Cultural and Heritage Tourism as a Tool for Enhancing Rural Livelihood Diversification in Sehlabathebe National Park, Lesotho.

By

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Dedication

This thesis is dedicated to the most vulnerable and disadvantaged members of Sehlabathebe National Park local community with the hope that their livelihoods would be improved as a result of this study.

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Abstract

In Southern Africa, heritage tourism has been identified as a tool for poverty reduction in rural areas because it has the potential to play a key role in enhancing livelihood diversification. Cultural and heritage tourism provides World Heritage communities with sustainable livelihoods, yet many African World Heritage Sites are surrounded by communities with visible high poverty and unemployment levels. Sehlabathebe National Park, a World Heritage Site in Lesotho, is not an exception in this regard. It is against this background that this study aims to explore the awareness, perceptions and role the World Heritage and tourism play in the livelihoods and everyday life of the local communities in Sehlabathebe National Park. The study sought to explore the participation of local communities in tourism and conservation at the World Heritage Site. Among other objectives, the study examined the impacts of heritage tourism on the rural livelihoods and evaluated the community's perceptions and expectations of Sehlabathebe National Park as a World Heritage Site. It also assessed the benefits to the community resulting from Sehlabathebe National Park as a World Heritage site. To explore the complexity of rural livelihoods, the study adopted the philosophical underpinning of pragmatism complemented by Convergent Parallel mixed method design. The study was anchored by the Social Exchange Theory, Stakeholder Theory and Sustainable Livelihood Framework. The researcher administered questionnaires to a stratified random sample of 286 households in 12 villages and conducted in-depth interviews to a snowball sample of 11 experts. The quantitative and qualitative data analysis was done using SPSS and thematic analysis respectively. The key non-parametric tests conducted were Chi-square, Multiple regression analysis and Mann-Whitney. The study revealed that cultural and heritage tourism did not enhance livelihood diversification in most villages. It could not reduce household vulnerability and poverty. The local communities had not yet seen the benefits of Sehlabathebe National Park as a World Heritage Site seven years after getting the status. Local community participation in tourism and conservation was limited to consultation. Although the local communities still had high expectations of benefits from the Site, the study concludes that the establishment of Sehlabathebe National Park and the World Heritage status have not significantly improved the livelihoods of the local communities. The key recommendations were the adoption of

Public Private Partnership (PPP) to bring in the much-needed investment and business expertise in the sustainable management of the park. The study also recommended giving back the custodianship and stewardship of the park to the local communities which entails empowering the village Chiefs to protect the park. This study contributes to new knowledge on tourism's specific socio-economic impacts on rural livelihoods of the poor living around World Heritage Sites. The thesis makes a theoretical contribution to knowledge and academic rigor by testing complex sociological theories to examine a tourism phenomenon. Ultimately, this thesis has demonstrated that cultural and heritage tourism, though commonly perceived as the panacea for poverty alleviation, it should be supported by an appropriate tourism policy framework. The implication is that the park management should review its tourism policy and develop a comprehensive inclusive cultural heritage tourism product.

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List of Acronyms

CAMPFIRE	Communal Areas Management Programme for Indigenous Resources
CBNRM	Community Based Natural Resource Management
CBT	Community Based Tourism
CCEs	Community Conservation Enterprises
CCF	Community Conservation Forum
COMPACT	Community Management of Protected Areas Conservation
DFID	Department for International Development
GDP	Gross Domestic Product
HDI	Human Development Index
HIV/AIDS	Human Immunodeficiency Virus/Acquired Immune Deficiency Syndrome
ICOMOS	International Council on Monuments and Sites
IMF	International Monetary Fund
IQR	Inter Quartile Range
IUCN	International Union for Conservation of Nature
IWGIA	International Working Group for Indigenous Affairs
MOU	Memorandum of Understanding
MTEC	Ministry of Tourism, Environment and Culture
NGOs	Non-Governmental Organisations
ODI	Overseas Development Institute
OR	Odds Ratio
PPP	Public Private Partnership
SANParks	South African National Parks
SD	Standard Deviation
SDG1	Sustainable Development Goal 1
SET	Social Exchange Theory
SLF	Sustainable Livelihood Framework
SNP	Sehlabathebe National Park
SPSS	Statistical Package for Social Sociences
ST	Stakeholder Theory
TSA	Tourism Satellite Account
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific and Cultural Organisation

UNSDG1	United Nations Sustainable Development Goal 1
UNWTO	United Nations World Tourism Organisation
WHC	World Heritage Committee
WHS	World Heritage Site

CHAPTER ONE

Introduction

1.1 Background

Heritage tourism comprises the use of both natural and cultural heritage assets and resources with emphasis on conservation and education to attract tourists to places like historic sites, built heritage, museums, art galleries, national parks and includes experiencing and seeing living cultures (Timothy, 2011; Ezenagu, 2020; Rashid, Jaafar & Dahalan, 2013). In Southern Africa, governments have identified heritage tourism as a tool for poverty reduction in rural areas (Lapeyre, 2016). Lesotho heritage tourism, therefore, has the potential to play a key role in community livelihoods as it unlocks the potential of the untapped and unspoiled rich cultural heritage at sites around the country (Maretlane, 2015). In Lesotho, like in any other Southern African country, the majority of the population live in rural areas where 41% of the people are living below poverty datum line (World Bank Poverty Assessment, 2010).

Lesotho is a relatively tiny (30 355 km^2) mountain kingdom with a population of 1.88 million completely surrounded by South Africa and over 70% of its population reside in rural areas. Three quarters of the country is mountainous and largely inaccessible and 90% of the population live in the lowlands (Rocchi & Sette, 2016). It is a least developed country with an unemployment rate of 24%, per capita income of over US1000 and its Human Development Index (HDI) world ranking stands at 161 (Rocchi & Sette, 2016; International Monetary Fund [IMF], 2012). There are glaring inequalities between the rural and urban areas, 41% and 25% are below World Bank poverty line in rural and urban areas, respectively. Apart from that, the richest 20% secures 60% of national income while the poorest 20% receive only 2.8% (African Peer Review Mechanism, 2010). The inequality as measured by Gini Coefficient stands at 0.53 (Kingdom of Lesotho, 2018). Poverty in Lesotho is deeply entrenched in rural areas where 88% of the extreme poor live and is aggravated by severe degradation of the natural resources where only 9% of land is suitable for cultivation (Smith, Mistiaen, Guven & Morojele, 2013).

The poverty is further worsened by lack of income generating activities and a sharp drop in remittances from 67% (1990) to 29% (2010) of Gross Domestic Product (GDP) from migrant labour in South Africa (Rocchi & Sette, 2016; International Monetary Fund [IMF], 2012). The remittances were used to buy agricultural inputs to boost production. The above factors have triggered youth rural-urban migration and the scourge of HIV and AIDS. According to IMF (2012), 26.7% of female population aged between 15 and 49 and 18% of male population aged between 15 and 59 were HIV positive. This HIV scourge has reduced life expectancy from 60 to 48 (Smith, *et al.*, 2013). After all, the rural population continues to engage in subsistence agriculture and depend on remittances as their key livelihoods although agriculture production contracted by 4.7% in 2014 (Kingdom of Lesotho, 2015).

Given the above level of poverty, it is evident that Lesotho heritage sites are surrounded by a sea of poverty and Sehlabathebe National Park (SNP), the only World Heritage Site (WHS) is not an exception (Ndoro, 2015). Sehlabathebe National Park is a relatively small protected area (6 500ha) which was officially designated as a park in 1970 and as a World Heritage Site in 2013 (International Union for Conservation of Nature [IUCN], 2013). It is situated in the south eastern part of Lesotho in Qacha's Nek district and shares international border with the South African uKhahlamba Drakensberg Park for about 12 km. The 12 villages under study are clustered on the western boundary of the park (IUCN, 2013; McDermott, 2006).

