by fostering social cohesion in communities and making sure that they live in harmony.

The Induna helps resolve disputes among families, often preventing misunderstandings from escalating into serious conflicts (Key informant 1 interview, Mabibi, June 2016). The induna sees his role as very important and respondents mentioned how much they respect him. However, respondents expressed that he is getting old so some things he overlooks and he forgets and fear that he is going to be easily manipulated. The Induna's role when it comes to management of the IWP is limited, he is told what to tell the people and I has no power to influence decisions' (Key informant 1 Interview, Mabibi, June 2016). Even so, with traditional authority being authoritarian the main issues stem from a lack of consultation with the Induna. The lack of consultation has meant that communities are left out of decision making while their livelihoods are impacted greatly by the decisions made by the IWPA. One way in which the decisions have caused issues is through restricting people from using certain natural resources without even consulting with the communities that depend on these resources.

According to key informant 1, there have never even sat in a meeting with the IWPA, even the decisions are made with zero consultation with the induna (Key informant 1 interview, Mabibi August 2016). This lack of consultation indicates that a top down approach is used by the IWPA. The power dynamics will be discussed in greater detail in section 5.

4.5.4 The Umhlabuyalingana Local municipality

The Municipal Structures Act of 1998 as amended, stipulates that the District Municipality (DM) is accountable for the cohesive development, planning, and integrated development framework for all the Local Municipalities (LM) falling within the DM (Government Gazette, 2016). The act further maintains that the integrated framework binds the DM and LM; in the case of UMhlabuyalingana LM the district and local municipalities are mandated to deliver services, develop infrastructure and carry out public based planning practices that result in the drafting of the Integrated Development Plan (IDP) (Umkhanyakude Local Economic Development Initiative, 2011:3). At the ward level, ward councillors are elected which represents the LM.

In the year 2016, the UMhlabuyalingana LM experienced internal conflicts, which resulted in there being no community representation of the Mabibi community, which falls within ward 8 of the municipality. According to a key informant 3, the conflicts were due to municipal officials fighting over power when it comes to governing in the Umhlabuyalingana area (Key informant 3 Interview, Mabibi, October 2017). Late in 2016, a new ward councillor was put in place without any involvement of the residents of Mabibi such an act created tension and resulted in a feeling of mistrust in the community of Mabibi (Key informant 3 Interview, Mabibi, October 2017). Respondents said 'We have never seen the new ward counselor; we don't even know what he looks like he was elected by people from other villages' (Key informant 3 Interview, Mabibi, October 2017). This has created a feeling of mistrust when it comes to the municipality where the community feels the municipality has failed to play its role as a representative of the people and is stagnant when it comes to addressing the issues in Mabibi. The municipality has failed to fulfill its role of delivering services to the people. This is attributable to the municipality being locked out of doing development in the IWP as the regulations proclaiming the IWP do not allow the disturbance of nature and therefore has resulted in the local governments failure to delivering basic services to its people (Key informant 3 Interview, Mabibi, August 2016).

4.5.5 Tourism Businesses

The Thonga Beach Lodge and the community-owned Mabibi campsite are the main eco-tourism businesses in Mabibi. The Thonga beach lodge is a private business owned by the founders of Isibindi Africa lodges which is a company that owns a number of lodges in Africa within protected wilderness areas with the local community as joint stakeholders. Brett Gehren is the founder of Isibindi Africa that owns the Thonga lodge and also co-owns the community campsite (Key informant 4 Interview, Mabibi, August 2016). The Mabibi Campsite is a community-run business in ecotourism, providing tourism services such as accommodation to tourists and other tourism-related activities (Key informant 5 Interview, Mtubatuba, 2016). The main tourism stakeholder between the existing two is the Thonga beach lodge, with which the people of Mabibi own a 63% stake. The 63% stake is managed by the Madeco community trust and is put through as an investment in the Mabibi development company while the Thonga beach lodge buildings are leased to Isibindi Africa Lodges. The community also owns 51% of the Mabibi campsite and the Lodge owns 49% of the campsite (Key informant 3 Interview, Mabibi, October 2017).

A concession was obtained from the IWPA for the Mabibi campsite, which established a joint partnership with external stakeholders Isibindi Africa and the Thonga beach lodge operator, to also assist in the operations of the campsite. This joint partnership was influenced by the fact that the community was struggling with the management of the campsite. For the period of the Thonga beach lodge construction, the local community provided 100% of the labour (Key informant 3 Interview, Mabibi, October 2017). Also, in some instances, the building materials were bought from local businesses (Key informant 1 Interview, Mabibi, October 2016). The lodge started operating in Mabibi in August 2004 (Key informant 1 Interview, Mabibi, October 2016). The main power relations that were highlighted by respondents related to the employment opportunities which are contested and marginalized. These issues will be discussed in detail in the next sections.

4.5.6 Local community of Mabibi

The stakeholder discussed in this section is referred to as the local community which is made up of the people living in Mabibi. As evident in most rural settings in SA, ecotourism plays an important role in the LED of local communities through its ability to create job opportunities within which local livelihoods are improved. The people residing within the boundary of

Mabibi are referred to as the local community in this study. According to Haukeland (2011) and Jamal and Stronza (2009), local communities are viewed as essential assets in the development of tourism as it happens in their communities and their wellbeing is affected by decisions made by key policymakers. The key community power dynamics relate to restricted land and resource use, constrained development, and lack of community engagement which will be discussed in section 4.7 and the next chapter.

4.5.7 The Mabibi community trust

The Mabibi community trust consists of six members who report to the community (Key informant 3 Interview, Mabibi, October 2017). The Mabibi development company (Mabibi DEVCO) is made of the Induna and the trust members. In an agreement, a concession and right to develop were given to the Mabibi trust, with the investments held by Mabibi DEVCO. The Thonga beach lodge was built by the community where the community took out a loan from Ithala bank and Isibindi Africa ((Key informant 3 Interview, Mabibi, October 2017)). The agreement was that the community would obtain shares and once the business grew, they would pay back the loans. To date, the community has paid 80% of this loan ((Key informant 3 Interview, Mabibi, October 2017)). However, with the community trust, there is a lot of confusion and misunderstanding in the community as people have not seen any tangible benefits from the park and also from the lodges (Key informants, August 2016). By now, the respondents expressed they would have expected the benefits to start showing, but nothing has been done, there is no improvement in the community yet they are improving their households by having big houses and owning cars (Key informant 3 Interview, Mabibi, October 2017).

In informal meetings, the community was asked whether they obtain feedback from the trust to ensure their inclusion and participation, and they responded that the trust has not been providing the community with any feedback when it comes to finances generated through the share property business. People feel that there might be some corruption in the trust because they are not invited to meetings to get an update on how the finances are being used or how much has been made from the establishments ((Key informant 3 Interview, Mabibi, October 2017)).

Ideally, the trust has to report to the community regularly on how much is there and how much is used, and other related matters. When asked about this, one of the trust members suggested

that the main cause of these feelings or attitudes in the community is the lack of understanding when it comes to finances, as the people have forgotten that the trust still has to pay back the loans, and the community does not come to meetings (Key informant 3 Interview, Mabibi, October 2017). The above issues imply that to some extent the community trust does not represent the community fully, because if they did, or if communication were clearer, such feelings and attitudes might not exist. According to Schmitz (2013), such failures in community trusts to provide continuous feedback to the people may mean that the trust does not understand its roles and responsibilities or is unable to clarify its role in the community. This, therefore, indicates that there is a missing link in facilitating community participation where the trust and community are concerned.

4.6 An analysis of the stakeholder interactions.

The findings above indicate that numerous stakeholders are participating in ecotourism in Mabibi, which includes the private sector in the form of Thonga beach lodge, the state, manifested in the IWPA, Ezemvelo, and the local government, local communities as residents of Mabibi) traditional authority (Baba Mdletshe and Ingonyama Trust Board) and the local government. To better understand the existing relationship between the local people of Mabibi and the IWPA, participants were asked to reveal their views. What was examined was whether there was a good or bad relationship between these respective stakeholders, as they influence state-society relations. Out of the 70 questionnaires that were administered, the findings revealed that 90% of the respondents viewed their relationship with IWPA as negative, with most of the respondents saying that the relationship was almost non-existent. This attitude was driven by the mere fact that in an attempt to establish control of the IWP, local livelihoods and systems of production were disabled when the park was established and the community was not involved in the planning and decision-making processes.

According to the respondents, the former KwaZulu-Natal Nature Conservation Services (NCS) made life difficult for the community in the ninety's when there were evictions associated with the previous conservation regime during that period (Key Informant 2 Interview, Mabibi, August 2016). Before the park was established respondents argued that they engaged in various agricultural activities. Findings indicate that people in Mabibi traditionally created a living from crop and livestock production, firewood collection, bark harvesting for traditional medicine, and hunting. Among these, the most important source of income was crop production

in the coastal forest which respondents argue provided them with great profits and at the same time alleviated poverty. ‘We had big land, in which we were able to plant various crops such as peanuts and amadumbe’ this allowed us to engage in both small-scale subsistence and commercial agriculture, we also hunted antelopes such as the red Duiker which we sold and ate (Key Informant 2 Interview, Mabibi , August 2016). Furthermore, respondents highlighted how they engaged in fishery-related activities in which people collected fish for consumption and selling.

According to a Key informant (key informant 2 Interview , Mabibi, August 2016), the Induna and NCS started fencing the area. ‘In an attempt to build a protected area, the coastal area was to fenced and local people kept out, they fooled the Induna to sign forms to put wild animals within the fenced area. According to one respondent, ‘When these fences were put up they were no discussions with communities, as soon as we were aware of these intentions we the community refused this and so the Induna didn’t sign the forms’ (Key Informant 2 Interview, Mabibi, August 2016). With the presence of NCS, the community campsite was built which was later sold to the community. This entailed buying the campsite from its previous owners (Key Informant 2 Interview, Mabibi, August 2016).

According to a key informant (key Informant 1 Interview, Mabibi ,August 2016), the community has always engaged in tourism which the community campsite provided an alternative way of obtaining a livelihood for the people as they could sell fish and vegetables and work for tourists that visited the campsite. The most discussed negative impact of ecotourism in Mabibi was the displacement of local people from their lands during the ’90s when the NCS was present. Many people were moved, in an interview with a family that had moved to Mbazwana which is a small town located close to Sodwana bay within the UMhlabuyalingana local municipality. The respondent expressed how she had no interest in going back to Mabibi because of how NCS wildlife rangers made life hard for communities (Key Informant 8 Interview, Mbazwana , October 2017). According to respondents, people’s livelihoods were forced to change as the park rangers allegedly used to attack, kill people engaging in activities in or near the coastal forest, and they also used to barge in people’s homes, and empty fish out of people’s fridges because people didn’t have fishing permits (Key Informant 8 Interview, Mbazwana, October 2017).

The main perception and attitude expressed by the respondents were that they feel that the IWPA does not care about them or their needs hence will hinder any progress or development in the community (Community meeting; Mabibi, October 2017). The IWPA is the main stakeholder when decision making is concerned in the IWP, with Ezemvelo responsible for law enforcement and ecotourism development. Stakeholder engagement is largely influenced by various issues related to running structure, how power is distributed, land ownership, and lastly the scarce skills of the people within the PA. In the study area, it was observed that traditional authority still applies authority over their community but remains powerless in the IWP as the IWPA makes decisions according to their structures. The findings suggest that the management structure of the IWP is through the IWPA which a top-down approach.

The tensions between the community of Mabibi and the IWPA highlight the view that there is nothing the IWPA can do to improve the local community's development and livelihoods while they still do not have access to land and resources. A community meeting (October, 2017) with the committee representing the 19 villages in the park was held in Mabibi, to deliver a report on the committee meetings, with the chairperson Judge Ngwenya of the Ingonyama trust board on the issues these villages are facing in the park. The community had stressed the need to have the park designation removed from their land. The report was that the communities were fed up with the IWPA and the lack of access to resources and development that were faced by the villages, the only way their issues could be heard is that the IWP be removed. The response from Judge Ngwenya was that Andrew Zaloumis the CEO of the IWPA be removed as these issues stem from a lack of management and community inclusion from the IWPA side. The response from the report from the 19 villages was that this does not change the system so the people expressed that they want to take the IWPA to court. The main issue respondents expressed was that the IWPA will never grant them access to land and resources, respondents feel that this will never happen if the area still falls under the park and therefore want it gone (Community meeting, Mabibi, October 2017).

4.7 State-society relations: Access to and control over resources

In terms of the geographic location, Mabibi is located within the boundary of the IWP. According to the Integrated Management Plan (2016), policies are issued under the World Heritage Convention Act (Republic of South Africa, 2000) – which combines the World Heritage Convention into the legislation governing SA (Hansen, 2014). This means that the

country is obliged to conserve and protect proclaimed areas such as the IWP in terms of the operational policies as per the implementation of the World Heritage Convention. In line with this, the legal framework and management strategies that ensure the IWP is conserved implies a certain way of supervising. This has had a great impact on the community and has brought about social changes.

Firstly, according to the zonation map in the Integrated Management Plan (2011-2016), the terrestrial area of Mabibi falls under restricted land, meaning that the management approach applied prohibits access, therefore, the coastal forest is fenced-off. According to the Integrated Management Plan (2011-2016; 121), ‘the focal purpose of zonation is to conserve biodiversity and ecological processes and provide visitors with an exclusive high-quality game/landscape viewing and close to nature overnight experience’. So the question is, where do the local people’s needs fit in in this process of ensuring the protection of biodiversity and ecological processes. This immediately gave me the impression that there is little consideration of the needs of the community. Respondents argued that local people have traditionally used resources in the coastal forest and protected these resources, and therefore they do not understand why they are cut off from the coastal forest. One respondent argued that they used to have myths that they used to scare children and people into not harming nature and therefore know better not to harm the environment (Key Informant 2 Interview, Mabibi, August 2016). Based on the observations and findings, the respondents seemed to be well informed on conserving their environment.

Secondly, the marine environment in Mabibi falls within the zone of a controlled section of the park (IWPA; IMP, 2011-2016). This means that there are fishery regulations governing access to marine resources. These policies implemented in the marine section of the park force the community to acquire permits to be able to fish. The requirements of the Marine Living Resources Act, 1998 (Act No. 18 of 1998) and associated regulations continue to apply to the capture/fishing of pelagic fish which include, but are not limited to, bag/size limits, recreational angling licenses, fishing methods/equipment, launch sites and compliance requirements (IWPA; IMP, 2011-2016; 146). These regulations have meant that controls and restrictions are placed on the marine environment. According to a key informant (key informant 2 Interview, Mabibi, August 2016), ‘the IWPA refuses us permission to fish, dictating which fish to catch and how much to catch forgetting that we have the right to food’. Interviewees expressed how

they used to fish for food and an income but since the resources have been controlled, livelihoods have been disabled. ‘Fishing has always been a way of obtaining a livelihood for us either through subsistence means or commercial means, fishing has always been important in sustaining our livelihoods’ (key informant 2 Interview, Mabibi, August 2016). The community engaged in a fishing project aimed at teaching young girls and women in the coastal areas how to fish. Furthermore, in such an illiterate community, the people complained about fishing permits and the processes associated with obtaining these permits and licenses as being complicated and long (Community meeting, Mabibi, October 2017).