1.2 Statement of the problem

Sehlabathebe National Park which is part of the only mixed World Heritage site in Southern Africa, Maluti Drakensberg Trans frontier Park, has immense potential to create or enhance sustainable rural livelihoods for the local communities through heritage tourism. Local communities still rely on crop farming (wheat, maize, sorghum, and pulses), livestock farming, migrant labour and garden cultivation. Farming is basically on subsistence basis, and inputs are usually low and not enough to meet family food requirements throughout the year (Nkholise, 2020). Hence, there are visibly high poverty levels and a high rate of unemployment (21%) in the Sehlabathebe villages (Shale, 2006). Therefore, Sehlabathebe National Park has long degenerated into a backwater where grinding and unrelenting

poverty is seemingly an unending plight. This is compounded by the acute lack of basic services including bad roads, lack of electricity, inadequate health and education services. The parched roads are impassable in the rainy season and crime is escalating (Sello, 2017). Although International Council on Monuments and Sites [ICOMOS] (2013) and Shale (2006) recommended introduction of small scale visitor services and nature-based tourism respectively as alternative means of livelihood, poverty still prevails.

Therefore, this study aims to explore the awareness, perceptions and role the World Heritage and tourism play in the livelihoods and everyday life of the local communities in Sehlabathebe National Park. In addition, the aim is to explore the participation of local communities in tourism and conservation at the World Heritage Site. This study advances the argument that the World Heritage site, heritage tourism and the inextricable complex relationship between heritage and local communities have the potential to create or enhance rural livelihoods. Cultural and heritage tourism provides World Heritage communities with enhanced livelihoods and consequently the discourse of WHS in recent years had focussed on the role of WHS in poverty alleviation (Su, 2015; ICOMOS, 2008; Kausar, 2011). Africa's cultural and natural resources are the lasting competitive advantages that will never be "grown" elsewhere hence should be tapped to improve livelihoods of local communities (Ndoro, 2015). Yet there is lack of empirical evidence to substantiate how tourism affects poverty at the household level in the developing countries (Adiyia, Vanneste & Rompaey, 2017).

The existing literature lacks research on tourism's specific contribution to rural livelihoods around conservation areas hence little is known about its social and economic impacts on the livelihoods of the poor (Mthembu & Mutambara, 2018; Mugizi, Ayorekire & Obua, 2018). Much of the existing pro-poor tourism literature does not focus on measuring impact but on assessing what strategies can maximise the impacts on the poor and most of the studies conducted on impact of tourism lack quantification of impact (Nyataya, 2017). Instead of focusing on economic effects of tourism on the poor, other studies investigate all the possible effects of tourism development on the local residents (Mao, 2015). Therefore, understanding of empirical evidence on poverty alleviation impact of tourism

at household level, especially in the developing countries, is lacking (Adiyia *et al.*, 2017). This study on Sehlabathebe National Park, therefore, will contribute knowledge to this under-researched area by using both quantitative and qualitative methods. Another area of weakness is that much of the existing literature fails to go beyond the narrative of 'multipliers' and 'trickledown effects' to identify specific benefits to the poor local communities (Ondicho, 2017). For example, the Tourism Satellite Account (TSA) designed by UNWTO measures tourism contribution at macro level rather than at micro and meso level focusing on local poor households (Mao, 2015). Another macro level method that aggregates information is the GDP which has been criticised for heavy reliance on monetary value and its disregard of other aspects of livelihoods (Wang, Liu, Kozak, Jin & Innes, 2018). In this regard, the study conducted investigation at meso level, a form of a case study and established exactly how poor rural livelihoods are impacted by cultural and heritage tourism generated by Sehlabathebe National Park. It is now evident that despite local communities' important views, few studies have considered their perspectives and gone beyond protected area biodiversity conservation (Jaafar, Noor & Rasoolimanesh, 2014; Abachebsa, 2017).

The major reason for choosing this topic is to establish the socio-economic impacts of heritage tourism on the livelihoods of the Sehlabathebe National Park local communities to influence creation, diversification and enhancement of their sustainable livelihoods. It is also expected that the study will provide an insight into the outcome of Sustainable Livelihood approach applied to a mixed property World Heritage Site which is also part of Maluti Drakensberg Trans frontier Park but in the context of Lesotho (Srijuntrapun, 2012). There is little research available that analyses the perceptions of communities about World Heritage Site especially in Southern Africa and those few studies have tended to neglect underdeveloped rural areas and Sehlabathebe National Park is one of them (Turker, 2013; Rasoolimanesh & Jaafar, 2016). There is also very little research if any that has been done on socio-economic impacts of heritage tourism on sustainable livelihoods of local communities at Sehlabathebe National Park. Apart from that, research on community participation at World Heritage Sites should be intensified to unveil the meanings and values of heritage to these communities (Jang & Mennis, 2021). Ultimately, the study also contributes to the understanding of heritage tourism and sustainable

livelihoods in rural communities in the least developed countries (Su, Wall & Xu, 2016). Earlier researchers have argued that although there is some research on residents' perceptions towards tourism impacts, it is imperative to research on the same topic in different locations and settings and over a period of time so as to verify earlier findings (Lee, Li & Kim, 2007).

Understanding the impact of cultural and heritage tourism on the livelihood of Sehlabathebe National Park local community will enable the Park Management and other stakeholders to reduce the negative and increase the positive effects (Srijuntrapun, 2012). The study will also capture local community perceptions and expectations and provide the Park Management with informed decision-making on complex rural livelihoods and stakeholder relationships (Abdulla, 2013). The results of the study will influence application of appropriate institutional policies and practices and enforcement of a fair distribution of tourism and conservation benefits among stakeholders, particularly the poor (Shen, 2009). The study will contribute to the understanding of the potential of the World Heritage Site and heritage tourism to diversify rural livelihoods and enhance awareness of the importance of local community participation in the management of the Park. The study will also shed light on how a mixed property World Heritage Site in Southern Africa and Lesotho, in particular, impacts the livelihoods of the surrounding rural poor (Srijuntrapun, 2012). Personally, the researcher has passion for natural and cultural heritage. After being touched by the endemic poverty of the communities surrounding the World Heritage Site, the researcher decided to contribute to their poverty alleviation by coming up with this topic.

1.3 Aim of the study

The aim of this study is to explore the awareness, perceptions and role the World Heritage and tourism play in the livelihoods and everyday life of the local communities in Sehlabathebe National Park. In addition, it aims to explore the participation of local communities in tourism and conservation at the World Heritage Site.

1.4 Research objectives

The study therefore has the following objectives:

To examine the impacts of heritage tourism on rural livelihoods in Sehlabathebe National Park;

To evaluate the community's perceptions and expectations of Sehlabathebe National Park as a World Heritage Site;

To assess the benefits to the community resulting from Sehlabathebe National Park as World Heritage site;

To discuss the challenges faced by the local people in using Sehlabathebe National Park to sustain their livelihoods;

To evaluate the extent to which local communities living adjacent to the Sehlabathebe National Park participate in conservation and tourism activities;

To assess the entrepreneurial tourism opportunities created as a result of designating Sehlabathebe National Park as a World Heritage site.

1.5 Research questions

To investigate the socio-economic impact of heritage tourism on the sustainable rural livelihoods of communities in Sehlabathebe National Park, the study seeks answers to the following research questions:

What are the impacts of heritage tourism on rural livelihoods in Sehlabathebe National Park?

What are the community's perceptions and expectations of Sehlabathebe National Park as a World Heritage Site?

What are the benefits to the community resulting from Sehlabathebe National Park as a World Heritage site?

What are the challenges faced by the local people in using Sehlabathebe National Park to sustain their livelihoods?

To what extent do local communities living adjacent to the Sehlabathebe National Park participate in conservation and tourism activities?

What are the entrepreneurial tourism opportunities created as a result of designating Sehlabathebe National Park as a World Heritage site?

1.6 Scope of the study

The scope of this study is to explore local community's awareness, perceptions and participation level in tourism and conservation activities at Sehlabathebe National Park and establish the role the World Heritage and tourism play in the livelihoods and everyday life of the local communities. The study was based on a sample of 286 households from a population of 792 households in 12 villages adjacent to the National Park and views from 11 experts from diverse backgrounds. The selected participant villagers were either heads or representatives of households above 18 years of age. The data was collected from March 2020 to April 2020 using a questionnaire and interview schedule. The study was conducted and discussed within the theoretical framework of Sustainable Livelihood theory, Social Exchange Theory and Stakeholder Theory.

1.7 Definition of key terms

1.7.1 Heritage

Heritage is a broad concept that includes natural and cultural environment, landscapes, historic places, sites and built environments, biodiversity collections, cultural practices, knowledge and living experiences (Nkwanyana, Ezeuduji & Nzama, 2016). Heritage refers to what is inherited from the past and passed on to the future generation including the tangible and intangible assets with significant value (Lwoga, 2017). In this study, heritage refers to the natural and cultural resources of Sehlabathebe National Park some of which were identified as world heritage which include rock art and endemic species. The study views the Sehlabathebe villagers as custodians of this heritage, and integral component of the park (Chiutsi, 2014) hence, they should enjoy its economic benefits through livelihood diversification.

1.7.2 Heritage tourism

Heritage tourism is travelling to experience the places and activities that authentically represent the stories and peoples of the past and present including historic, cultural and natural resources (Misra, 2012; Hasanah, Susanti, Riyanto, & Setyowardhani, 2020). In this study, heritage tourism ecompasses cultural and heritage tourism, ecotourism and community-based tourism. It entails Sehlabathebe villagers show-casing their rich cultural and natural resources in the villages and in the National Park to visitors for a fee. These products and services can be in form of cultural music and dance, home stays, village tours and tour guiding. The study views heritage tourism as a potential powerful engine for Sehlabathebe National Park livelihood diversification.

1.7.3 Livelihood

A livelihood is composed of capabilities, assets and activities required for a means of living. (Department for International Development [DFID], 1999). In this study, livelihood refers to how Sehlabathebe National Park adjacent communities are surviving. Their livelihood strategies include crop farming, animal husbandry, buying and selling, remittance and tourism. The concept of livelihood provides the researcher with a holistic analytical framework to examine heritage tourism socio-economic impacts on the complex rural poor livelihoods of Sehlabathebe communities. The study argues that heritage tourism has potential to generate rural sustainable livelihoods through livelihood diversification.

1.7.4 Livelihood assets

Livelihood assets comprise social, human, physical, financial and natural capitals and are influenced by the vulnerability context and political institutions and processes (Massoud, Issa, El-Fadel & Jamali, 2016). The social capital refers to social networks, relationships and associations which the poor people use to survive. Human capital includes knowledge, skills and good health. Natural capital are natural resources such as land, water, fauna and flora. Physical capital includes equipment like farm machinery, water and sanitation, communication facilities. The concept of livelihood asset in this study drives home

the view that poverty is not just lack of cash but lack of access to these resources which are vital for survival. The Sehlabathebe communities need access to these assets so that they can transform them into livelihood strategies.

1.7.5 Diversification

Diversification is the process in which the local households construct an increasingly diverse portfolio of activities in order to survive (Jayaweera, 2010). It involves a sectorial shift from farm to non-farm activities within the rural areas (Loison, 2015; Ellis, 2000a). It is regarded as one of the stratgies for reducing poverty in least developed countries (Nyathi, Beremauro, Takavarasha & Ndlovu, 2018). In this study, since the research problem is based on poverty, the Sehlabathebe communities are expected to diversify their livelihoods for sustainability. In the context of this study, diversification largely refers to a shift from agricultural to heritage tourism activities.

1.7.6 World Heritage Site

World Heritage Sites are places with outstanding universal value and their protection is the responsibility of the entire world. They are very much a part of the communities in which they are located (Brown & Hay-Edie, 2013). These World Heritage Sites are designated by UNESCO according to Convention 1972 which seeks to identify, protect and preserve cultural and natural heritage of outstanding universal value (Schmutz & Elliott, 2016). In this study, Sehlabathebe National Park is a World Heritage Site in Lesotho designated in 2013 as part of Maloti Drakensberg Park World Heritage Site. The Park has the largest and most concentrated group of rock paintings in Africa, South of the Sahara and quality and diversity of its rock art is of Outstanding Universal Value (ICOMOS, 2013). The study expects the Sehlabathebe communities to use this status to alleviate poverty.

1.7.7 Local community

Local community refers to the residents within a World Heritage Site area who are instrumental in reviving the World Heritage Site (Rasoolimanesh & Jaafar, 2016). In this study, local community refers

to the 12 villages that are surrounding the Sehlabathebe National Park. They form the population of the study. They are viewed as the primary stakeholders of the park. They are organically connected to the park, hence, the study argues that the park can be used to enhance their livlihoods through heritage tourism.

1. 8 Structure of the dissertation

Chapter one: Introduction

The chapter forms the background of the study. It introduces the topic, research problem, objectives, research questions, approach, rationale and contribution of the study among other things. This chapter also defines the key concepts and presents the layout of the thesis.

Chapter two: Literature review

This chapter covers a comprehensive survey of prior research from various sources. It forms the context of the study. It discusses livelihood diversification, examines socio-econonmic impacts of heritage tourism and evaluates community perceptions of World Heritage Sites. It also discusses the benefits of heritage sites to the surrounding communities. The common livelihood challenges that are generated by the designation of a national park are deliberated. Local community's level of participation in tourism and conservation activities and resulting entrepreneurial opportunities are examined.

Chapter three: Theoretical framework

This chapter provides the theoretical lens for the study. It outlines and discusses the three theories (Social Exchange Theory, Stakeholder Theory and Sustainable Livelihood Framework) adopted for the study. The theories are analysed and linked to the study phenomenon.

Chapter four: Research methodology

This chapter describes the paradigm, research methodology and design used in the study. This includes the data collection instruments, ethical considerations, sampling strategies, data collection procedures and analysis.

Chapter five: Livelihood diversification strategies in Sehlabathebe National Park

This chapter presents and analyses the results on livelihood diversification, the results are discussed and in detail to unravel different livelihood diversification strategies employed by local communities as livelihood options.

Chapter six: The socio-economic impacts of cultural and heritage tourism in Sehlabathebe National Park.

This chapter presents and analyses the findings on the socio-economic impacts of cultural and heritage tourism in Sehlabathebe National Park. The data is analysed and discussed with particular focus on the use of cultural heritage tourism as a livelihood option.

Chapter seven: Sustainable livelihoods through cultural and heritage tourism: prospects and challenges

This chapter presents and anlyses the findings on prospects and challenges of using cultural and heritage tourism as a livelihood diversification strategy in Sehlabathebe National Park. The chapter pays particular attention on whether tourism is a viable livelihood option considering the challenges thereof.

Chapter eight: Summary, conclusions and recommendations

In this chapter, the findings are summarised and conclusions are made based on the results obtained. Recommendations based on the conclusions are made to the Park management and topics for further research are suggested.