Cutting of trees, hunting, and bark harvesting for medicine are activities not allowed in the coastal forest (Community meeting, Mabibi, August 2016). As observed from the survey and interview findings, 80% of the sampled households depend on agricultural activities and most rely on natural resources and grants to obtain a livelihood. However, while this is the case, others combine agriculture with other activities (Key Informant 1 Interview, August 2016). For instance, one of the respondents highlighted that she obtains a livelihood through planting vegetables and selling them to the Thonga beach lodge and also depends on her children’s social grants for income (Key Informant 2 Interview, Mabibi, August 2016). However, the respondent expressed how human-wildlife conflicts are a problem, this is due to crop raiding by bush pigs. ‘With the small gardens we have in our yards, these bush pigs destroy and eat our food’ (Key informant 4 Interview, Mabibi, August 2016). Respondents further expressed how they could not kill or hurt these animals as they fear criminal charges or being fined (Community meeting: Mabibi, August 2016).

According to respondents, the only form of stakeholder interaction is through engaging in the tourism business. This is the main form of stakeholder interaction between all the stakeholders in the IWP. According to the findings, tensions exist between IWPA and the local community which stems from there being no open channels for communication between IWPA and residents. In an engagement with the local people, the findings revealed that the IWPA has employed a top-down approach where resource use and other key livelihood activities are restricted, this was seen through the observations and findings. While doing so this has created hardships for local people as traditional livelihoods have been restricted. As revealed above, the Induna is powerless in the planning and management though land forms part of Mabibi’s natural resources. According to Key informant 3 (Mabibi, October 2017), the local government

has failed to address the issues highlighted by the community hence community feels like they are disowned as they have no basic infrastructure which is the mandate for the local government to provide.

The local community issues on local livelihoods being restricted are not baseless. These stem from the power relations that often marginalize and displace local communities. This is evident in Mabibi, where the IWPA has power in influencing the management of the IWP and ultimately Mabibi. A trend in current literature has often exposed tourism to have displaced and marginalized local people from accessing natural resources (Mariki, 2016). According to Vedeld et al (2012), PA's central aim is to conserve the natural environment, restrict natural resource use, creating park boundaries, and revenue through tourism without considering the impacts on the people living within the PA. Findings suggest that Mabibi is no exception to this narrative. Once local people are not involved in park tourism, communities are impacted negatively when they are not able to meet subsistence needs which can result in them choosing to relocate, which has proven to be the case for the youngest people in the area (Harihar et al. 2014). In the case of Mabibi, the lack of development and restricted land has resulted in rural-urban migration.

From the findings above, I was able to conclude that a negative relationship exists between the residents of Mabibi and IWPA. The IWPA sees itself as actively engaging with the local people and also assisting in fostering local economic development and as highlighted by the IWPA has improved local livelihoods as the government has failed to create opportunities and foster development in the rural areas. According to key informant 4, the IWPA has created job and income generating opportunities that were not available before the park was established (Key Informant 4 Interview, Mabibi, October 2017). However, even though this is true to some extent, the issues revealed above show that there is some disregard of the local issues and also a lack of communication between the IWPA and the people of Mabibi. This is founded on the conclusion of a majority of the respondents revealing how the IWP has negatively impacted local livelihoods. Furthermore, through examining the relationship between IWPA and the local community, it was deemed important to find the issues playing a role in the relationship. The results above suggest that state-society relations are complex, with many forces at play. With this said, we can agree with Martin et al (2016), that the allocation of local land for nature-based tourism can affect and often disadvantage local communities, leaving them powerless

and excluding them from materially and culturally important land and resources, which is the case in Mabibi. According to Thondhlana et al (2015) in such situations, decentralization of rights and responsibilities for nature-based tourism is needed, which entails fostering skills development through sustainable livelihoods, maximizing the benefits from ecotourism, and lastly minimizing the costs. The findings in this chapter suggests that conservation approaches have obligated the local community to change their way of life, which has counted against the involvement of people and hence reinforced a division between the people of Mabibi, government & IWP.

It is important to note that park authorities' central aim is conserving nature and hence have the power to decide on stakeholder engagement/involvement (Cundill et al. 2013; Thondhlana et al. 2015). Thondhlana et al (2016) further suggests that in such a case where conservation is a priority, park authorities' interests are mainly to ensure the protection of the area before anything else which is a characteristic of fortress conservation approaches. Fortress conservation approaches have been criticized for displacing local people in a sense that people are excluded from using natural resources hence alienating them all because of the goal protecting the area. In the case of Mabibi, it has been clear that the relationship between the stakeholders is dominated by a lack of communication and active community involvement in the planning and management of the IWP. In addition, the management style is top-down putting forward conservation before people's needs which to some extent is similar to the old approach that is 'fortress' in nature.

4.8 Conclusion

This chapter has presented the findings relating to the tourism environment in Mabibi, the different stakeholders in the study, and lastly the nature of the state-society relations in Mabibi. The findings indicate a negative relationship between the local territorial expression of the state in the form of the IWPA and local community as it was the most important relationship for our understanding of the state-society relations as mentioned in chapter 1. The findings in this chapter support the view that state-society relations are complex. It is important to note that in this case study, as elsewhere, when conservation policies do not factor in the livelihood needs of vulnerable local communities, they can potentially lead to the marginalization and displacement of local people. The results presented in the chapter suggest that local people's socio-economic needs are not substantively included in policy, park processes, and decisions.

Based on the perceptions of the respondents, the community has no real power in negotiating resource use and access. This would suggest that more could be done to address community needs and concerns to achieve a sustainable ecotourism sector that balances conservation and socio-economic development. The next chapter will further discuss the gendered socio-economic impacts of ecotourism development on the local community of Mabibi and the implications on local livelihoods and development.

Chapter 5: Conservation and ecotourism in the Mabibi Landscape

5.1 Introduction

The chapter builds from chapter 4 to highlight the state-society relations and how they impact on local livelihoods. The overall goal was to develop an understanding of the state-society relations, the distribution of ecotourism benefits, and the conservation outcomes and impacts of ecotourism on household livelihoods in Mabibi. This chapter presents the local community experiences and ecotourism impacts on the local community of Mabibi. Findings reveal that local people benefit from the employment opportunities provided by ecotourism, however, these are limited to a few people. Secondly, livelihoods have been affected greatly because of the restricted access to land and natural resources which have made agricultural activities redundant. Furthermore, findings on the gendered impacts will be discussed with an initial gender analysis deepened through theoretical engagement in Chapter 6.

5.2 Ecotourism Impact on local Livelihoods

During data collection, the most talked-about issue raised was the impact on household livelihoods. According to Ijeomah (2012), local people have many livelihood strategies (as they engage in diversified livelihood activities) for which tourism has had both negative and positive implications. This section unpacks these when it comes to local livelihoods in Mabibi. Since the coastal forest was fenced off in the 1990s, respondents argued that 'this has meant that we cannot get wood and cannot have our big gardens as we used to in the forest before we had big gardens where we engaged in crop production of peanuts for commercial use' (Key Informant 2 Interview, Mabibi, August 2016). The impact of fencing off the forest was that local livelihood strategies were disabled; this has impacted negatively on people's livelihoods as they lost a way of obtaining an income. So then, what alternatives does the community engage in to counteract such impacts? Survey findings revealed that the most common alternatives people adopt are to either have small gardens or get twigs and branches that have fallen off from trees for firewood. However, the respondents raised some issues when it comes to small gardens, 'these small gardens only produce food for subsistence use and what is most annoying is that bush pigs and cattle often destroy these gardens' (Key informant 5 Interview, Mabibi, October 2017). The interviewee expressed how lack

of grazing land in the community has resulted in cattle and bush pigs roaming around and destroying their gardens and how they cannot hurt or kill them because that is a crime.

Apparent livelihood outcomes of the restricted resource use for livelihoods and subsistence in Mabibi were that this has resulted in increased poverty and declining food security for the poor. The respondents argue that the IWP has stopped the people of Mabibi from fishing and harvesting from the coastal forest without the provision of other livelihood options hence this has placed great dependence on tourism and government social grants. The lack of development in Mabibi has meant that there is a great dependence on natural resources, and therefore the community still needs resources from the marine environment and coastal forest. Dependence on the coastal forest is linked to firewood being the main source of energy for household use in Mabibi.

5.2.1 Employment Opportunities

Mabibi is faced with underdevelopment and an increasing unemployment rate so tourism has great potential to create a shift in unemployment by creating both direct and indirect job opportunities. The unemployment rate in the UMhlabuyalingana local municipality currently is at 22%, while 65% of the total labour force is not economically active and 95% of the ecotourism industry is unknown (Umhlabuyalingana Annual Report, 2015-2016). The study revealed that tourism generated some positive impacts on livelihoods in Mabibi. Employment was observed as the main positive impact on local livelihoods provided by the Thonga beach lodge and community campsite. From the survey data, 30 respondents said they were employed in the lodge and campsite and 5 respondents were part of the cleaning the coast and alien plant clearing programs. 20 respondents mentioned they were unemployed and relied heavily on social grants.

Findings also indicated that the most common livelihood strategies are small-scale informal and formal economic activities in the tourism industry. These include permanent or seasonal jobs and self-employment in small-scale businesses. Within the ecotourism industry of Mabibi, job opportunities are obtained through the restaurant and accommodation facilities, tour guide jobs, and craft selling. In the accommodation and food services, the Thonga beach lodge serves as the main tourism business, with the community campsite providing accommodation and camping and in the most is managed through a joint partnership with the lodge manager. In the Thonga beach lodge, tourism creates 53 full-time and seasonal jobs. (25 were seasonally

employed and 28 permanent), while the community campsite has created 10 full-time and seasonal job opportunities (Key Informant 4 Interview, Mabibi, October 2017). In the Tonga beach lodge of the 53 locals employed, 28 are women with 23 as permanent staff (Key Informant 4 Interview, August 2016). The community campsite has 10 staff, 7 are women and 3 are men. According to the manager at the Thonga beach lodge, opportunities for the community are employment, improving skills, and freelancing local people to do piece jobs (Key Informant 5 Interview, Mtubatuba, August 2016). 'We have gone a step further and trained some people as tour guides and they have qualified with a government qualification'. Every 3 months there is a general manager change, while in the meantime, someone from the community is being trained to become general manager which is an example of some of the benefits that the lodge have provided for the local people (Key Informant 5 Interview, Mtubatuba, August 2016).

In the informal job sector, opportunities that were observed as benefiting the local people were; the selling of crafts (see plate 5.1 and plate 5.2) and wood to tourists, washing tourist clothes, looking after children, giving massages which are significant only during peak tourism seasons. When asked if tourism has changed their livelihoods, the majority of participants said yes through employment but complained that their work is seasonal. When asked about the livelihood activities they engaged in the ecotourism industry, most respondents said that there were none for the community except for those already working in the two tourism establishments. For example, women working at the campsite are employed at the campsite and also sell crafts to tourists. There are also park-related opportunities initiated by Ezemvelo KZN wildlife which include alien clearing, bursary programs (1 beneficiary in Mabibi), coastal care, skills development & training in hospitality, and training in small-medium business enterprises (Key Informant 4 Interview, Mtubatuba, October 2017). 7 people work on the coastal care project where they sign a 3-4-year contract (Interview, Mabibi, 2016). With the Ezemvelo KZN wildlife coastal care development project 7 people work in cleaning the coast of Mabibi, 4 are women and 3 are men (Key Informant 4 Interview, Mabibi, August 2016).

In assessing the gender distribution of employment, the study findings revealed that women in the Tonga beach lodges were the majority (28 out of 53 employed) employed (Key Informant 4 Interview, Mabibi, August 2016). The community campsite has 7 out of 10 women employees. Furthermore, with the Ezemvelo KZN wildlife coastal care development project, 7 people work in cleaning the coast of Mabibi, 4 are women and 3 are men (Key Informant 4

Interview, Mabibi, August 2016). However, according to one respondent, the employment available for the women does not provide a living wage as the wage is not enough to sustain their families throughout the month (Key Informant 4 Interview, Mabibi, August 2016). When it comes to income women receive, their salaries are dependent on whether they are permanent or seasonal and also on the type of work they provide. For the majority of women in the housekeeping departments, they get low paying jobs and work is seasonal depending on the number of tourists that are available (Key informant 4 interviews, August 2016).

A key factor in gender pay is the concentration of women in low paying jobs. The survey results revealed that women that get better-paying jobs are those that work as receptionists, chefs, and managers, while those that clean and do housekeeping get lower salaries. For those that get seasonal work, they adopted a livelihood strategy that involves selling crafts at the community campsite gate. Due to a high number of women engaging in this livelihood activity, the ladies developed a selling schedule where they created a timetable of who sells to tourists on which day. This was done to decrease competition and allow everyone to obtain an income no matter how little it is. The above indicates that there is a need for other sources of income and therefore opportunities need to be created for women. Furthermore, women benefit through training provided by the IWPA, women harvest Incema (*Juncus Kraussii*) a grass and reeds as part of the IWPA community program (Key Informant Interview, Mtubatuba, October 2017). The Incema is used to make artefacts such as mats and baskets that women sell to tourists. At the same time, the women obtain craft making skills while receiving an income. According to key informant 5, the IWPA also assists the women by taking them to market day outside Mabibi which allows them to obtain an income (Key Informant 5 Interview, Mtubatuba, August 2016).

During the field visits, other benefits that were observed and also revealed by the survey findings were informal job opportunities in which women were selling wood and providing cleaning and laundry services to tourists that visit Mabibi. The men employed in the two tourism establishments work as security guards, tour guides, waiters, maintenance, and managers, with some earning a better salary than women. It is evident that the people in the locality are the main people receiving income-generating opportunities in the tourism industry, however, most of them as suggested by the findings do not have formal skills as they did not get a formal education and therefore are unable to participate in jobs requiring skills which pay better money. Furthermore, this has shown that this is the reason why most people are employed are as cleaners, cooks, caretakers that provide low status and low wages.

Respondents highlighted how they would like to get tertiary qualifications so that they can be more skilled and get a better salary.

This section highlights the concerns with the trends in employment opportunities. The first concern relates to the income trends, according to the findings employees working at these lower levels earn between R600 and R1700 per month with those that have worked at the lodge longer periods of time earning between R1800 and R2900 per month. When respondents were asked if their salaries sustain them throughout the month, they indicated that it did not sustain them. Secondly, the findings suggested that even though women are the majority employed in the ecotourism industry they are dominant in the cleaning, caretaking, and cooking sectors with just 2 women working as receptionists and managers. Furthermore, women that were involved in the informal sector engaged in seasonal employment, which they expressed was a problem because of the lack of other livelihood strategies.

Benefits were clearly understood and valued by the local people. However, the distribution of these benefits was a concern. The findings suggest that benefits do not trickle down to the rest of the community. 60% of respondents when asked about employment mentioned that there are not many benefits as most people in the community are unemployed. This raised the theme of uneven distribution when it comes to tourism benefits in Mabibi. Findings revealed that benefits are not felt by everyone and most opportunities are available and depend highly on tourism peak seasons which have created an issue of unsustainable livelihoods. Economic benefits have failed to trickle down to the rest of the community and also the shareholding benefits have not been seen.

Tourism in Mabibi does enhance the economy of Mabibi, but findings suggest that these benefits create social inequality as benefits are limited and restricted. Most respondents believe that tourism only benefits those working at the two tourism establishments which is a small group of people. In some examples, the poor distribution of benefits was attributable to how the trust leadership coordinated employment (e.g. employing people, they know or are in their families) and how the trust operates and manages funds (confusion in community on where the money from the trust is going). The community expressed how they support tourism development and would like to have more businesses in the area and participate more in tourism. However, the community has not been allowed to expand businesses as park rules prohibit other businesses and people do not have the required skills and education to start their

businesses. Respondents mentioned that local people have attempted to build their stalls and campsites, but due to the rules imposed by the IWPA, Ezemvelo rangers destroyed the campsites and stalls as those that were building these were not permitted to have such businesses in the IWP (Key Informant Interviews, Mabibi, October 2017).