1.9 Chapter summary

This chapter has introduced the research by presenting the title, background, research problem and aim of the study. The objectives and research questions of the study were presented. The scope, contribution of the study and structure of the dissertation were also outlined and lastly, the study's key terms were defined. The next chapter reviews literature of the study phenomenon.

CHAPTER TWO

Literature Review

2.1 Introduction

This chapter discusses literature on rural livelihood diversification, socio-economic impacts of heritage tourism on rural livelihoods, community benefits and perceptions of World Heritage Sites (WHSs), park and livelihood challenges, community participation in tourism and conservation and entrepreneurial opportunities. The chapter then ends with conceptual framework of the study.

2.2 Livelihood diversification

Diversification of livelihoods in most rural areas of the developing world has become pervasive and unavoidable (Jayaweera, 2010; Kassegn & Endris, 2021). This section presents an overview of literature on rural livelihood diversification, its determinants and strategies in tourism.

2.2.1 Rural livelihood diversification

Rural households use various strategies such as migration, intensification of production and diversification in order to manage risk, survive and improve their welfare (Avila-Foucat & Rodriguez-Robayo, 2018). The focus of this section is on livelihood diversification. Livelihood diversification is recognised as a basic strategy of rural survival and an active social process in which households construct an increasingly diverse portfolio of activities and diverse social support capabilities for survival and improvement of their well-being (Avila-Foucat & Rodriguez-Robayo, 2018; Khatun & Roy, 2016; Loison, 2015; Jayaweera, 2010). It is more than income diversification and includes property rights and social networks (Olayiwola, 2013). It is a pervasive and enduring phenomenon which involves a sectorial shift from farm to non-farm activities within the rural areas (Loison, 2015; Ellis, 2000b). It is increasingly viewed as one of the tools for poverty alleviation and economic growth in developing countries (Nyati *et al*., 2018). In this study, it is also viewed as a possible strategy to create sustainable rural livelihoods through engaging in heritage tourism.

There are basically two categories of household livelihood diversification; one involves employment portfolio that is engaging in different forms of employment and the other income diversification whereby households indulge in various income generating opportunities (Ebenezer & Abbyssinia, 2018). Traditional rural livelihoods are fast disappearing because of natural resource decline, population explosion and modernisation, hence 40-45% of an average African household income is generated from non-farm activities (Olayiwola, 2013; Booyens, Kimbu & Winchenbach, 2018). Nevertheless, some households can still diversify their livelihoods through agricultural activities (Khatun & Roy, 2012; Ayana, Megento & Kussa, 2021).

Diversification is a positive strategy for reducing vulnerability, shocks and poverty and is an effective mechanism for reducing the depletion of resources (Moshi, 2016). It is a strategy for coping with income variability, surviving distress under abating conditions and climate variability and change (Adiyia *et al*., 2017). That is, diversification is self-insurance against risk, inability to specialise, declining productivity of agriculture and population explosion (Kassie, 2017). It is an important strategy used by rural people for sustainable livelihoods. In spite of what is known about the extent to which diversification is a necessary and ongoing strategy employed by rural people, it is not yet clear how diversification contributes to survival and asset accumulation (Assan, 2014). Moreover, it does not imply that it has an equalising effect on rural incomes but it can contribute in formulating a survival strategy (Padilha & Hoff, 2011; Ellis, 2000a). Understanding the local socio-economic context is critical to be able to provide alternative livelihoods (Torell, McNally, Crawford & Majubwa, 2017).

Rural livelihoods traditionally rely on diversified income portfolios although they do not benefit equally from diversification. There are some rural places with favourable opportunities, but some households remain impoverished (Loison, 2015). For instance, in this study, Sehlabathebe National Park has huge economic potential but the surrounding communities remain trapped in endemic poverty. While the poor are forced into diversification to cope with risk, the rich diversify to increase their welfare because they have capacity to access them (Food and Agriculture Organisation[FAO], 2015). Diversification, therefore, is an involuntary response to crisis to the poor, but to the rich it is a proactive household

decision to reduce risk by accumulating wealth. This is because the natural, physical and social assets are key factors that determine livelihood options available to households which the poor usually lack. The poor engage in survival-led diversification to reduce vulnerability but sometimes out of desperation, they end up adopting a more vulnerable livelihood system than they had before. The rich engage in opportunity-led diversification by engaging in high-return non-farm activities to increase household income (Loison, 2015; Chuong, Thao & Ha, 2014; Ellis, 2000b).

Most rural households rely on different sources of income, these may include work in off-farm and non-farm sector and work in neighbouring countries (Rahut & Scharf, 2012). In Southern Africa, remittances contribute 80 to 90% of household income largely due to declining crop yields and natural disasters (Ellis, 2000b). Rural livelihoods in East Africa generally adopt about 3 different livelihood activities in order to reduce vulnerability to shocks and stress (Torell *et al.*, 2017). Livelihood strategies in the rural economy are usually a combination of natural resource use and natural assets, and land is the main factor to the transformation of livelihood strategies for poorest peasant households (Yang, Liu, Min & Li, 2018; Lepper & Goebel, 2010). Although households may be relatively homogeneous in terms of natural and physical capital assets endowment, they may be highly heterogeneous in terms of human and financial capital asset endowments (Chuong *et al.*, 2014). An essential characteristic of rural households in developing countries is their ability to adapt to the new strategies as determined by environmental backgrounds, livelihoods assets and government policies (Padilha & Hoff, 2011). There are various determinants that influence livelihood diversification.

2.2.2 Determinants of livelihood diversification

Rural households with small landholding enjoy better opportunities in diversification because such poor people tend to diversify more towards various livelihood activities for them to earn subsistence income (Swain & Batabyal, 2016). In the same vein, Rahut and Scharf (2012) argue that households with small pieces of land in developing countries are not necessarily poor because they can diversify in remunerative non-employment opportunities while those with more land are likely to diversify or

intensify within the farming sector provided they have the necessary physical capital for the production (Rahut & Scharf, 2012; Avila-Foucat & Rodriguez-Robayo, 2018).

Family characteristics also do influence livelihood activities. Family size is a key factor for livelihood diversification. In a larger household, some family members remain in traditional farming while others may engage in non-farming activities (Khatun & Roy, 2012). According to Anshiso and Shiferaw (2016), if the total family size increases by one member, the probability of diversifying into non-farm activities increases by 6.2%, but if the added member is a dependant, the probability of diversifying decreases by 1.95%. Households headed by males are more likely to diversify and are more interested in non-farm activities than female-headed households (Rahut & Scharf, 2012). A household with a younger head has a higher likelihood of diversifying because of enhanced access to non-farm activities (Khatun & Roy, 2012; Avila-Foucat & Rodriguez-Robayo, 2018).

Asset offers a store of wealth and provides an opportunity to invest in alternative enterprises, therefore, lack of asset base creates an entry level barrier for the poor into high-end remunerative non-farm activities (Khatun & Roy, 2012). For a household to diversify, assets such as land, labour, savings and education are the basic requirements (Rahut & Scharf, 2012). In the light of this, asset strategy is a motive for diversification to invest and enhance future household prospects (Ellis, 2000a). For instance, households which survived famine in Ethiopia had more valuable assets in hand (Olayiwola, 2013).

Human capital is a critical factor in the diversification of rural livelihoods; well-being and education are the main elements (Avila-Foucat & Rodriguez-Robayo, 2018). Poor households lacking in education and specialised skills are constrained to diversification of livelihood strategies in more remunerative non-farm activities hence they are forced to diversify into low-return activities, while the more educated ones often take up skilled labour and small businesses (Rahut & Scharf, 2012; Chuong *et al.*, 2014; Khatun & Roy, 2016). Education empowers both women and men to diversify in high-return non-farm activities and enables them to understand the risk of income sources (Khan, Tabassum & Ansari, 2017; Rahut & Scharf, 2012). According to Anshiso and Shiferaw (2016), as education

increases by 1 unit in a household, probability of participation in agriculture and non-farm salaried jobs and self-employment increases by 6.5%.

Proximity to market has a significant influence on livelihood diversification and increases non-farm employment for rural households (Khatun & Roy, 2012; Nyati *et al*., 2018). Market access and proximity increases the probability of a household diversifying in non-farm activities. The poor are likely to engage low-return non-farm activities while the rich go for the high-return (Rahut & Scharf, 2012). Market accessibility is enhanced by improved transport and communication infrastructure in rural areas (Loison, 2015). Easy access to market is important for both buying and selling of goods and services (Khatun & Roy, 2012). Nevertheless, in some rural places, agro-climate may be highly unfavourable. For example, frequent droughts, extreme temperatures and erratic rains coupled with poor transport network may make market accessibility a nightmare (Khatun & Roy, 2012). This is typical of Sehlabathebe National Park's high altitude, rugged terrain and harsh climatic conditions.

According to Loison (2015), important drivers of diversification in a rural economy are networks, associations, social positions and religion. Membership of a formal social organisation like a village committee is an important social capital in determining livelihood diversification (Khatun & Roy, 2012). Social capital enhances access to information and social networks that may facilitate entry into market niches and credit and savings opportunities (Rahut & Scharf, 2012; Avila-Foucat & Rodriguez-Robayo, 2018). Credit facilities can also be availed by the rural policy development framework because it plays a significant role in fostering or constraining rural livelihood diversification and well-being of the rural poor, although the overarching determinant is the strategy adopted by the local authority (Loison, 2015).

2.2.3 Strategies for livelihood diversification in tourism

Tourism is often seen as a tool for poverty alleviation and community development while Community-Based Tourism (CBT) is perceived as a strategy of diversification of rural livelihoods to supplement the insufficient agricultural productivity (Lenao, 2014; Giampiccoli & Kalis, 2012). CBT is a form of

sustainable tourism whereby tourism is locally owned, managed and controlled for the benefit of the local community in which tourism occurs (Jugmohan, Spencer & Steyn, 2016; Lusby & Eow, 2015). It is an approach that actively promotes local communities' participation in the tourism sector because tourism occurs on their land and is based on their cultural and natural assets (Jugmohan *et al.*, 2016; Lusby & Eow, 2015). Therefore, CBT can be viewed as a strategy for livelihood diversification due to its capability and strength to provide diversified economic sources to the local community (Amir, Osman, Bachok, Ibrahim & Zen, 2017).

Nonetheless, many CBT projects in developing countries lack capacity building in accessing market and financial management that are often the key challenges in the implementation stage. As a result, many CBT projects fall apart once the funder pulls out of the programme as witnessed in Tanzania when Dutch International pulled out. Another challenge is that such projects tend to adopt Western management styles that are not compatible with the indigenous communities, hence issues of power and control become a threat to success (Lusby & Eow, 2015).

Contrarily, CBT has promoted poverty alleviation and community development through increased income and sustainable natural resource management (Lusby & Eow, 2015). It has established homestays and campsites and created jobs for community tour guides, craftsmen, performers and traditional food vendors (Jugmohan *et al.*, 2016). Another strength of CBT is that it has propensity to generate equitable distribution of revenue while preserving local resources and cultures sustainably (Amir *et al.*, 2017). A good example of a successful CBT is at Limpopo National Park in Mozambique where the Covane Community Lodge has diversified livelihoods and reduced poverty (Goodwin & Santilli, 2009). Although it is difficult to dispute the logic of diversification, the reality is that in many rural areas like in South Africa, the CBT projects are frequently regarded as the ultimate economic solution (Giampiccoli & Kalis, 2012; Yu-Chih & Pidpong, 2020).

Another strategy is Community Based Natural Resource Management (CBNRM) that is designed to empower poor communities to set priorities and make decisions for the development of their natural

assets to promote conservation and sustain livelihoods at the same time (Dressler, Buscher, Schoon, Brockington, Hayes, Kull, Mccarthy & Stresthay, 2010). It is based on the assumption that local communities conserve a resource only if it generates benefits that enhance their quality of life. It combines conservation objectives with the generation of economic benefits for rural communities. CBNRM opted for economic benefits although the initial motivation for the programme was conservation (Mbaiwa, 2015). The approach seeks to empower and diversify the livelihoods of the local communities through giving them back the stewardship of natural resources. Even so, some scholars complain that the design and implementation of CBNRM is so reconfigured that it is now failing to engage in complex issues of sustainability and social inequality and instead focuses on transferable, measurable and predictable outcomes. Therefore, poverty alleviation and conservation are compromised. In Nepal, CBNRM worsened poverty while in Zimbabwe initially, it was successful under CAMPFIRE before it was hijacked by the local elite (Dressler *et al.*, 2010).

The market-based approach of public private partnership (PPP) is still embryonic in national park management but so far has promoted vibrant national parks and associated sustainable tourism (Ngwakwe & Mokgalong, 2016). PPP is a partnership between the government and a private operator for managing a public asset in which the private operator brings in financial capital and expertise and takes responsibility for management and some risk (Jelincic, Tisma, Senkic & Dodig, 2017). It is a concessional and more balanced strategy to business and local community rights because it prioritizes people as the main beneficiary (Larsen, Pham & Pham, 2019). However, the apparent negative perceptions between public and private institutions about each do not augur well for cooperation (Jelincic *et al.*, 2017). Apart from that, power imbalances may create opportunities for firms and officials to collude and write policies for private gain. It is further argued that currently, sustainability management of PPPs in WHSs is more reactive than proactive (Larsen *et al.*, 2019).

In spite of that, PPP has provided a new alternative way of heritage financing coming from private sector (Jelincic *et al.*, 2017). It has established and promoted small entrepreneurs with multiple employees, small tour companies, creating considerable employment in certain communities. It has

created local and sustainable jobs which have enhanced quality of livelihoods and reduced poverty (Larsen *et al.*, 2019). A good example of a successful PPP is in South African National Parks (SANParks) where it has reduced unemployment and poverty around parks, and economically empowered the previously disadvantaged (Ngwakwe & Mokgalong, 2016).

Community Management of Protected Areas Conservation (COMPACT) is another strategy focussed on livelihoods. It is based on the assumption that community-based initiatives have the potential to simultaneously improve biodiversity conservation and livelihoods of local people in World Heritage Sites (Weber, 2012). It is a joint initiative of United Nation Foundation, UNDP and UNESCO World Heritage Centre to provide small grants averaging US$25 000 to initiate and implement a decentralised programme for local communities of WHSs. One of the key principles of COMPACT is the effectiveness of small grants in enhancing the quality of lives of locals and biodiversity conservation with global benefits (Brown & Hay-Edie, 2013; Weber, 2012). Yet, the challenge is that some WHSs are often better known globally than locally, hence the potential for sustainable livelihoods is often wrongly conceptualised and practised (Brown & Hay-Edie, 2013). In this study's research site, COMPACT strategy was introduced in 2017 but there was no significant progress.