Plate 5.1 Crafts displayed for tourists at Thonga beach lodge.



Plate 5.2 Woman selling crafts at the community campsite entrance.

5.2.2 Share property Investment

As mentioned earlier, the ownership of the two tourism establishments is joint ownership between the community and Isibindi Africa lodges. Each co-owner obtains an undivided co-ownership share, the community owns 68% shares in the Thonga beach property and owns 51 % of the community campsite (Key Informant 1 Interview, Mabibi, 2016). Ownership from the communities' side is held in trust through the Mabibi development trust (Key Informant 2 Interview, Mabibi, August 2016). The Mabibi development trust relates to the two tourism establishments in that they work together to enable the involvement of the community in the programs and projects of the stakeholders in the IWP. Additionally, the trust is responsible for hiring people, advertising job posts, and interviewing candidates (Key Informant 6 interview, October 2017). The community trust engages with the IWPA and is responsible for making sure the community benefits from the tourism industry (Key Informant 6 interview, October 2017). According to a key informant, the community obtains profits from these two establishments, however several challenges exist with the community trust which according to the respondent are; a lack of understanding of finances, inadequate knowledge on business operations and the community not coming to meetings (Key Informant 5 interview, October 2017).

Community issues are another cause of contestation. The community raised concerns with the Mabibi trust, the main issues were centered around the lack of transparency of the trust members when finances are involved, as well as a perception that those in the trust do not want to step down and give other people a chance. According to the trust members, the issues noted above are due to the community not seeing progress and development in the community because the trust has to pay back loans that the Mabibi development company borrowed from the Ithala bank which amounts to R32 000 per month for 10 years (Key Informant 4 Interview, Mabibi, October 2017). Another reason mentioned by the interviewee was that when the utilities were made they had planned to use electricity (which has only been in the area since 2017), but instead a generator was used which requires large amounts of expensive diesel to operate which has put pressure on the finance. The Interviewee expressed how this was costly hence why they haven't been able to engage in community upliftment and development activities. The key informant also expressed that the community trust is awaiting feedback on the IWPA's development plans. The next section describes the findings that pertain to local participation in the IWP.

5.3 Constrained development

Following the establishment of the park, development is one thing the community of Mabibi feels has been neglected. Respondents revealed that the IWPA has slowed down any form of infrastructural development the community has tried to obtain from the local municipality (Key informant 1 Interview, Mabibi, August 2016). Interviewees put forward that the community does not have access to basic infrastructure such as clean drinking water as the infrastructure necessary for a proper water system will result in the disturbance of nature (Key informant Interview, Mabibi, August 2016). In an interview with Key Informant 1 (2016), we discussed the issue of development in Mabibi and he revealed that in any case where the community wants to develop, they are stopped because the type of infrastructural development is not allowed in a heritage site (Interview, Mabibi 2016). This is per the National Environmental Management Act (NEMA) (Act 107 of 1998 as amended in 2014), where an environmental authorization is required. He gave an example of how they wanted to have communication (cellular) network tower in the community and how they had followed the right procedures to get this done, ‘everything was ready and everything was approved by the municipality what was left was for us to choose where this tower will be’ (Key informant 1 Interview, Mabibi, August 2016). The community located the area and the IWPA came and stopped this and said we cannot put a tower there. This is according to Key Informant 1 (2017), exemplifies how the IWPA has wrested its control to stop any development that can improve the community. Like many other protected areas in Africa, such an approach implies that the main concern for park authorities is to ensure an untouched and protected natural environment with minimal consideration of people’s needs.

Additionally, since land is restricted, access to the area of Mabibi or park is also effectively restricted. According to the IWPA, Integrated Management Plan (2017-2021), road networks are to be restricted to low impact, and therefore access is only by 4x4 tracks and chosen 2x4 admission corridors. The problem, as expressed by the respondents, is the roads are only accessible by 4 x 4 vehicles which are too expensive for community members. Most would prefer to buy cheap cars, the poor quality of the dirt roads ‘make this all just a dream’ (Community meeting, Mabibi, August 2016). In observing these regulations in the IWP, the status and values of the heritage site development need to be sensitive and maintain a sense of place which has meant that road construction in Mabibi has been prohibited which is one of

the issues the community raised. One major challenge faced by the community of Mabibi when it comes to there being no road network is that after it rains it becomes hard to travel on dirt roads. On my way to the field (2nd field trip), I used local transport and we got stuck for hours on the road. My respondents expressed how this was a daily struggle and further complained that by the time they get to Mbazwana or Manguzi they are full of dust.

'In the name of conservation, a term we do not even understand, we are restricted' said one of the community members, we do not even have power lines and tar roads because this will disturb nature' (Key Informant 2 Interview, Mabibi, August 2016). As seen in the Thonga Beach lodge sign displayed in Chapter 4, (Plate 4.6), the area promises tourists an unspoiled environment, away from 'civilization'. This implies that civilization and development is not a good thing. From the local's perspective, people are prohibited from accessing the lodge except for those working there; which they see as another way they are being excluded from the tourism industry. Moreover, since the coastal forest is fenced off, that has meant access to the beach has been limited as the route that was used by the community is closed. The new route runs in the campsite and Thonga beach lodge which local communities are not allowed to use (Community meeting, August 2016). According to the Induna, the IWPA was asked to create another route for the community but that has not succeeded (key Informant 1 Interview, Mabibi 2016).

5.3 Local participation in decision making and ecotourism in Mabibi

In this section, I analyze the local community's participation in ecotourism and decision making in Mabibi in ecotourism development, to better understand local participation in the IWP. During data collection, respondents were asked whether they participate in the management of the IWP and if so to what extent. The survey revealed that 100% of the respondents did not participate in decision making as they are unaware of what's happening in the park. However, the findings indicated that the only form of participation was through employment in the tourism establishments and other projects which are facilitated through the community trust. Planning and decision-making were revealed to be taken by the IWPA, which, as mentioned previously, is the competent authority reporting to the Minister of Environmental Affairs. According to Hitchcock (2013), participatory development is only achieved when local communities can influence decision making and development is people-

centred. However, survey responses indicate that even though local participation is considered key to sustainable ecotourism, it is however not realized and in reality, policy approaches are top-down and held by the IWPA.

The main source of tensions noted by the respondents was the lack of communication channels between the IWPA and the local community. One contributing factor to this attitude in the community as findings indicated is the lack or minimal commitment by park authorities in engaging or involving local communities in decisions when it comes to the planning and management of the IWP. Current research has criticized participatory approaches for lacking in implementation as the approach has not been able to decentralize decision-making powers from the authorities to the local people while stimulating conservation (Mariki, 2015). According to key informant 1, 'When decisions are made, we are not consulted or engage in any discussions with IWPA rules are enforced on us and we have to abide by them' (Key Informant 1 Interview, Mabibi, 2016). A key informant was asked how the IWPA engaged with the community of Mabibi and other communities, the key informant mentioned that they have workshops, where they educate and discuss the Integrated Management plan with communities and that they also put up posters in communities (key Informant 4 Interview, Mabibi 2016).¹ When respondents were asked about this they denied ever seeing the IWPA or talking to them. 'We have never seen or heard from the IWPA, we call them to meetings they never come' said one key informant (Key Informant 1 Interview, Mabibi, August 2016). Furthermore, respondents expressed frustration with the fact that the IWPA offices are located in St Lucia (which is far from Mabibi) makes things difficult because they cannot go there themselves as transportation is an expense for which they need money which they do not have.

My interpretation suggests that decision making is centralized and held by the state, which means that distanced stakeholders, with little direct understanding of local livelihood needs influence decisions that have resulted in the existing tensions. In such a case, the local community may find it difficult to participate in decision making, hence their involvement will just be rubber stamping. The experiences mentioned by the respondents highlights the unequal power dynamics in decision-making as between the stakeholders involved in the ecotourism industry in Mabibi. In academia, the literature suggests that such unequal power dynamics result from the failure of the state to consider the interests and needs of the local community. Scholars such as Adams et al. (2004), and Holmes (2013) have argued that even though local participation is realized as important, local communities still do not participate in setting

agendas when it applies to conservation and development. This has been observed elsewhere in South Africa where participation is realized on paper but not so much in practice (e.g. Cundill et al. 2013; Thondhlana et al. 2016).

5.4 Discussion

The results presented thus far in the chapter are indicative that local communities directly dependent on natural resources in PAs struggle when they do not have access and control over resources. Mesencho (2012), suggests that main challenges in IWP is being able to balance between protecting natural resources and socio-economic needs; between top-down management and involvement in decision making, and between conservation interests and benefit-sharing among local communities living in and depending on the natural resource base (Mesencho, 2012). The next sub-section unpacks the community access and control over resources.

5.4.1 Access and Control of natural resources

Community access to natural resources presents one of the most complex problems affecting local livelihoods in Mabibi. According to respondents since the establishment of the IWP, traditional forms of resource use are now thought of as potentially unsustainable, resources are restricted and regulated by policy. Fishing and harvesting livelihoods are seen to be disabled; the beach and the coastal forest is fenced off hence local people cannot access forest products, farming opportunities, and other income-generating opportunities that were once obtained from Mabibi. Such restrictions pose a great challenge in a community that is significantly dependent on natural resources and not having access to these has aggravated poverty and created unsustainable livelihoods. However, it is important to note that poverty in Mabibi is attributable to several external factors which include the lack of economic opportunities, infrastructure, and vulnerability of the local communities which contribute to making lives worse.

The results support the findings by Mutanga et al. (2016) who showed that strained relationships are often a result of compromised livelihood activities and resource access. According to Das & Chatterjee (2015), displacement not only includes forcing people away from an area but also denying local people access to resources because of the policies in place. The results indicate that the approach utilized by the IWPA is similar to that discussed by Wilshusen (2003); as an approach that marginalizes the local communities with a reinstated prominence on traditional protectionists approaches to conservation that prioritizes nature over

socio-economic needs. The failure to involve and engage the residents of Mabibi creates ‘othering’ where the people of Mabibi are alienated from accessing natural resources while tourists have full access to the resources. The othering reinforces the subordinate separation of local community from the tourist which encourages the curious gazing, pleasure, and modified escape of the modernized tourists.

These findings corroborate previous findings that highlight resistance to conservation in the IWP and the impact on local people’s livelihoods (Hansen, 2014). Restricted access to resources has been seen in some places producing conflicts. Even though Mabibi has not reported on any significant overt conflicts, findings revealed great tension which if not addressed may lead to the emergence of adverse social outcomes. Addressing these issues would require promoting interactions between local communities and IWPA officials, for example, through regular and consultative meetings where the interests, goals, and responsibilities of each actor are sincerely shared and discussed.

5.4.2 Employment

The study findings reveal that employment opportunities are created but they are minimal for the local community of Mabibi as a whole. This is problematic for a community where ecotourism forms the main source of livelihood income. What is evident from the findings is that ecotourism benefits lack a mechanism for fair and substantive distribution, and benefits do not trickle down to other households in Mabibi. With the two tourism businesses in Mabibi, it was evident through observation and from the respondent’s perspective that the tourism establishments do operate a policy of only employing people from the local community, however, only 1 person was being trained for a management position. Immediate benefits from shareholding in the operations themselves are precluded by loan repayments and high running costs.

It seems that even though benefits are seen, negative impacts are also evident in employment opportunities. The results indicate that work is seasonal, and opportunities are said to be concentrated on a few people. It is evident in the study that the lack of economic benefits has resulted in community members becoming uninterested in ecotourism development. Such attitudes stem from how employment opportunities are limited by the size of the operation and their impacts are affected by the number of different households employed in the IWP. Having many staff members from the same family only narrows down employment benefits, and it

would be useful that the stakeholders responsible for hiring make sure hiring practices extend employment through as many households as possible.

Broader studies suggest that for the long term success of ecotourism, it is essential that local people are empowered to engage in economic benefits within protected areas (Mesencho, 2012). This will entail more involvement in economic activities in ecotourism as employment can empower local people by creating a sense of employment security as they generate a source of income. The respondents expressed the need for the protected area to provide more opportunities for the direct employment of the local people which can be a start in addressing the issues mentioned. According to Das & Chatterjee (2015), the form in which benefits are shared should be in a way that provides secure livelihoods to the majority of community members as well as enough to compensate for the loss in resource utilization in the protected area and wildlife damage. Emphasis should be on how to create more income-generating opportunities that can interface with conservation initiatives. In achieving equal benefits or opportunities it is suggested that fairness could be increased through creating means to share benefits of conservation locally, particularly through supporting local economic development and ecotourism development, capacity building programs, and supporting the development of alternative livelihood activities.

5.4.3 Constrained development

The livelihoods and development findings show that the community does not have access to basic infrastructures such as water supply, sanitation, roads, and electricity. It is problematic that ecotourism in the IWP is developed in a natural resource-rich area in KZN but communities living in and around the IWP are amongst the most economically disadvantaged communities in the province. In the above sections, it is evident that with the establishment of the park the local community had high expectations when it came to development. But, seemingly the development that people expected at the inception of the IWP has largely remained unfulfilled in the study area. Again, it is evident that the traditional protectionist approach where nature is more important than the socio-economic needs of the community is still very much existent in the IWP. This is evident in the Thonga beach lodge entrance board as discussed above and also in the policy regulations governing the protected IWP. Martin et al. (2016) states that a sustainable ecotourism industry must meet the needs of the local community, as well as the needs of the tourist. It is therefore important that all stakeholders involved in the IWP enhance the development of structures and opportunities that improve the livelihoods of the local communities while at the same time conserving the natural

resource base. This will require the development of effective strategies and programs that empower local people. Furthermore, the strategies will need to take into consideration the socio-economic circumstances of the local people.

5.4.4 Concerns on local community involvement in decision making

The study findings reveal that decision-making power is centralized in the IWPA which means that important decisions are taken by outside actors who are most likely not in sync with local realities, which consequently results in the marginalization of local people. Furthermore, it is in my view that in a centralized system, the local community may find it difficult to have a say in decision-making. As mentioned earlier on in the chapter, a top-down approach to conservation is utilized by the IWPA which is as inferred by Das and Chatterjee (2015), characteristic of the unequal power dynamics in decision-making. According to West et al. (2006), a top-down approach often fails to consider local interests and needs as a result creates tension/conflicts with local communities. This can be inferred in the study area as local people feel displaced with none of their needs considered.

Additionally, the findings suggest that there is no good communication between the IWPA and local people hence local people felt that their involvement in the IWPA is non-existent. A case in point relates to forest and beach being fenced off without the community's knowledge or approval, implying a lack of local community involvement in PA management. It is reasonable to suggest that this could explain their negative perceptions towards the protected area and the reported issues in other communities bordering the IWP (e.g. Hansen, 2014; Nsukwini & Bob, 2016). The community attested to never seeing any member from the IWPA and have never even sat down with them face to face. Though the community has the Mabibi development trust, recognized as the medium of participation between the IWPA and community, the respondents felt that the community trust was just a way to say the community is involved but in reality, was not.

5.5 Conclusion

The chapter has discussed the results in terms of the themes identified which include access and control, employment, development, and local participation. The findings reveal complex issues faced by the community of Mabibi. The data indicate that ecotourism benefits are available when it comes to income-generating opportunities however these are minimal. The

findings indicate that local livelihoods are disabled due to restricted access to resources, and few income-generating opportunities. Moreover, there is poor service delivery and infrastructure and no local community involvement in the planning and decision-making process. The issues discussed threaten to overshadow the benefits that are generated by ecotourism as livelihood opportunities are linked to the use of natural resources. The findings also revealed that local participation is an issue, with communities stating that the IWPA does not engage them in the planning and decision-making processes. The chapter indicates that there is a need for a more people-centered approach to conservation and also a need to integrate community needs in decision making and policy formulation. The next chapter will undertake an analysis of the data using the gender analysis framework which is complemented by FPE.