The solution to diversify livelihoods lies in improved tourism infrastructure and robust marketing (MTEC, 2017). Unfortunately, in this study, Sehlabathebe National Park lacks the necessary infrastructure. Since its inception, the compact approach has been implemented with success in 12 WHSs (MTEC, 2017). The key strength of this strategy is in the nexus of people, parks and poverty. It enhances and improves livelihoods through a diversity of income-generating activities. Mount Kilimanjaro WHS in Tanzania, a famous tourism destination, is one of the success stories of COMPACT. It succeeded in engaging local communities and diversifying livelihoods and reduced poverty through increased food and income (Brown & Hay-Edie, 2013). This demonstrates that heritage tourism, if managed effectively and efficiently, can impact rural livelihoods positively. This is the understanding of this study.

2.3 Impacts of heritage tourism on rural livelihoods

Local communities have a complex and inextricable relationship with the world heritage sites, consequently, the social-economic impacts of heritage tourism on their rural livelihoods are inevitable (Su, Sun, Min & Jiao, 2018). This section therefore reviews literature on socio-economic impacts of heritage tourism.

2.3.1 Economic impacts

Heritage tourism is an agent of change that promotes both site conservation and community development (Su & Wall, 2016). It is a vital tool for spurring rural economic development benefits as it is viewed as a powerful engine for economic development (Baycan & Girard, 2011; Mugizi *et al*., 2018; Priporas, Zhao, Papanastassiou & Best, 2021). Heritage tourism has the capability to promote empowerment because tourism revenue has the potential to stimulate entrepreneurial development that is compatible with biodiversity conservation (Borges, Carbone, Bushell & Jaeger, 2011; Ndoro, 2015). It is, therefore, a catalyst for socio-economic development and enhancement of poor rural area regeneration (Jaafar, Dahalan & Rosdi, 2014). Community-based cultural tourism is viewed as a major stimulating and probably the most important factor for economic development (Ondicho, 2017). Mthembu (2012) has argued that the biggest voluntary transfer of capital from the affluent to the have-nots is through the tourism industry. This is further supported by Saarinen and Rogerson (2015) who maintain that tourism can empower previously marginalised communities.

Park tourism is well known for its potential to generate small scale local economic development and job opportunities because it generates very useful opportunities for self-employment in which the poor can earn direct income (Ondicho, 2017; Strickland-Munro & Moore, 2014). Hence, heritage tourism is viewed as a typical example of pro-poor tourism which is generally based on cultural assets enterprises which employ the poor (Anderson, 2015; Baycan & Girard, 2011; Chand, 2013). For instance, the case study of Melaka WHS, Malaysia, showed that heritage tourism has also decreased migration for employment opportunities by creating local jobs (Su & Wall, 2015; Said, Abdullah & Ithnin, 2017).

Another finding at Mount Sanqingshan WHS in China revealed that tourism provides rural residents with employment regardless of their level of education (Rasoolimanesh, Ringle, Jaafar & Ramayah, 2017).

Tourism can reduce inequality as evidenced by a significant drop in absolute poverty at Setiu Wetland, Malaysia (Su & Wall, 2016). Some African case studies have showed that indeed benefits can trickle down to the poor. For example, at Kilimanjaro National Park, Tanzania, 28% directly benefits the poor significantly (Esfehani & Albrecht, 2018). Apart from that, tourism provides food security especially for the poorest communities who predominantly rely on natural resources from the park (Abachebsa, 2017). Cultural assets and tourism revenue may reduce poverty by stimulating business because tourism is a very complex and multi-dimensional phenomenon (Baycan & Girard, 2011; Borges *et al.*, 2011; Mthembu, 2012). For example, at Amboseli National Park in Kenya, the living conditions of the poor were improved (Ondicho, 2017). Vargas (2018) further confirms that some projects have indeed managed to decrease poverty and inequality through a rise in jobs and incomes in local households. Tourism's potential to uproot deep-rooted poverty is strengthened particularly by its linkage to other aspects of development as revealed in the Kinigi, Rwanda case study (Nyataya, 2017). Although tourism is viewed as a key factor in poverty reduction policies and a viable formula for poverty alleviation, it is not a panacea because at times it can result in limited access to resources, eviction, displacement and conflicts with wildlife (Moshi, 2016; Snyman, 2012; Adiyia *et al*., 2017; Mthembu & Mutambara, 2018).

However, tourism remains an appealing private sector enterprise that can be accessed by the poor communities in Africa (Ndoro, 2015). According to Ondicho (2017), tourism plays a vital role in complementing, diversifying and supplementing local sources of livelihood thereby enhancing the well-being of local communities. Hence, heritage tourism represents an alternative diversification opportunity for jobs and investment and serves as a market for local products and services (Ndoro, 2015; Jaafar *et al.*, 2014).

Nicholas and Thapa (2013) argue that community-based cultural tourism has the potential to enhance the well-being of communities living around the World Heritage Site. For example, communities living around Setiu Wetland WHS, Malaysia, who engaged in tourism activities, generated complex linkages with their livelihood portfolio (Esfehani & Albrecht, 2018; Halim, 2014). Mao (2015) maintains that case studies in poor countries have proven that tourism increases livelihood security by increasing regular income wage and opportunities for small income. Mount Kilimanjaro in Tanzania has also demonstrated that tourism can improve the livelihoods of villagers especially those who actively participate (Mutana & Mukwada, 2017). Heritage tourism has inherent capacity to fulfil the dual goal of heritage preservation and support the well-being of local communities and the use of local goods, services and expertise in the value chain will consequently expand local livelihoods (Adiyia *et al*., 2017; Su & Wall, 2015).

Conversely, according to Viljoen and Henama (2017), heritage sector has been mainly concerned with preservation of heritage with little regard for the socio-economic well-being of local communities. This is because it is difficult to meet the needs of both World Heritage Site and locals especially given the fact that the host community is far from being a homogenous entity and constitutes conflicting internal interests (Mansfeld, 2018). Although heritage tourism is often used as a strategy to conserve heritage resource and improve sustainable local development, practically, it is rarely applied properly (Terzic, Jovicic & Simeunovic-Bajic, 2014). Apart from that, because of lack of data, the economic impact of the heritage sector on locals has been underestimated. Although heritage is viewed both as a factor of economic development and driver of the new economy, heritage tourism at Borobudur Temple WHS, Indonesia, failed to significantly stimulate the development of other sectors in the local economy (Kausar, 2011; Baycan & Girard, 2011).

Su and Wall (2016) further argue that heritage tourism may also disrupt livelihood systems and cultural traditions and increase vulnerability of households. In China, some locals rejected the tourism initiatives because in some cases tourism consumption-related costs of heritage may be greater than its positive impacts on local economy (Murzyn-Kupisz, 2012). For instance, findings at Kome Caves Heritage Site,

Lesotho, revealed that employed people are not from the local community and unequal distribution of benefits was evident (Shano, 2014). The effectiveness of World Heritage tourism is still controversial because there are contradictory views in academia about its impact as the empirical evidence is ambiguous (Caust & Vecco, 2017). Economically, if heritage tourism is not well developed after displacing a predominantly subsistence economy, there is a risk that one form of poverty will be replaced by another (Han, Yang, Shi, Liu & Wall, 2016).