Chapter 6 – A Gender Analysis of ecotourism development on women in Mabibi.

6.1 Introduction

Historically, women in rural South African communities have not been able to access basic services and opportunities which is a situation that sadly persists even today (Mkhize, 2012). Women are still exposed to many patriarchal and cultural behaviours in all of society which has countered against women empowerment as it directly affects their way of life. The relationship between tourism and gender is well recognized in academia and policy formulation, however, ecotourism's contribution to sustainable development and women empowerment is not clear. This chapter evaluates the gender-specific implications of the results presented in chapters 4 and 5 as they relate to ecotourism in a conservation and development context. Alhers & Zwarteveen (2009) suggest that women and men have differential relationships with resources because of the divisions of labour which associate women with resources. Using the gender analysis framework, the themes in chapter 5 are explored in this chapter under the following sub-headings: work, access and control over natural resources, status and role and lastly women's condition and position. The chapter highlights the importance of gender to our understanding when it comes to the costs and benefits in the tourism and conservation context.

6.2 Work

As mentioned earlier in chapter 4, economic opportunities and benefits in Mabibi are limited and distributed unequally, but importantly differ between men and women. According to key informant 6 (Key informant Interview 2, Mabibi, October 2017), while women are taking on productive responsibilities they also take on reproductive tasks which according to Ferguson (2010) is not limited to the informal tourism sector but a characteristic of the informal tourism sector. The study findings indicate that women in Mabibi are certainly not invisible when it comes to productive work in the ecotourism industry. However, the type of work available for women is based on the gendered division of labour which suggests that distinct gendered differences remain in rural ecotourism employment. This subordination creates an 'identify fix' which as mentioned above in the literature review, results in a static culture where women are

seen to fit work in particular types of jobs that are in line with the ascribed gendered roles in the tourism industry of Mabibi. When the respondents were asked how this makes them feel, they said they were used to it and paid it no attention (Key informant 6 Interview, Mabibi, August 2016). Such statements indicate that they accept the jobs considered as women jobs hence see themselves as suited to work in jobs that reinforce women's subordination.

The study findings reveal that women that were employed in the ecotourism industry were mainly involved in the housekeeping sector of the ecotourism industry. This means that the work women are involved in follows gendered divisions of labour whether it is at the household level or the workplace which therefore feed into the gendered underlying forces of tourism labour. According to Ferguson (2009), the inequalities experienced in tourism by rural women can have a significant impact on their development. The findings show that women were largely dominant in the informal ecotourism industry, with no opportunities to develop their careers as those opportunities are not available within the informal tourism industry. Also, women miss out on formal employment because of society's standards that restrict the type of employment women occupy in ecotourism. Pritchard & Morgan (2000) and Ferguson (2009) argue that there are fewer ecotourism opportunities for women in Southern African region as they get jobs that do not factor into career development which is the case for Mabibi women.

Gendered characteristics of inequality according to Mkhize and Cele (2017), continue to be entrenched in the design and development of policy in tourism which is dominant in the global economy. According to Tshabalala and Ezenduji (2016), tourism still reinforces traditionally gendered spaces. Mkhize (2012) suggests traditional beliefs that subordinate women still appear in the small number of women who are managers, the pay gaps, and low paying jobs that are gendered in nature within the tourism industry. The findings reveal that women do productive work in ecotourism and are also responsible for taking care of households. According to the key informant interviews, the women mentioned that even though they work they still need to carry their responsibilities as mothers and wives (Key informant 6 Interview, Mabibi, 2017). This implies that even though women are involved in paying jobs this does not take away their responsibility for child care and household food provision. The findings suggested that most women that were working in the lodge and campsite would wake up early in the morning to prepare their kids for school and in the afternoon go back home to cook. As suggested by Scheyvens (2002), these social standards continue to marginalize women and therefore we can agree with Boonabana (2014) that gendered inequalities in tourism are

reinforced. The social standards have a direct implication for women as their vulnerability to poverty and inequality in society remains high.

6.3 Access and control over resources

The findings in chapter 4.3 revealed that the main source of water in Mabibi is a borehole system, as well Lake Sibaya which women said is far and unsafe due to crocodiles. Women in Mabibi carry water in 20-litre buckets and walk distances to collect water. Firewood collection also takes about 2 hours to 3 hours daily. The findings and observation revealed that wood is the main type of fuel used and is gathered through collecting the twigs that have fallen from trees in the area, which, when these are unavailable means that women have to walk long distances out of Mabibi to gather fuelwood. Women coming back carrying heavy wood bundles on their heads have to stop sometimes and take a break hence spend even more time collecting wood. Women arrive to do other chores which are sometimes shared with female children in the household. Many women in Mabibi also have gardens and cultivate vegetables on the land inside their household, for subsistence consumption, and also farm livestock such as chickens and goats.

The women's roles and responsibilities differ from each household with most women being the sole provider for the family and therefore having more responsibilities. In this regard, women take care of the household and also have to provide for the household which creates a double burden on women as they have to provide for the household and at the same time also fulfill their traditional roles. According to a key informant, men in Mabibi do not share in the responsibilities hence an increased burden is seen when women take on what are seen as the roles and responsibilities of men together with their responsibilities (Key Informant, October 2017). During the field visits, men were observed to be doing cattle herding and income-generating activities in the two tourism establishments. When women were asked what their perceptions were on the role of men, most responded that men were largely inactive in the ecotourism industry, they watched over the household while they went to work. Even if the woman came back in the afternoon, the men would expect them to cook and clean no matter how tired they are. The findings are indicative that women work tirelessly outside the household yet the men in their households still do not consider sharing the domestic responsibilities and helping them. One of the women expressed, 'I am responsible for

everything, and no one assists me in fulfilling the responsibilities of a mother and wife' (Key Informant 7, Mabibi, August 2016)

In observation, it was evident that most men in the community were older men between the ages of 40 -70, and only a few youths were seen in the community meetings that were attended. When interviewees were asked where the younger men were, men in the community stated that young men migrated to other places to look for better-paying jobs and those that were around were working at the lodge and community campsite. According to FPE, women carry a great burden when resource procurement is concerned but they are unable to have a say in the availability of those resources in the future (Rocheleau 1996). A typical day of women in Mabibi involves managing natural resources in their roles as household caretakers which often means that they have to walk long distances to procure these resources.

6.4 Condition and position

Faced with a lack of services and infrastructure, rural women in Mabibi carry a great burden of providing water and fuel for their households. The findings of this research suggest that the financial benefits of ecotourism are more felt by those working at the camp, both male and female, but that the community camp and Tonga beach Lodge did little to disrupt established gender roles. Access to work at the camp is mediated through the community trust which is dominated by men and has failed to disrupt these gendered roles. For example, only 2 women were part of the trust made of 7 members.

During data collection, important themes were identified as gender roles were also influenced by how women identified themselves (gender identity) and their sense of self. Furthermore, subjectivity was identified as important to our understanding of the condition and position of women in Mabibi. Foucault (1982) defines subjectivity to involve a person accepting being the subject of power, accepts themselves as subjects, therefore, producing themselves as such. As mentioned in section 6.2, women have no problem with the type of work they receive in the tourism industry as long as they get paid they are fine.

Gender identity and sense of self created by gender roles also emerged as an important theme in this section. How women identify themselves is important in understanding how gendered subjectivities are produced (Foucault, 1982). In assessing the roles and responsibilities of men in Mabibi, findings showed that men identify themselves as the breadwinner. Tied to this

breadwinning identity is the belief that the men are the *inhlokoyekhaya* (Head) and the women *umqala* (Neck). This means that the man makes the final decisions and the woman must support the decision. It was revealed that both men and women have accepted this belief, however, some women believe in gender equality (Key Informant 6 Interviews, Mabibi 2017). In the case of female-headed households, women's identity is tied to them identifying themselves as both breadwinner and caretaker of the family (Key Informant 6 Interviews, Mabibi 2017). In such a case the woman identifies themselves as double burdened which has meant that they take on more responsibilities and continue to struggle as they live stressful lives.

Similarly, the majority of women also wanted to meet their gender expectations as a wife, mother, and caretaker of the family. 'We do not complain, since birth we have accepted this and we will continue taking on our roles as women, society expects us to do so' (Interview, Mabibi, 2017). As suggested by Maliva (2016), women's environments are reconstructed based on such identities which suggest that women meet their expectations as wives or caretakers; through their compliance with this, they reconstruct these very same environments that constrain them. Such identities in Mabibi's impact on women accepting being caretakers of the household, therefore, are the subjects of power or male dominance which therefore produces women as subjects. The FPE notion shows how gender subjectivities are always being produced and shaped by numerous social, political, and environmental settings (Mollet & Faria, 2013). Gender inequality in conservation and tourism development in the community of Mabibi restricts women's access to benefits which perpetuates poverty and unsustainable livelihoods.

The findings indicated that at the household level, women's position to men differs from household to household. This was inferred by the observation that the power to make decisions in the household depended on the presence of a male head. Some women's positions in their families are good and accord them the power to make decisions while in some households the men have the ultimate decision-making power (key informant interviews, 2016). At the community level, the analysis indicated that local participation in decision-making is minimal hence there the gendered analysis is difficult when it comes to the planning and management of the IWP. Muganda et al (2013) argue that one of the key elements of sustainable tourism is the local community's participation in the industry. The findings suggested that the common type of participation is functional meaning that a top-down approach is employed and decisions are made on behalf of the community rather than them being part of the participatory process.

6.5 Status and role

A daily routine of a key informant

The key informant is a mother and stays with 2 daughters. The older daughter attends a high school that is very far from Mabibi. She wakes up at 03:00 and has to leave for school at 04:00. The younger daughter wakes up after she has left to fetch water and clean the house. The mother wakes up at 06:00 am and has to prepare for work. This is a typical example of how gender roles and responsibilities are passed on from generation to generation.

The case study above demonstrates that women in Mabibi are responsible for numerous domestic chores inside and outside the household which consume much of their time and require heavy lifting. Some of these activities are to clean, look after children, cook, get water, and fetch wood. The survey data revealed that men, on the other hand, do not share in the responsibility and according to women in Mabibi, they are the ones who engage in domestic work and also have to procure natural resources, make food and engage in income-generating activities and house chores.

To unpick the gendered issues and women's experiences, the analyses aimed to understand the gendered norms shaping women's experiences in Mabibi. The findings indicated that the community of Mabibi is a typical example of a society shaped by patriarchal ways of life that identify a man as the *inhlokoyekhaya* (Head) and the women *umqala* (neck). In the Zulu culture, women are traditionally responsible for domestic chores such as culinary, collecting water, collecting firewood, maintaining the household, and taking care of the children (Mbaiwa, 2003). According to a respondent, this is part of our culture and women have always been responsible for fetching water, wood, washing clothes, doing chores, and cooking while men found work." (Key Informant 2 Interview, Mabibi, August 2016).

In assessing women's status, women in Mabibi have a low status as the activities they perform are valued less. Usually, it is men who are often more valued in the community of Mabibi. According to March et al (1999), this is maintained through low value being placed on women's activities. Women's status can mainly be measured by assessing women's

empowerment and their position in society (Duffy et al. 2015). According to Smith et al. (2003), status refers to women's power relative to men in the society in which they live.

During the field visits, men were observed to be the decision-makers at the community level as the major community structures were dominated by the presence of men. Within the community trust, there was only one female represented out of 6 male members. Furthermore, it was evident that the Induna's council was dominated by men with only two women representing the women of Mabibi. The presence of women in community structure matter in that women can be empowered which matters in ensuring gender-equal societies. The presence of just two women means that women's feelings will not be captured fully in decisions and plans. Subsequently, this can intimidate women and in most cases, decisions are made through a voting system which implies that men can overpower women. Although women are included in these structures, it does not mean that they have the power to influence decisions thus, according to Sen (1999) male power and interests maintain women in positions of subordination.

The gendered implications mentioned above indicate what FPE calls gendered spaces that are generally created and are said to be suitable for men and women differently and often perceive housework as work done by women and at a young age women consider this as their responsibility (Rocheleau et al. 1996). In this case, the gendered spaces suggest that women in Mabibi are responsible for taking care of the household while men are responsible for productive work, and in some cases, women engage in both reproductive and productive work. The status and role discussed above reveal that women's empowerment and development is still a far-fetched term when such gendered spaces still exist and hence the very same spaces re-define the inequalities that exist in Mabibi. Structural violence towards women is standing in the way of their development due to increased subordination established by systems of patriarchy that perpetuate gender inequality.

6.6 Conclusion

This section has presented the gender-specific impacts of the issues raised by the community of Mabibi as they relate to ecotourism and interventions and how these are shared. Gender relations frame the ownership of resources and affect different structures and decision making at the household and community level. This means that conservation-tourism interventions are likely to create different impacts on men and women and lead to different varying costs and

benefits to both based on this relationship. The chapter has shown that there are complex gender issues within the ecotourism industry, which reinforce women's lack of empowerment. Insights from FPE and gender analysis framework were used to analyze the study findings which reveal that women experience the strongest negative impacts from tourism and conservation in Mabibi due to the existing divisions in terms of labour, roles, and responsibilities. The next chapter will discuss the overall study conclusion and highlight the proposed recommendations and future research

Chapter 7: Conclusion and Recommendations

7.1 Introduction

This chapter presents the conclusion as it relates to the main findings of the study. The overall aim of the study was to examine the socio-economic impacts of ecotourism in the IWP, and the impacts on local livelihoods in Mabibi. The study objectives were to understand the state-society relations in the study area and also control over resources, and lastly understanding gendered tourism impacts. In achieving the stated aim, chapter two of this chapter provided a review of scholarly articles that analyzed the socio-economic impacts of ecotourism on local communities in PAs, gendered impacts, and provided the theoretical framework utilized in the study. Chapter three discussed the main research approach, analysis, and data collection techniques utilized in the study. Data was collected over interviewing residents in Mabibi to better understand the local communities' experiences and issues of ecotourism development in IWP. Chapter four, Chapter five, and chapter six presented the results and findings of the research. The different stakeholders influencing ecotourism were discussed in chapter four to highlight the state-society relations in Mabibi. Furthermore, chapter five focused on the socio-economic impacts of ecotourism, and chapter six on the gendered tourism impacts. This chapter concludes the work done in this study by providing a summary of the main findings, discussing the research limitations and recommendations for tourism planning and development, as well as what research scholars can look into within such studies in the future to unpack the complex issues within PAs.

7.2 Summary of findings

The study indicates that the community of Mabibi bears many costs from ecotourism and conservation approaches in the IWP. When resource access is concerned, the results indicate that the community has limited access to the natural resource base as the coastal forest is fenced off and the marine area is controlled. This has meant obtaining any resources from these areas is prohibited, hence small scale fishery and subsistence agriculture livelihoods are disabled. The study indicated that 80% of households depend on agricultural activities, therefore natural resources sustain local livelihoods in Mabibi. Furthermore, the results indicate that development in Mabibi is constrained due to the policies governing the IWP. Hence the community remains underdeveloped with no basic infrastructure such as water, sanitation, and

roads. Lastly, the findings indicate that local community involvement in decision making is minimal while a top-down approach informs planning with little or no consultation with the residents of Mabibi.