Many writers criticise tourism for not completely realising its poverty alleviation potential in developing countries probably because empirical evidence is lacking to substantiate the poverty alleviating impact of tourism employment. This study therefore contributes in creating more empirical evidence on the impact of tourism on poverty at household level. Even tourism employment does not automatically fuel poverty reduction at the household level. In some cases, it may even exacerbate poverty (Adiyia *et al*., 2017). Even UNESCO appears to advocate for sustainable tourism but at the same time regards it as a threat to heritage conservation (Schmutz & Elliott, 2016). Therefore, there is limited understanding of tourism impacts on poverty at household level (Adiyia *et al.*, 2017). According to Munien (2016), communities living near tourism destinations in South Africa have remained impoverished. However, Ondicho (2017) has argued that it is not possible for all people within the community to draw equal benefits from tourism, therefore it is imperative to identify the poor people and the amount of benefit. It is sad to note that in developing countries, benefits hardly reach the poorest members of the communities. For instance, in South Africa, most benefits seem to be captured by elites (Mao, 2015). Hence, poverty still remains the biggest problem in rural communities today although the countryside remains a valuable resource for tourist attractions (Mthembu, 2012). Spencer and Rurangwa (2012) have argued that domination by foreign companies has suffocated local entrepreneurship potential but Su *et al*. (2018) believe that some residents are too old and unskilled to serve tourists and that the linkage between tourism and traditional agriculture is insufficient to generate enough economic benefits. Borobudur WHS in Indonesia case study showed that tourism did not significantly stimulate the development of other sectors in the local economy (Kausar, 2011). Saarinen and Rogerson (2015)

suggest that there is a need to understand local residents and their specific resources' value, priorities and social impacts.

2.3.2 Social impacts of heritage tourism

Heritage tourism generally strengthens community identity and social cohesion through cultural goods and services which convey and construct cultural values (Baycan & Girard, 2011; Viljoen & Henama, 2017). It promotes tolerance among cultures and changes perceptions and preserves cultural heritage (Strickland-Munro & Moore, 2014). A case study of Mognori village, Ghana, revealed that community knowledge on conservation and community sense of unity by way of cultural identity had improved significantly (Wuleka, Ernest & Oscar, 2013). Cultural tourism encourages local communities to preserve their cultural heritage and increases their awareness of other cultures, enhances an interest in native arts and crafts and a desire to protect and restore their cultural landmarks (Omar, 2013; Nkwanyana *et al*., 2016). It also increases awareness of their heritage and interpretation of the historic image and importance of saving local historic resources (Green, 2010; Kim, 2016). Heritage tourism avails an opportunity for peace, understanding and greater knowledge and gives support to handcrafts and cultural activities (Saikia, 2015; Turker, 2013).

Establishing heritage tourism in a rural area can foster pride, create a sense of ownership of a place and help reduce rural-urban migration (Muthembu & Mutambara, 2018). According to Ondicho (2017), tourism has the potential to promote women entrepreneurial skills, increase their capacities and reduce their vulnerabilities. Heritage tourism is essential for conserving local traditions and way of life of the local communities (Khamung, 2015; Chand, 2013). It further increases interest in heritage and promotes local people's self-worth through local participation in tourism activities and heritage preservation (Spencer & Rurangwa, 2012). It strengthens citizenship values, builds community pride and promotes civic vitality of the community (Hazarika, 2016). Again, cultural heritage tourism gives a sense of belongingness (Misra, 2012).

Heritage tourism promotes increased availability of recreation and public facilities and connects locals with the outside world (Latip, Rasoolimanesh, Jaafar, Marzuki & Umar, 2018; Ndoro, 2015). It improves skills and rural infrastructure and provides an opportunity for people to experience their culture in depth (McNulty & Koff, 2014; Kausar & Nishikawa, 2010). When WHS status is designated, it promotes a culture of interaction that did not exist before and instils conservation stewardship among the local community which may reduce unsustainable exploitation of natural resources (Keitumetse & Nthoi, 2013; Nicholas & Thapa, 2013; Nishi, Subramanian, Gupta, Yoshino, Takahashi, Miwa & Takeda, 2021).

Unfortunately, there is lack of awareness of the ability of heritage tourism to contribute towards social cohesion and how this can be achieved (Viljoen & Henama, 2017). Locals often experience dislocations in their use of resources and sometimes they are removed from the site in an effort to protect it (Han, *et al.*, 2016). In this case, tourism becomes a threat to the continuity of traditional living practices as it creates a moderated change to the socio-cultural customs and traditions (Vargas, 2018; Lipton & Bhattarai, 2014). In some situations, heritage attractions have been accused of sacrificing historically accurate presentations to entertain tourists (Omar, 2013), resulting in a loss of cultural resources and confinement of locals to jobs of very low status (Strickland-Munro & Moore, 2014). Commodification of culture promotes denigration of social customs, alienation of residents and creation of place homogeneity (Caust & Vecco, 2017). Heritage is over commercialised, as a result, the poor communities who cannot afford to pay user fees are excluded (Viljoen & Henama, 2017). It should be noted that an attempt to commoditise and universalise heritage under such circumstances compromises the authenticity of the heritage properties (Schmutz & Elliott, 2016).

The ushering in of global values can stifle local cultural values and lead to displacement of residents as heritage sites are re-configured to meet the expectations of foreign tourists (Ndoro, 2015). Gullino, Larcher and Beccaro (2015) maintain that tourism impacts the local community's way of life and the social structures drastically because tourism can exoticise, eroticise, primitivise local people and their traditions so as to satisfy the needs of visiting Western tourists (Saarinen & Rogerson, 2015). The

economisation of tourism and the need to meet or exceed foreign tourists' expectations informs the mythic reconstruction of sites and the falsification of heritage (Caust & Vecco, 2017). Furthermore, Viljoen and Henama (2017) argue that cultural heritage is often manipulated to portray contemporary representations so as to serve the present rather than portray the realities from an objective past. Hence, Latip *et al.* (2018) warn that tourists' lack of understanding of local customs and community values can lead to conflicts and aggression. Once indigenous local people are displaced and denied access to their resources, wildlife conflicts and decline in cultural values are inevitable (Mugizi *et al.*, 2018). In that case, increasing tourism at a WHS becomes a threat not only to the fabric of the site but also to that of the communities (Kim, 2016). Increased tourist flows at a WHS may be incompatible with the locality and threaten local social cohesion (Murzyn-Kupisz, 2012).

As tourism increases household income, the young leave villages to big cities schools leading to the loss of traditional indigenous knowledge and social connections (Wang *et al*., 2018). It is imperative to legitimise indigenous knowledge as intergenerational knowledge gaps widen between parents and children (Giampiccoli & Kalis, 2012). The values of families and family relationships have also not been spared (Rasoolimanesh & Jaafar, 2016). Some households have complained of impinging on their privacy (Said *et al.*, 2017). Apart from that, Tsodilo Hills WHs, Botswana case study, revealed that significant number of villagers produce crafts solely for sale and no one is producing for cultural purpose only as was the case in the past. This has in turn compromised the authenticity of indigenous systems of knowledge that inform craft production (Keitumetse & Nthoi, 2013). Authenticity, integrity and spirit of the place are subsequently sacrificed as intangible heritage is converted into folklore (Vinals & Morant, 2012).

Most developing countries have little capacity to reduce the negative impact of tourism yet they are busy promoting visitation that may destroy the golden egg (Caust & Vecco, 2017). In the same poor countries, tourism authorities often view development as being synonymous with erasing local traditional cultural practices (Salazar, 2013). In that regard, many developing countries pay scant heed to the ideals and objectives of the Convention 1972 as tourism destroys the object it loves (Cleere,

2011). The top-down approach common in developing countries has often resulted in the disenfranchisement of local people and has tended to freeze sites and displace human activities, effectively excluding local people from their own heritage (Salazar, 2013). Kausar and Nishikawa (2010) observe that some traditions much alive in the communities were no longer performed at the site except for visitors and this has significantly reduced that sense of attachment to the site. This often leads to conflict among local communities and management authorities, consequently compromising the integrity of the historic site and disrupting the tranquillity of the original way of community livelihood (Srijuntrapun, 2012). This lack of leadership and strategic direction at heritage tourism destinations results in inappropriate development which robs the community of its ancestral heirlooms and undermines its traditional cultural values (Nkwanyama *et al.*, 2016; Turker, 2013). It is against this background that this study examines the social impacts of heritage tourism on the rural livelihoods of Sehlabathebe National Park adjacent communities. To minimise all the above threats and promote sustainability of heritage tourism, Murzyn-Kupisz (2012) recommends dialogue and cooperation among various stakeholders and a need to understand local residents' perceptions of WHS and tourism development.