On the economic aspect of the findings, the study indicates that the community obtains economic benefits from the two tourism establishments in Mabibi; through employment and also through the share property investments in the tourism establishments, though the latter do not seem to filter down to the community in a tangible way as yet. Formal and informal job opportunities are derived from ecotourism. Informal jobs entail selling artifacts and wood to tourists, washing clothes, and taking care of children while tourists indulged in other tourism-related activities in Mabibi. However, economic opportunities also indicated negative perceptions. The data suggested that these jobs were distributed unequally and failed to trickle down to the rest of the community. Secondly, the jobs are seasonal and depend highly on tourism peak seasons.

The analysis confirms that the IWP needs to increase local people's access to benefits and ensure their involvement in the management of the park. This will therefore result in increased support for the IWP, which will ultimately lead to sustainable development. Wishitemi et al (2005) suggest that a sustainable ecotourism industry must be able to meet the needs of the local community and simultaneously meet that of the tourist. The IWP is a major avenue for ecotourism in the Northern KwaZulu-Natal and therefore should appear to behave local people's needs in conservation and tourism and/or providing other livelihoods. According to Sabina and Nicolae (2013), support for conservation will be compromised if local people's needs are not considered in PAs.

Using the gender analysis framework, I was able to map out women's experiences relating to ecotourism development and management. Even though policy and literature acknowledge tourism potential in boosting LED, the analysis shows continuing gaps in SAs ecotourism industry when gender is concerned. As suggested by Sabina and Nicolae (2013), conditions for conservation have meant that controls are placed on human activities, which has restricted local communities' access to land and resources. Consequently, this has affected women more due to the gendered divisions of labour that tie women to land and resources in rural areas (Mkhize & Cele 2017). The analysis indicates that Mabibi is mainly a patriarchal society that identifies men as the *inhloko yekhaya* (Head) and the women *umqala* (neck) which has proven to

contribute to women's lack of empowerment in Mabibi. The findings revealed that women bear more costs from resource restriction due to the gendered divisions of labour. As caretakers, they are responsible for many activities that require natural resources that are restricted. This has meant that women are burdened and spend long hours on household chores and resource extraction in far places within Mabibi. Furthermore, women indicated that stress and worry are emotions that add to their difficulty when it comes to resource and water access. This indicates that the struggles revealed impact not only on the observable issues but also has implications on women's emotional and physical health.

When it comes to ecotourism benefits, findings indicate that women are a priority, however, the study reveals that the type of work available for women is based on the sexual division of labour. This suggests that distinct gendered differences remain when looking at women's employment in Mabibi. Findings also revealed that women that get better-paying jobs are those in management positions, work as receptionists, chefs, and managers, while those in housekeeping get lower salaries. Furthermore, women benefit through training provided by the IWPA and Ezemvelo Wildlife.

In terms of women's condition and position in Mabibi, the findings indicate that a series of gendered inequalities exist. Since development is constrained women in Mabibi carry a great burden when obtaining resources for household use hence their physical and health conditions are worsened. In the analysis, other important themes were explored. First, the politics producing gendered subjectivities which evaluated the gender relations that produced women subjects. Secondly, gender identity emerged as an important theme, in which the results indicate that gendered roles and responsibilities identified as suited for women are accepted by women which leads to women identifying themselves as caretakers of the household. This places women as the subjects of power or male dominance. As suggested by Maliva (2016), women's environments are reconstructed based on such identities which suggests that women meet their expectations as wives or caretakers; through their compliance with this, they reconstruct the same settings that limit them.

Lastly, the findings revealed that women in Mabibi have a low status as the activities they perform are valued less. In the structures that were present in the community, men were dominantly seen which has meant that women's position is less than that of men. The presence of just two women does not mean that they have the power to influence decisions. According

to Sen (1999), male power and interests maintain women in positions of subordination. At the household level, women's position to men differs from household to household. At the community level, the whole community does not participate in the management of the park.

The results build on existing evidence where tourism has borne more costs than benefits on local communities and add to our understanding of the complex and dynamic issues that shape tourism experiences in protected areas. Existing evidence has shown that costs result when communities have no access and control over resources and marginalization associated with the need to have an unspoiled environment (Mariki et al, 2015). The study has revealed that women's position in a society where patriarchy still exists makes women more vulnerable to the costs of ecotourism in the IWP. When enclosures restrict resource access, women are left without alternative livelihoods, which in the case of women in the Mabibi shuts them out of their livelihood strategies thus dispossessing them of livelihood benefits outside the tourism industry.

7.3 Limitations

The findings from this study add recent perspectives to the understanding of ecotourism impacts on local communities and women specifically in Mabibi. However, some limitations were observed and therefore discussed below.

Firstly, through the process of data collection, certain community members and women in Mabibi were reluctant to involve themselves in completing the survey because of being illiterate and the fear that the researcher was part of the IWP. However, as I explained to them the surveys they understood and were not reluctant to participate. Bryman (2008) critiques qualitative research methods as often lacking in showing the whole research process, how respondents are chosen, how the analysis was done, and how the conclusion is drawn. Owning up to his critique, I gave clarity on the methodology utilized in chapter 3 to give transparency to the methods. Secondly, findings from this research are also lacking the perspective of more powerful stakeholders in Mabibi – including the local municipality. An attempt was made to communicate with the local municipality but due to the politics in the area, this was not possible. Other potential limitations were that the researcher did not have enough time frame to assess the benefits of shareholding in tourism operations. Secondly, the researcher did not have enough access to the trust to evaluate the integrity of their activities in the name of the community. Thirdly, there was a change in IWPA management towards the end of the research

and not enough time to delve into the impacts. These limitations could be the basis for future research of others and therefore it is recommended that future researchers consider these.

7.4 Future research

This study has contributed to our understanding of the contribution of ecotourism to local livelihoods in Northern KwaZulu-Natal and has highlighted issues and impacts requiring further attention. Furthermore, it has provided insights into the perceptions of local communities concerning the benefits and costs associated with ecotourism. Current literature indicates that only a few in-depth studies exploring state-society relations in protected-area based tourism have been done in Southern African countries. (hitv et al. 2017). As a consequence, academic literature analyzing the nature-society relationship has remained gender blind and also failed to recognize the gendered impacts of tourism (Cole,2017). Within the tourism industry, women represent the majority of people involved in the industry, yet they face numerous barriers (Prichard, 2014). For example, as explained by Carpenter (2012), gender will often be found to constrain the patterns of income diversification pursued by the household which is evident in the work and occupation women engage in. It is suggested that researchers look deeper into the relationships amongst the actors within the PAs to better understand the socio-economic implications of those relationships on gender.

7.5 Recommendations

Founded on the findings of this research I make the following recommendations.

- To increase the benefits provided by the IWP, the IWPA can do outreach in the communities within the IWP to begin at addressing the main issues relating to resource access and control.
- Improvement and implementation of the policies formulated in the IWP should consider local people's needs.
- Transparency of all stakeholders should be improved and communities involved more in all decision-making and development initiatives that will foster sustainable tourism development.
- Ecotourism opportunities need to be increased to allow alternative livelihoods, as well as the equal distribution of those benefits to allow them to trickle down to more households in Mabibi.

- Local people's standard of living can be improved through increasing support for local businesses and also skills development. This will aid in leveraging support for IWP if there are more than enough economic benefits as unemployment is a major challenge in the community. This will ultimately ease the dependence on natural resources as they will be able to afford to buy electricity and gas.
- A bottom-up approach can be utilized to address the participatory issues through consultative meetings between the IWPA and the local community.
- For women's empowerment, it is suggested that more opportunities are made available for women in Mabibi.
- This can be done in the form of the creation of income-generating opportunities such as the creation of market places where women can sell crafts and artifacts.
- Additionally, basic skills, capacity building workshops, and training programs can be made available and also allow women to network with other women in the tourism industry and share experiences.
- Lastly, there needs to be a provision of basic infrastructure and increased support for woman's rights to access and control resources and also allow the active involvement of women in decision-making.

7.6 Concluding thoughts

Undeniably, ecotourism in the IWP has great potential for changing local livelihoods through an increase in income-generating opportunities and local businesses. A major challenge in IWP is to find an appropriate balance between ecotourism and socio-economic development, which has resulted in more costs than benefits. Ideally, the IWPA feels that they are involving local people through the public participation process when drafting the IMP; however, this has not been effective as literacy levels are low and also community outreach and awareness have not been conducted. To achieve socio-economic development in the ecotourism industry of Mabibi there needs to be an emphasis on people's basic needs, therefore, new alternative approaches to ecotourism are needed. Since the IWP is proclaimed as a heritage site for its natural heritage, the IWP can also utilize the cultural heritage of the people of Mabibi where it can host diverse cultural heritage activities that the local people can be custodians of. According to Liu (2003), the more residents gain from tourism the more they will be motivated to protect the area's natural and cultural heritage and support tourism activities.

The IWPA can draw links from sustainable tourism development, community-based tourism. The alternative forms of tourism mentioned above will assist in providing a valued platform for local economic development which is what the residents of Mabibi want and need. According to Fennell and Dowling (2003), sustainable development is achieved when resources are managed in such a way that there is a balance between socio-economic and aesthetic needs and at the same time maintain the cultural integrity, ecological processes, natural environment, and life support systems. Laarman and Gregersen (1994) point out that one of the key sustainable tourism strategies should be the active participation of local people in tourism, as the involvement of local people will allow for the active co-operation of locals.

I have attempted to show that ecotourism like other processes in society is gendered. Gender inequality is built into the discourse of tourism practices and activities which often contribute to women's subordination. The study has shown that women in Mabibi are vulnerable to the impacts of ecotourism, where enclosures restrict access to resources it denies the women of alternative livelihood activities, food, and fuel sources. At the same time, it creates emotional stress and also means women spend long hours and walk long distances just to get these resources. The study finds that the ecotourism sector provides limited access to women's employment in managerial positions and also few opportunities for creating self-employment in small and medium generating activities in Mabibi thus creating few paths towards women's empowerment.

I feel that there are several conditions under which women can be empowered more effectively, this can be done through community-based tourism initiatives. Ecotourism in Mabibi has great potential in advancing women, due to its growing size, its rapid growth, and the tourism industry in this particular region has giant flexibility. Moreover, the South African government pays high attention to the inclusion of women in all sectors of the economy. Therefore, there is an urgent need for a change in the socio-cultural structures of gender inequality, which will allow a more gender balance and as a consequence equal participation of women in the ecotourism industry.

References

- Adams, W.M., Aveling, R., Brockington, D., Dickson, B., Elliott, J., Hutton, J., Roe, D., Vira, B. and Wolmer, W., 2004. Biodiversity conservation and the eradication of poverty. *science*, 306(5699), pp.1146-1149.
- Ahlers, R. and Zwarteveen, M., 2009. The water question in feminism: water control and gender inequities in a neo-liberal era. *Gender, Place and Culture*, 16(4), pp.409-426.
- Aitchison, C., 2001. Theorizing Other discourses of tourism, gender and culture: Can the subaltern speak (in tourism)? *Tourist studies*, 1(2), pp.133-147.
- Aitchison, C., 2009. Gender and tourism discourses: Advancing the gender project in tourism studies. In *The Sage handbook of tourism studies* (pp. 631-644). Sage Publications.
- Ampumuza, C., van der Heijden, F., Hendriks, N., Klunder, R., Mazurek, J., van de Mosselaer, F. and Ong, E., 2008. S. Pan I. van Rumpt.
- Angelsen, A. and Wunder, S., 2003. Exploring the forest-poverty link. *CIFOR occasional paper*, 40, pp.1-20.
- Anoko, J.S.N., 2008. *Gender and equity in the protected areas of West Africa*. Fondation internationale du Banc d'Arguin.
- Ashley, C. and Roe, D., 2002. Making tourism work for the poor: strategies and challenges in southern Africa. *Development Southern Africa*, 19(1), pp.61-82.
- Babb, F. E.2012., Theorizing gender, race, and cultural tourism in Latin America: a view from Peru and Mexico. *Latin American Perspectives*, 39(6), pp. 36-50.
- Badola, R. and Hussain, S.A.,2003. Conflict in paradise. *Mountain Research and Development*, 23(3), pp.234-237.
- Baker, S.E. and Edwards, R., 2012. How many qualitative interviews is enough.
- Barter-Godfrey, S. and Taket, A., 2009. 14 Othering, marginalisation and pathways to exclusion in health. In *Theorising social exclusion* (pp. 176-182). Routledge.
- Becken, S., & Job, H., 2014. Protected areas in an era of global–local change. *Journal of Sustainable Tourism*, 22(4), pp. 507-527.
- Bello, F.G., Carr, N. and Lovelock, B., 2016. Community participation framework for protected area-based tourism planning. *Tourism Planning & Development*, 13(4), pp.469-485.
- Berra, Y., Kaplan, D., and Berra, D., 2008. *You can observe a lot by watching*. Springwater.
- Biehl, J., 1991. *Rethinking ecofeminist politics*. South End Press.
- Bimonte, S., 2008. The “tragedy of tourism resources” as the outcome of a strategic game: a new analytical framework. *Ecological Economics*, 67(3), pp.457-464.

- Binns, T. and Nel, E., 2002. Tourism as a local development strategy in South Africa. *Geographical Journal*, 168(3), pp.235-247.
- Bob, U., Swart, K., Maharaj, B & Louw, P., 2008. Nature, people and environment: Overview of selected issues. *Alternation*, 15(1), pp.17-44.
- Boonabaana, B., 201. Negotiating gender and tourism work: Women's lived experiences in Uganda. *Tourism and Hospitality Research*, 14(1-2), pp. 27-36.
- Brockington, D., 2004. Community conservation, inequality and injustice: myths of power in protected area management. *Conservation and society*, pp.411-432.
- Brockington, D., Duffy, R., & Igoe, J., 2008. *Nature unbound: conservation, capitalism, and the future of protected areas*. Earthscan.
- Brouder, P. (2013). *Tourism development in peripheral areas: Processes of local innovation and change in northern Sweden* (Doctoral dissertation, Mid Sweden University).
- Bryman, A. (2015). *Social research methods*. Oxford university press.
- Bryman, A., 2008. Why do researchers integrate/combine/mesh/blend/mix/merge/fuse quantitative and qualitative research. *Advances in mixed methods research*, pp.87-100.
- Buckingham, S., 2004. Ecofeminism in the twenty-first century. *Geographical Journal*, 170(2), pp.146-154.
- Burman, R.J. and Bergman C, E., 2014. For better and for worse? A Gender Analysis of the Jhabla watershed, a Community Based Natural Resource Management Initiative.
- Butler, J., 2004. An essay in phenomenology and feminist theory. *The performance studies reader*, 154.
- Campbell, L.M., Gray, N.J. and Meletis, Z.A., 2007. Political ecology perspectives on ecotourism to parks and protected areas. In *Transforming parks and protected areas* (pp. 212-233). Routledge.
- Carpenter, L., 2012. *Livelihoods and gender: a case study on the coast of South Eastern Brazil*. University of Manitoba (Canada).
- Carpenter, S., 2008. What is a social-ecological system. *Stockholm Resilience Centre, Stockholm University, Sweden*.
- Carson, D., Gilmore, A., Perry, C., and Gronhaug, K., 2001. *Qualitative marketing research*. Sage.
- Carswell, G., 1997. Agricultural intensification and sustainable rural livelihoods: a think piece. *Institute of Development Studies (IDS) Working Paper*, 64, pp.1-23.
- Carvalho, I., Costa, C., Lykke, N. and Torres, A., 2014. An analysis of gendered employment in the Portuguese tourism sector. *Journal of Human Resources in Hospitality & Tourism*, 13(4), pp.405-429.

Cave, P. and Kilic, S., 2010. The role of women in tourism employment with special reference to Antalya, Turkey. *Journal of Hospitality Marketing & Management*, 19(3), pp.280-292.

Chambers, R. and Conway, G., 1992. *Sustainable rural livelihoods: practical concepts for the 21st century*. Institute of Development Studies (UK).

Chambers, R., 1995. Poverty and livelihoods: whose reality counts? *Environment and urbanization*, 7(1), pp.173-204.

Check, J. and Schutt, R.K., 2011. *Research methods in education*. Sage Publications.

Colding, J. and Barthel, S., 2019. Exploring the social-ecological systems discourse 20 years later. *Ecology and Society*, 24(1).

Cole, S., 2017. Empowered or burdened? Tourism, gender, intersectionality, and emotion. *Critical Tourism Studies Proceedings*, 2017(1), p.114.

Connelly, M.P., Li, T.M., MacDonald, M. and Parpart, J.L., 2000. Feminism and development: Theoretical perspectives. *Theoretical perspectives on gender and development*, pp.51-159.

Cramm, J.M., Nieboer, A.P., Finkenflügel, H. and Lorenzo, T., 2013. Comparison of barriers to employment among youth with and without disabilities in South Africa. *Work*, 46(1), pp.19-24.

Creswell, J.W., Plano Clark, V.L., Gutmann, M.L., and Hanson, W.E., 2003. Advanced mixed methods research designs. *Handbook of mixed methods in social and behavioural research*, 209, p.240.

Cundill, G., Thondhlana, G., Sisitka, L., Shackleton, S. and Blore, M., 2013. Land claims and the pursuit of co-management on four protected areas in South Africa. *Land use policy*, 35, pp.171-178.

Daly, M., 2016. *Gyn/ecology: The metaethics of radical feminism*. Beacon Press.

Das, M., & Chatterjee, B., 2015. Ecotourism: A panacea or a predicament? *Tourism Management Perspectives*, 14, 3-16.

Devine, J. and Ojeda, D., 2017. Violence and dispossession in tourism development: A critical geographical approach. *Journal of Sustainable Tourism*, 25(5), pp.605-617.

Diamond, I. and Orenstein, G.F. eds., 1990. *Reweaving the world: The emergence of ecofeminism* (p. 73). San Francisco: Sierra Club Books. *society*.

Driscoll, D.L., 2011. Introduction to primary research: Observations, surveys, and interviews. *Writing Spaces: Readings on Writing*, 2, pp.153-174.

Duffy, R. (2013). The international political economy of tourism and the neoliberalisation of nature: Challenges posed by selling close interactions with animals. *Review of International Political Economy*, 20(3), 605-626.

- Eaton, H. and Lorentzen, L.A., 2003. *Ecofeminism and Globalization: Exploring Culture. Context and Religion, Maryland: Rowman and Littlefield Publishers Inc.*
- Eisenhart, M., 1991. Conceptual frameworks for research circa 1991: Ideas from a cultural anthropologist; implications for mathematics education rese.
- Ellis, B., 2001. *Scientific essentialism*. Cambridge University Press.
- Fellows, R.F., and Liu, A.M., 2015. *Research methods for construction*. John Wiley & Sons.
- Fennell, D.A. and Dowling, R.K. 2003. Ecotourism policy and planning: stakeholders, management and governance, in Fennell, D.A. and Dowling, R.K. (eds), *Ecotourism Policy and Planning*. CAB International: Wallingford.
- Ferguson, L., 2009. *Analysing the gender dimensions of tourism as a development strategy* (Vol. 2009, No. 03). Instituto Complutense de Estudios Internacionales (ICEI).
- Ferguson, L., 2011. Promoting gender equality and empowering women? Tourism and the third Millennium Development Goal. *Current Issues in Tourism*, 14(3), pp.235-249.
- Figuerola-Domecq, C. and Segovia-Perez, M., 2020. Application of a gender perspective in tourism research: a theoretical and practical approach. *Journal of Tourism Analysis: Revista de Análisis Turístico*.
- Figuerola-Domecq, C., Pritchard, A., Segovia-Pérez, M., Morgan, N. and Villacé-Molinero, T., 2015. Tourism gender research: A critical accounting. *Annals of Tourism Research*, 52, pp.87-103.
- Flanagan, C. 2013. A critical discourse analysis of the representation of women in climate change campaigns". Development studies institute, School of economics and Science, London.
- Foucault, M., 1982. The subject and power. *Critical inquiry*, 8(4), pp.777-795.
- Gaard, G. (2011). Ecofeminism revisited: Rejecting essentialism and re-placing species in material feminist environmentalism. *Feminist Formations*, 23(2), 26-53.
- Gautam, Y. and Andersen, P., 2016. Rural livelihood diversification and household well-being: Insights from Humla, Nepal. *Journal of Rural Studies*, 44, pp.239-249.
- Ghimire, K.B. and Pimbert, M.P., 1997. Social change and conservation: An overview. *Social change and conservation: Environmental politics and impacts of national parks and protected areas*, p.1.
- Golafshani, N., 2003. Understanding reliability and validity in qualitative research. *The qualitative report*, 8(4), pp.597-607.
- Govender, N., 2013. *The recent shifts in tourism in iSimangaliso Wetland Park* (Doctoral dissertation).
- Govender, Y., 2001. Environmental factors maintaining coastal biodiversity in Maputaland.

Gumede, Z.S., 2009. *Tourism participation in the iSimangaliso Wetland Park: Perceptions, practices and prospects* (Doctoral dissertation).

Guyot, S. (2002). Spatial competition and the new governance framework in Mabibi (Maputaland): implications for development. *Geographical Journal*, 18-32.

Hansen, M., 2014. *Struggles over conservation space: Social justice in the Isimangaliso Wetland Park, South Africa*. Thesis (PhD). Lund University, Sweden.

Harihar, A., Ghosh-Harihar, M. and MacMillan, D.C., 2014. Human resettlement and tiger conservation—socio-economic assessment of pastoralists reveals a rare conservation opportunity in a human-dominated landscape. *Biological Conservation*, 169, pp.167-175.

Haukeland, J. V., Veisten, K., Grue, B., & Vistad, O. I., 2013. Visitors' acceptance of negative ecological impacts in national parks: comparing the explanatory power of psychographic scales in a Norwegian mountain setting. *Journal of sustainable tourism*, 21(2), pp. 291-313.

Henderson, K.A., 1994. Perspectives on analyzing gender, women, and leisure. *Journal of Leisure Research*, 26(2), pp.119-137.

Herrero-Jáuregui, C., Arnaiz-Schmitz, C., Reyes, M.F., Telesnicki, M., Agramonte, I., Easdale, M.H., Schmitz, M.F., Aguiar, M., Gómez-Sal, A. and Montes, C., 2018. What do we talk about when we talk about social-ecological systems? A literature review. *Sustainability*, 10(8), p.2950.

Hitchcock, K.A., 2013. *Tourism and development: a case study of Mdumbi Backpackers and Transcape non-profit organisation* (Doctoral dissertation, Rhodes University).

Holmberg, J., Thomson, K. and Timberlake, L., 1993. *Facing the future: beyond the earth summit*. Earthscan Publications Ltd. in association with the International Institute for Environment and Development.

Holmes, G., 2013. Exploring the relationship between local support and the success of protected areas. *Conservation and Society*, 11(1), pp.72-82.

Hox, J.J. and Boeijs, H.R., 2005. Data collection, primary versus secondary.

Hudson, L.A. and Ozanne, J.L., 1988. Alternative ways of seeking knowledge in consumer research. *Journal of consumer research*, 14(4), pp.508-521.

Hughes, H., 2013. *Arts, entertainment and tourism*. Taylor & Francis.

Gren, M., & Huijbens, E. H. (2014). Tourism and the Anthropocene. *Scandinavian Journal of Hospitality and Tourism*, 14(1), 6-22.

Hussein, A., 2015. The use of triangulation in social sciences research: Can qualitative and quantitative methods be combined? *Journal of Comparative Social Work*, 4(1).

Hutton, J., Adams, W.M. and Murombedzi, J.C., 2005, December. Back to the barriers? Changing narratives in biodiversity conservation. In *Forum for development studies* (Vol. 32, No. 2, pp. 341-370). Taylor & Francis Group.

Ijeomah, H.M., Eniang, E.A. and Umukoro, O., 2012. Coastal tourism in Niger Delta region of Nigeria. *World Tourism Organization*.

Isimangaliso Wetland Park Authority. 2017. Isimangaliso Wetland Park Integrated Management Plan 2017–2021. <https://isimangaliso.com/product/isimangaliso-integrated-management-plan2017-2021> [Accessed: 04 December 2017].

IWPA. 2011-2016. Integrated Management Plan. IWPA (ed.). The Dredger Harbour, St Lucia.

Jamal, T. and Stronza, A., 2009. Collaboration theory and tourism practice in protected areas: Stakeholders, structuring and sustainability. *Journal of Sustainable tourism*, 17(2), pp.169-189.

Joffe, H., 2012. Thematic analysis. *Qualitative research methods in mental health and psychotherapy: A guide for students and practitioners*, 1, pp.210-23.

Jones, J.L., 2007. *Dynamics of conservation and society: the case of Maputaland, South Africa* (Doctoral dissertation).

Jones, S., 2006. A political ecology of wildlife conservation in Africa. *Review of African Political Economy*, 33(109), pp.483-495.

Jucan, C.N. and Jucan, M.S., 2013. Travel and tourism as a driver of economic recovery. *Procedia Economics and Finance*, 6, pp

Kawulich, B.B., 2005, May. Participant observation as a data collection method. In *Forum Qualitative Sozialforschung/Forum: Qualitative Social Research* (Vol. 6, No. 2).

Kerlinger, F.N., 1986. *Foundations of Behavioral Research*, Holt, Rinehart Winston, New York, NY.

Khatiwada, L.K. and Silva, J.A., 2015. Mitigating gender inequality in rural regions: the effects of tourism employment in Namibia. *International Journal of Tourism Research*, 17(5), pp.442-450.

Kinnaird, V. and Hall, D., 1996. Understanding tourism processes: A gender-aware framework. *Tourism Management*, 17(2), pp.95-102.

Kitchin, R. and Tate, N.J., 2000. Analysing and interpreting qualitative data. *Conducting Research into Human Geography: theory, methodology and practice*, pp.229-256.

Laarman, J.G. and Gregersen, H. 1994. *Making nature-based tourism contribute to sustainable development*. EPAT/MUCIA Policy Brief, 5: 1-6.

Lincoln, Y. S. and Guba, E. G., 1985. *Naturalistic inquiry*. 75. Sage.

Liu, Z. 2003. Sustainable tourism development: A critique. *Journal of Sustainable Development*, 11(6): 459-475.

Longhurst, R. (2003). Semi-structured interviews and focus groups. *Key methods in geography*, 117-132.

Longhurst, R., 2003. Semi-structured interviews and focus groups. *Key methods in geography*, pp.117-132.

Magi, L. and Nzama, T.A., 2009. Tourism strategies and local community responses around the World Heritage Sites in KwaZulu-Natal. *South African Geographical Journal*, 91(2), pp.94-102.

Magome, H. and Murombedzi, J., 2003. Sharing South African national parks: Community land and conservation in a democratic South Africa. *Decolonizing nature: Strategies for conservation in a post-colonial era*, pp.108-134.

Makindi, S.M., 2016. Local communities, biodiversity conservation and ecotourism: a case study of the Kimana Community Wildlife Sanctuary, Kenya.

Maliva, N.S., 2016. *Women's participation in tourism in Zanzibar: an enactment perspective* (Doctoral dissertation, Wageningen University).

March, C., Smyth, I.A. and Mukhopadhyay, M., 1999. *A guide to gender-analysis frameworks*. Oxfam.

March, C., Smyth, I.A. and Mukhopadhyay, M., 1999. *A guide to gender-analysis frameworks*. Oxfam.

Mariki, S. B., Svarstad, H., & Benjaminsen, T. A., 2015. Ecotourism in Enduimet: an examination of local benefits and transparency in a Wildlife Management Area in Tanzania. *Ecotourism in Africa: Experiences from Kenyan and Tanzanian Maasailand, African Dynamic Series, Brill, Leiden*.

Mariki, S.B., 2016. Social impacts of protected areas on gender in West Kilimanjaro, Tanzania. *Open Journal of Social Sciences*, 4(03), p.220.

Marsh, D. and Furlong, P., 2002. A Skin not a Pullover: Ontology and Epistemology in Political Science. *Theory and Methods in Political Science*.

Marshall, C., & Rossman, G. B. (1989). Design qualitative research. *California: Sage*.

Martin, A., 2017. *Just conservation: Biodiversity, wellbeing and sustainability*. Routledge.

Martin, A., Coolsaet, B., Corbera, E., Dawson, N.M., Fraser, J.A., Lehmann, I. and Rodriguez, I., 2016. Justice and conservation: the need to incorporate recognition. *Biological Conservation*, 197, pp.254-261.

Mason, J., 2004. Semi structured interview. *The SAGE encyclopedia of social science research methods*, 2.

Mbaiwa, J. E. (2008). *Tourism development, rural livelihoods, and conservation in the Okavango Delta, Botswana*. Texas A&M University.

Mbaiwa, J.E., 2003. The socio-economic and environmental impacts of tourism development on the Okavango Delta, north-western Botswana. *Journal of arid environments*, 54(2), pp.447-467.

Mbaiwa, J.E., 2005. Enclave tourism and its socio-economic impacts in the Okavango Delta, Botswana. *Tourism management*, 26(2), pp.157-172.

Merchant, C.1990. 'Ecofeminism and Feminist Theory' in Diamond, I and Orenstein, G (eds.) *Reweaving the World: The Emergence of Ecofeminism*, pp. 100-107. San Francisco: Sierra Club Books.

Mesencho, S.E., 2013. *An assessment of the potential of ecotourism and community based natural resource management as a rural development strategy with special reference to Isimangaliso Wetland Park* (Doctoral dissertation, Nelson Mandela Metropolitan University).

Metcalfe, S., 1996. The governance of the natural resource commons within local authority structures: the case of Beitbridge Rural District Council in Zimbabwe.

Meyer, D., 2013. Exploring the duality of structure and agency—the changing dependency paradigms of tourism development on the Swahili coast of Kenya and Zanzibar. *Current issues in Tourism*, 16(7-8), pp.773-791.

Meyer-Stamer, J., 2005. Local economic development: What makes it difficult; What makes it work. *Asymmetries*, p.215.

Mies, M and Shiva, V. 1990. *Ecofeminism* Halifax, N.S: Fernwood.

Mikkelsen, B., 2005. *Methods for development work and research: a new guide for practitioners*. Sage.

Mkhize, G., & Cele, N., 2017. The role of women in tourism in KwaZulu-Natal: Case studies from the South Coast of KwaZulu-Natal. *Agenda*, 31(1), pp.128-139.

Mkhize, G., 2012. *African Women: An Examination of Collective Organizing Among Grassroots Women in Post Apartheid South Africa*. The Ohio State University.

Mollett, S. and Faria, C., 2013. Messing with gender in feminist political ecology. *Geoforum*, 45, pp.116-125.

Mostafanezhad, M., Norum, R., Shelton, E. and Thompson-Carr, A., 2016. Political ecology of tourism. *Community, power and the environment*. Nueva York: Routledge.

Mostafanezhad, M., Norum, R., Shelton, E. and Thompson-Carr, A., 2016. Political ecology of tourism. *Community, power and the environment*. Nueva York: Routledge.

Muganda, M., Sirima, A. and Ezra, P.M., 2013. The role of local communities in tourism development: Grassroots perspectives from Tanzania. *Journal of Human Ecology*, 41(1), pp.53-66.

Munar, A.M., 2017. To be a feminist in (tourism) academia. *Anatolia*, 28(4), pp.514-529.

Munshi, I., 2006. Tourism processes and gender relations: Issues for exploration and intervention. *Economic and Political Weekly*, pp.4461-4468.

- Mustika, P.L.K., Birtles, A., Everingham, Y. and Marsh, H., 2013. The human dimensions of wildlife tourism in a developing country: watching spinner dolphins at Lovina, Bali, Indonesia. *Journal of Sustainable Tourism*, 21(2), pp.229-251.
- Mutanga, C.N., Muboko, N., Gandiwa, E. and Vengesayi, S., 2016. Beyond a single perspective to conservation relationships: exploring factors influencing protected area staff and local community relationships in Zimbabwe. *International Journal of Biodiversity Science, Ecosystem Services & Management*, 12(3), pp.212-226.
- Myers, M. D. 2009. *Qualitative Research in Business & Management*, London: Sage Publication
- Nabane, N., 1996. Zimbabwe: whose CAMPFIRE? Gender issues in community-based wildlife conservation: the case of Masoka village. *Rural Extension Bulletin (United Kingdom)*.
- Nel, E. and Binns, T., 2001. Initiating'developmental local government'in South Africa: evolving local economic development policy. *Regional Studies*, 35(4), pp.355-362.
- Nepal, S.K. and Saarinen, J. eds., 2016. *Political ecology and tourism*. London: Routledge.
- Nepal, S.K. and Saarinen, J. eds., 2016. *Political ecology and tourism*. London: Routledge.
- Nsukwini, S. and Bob, U., 2016. The socio-economic impacts of ecotourism in rural areas: A case study of Nompondo and the Hluhluwe-iMfolozi Park (HiP). *Afr. J. Hosp. Tour. Leis*, 5, pp.1-15.
- Nsukwini, S., 2019. Protected areas, community costs and benefits: a comparative study of selected conservation case studies from Northern Kwazulu-Natal, South Africa.
- Nyaruwata, S. and Nyaruwata, L.T., 2013. Gender equity and executive management in tourism: Challenges in the Southern African Development Community (SADC) region. *African Journal of Business Management*, 7(21), pp.2059-2070.
- O'Lear, S., 2021. Geographies of slow violence: an introduction. In *A Research Agenda for Geographies of Slow Violence*. Edward Elgar Publishing.
- Ortner, S.B., Rosaldo, M.Z. and Lamphere, L.1974. Woman, culture, and society. *Woman, culture and society*.
- Overton, J. and Van Diermen, P., 2003. Using quantitative techniques. In *Development Fieldwork*. Sage Publications Inc.
- Perreault, T., Bridge, G. and McCarthy, J. eds., 2015. *The Routledge handbook of political ecology*. Routledge.
- Picard, C.H., 2003. Post-apartheid perceptions of the Greater St Lucia Wetland Park, South Africa. *Environmental Conservation*, 30(2), pp.182-191.
- Plumwood, V., 1993. *Feminism and the mastery of nature* Routledge. London and New York.

- Ponto, J., 2015. Understanding and evaluating survey research. *Journal of the advanced practitioner in oncology*, 6(2), p.168.
- Pritchard, A. and Morgan, N., 2017. Tourism's lost leaders: Analysing gender and performance. *Annals of Tourism Research*, 63, pp.34-47.
- Pritchard, A. and Morgan, N.J., 2000. Privileging the male gaze: Gendered tourism landscapes. *Annals of Tourism Research*, 27(4), pp.884-905.
- Pritchard, A., 2014. Gender and feminist perspectives in tourism research. *The Wiley Blackwell companion to tourism*, pp.314-324.
- Rakodi, C., 2014. A livelihoods approach—conceptual issues and definitions. In *Urban livelihoods*, pp. 26-45. Routledge.
- Ramchurjee, N., & Paktin, W. (2011). "Tourism" A Vehicle for Women's Empowerment: Prospect and Challenges.
- Republic of South Africa. (2000). Establishment of the Greater St Lucia Wetland Park and Authority. In Department of Environmental Affairs and Tourism (Ed.), *Government Gazette: Notice 4477 of 2000*. Pretoria, South Africa.
- Robbins, P., 2019. *Political ecology: A critical introduction*. John Wiley & Sons.
- Rocheleau, D., Thomas-Slayter, B. and Wangari, E., 1996. A feminist political ecology perspective. *Feminist political ecology: Global issues and local experiences*, pp.3-26.
- Rocheleau, D., Thomas-Slayter, B. and Wangari, E., 1996. A feminist political ecology perspective. *Feminist political ecology: Global issues and local experiences*, pp.3-26.
- Rogerson, C.M., 1999. Local economic development and urban poverty alleviation: the experience of post-apartheid South Africa. *Habitat International*, 23(4), pp.511-534.
- Rowlands, B. H., 2005. Grounded in practice: Using interpretive research to build theory. *The Electronic Journal of Business Research Methodology*, 3 (1), 81-92.
- Rowlands, B.H., 2005. Grounded in practice: Using interpretive research to build theory. *The Electronic Journal of Business Research Methodology*, 3(1), pp.81-92.
- Rowley, J., 2002. Using case studies in research. *Management research news*, 25(1), pp.16-27.
- Rowley, J., 2012. Conducting research interviews. *Management Research Review*, 35(3/4), pp.260-271.
- Sabina, J.M. and Nicolae, J.C., 2013. Gender trends in tourism destination. *Procedia-Social and Behavioral Sciences*, 92, pp.437-444.
- Schensul, S. L., 1999. *Essential ethnographic methods: Observations, interviews, and questionnaires*. 2nd ed. Rowman Altamira.
- Scheyvens, R. 2012. *Tourism and poverty*. Routledge.

- Scheyvens, R. and Leslie, H., 2000, February. Gender, ethics and empowerment: Dilemmas of development fieldwork. In *Women's Studies International Forum* (Vol. 23, No. 1, pp. 119-130). Pergamon.
- Scheyvens, R. and Leslie, H., 2000, January. Gender, ethics and empowerment: Dilemmas of development fieldwork. In *Women's Studies International Forum* (Vol. 23, No. 1, pp. 119-130). Pergamon.
- Scheyvens, R., 2002. Backpacker tourism and third world development. *Annals of tourism research*, 29(1), pp.144-164.
- Schmitz, M.F. ed., 2013. *Tourism and Natural Protected Areas* (Vol. 3). Wit Press.
- Schroeder, R.A., 1997. "Re-claiming" land in the Gambia: gendered property rights and environmental intervention. *Annals of the Association of American Geographers*, 87(3), pp.487-508.
- Scoones, I., 2009. Livelihoods perspectives and rural development. *The journal of peasant studies*, 36(1), pp.171-196.
- Sebele, L. S. (2010). Community-based tourism ventures, benefits and challenges: Khama rhino sanctuary trust, central district, Botswana. *Tourism management*, 31(1), 136-146.
- Sellers, J.M., 2011. State–society relations. *The SAGE handbook of governance*, pp.124-141.
- Sen, A., 1999. Commodities and capabilities. *OUP Catalogue*.
- Shiva, V. 1988. *Staying Alive: Women, Ecology and Development*. New York: Zed Books.
- Silverman, D., 2000. Doing qualitative research: A practical guide. London: Sage. Simon, H. (1991) *Bounded rationality and organizational learning*, *Organization Science*, 2(1), pp.125-134.
- Sirakaya, E., & Sonmez, S. (2000). Gender images in state tourism brochures: An overlooked area in socially responsible tourism marketing. *Journal of Travel Research*, 38(4), 353-362.
- Snyman, S. L., 2012. The role of tourism employment in poverty reduction and community perceptions of conservation and tourism in southern Africa. *Journal of Sustainable Tourism*, 20(3), pp. 395-416.
- South Africa. Department of Environmental Affairs and Tourism, 1996. *The Development and Promotion of Tourism in South Africa: White Paper*. Commission of Inquiry.
- Speijer, T., 2018. *Voluntourism, othering and commodification; a case study in St Lucia and surrounding communities, South Africa*.
- Stake, Robert E. (2006). *Multiple case study analysis*. New York, NY: Guilford
- Strickland-Munro, J. K., Allison, H. E., & Moore, S. A., 2010. Using resilience concepts to investigate the impacts of protected area tourism on communities. *Annals of Tourism Research*, 37(2), 499-519.

Strickland-Munro, J., & Moore, S., 2013. Indigenous involvement and benefits from tourism in protected areas: a study of Purnululu National Park and Warmun Community, Australia. *Journal of Sustainable Tourism*, 21(1), 26-41.

Susan, G., 1978. Woman and nature: The roaring inside her. *New York: Harpens & Row*.

Thomas, D.R., 2006. A general inductive approach for analyzing qualitative evaluation data. *American journal of evaluation*, 27(2), pp.237-246.

Thondhlana, G., Cundill, G. and Kepe, T., 2016. Co-management, land rights, and conflicts around South Africa's Silaka Nature Reserve. *Society & Natural Resources*, 29(4), pp.403-417.

Thondhlana, G., Shackleton, S. and Muchapondwa, E., 2011. Kgalagadi Transfrontier Park and its land claimants: a pre-and post-land claim conservation and development history. *Environmental Research Letters*, 6(2), p.024009.

Tivers, J., 2012. Tourism, space and gender. In *The Routledge handbook of tourism geographies* (pp. 107-113). Routledge.

Truelove, Y., 2011. (Re-) Conceptualizing water inequality in Delhi, India through a feminist political ecology framework. *Geoforum*, 42(2), pp.143-152.

Tshabalala, S.P. and Ezeuduji, I.O., 2016. Women tourism entrepreneurs in KwaZulu-Natal, South Africa: any way forward? *Acta Universitatis Danubius. Œconomica*, 12(5).

Twine, R. (2001). 'Ecofeminism in Process' Ecofeminism e-journal. [Accessed 28 November 2017].

UMhlabuyalingana Annual Report, 2014-2015. [Online] Available from: <http://mfamirror.s3.amazonaws.com/Documents/06.%20Annual%20Reports/2014-15/02.%20Local%20municipalities/KZN271%20Umhlabuyalingana/KZN271%20Umhlabuyalingana%20Annual%20Report%202014-15.pdf> . [Accessed 19 July 2016].

UMhlabuyalingana IDP Review, 2015-2016. [Online] Available from: http://www.umhlabuyalingana.gov.za/docs/idp/20170606/FINAL_2015-2016.pdf . [Accessed 19 July 2016].

UMhlabuyalingana SDF Review, 2017. [Online] Available from: <http://197.242.155.135/docs/reports/20170831/SDF.pdf> . [Accessed 19 September 2017].

UMkhanyakude IDP Review, 2014/15. [Online] Available from: http://www.ukdm.gov.za/jdownloads/Integrated%20Dev%20Plan/final_reviewed_dc_27_idp_for_2014_2015 . [Accessed 19 July 2016].

Urry, J., 1990. The consumption of tourism. *Sociology*, 24(1), pp.23-35.

Vedeld, P., Jumane, A., Wapalila, G. and Songorwa, A., 2012. Protected areas, poverty and conflicts: A livelihood case study of Mikumi National Park, Tanzania. *Forest policy and economics*, 21, pp.20-31.

- Vorkinn, M. and Riese, H., 2001. Environmental concern in a local context: The significance of place attachment. *Environment and behavior*, 33(2), pp.249-263.
- Wang, S., Fu, Y.Y., Cecil, A.K. and Avgoustis, S.H., 2006. Residents' perceptions of cultural tourism and quality of life-A longitudinal approach. *Tourism Today*, 6, pp.47-61.
- Whitehouse, J. L. 2006. " *Just add women and stir gently*": gendered impacts of tourism development on household livelihood security and implications for local participation. (Doctoral dissertation).
- Whitelaw, P.A., King, B.E. and Tolkach, D., 2014. Protected areas, conservation and tourism—financing the sustainable dream. *Journal of Sustainable Tourism*, 22(4), pp.584-603.
- Wilshusen, P.R., 2003. Exploring the political contours of conservation. *Contested Nature: Promoting International Biodiversity Conservation with Social Justice in the Twenty-first Century*, State University of New York Press, Albany, pp.41-57.
- World Tourism Organization (UNWTO). 2001. Tourism 2020 Vision. Madrid: UNWTO.
- Yanow, D. and Schwartz-Shea, P., 2009. Interpretive research: Characteristics and criteria. *Revue internationale de Psychosociologie*, 15(35), pp.29-38.
- Yin, R. K. (2003) Case study research: Design and methods, 3rd edition, London, SAGE Publications.
- Yin, R.K., 2013. *Case study research: Design and methods*. Sage publications.
- Zainal, Z., 2017. Case study as a research method. *Jurnal Kemanusiaan*, 5(1)

Appendices

Appendix 1: Survey for the local community of Mabibi

Appendix 2: Interview schedule for IWPA

Appendix 3: Interview schedule for Induna

Appendix 4: Interview schedule for the Key informants

Appendix 5: Survey for women in Mabibi

Appendix 6: Key informant interview schedule for women

Appendix 7: Informed consent from respondents in Mabibi (In Zulu and English)

Appendix 8: Research Agreement from IWPA

Appendix 9: Ethical Clearance

Appendix 1: Survey for the local community of Mabibi.



This questionnaire is designed to find out a few things about the community of Mabibi and their livelihood. Please tell me about your community and what you think about tourism in your community. (Please answer the questions honestly and fill in the relevant box)

Date: _____

Name: _____

Age: _____

Sex: Male ☐ Female ☐

1. What is the income salary that best describes the gross monthly income of household before deductions and including all sources of income? _____

2. Are you employed or have a business?

Yes ☐ No ☐

3. Where do you work or have your business? _____

4. Which sector do you fall in?

Don't know ☐ Formal ☐ Informal ☐ Private ☐

5. What kind of work do you usually do in your job/ business? _____

6. What is your household's main source of water for use? _____

7. What type of energy/ fuel does your household mainly use for cooking, heating and lighting?

Cooking ☐

Heating ☐

Lighting ☐

1 - Electricity

2 - Gas

3 - Paraffin

4 - Wood

5 - Coal

6 - Candles

7 - Animal Dung

8 - Solar

9 - Other

10- None

8. What kind of agricultural activity is the household involved in?

Livestock production ☐

Poultry production ☐

Vegetable production ☐

Crop production ☐

Pasture/ Grass foremen/ Fodder grazing ☐

Other ☐

None ☐

9. Where does this household operate its agricultural activities?

Farm land ☐

Backyard/ School ☐

Communal ☐

Other ☐

10. How long have you lived in the area? _____
11. What are the best things about Mabibi? _____

12. How do you sustain your livelihood in the area? _____

13. What do you think of Isimangaliso Wetland Park (IWP)? _____

14. How has IWP impacted on your livelihood? _____

15. What are the main problems facing people in this community? _____

16. What do you think are the ways in which the IWP can practically support the community? _____

Thank you for your assistance!!!!

Appendix 2: Interview schedule for IWPA officials

Please note this is a semi-structured interview

Name:

Date:

1. Please tell me a little bit about yourself and your job title in the Isimangaliso Wetland Park (IWP)?
2. What primary functions does your job involve?
3. How would you describe IWP?
4. How does the park operate when it comes to communities falling within the IWP?
5. What sort of Impact has the IWP had on livelihoods?
6. What type of projects have you engaged in with local communities in IWP? (What are those? When was that?)
7. What are some of the successes and failures of projects that involve the community?
8. How are the communities within the park incorporated into decisions?
9. Are you aware of cases where communities feel excluded and left out in what happens in the park?
10. IWP being a protected area has meant that local people are cut-off from using some resources, this has resulted in communities being against park authorities which has created tension. Please tell me a bit about situations of tension or conflict that have existed and how the IWP has tried to create a win-win situation between itself and communities?
11. What has the IWP done to counter-act decisions that are not in favor of local communities?
12. Please tell me about land claims within the park. How does the whole process work, have these been addressed? Land claims in Mabibi

Appendix 3: Interview schedule for Induna and Tourism businesses in Mabibi



Semi-structured Interview: Traditional Authority

1. What are some of the livelihood activities people engage in, in the community?
2. Has tourism changed the life of the community in any way?
3. How has this change impacted on the community? E.g. Access to resources
4. What is the working relationship between the IWPA and yourself as the leader?
5. Are the people able to participate in any decision making processes?
6. As the headman of the Mabibi village, do you feel that women are involved the same way as men in tourism?
7. What are the roles and responsibilities of women in the community?

Tonga Beach Lodge & Community campsite Interview

Please tell me about your business in Mabibi.

1. What type of services do you provide?
2. How long have you been running your businesses?
3. How were you able to start such an establishment?
4. How has your establishment contributed to the community?
5. Do you have a working relationship with Isimangaliso Wetland Park? If so please tell me about it?

Appendix 4: Interview schedule for the Key informants



Key informant semi-structured Interview

1. What is the relationship between the community and the Induna?
2. Do you feel he is a good leader of the community?
3. What are some of the issues you face in the community?
4. Please tell me about Isimangaliso Wetland Park?
5. What benefits occur to the community through tourism?
6. Do you feel that those benefits are well distributed to all of society?
7. What do you believe to be the appropriate roles and responsibilities of a woman?
8. Do you feel that women receive the same treatment as men in your community?
9. What are some of the gender issues in tourism within your community?

Appendix 5: Survey for women in Mabibi



This questionnaire is designed to find out a few things about the women of Mabibi, their issues and challenges and how tourism contributes to their livelihoods. Please tell me what you think about tourism in your community. (Please answer the questions honestly and fill in the relevant box)

Date:

Name:

Age:

Sex: Male ☐ Female ☐

1. What is the income salary that best describes the gross monthly income of household before deductions and including all sources of income?

2. Are you employed or have a business?

Yes ☐ No ☐

3. Where do you work or have your business?

4. What is the length of employment?

Permanent ☐ Seasonal ☐ Occasional ☐

5. Which sector do you fall in?

Don't know ☐ Formal ☐ Informal ☐ Private ☐

6. What kind of work do you usually do in your job/ business?

7. What is your household's main source of water for use?

8. What type of energy/ fuel does your household mainly use for cooking, heating and lighting?

Cooking ☐

Heating ☐

Lighting ☐

1 – Electricity 2 – Gas 3 – Paraffin 4 - Wood 5 - Coal 6 - Candles 7 - Animal Dung 8 - Solar
9 – Other 10- None

9. What kind of agricultural activity is the household involved in?
(Livestock production Poultry production Vegetable production Crop production Pasture/
Grass foremen/ Fodder grazing Other None)

10. How long have you lived in the area?

11. Has tourism in your community changed the life of your family in anyway?

Yes ☐ No ☐

Please explain how

.....
.....
.....
.....
.....
.....

12. Has tourism changed your community in any way?

Yes ☐ No ☐

Please explain how

.....
.....
.....
.....
.....
.....

13. What livelihood activities do you engage in (in Tourism)?

.....
.....
.....
.....
.....

14. What are your current sources of income?

.....
.....
.....
.....
.....

15. How are gender relations constructed in your community?

.....
.....
.....
.....
.....

16. What gender issues do you experience in your community?

.....
.....
.....
.....
.....

17. What are your roles and responsibilities as a woman in the community?

.....
.....
.....
.....
.....

18. Do you feel that women are well incorporated in the construction and consumption of tourism?

.....
.....
.....
.....
.....

19. As compared to men, are you empowered and do you get equal opportunities?

Yes ☐ No ☐

Please explain

.....
.....
.....
.....
.....

20. Do you participate in decision making?

Yes ☐ No ☐

If yes, to what extent do you participate? If not, why not?

.....
.....
.....
.....
.....

Thank you very much for your time!!

Appendix 6: Interview schedule for women



Before we start, I would like to remind you that there are no right or wrong answers in this discussion. We are interested in knowing what each of you think, so please feel free to be frank and to share your point of view, regardless of whether you agree or disagree with what you hear. It is very important that we hear all your opinions. You probably prefer that your comments not be repeated to people outside of this group. Please treat others in the group as you want to be treated by not telling anyone about what you hear in this discussion today.

Let's start by going around the circle and having each person introduce herself. (Members of the research team should also introduce themselves and describe each of their roles.

1. What does it mean to be a woman in Mabibi?
2. What livelihood activities do you engage in?
3. How does tourism impact on your livelihood?
4. What are some of the issues you face in your community?
5. Do you feel that women receive equal treatment as men in your community? (Please explain)
6. How do you feel about the way you are treated?
7. What roles and responsibilities are women considered to have?
8. What groups or organizations are available for women?
9. Are you able to participate in decision making process, planning and management?
10. Let's summarize some of the key points from our discussion. Is there anything else?
11. Do you have any questions

Appendix 7: Respondent consent form in IsiZulu and English



Imvume yokudala iqhaza kulolucwaningo

- **Isihloko soCwaningo**

Ukubheka izinkinga eziyayi zitholwe abantu besifazane kwezokuvakasha (Tourism). Ukubheka inkinga zobulili Kanye nendlela abaziphilisa ngayo eMabibi.

- **Lungani lolu Cwaningo?**

Lolu cwaningo lubheka inkinga zomphakathi njengoba umphakathi uhlala endaweni eyisiquwi njengoba abantu kunezinto abangavumelekile ukuzenza njoba kwenzela izivakashi eziphuma ezindaweni zangaphandle. Luphinde lubheke izinkinga zabantu besifazane. Okuyinhloso esemqoka ukuthola ulwazi olunzulu ngenkinga zomphakathi Kanye nokuhle okuyaye kubekhona njengoba nihlala endaweni eyisiquwi

- **Uzobuzwani?**

Ukubamba kwakho iqhaza kuzodinga ukuthi uphendulo imibuzo ohlelelwe yona okanye ukubuzwa imibuzo njenge ngxongxo (Interview). Qaphela ukuthi esimeni sengxongxo , ucelwa ukuba urekhodwe ngenkathi ukhuluma.

Izingozi neziNzuzo zokuba kulolucwaningo

Azikhona izingozi ezikhona ekuzibandakanyeni kwakho kulolucwaningo. Futhi, azikhona izinzuzo ezaziwayo ekubambeni iqhaza kulolucwaningo. Inhloso yalolucwaningo ezesikole kuphela.

- **Ukucinwa Kwemfihlo**

Ukubamba kwakho iqhaza kulolucwaningo kuzohlala kungaveziwe. Angeke kuthathwe lwazi oluveza wena qobo. Okushoyo kulolucwaningo kuzohlala kuyimfihlo. Uma kwenzeka urekhodwa, imina kuphela engizoba zoba nokufinyelela kulwazi onginika lona. Lokhu kuzolahlwa ekupheleni konyaka. Ilungelo lokungavumi okanye ukuyeka ukubamba iqhaza

Isinqumo sokubamba iqhaza kulolucwaningo kuncike kuwe, uzobe uvolontiya. Ungakhetha ukuyeka noma ingasiphi isikhathi. Unelungelo lokungaphenduli ngisho owodwa umbuzo Kanye nokuyekela noma inini mewubuzwa. Okokugcina, unelungelo lokucela lo okubuzayo angasebenzisi ekade nikuxoxa.

Ilungelo lokubuza imibuzo nokubika ukukhathazeka

Unelungelo lokubuza imibuzo ngalolucwaningo nokuthi leyomibuzo iphendulwe ngokugculiseka madane uqale, ngesikhathi okanye emva kwalolucwaningo. Uma uneminye imibuzo, noma ngesiphi isikhathi, ngishaye ucingo noma inini.

- **Ulwazi lokuxhumana**

Umntu owenza lolucwaningo u-Ms. Andisiwe Mseswa kanti omuphethe ngu- Dr Melissa Hansen. Uma unemibuzo noma ukhathazekile noma kunenkinga evelayo ngalolu cwaningo cela uthinte uAndisiwe Mseswa ku amseswa@gmail.com okanye 078 4848 655. Ungathola u-Dr Melissa Hansen ku Hansenm1@ukzn.ac.za okanye 033 2606075. Uma uneminye imibuzo noma ukhathazekile ngamalungelo akho njengomuntu obambe iqhaza kulolucwaningo xhumana ne Nyuvesi yaKwaZulu-Natali ikomidi elibekiwe ukuzwa izikhalo uMnu- Prem Mohun kwi-Email HssrecAes@ukzn.ac.za noma ocingwemi ku 031 260 4557/2384.

Isivumelwano

Mina u,....., ngiyavuma ukuthi ngibambe iqhaza kulolu cwaningo olwenziwa ngu-Ms. Andisiwe Mseswa ngokwezifundo zakhe zamabanga aphezulu imastazi. UMs. Mseswa uchazile kabanzi ngocwaningo lakhe futhi wathembisa ukuthi ukubamba kwami iqhaza nokuphendula imibuzo kuzohlala kungaveziwe kuyimfihlo. Ekuvumeni kwami ukubamba iqhaza, ngiyavuma mekunengxoxo ukuthi ngirekhodwe. Ngiyazi ukuthi lolu cwaningo luqophwa ngemithetho nangemibiko yaseNyuvesi yaKwaZulu-Natal ihhovisi lezimiso zokuhle zocwaningo.

Isiginisha: _____

Usuku: _____

Nyabonga kakhulu



Consent to participate in a research study

- **Research Topic**

Exploring Issues of gender in the tourism industry and the impact on household livelihoods. Understanding women's challenges and Livelihood strategies in Mabibi, Northern KwaZulu-Natal.

- **What is the study about?**

This project aims to unravel the gendered impacts of tourism and get women's viewpoint on their livelihood experiences and understand the challenges that they face in their communities. In achieving the stated aim, the set objectives are to, Assess state- society relations in Mabibi, Assess the distribution of benefits from tourism to women in Mabibi, assess levels of women's involvement and participation in tourism management in Mabibi, Identify how tourism impacts on household livelihood security in Mabibi and examine livelihood strategies that women adopt to overcome challenges in Mabibi.

- **What we will ask you to do**

Your participation will involve you answering a questionnaire or will involve that you take part in an interview. Please not in cases of an interview you will be recorded.

- **Risks and benefits of being in the study**

There are no known risks associated with this research. There are no known benefits to you that would result from your participation in this research, apart from information about the projects findings.

- **Confidentiality**

This study is anonymous. We will not be collecting or retaining any information about your identity. The records of this study will be kept strictly confidential. If audio or video tape recordings are made, I will be the only person who will have access to them. These will be destroyed in a year's time. I will not include any information in any report that would make it possible to identify you.

- **Right to refuse or withdraw**

The decision to participate in this study is entirely up to you i.e. voluntary. You may refuse to take part in the study *at any time*. You have the right not to answer any single question, as well as to withdraw completely from the interview at any point during the process. Additionally, you have the right to request that the interviewer not use any of your interview material.

- **Right to Ask Questions and Report Concerns**

You have the right to ask questions about this research study and to have those questions answered by me before, during or after the research. If you have any further questions about the study, at any time feel free to contact me.

- **Contact information**

The researcher conducting this study is Ms. Andisiwe Mseswa and her supervisor is Mr. Adrian Nel. If you have any questions or concerns about this study or if any problems arise, please contact Andisiwe Mseswa at amseswa@gmail.com or at 078 4848 655. You can reach Adrian Nel at nela@ukzn.ac.za or at 0332605343. If you have any questions or concerns about your rights as a research participant, please contact the University of KwaZulu-Natal research ethics committee Prem Mohun at HsrecAes@ukzn.ac.za or 031 260 4557/2384.

Consent

I....., hereby give my informed consent to participate in the current study conducted by Ms. Andisiwe Mseswa as part of her master's research. Ms. Mseswa has explained her research project to me, and has assured me that my participation and responses to her questionnaire will be kept private, anonymous and confidential. In addition to agreeing to participate, I also consent to having the interview tape-recorded. I am aware that this research is conducted according to UKZN's Policy on Research Ethics.

Signature: _____

Date: _____

Appendix 8: Research Agreement with IWP

ANNEXURE B

ISIMANGALISO WETLAND PARK AUTHORITY AND KWAZULU-NATAL NATURE CONSERVATION BOARD, EZEMVELO KZN WILDLIFE

1. INDEMNITY FORM

I, the undersigned Andisiwe Msewa (full name)
of University of KwaZulu-Natal (Cmbe) (address)

do hereby indemnify and hold harmless the iSimangaliso Authority and KwaZulu-Natal Nature Conservation Board, Ezemvelo KZN Wildlife or any of their members, officers, employees or agents from any duty of care towards me or my property and indemnify and hold them harmless from any liability whatsoever, and from any claims which would otherwise have accrued to me arising as a result of activities carried out by myself whilst undertaking field work or any other activity in iSimangaliso.

(Describe activity/fieldwork)

Fieldwork will involve data collection
through engaging with the community of
Mabini and relevant authority. This will include
surveys/questionnaires, interviews and focus groups.

7. This research agreement is valid until 31 December 2018. The researcher will submit a full proposal to the iSimangaliso Authority if further research is proposed within iSimangaliso after the 31 December 2018. This proposal will go through the iSimangaliso Authority research application procedure.

SIGNATURE [Signature]
Ms Bronwyn James
Snr Manager : Development and Planning
iSimangaliso Wetland Park Authority

DATE 5/06/2017

SIGNATURE [Signature]
Ms Andisiwe Msewa
The Lead Researcher
University of KwaZulu-Natal

DATE 06/06/17

SIGNATURE [Signature]
Dr Adrian Nel
The Supervisor
University of KwaZulu-Natal

DATE 6/6/17

Appendix 9: Ethical Clearance



10 August 2017

Ms Andisiwe Mseswa (212560420)
School of Agricultural, Earth & Environmental Sciences
Pietermaritzburg Campus

Dear Ms Mseswa,

Protocol reference number: HSS/1269/017H

Project title: Exploring issues of gender in the tourism and the impact on household livelihoods. Understanding women's challenges and livelihood strategies in Mabibi, Northern KwaZulu-Natal

Approval Notification – Expedited Application

In response to your application received on 01 August 2017, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

Dr Shenika Singh (Chair)

/ms

Cc Supervisor: Dr Adrian Nel and Dr Melissa Hansen
Cc Academic Leader Research: Professor O Mutanga
Cc School Administrator: Ms Marsha Manjoo

Humanities & Social Sciences Research Ethics Committee

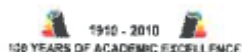
Dr Shenika Singh (Chair)

Westville Campus, Govan Mbeki Building

Postal Address: Private Bag X54001, Durban 4000

Telephone: +27 (0) 31 260 3587/8350/4557 Facsimile: +27 (0) 31 260 4809 Email: ximbao@ukzn.ac.za / snymann@ukzn.ac.za / mohunp@ukzn.ac.za

Website: www.ukzn.ac.za



Fourteen Campuses: Edgewood Howard College Medical School Pietermaritzburg Westville