2.4 Perceptions and expectations of local communities

Conservationists view protected areas as an effective strategy for preserving biodiversity while local communities associate them with restricted access to livelihood resources and forced relocation. This proves the fact that protected areas' effects on communities influence their attitudes towards conservation (Abachebsa, 2017). Local communities perceive the WHS as taking too much land and restricting their economic activities. Residents with a strong attachment to the community will perceive the designation of WHS in a positive manner and at the same time perceive tourism as a threat to their cultural and natural heritage (Mohamed, Shariff & Kayat, 2017). According to Nkwanyana *et al*. (2016), some local communities in South Africa perceived that cultural heritage products should be conserved although some were sceptical and not sure of benefits. However, in Madagascar, locals were excited but they did not want the park near their villages. In Zimbabwe, people liked conservation but disliked

tourism (Mutanga, Vengesayi, Gandiwa & Muboko, 2015). A survey conducted by Abukari and Mwalyosi (2018) showed that ¾ of Tanzanian respondents and 2/3 of Ghana respondents agreed that wild animals that cause livestock and crop destruction should be killed. The local community of Borobudur Temple WHS in Indonesia generally perceived the site as contributing to the improvement of their well-being (Murzyn-Kupisz, 2012). Although the Ukhahlamba Drakensberg Park has been a WHS since 2000, many local community members still do not have the same appreciation of the universal significance of this mountain range as World Heritage Committee (Ndlovu, 2016). From the perspective of the Convention 1972, the WHS is regarded as a way of safeguarding places of universal value, yet in China the status is increasingly viewed as a development plan (Su & Wall, 2016).

A diversity of perceptions among communities reflected community's perceptions of conservation which are determined by demographic factors; among them are household size, income, education level, age and size of herd (Han *et al.*, 2016). Young people may be more positive about conservation because usually they are more educated than the old. Households with large herds may be more negative because of restriction on grazing land (Mutanga *et al.*, 2015). Perceptions of local communities can also vary according to their sex, marital status and occupation among others as revealed in a case study of Kinigi, Rwanda (Nyataya, 2017). The colonial history of fortress approach in the management of parks continues to influence the community perceptions to date (Mutanga *et al.*, 2015). Other factors determining perceptions towards tourism development are personal economic reliance on tourism, proximity to tourist zone and the degree of interaction with visitors (Tucker, 2013). Local communities' perceptions may also vary with time and distance from site (Rasoolimanesh & Jaafar, 2016). The level of residents' participation in decision making in the management of the site is another key factor influencing perception because, when locals have more power, they are likely to have more positive perception (Rasoolimanesh, Jaafar & Barghi, 2016).

The key drivers of negative perceptions are poor governance, lack of direct economic benefits to household and community level, livelihood displacement, restricted access to resources and absence of community participation clear guidelines. Apart from that, households without relevant work skills tend

to perceive conservation policy negatively (Han *et al.*, 2016). Inequitable distribution of the benefits of tourism within a community may also provoke negative perceptions of tourism. Hence, communities that benefit usually have positive perceptions of tourism although the need to protect culture might generate negative perceptions (Mutanga *et al.*, 2015).

Positive perceptions can be fostered by increasing community participation in tourism through partnership with both private and public sector (Chiutsi, 2014). The local community's awareness and knowledge concerning the site also plays a part in fostering positive attitudes towards conservation activities (Han *et al.*, 2016). Locals with access to conservation related benefits and those with alternative livelihood activities may perceive conservation positively (Moshi, 2016). Community attachment is defined as level of friendship, sentiment and social participation. Strongly attached locals perceive tourism development positively (Mohamed *et al.*, 2017). It has been argued that if community perceive the benefits of tourism to outweigh the costs, they will perceive and support tourism in their community (Rasoolimanesh *et al.*, 2016). Positive attitudes towards tourism are generally associated with being female, employed, higher income and education. However, there is insufficient research that analyses perceptions of community about WHS (Turker, 2013; Mensah, 2021). This study therefore contributes to the discourse of community's perceptions of World Heritage Sites. When residents have hope for some economic benefits and tourism-related job opportunities they are most likely to have positive perceptions towards tourism development particularly in rural areas (Rasoolimanesh *et al.*, 2016; Murzyn-Kupisz, 2012).

Local communities' perceptions are vital inputs into sustainable conservation of a site (Han *et al.*, 2016). Because local residents play multiple roles in the tourism industry, their perceptions are critical for long term success of the industry (Omar, 2013). Moshi (2016) argues that perceptions are a key feature in planning, decision-making and management of biodiversity conservation. Bennett and Dearden (2014) add that positive local communities' perceptions are the ones that determine the sustainability of a protected area. Perceptions of locals are a pre-requisite for WHS future management and development and a top priority for community sustainability (Kim, 2016). Therefore, perceptions are pivotal in

sustaining cultural tourism and conservation (Rasoolimanesh *et al.*, 2016; Chand, 2013). Perceptions are important for planning, minimizing negative social impacts and maximising support (Turker, 2013). Positive perceptions inform residents' participation and influence the efficacy of local development and conservation programs (Jaafar *et al*., 2014). Perceptions, therefore, determine local communities' participation, support and success of sustainable tourism (Rasoolimanesh *et al.*, 2017).

There are so many studies evaluating residents' perceptions towards development but very little research was conducted in the context of WHS (Mohamed *et al.*, 2017). Local community members are a heterogeneous rather than a homogeneous entity (Lwoga, 2017). Due to that heterogeneity in perceptions, many members of the community may not perceive or indeed receive many of the reported benefits from heritage (Chand, 2013). Nonetheless, at times when residents believe that the community is benefiting when they themselves are not benefiting as individuals, they might still perceive WHS positively. Yet in other cases, such residents with high degree of community attachment can still have negative perceptions (Rasoolimanesh *et al*., 2017). In the final analysis, residents' support for tourism is determined by their perceived impacts (Rasoolimanesh & Jaafar, 2016).

Very little research has been conducted concerning residents' perceptions towards WHS in the developing world (Mohamed *et al.*, 2017; Jaafar *et al*., 2014). Although many scholars argue that heritage tourism has a positive impact, the research evidence of local communities' perceptions is still insufficient (Chand, 2013). Although perceptions are not highly regarded as a form of evidence in conservation science, they can provide deeper insights if triangulated with qualitative data since perceptions alone may not be objective (Ward, Stringer & Holmes, 2018). It is suggested that authorities should nurture positive perceptions and remove the possible determinants of negative perceptions in order to improve community appreciation of conservation and other WHS benefits (Mutanga *et al.*, 2015).

2.5 World Heritage Site benefits to local communities

It is imperative to make clarifications on key definitions here before delving into the relationship between heritage and community and resulting benefits. Heritage is a broad concept that includes natural and cultural environment, landscapes, historic places, sites, biodiversity collections and cultural practices (Nkwanyana *et al.,* 2016). It refers to our legacy from the past, what is lived with today, and what is passed on to the future generation including the tangible and intangible assets with significant value (Lwoga, 2017). Heritage tourism refers to interpretation and communication of the aspects of the past by means of performance, stories, places and artefacts (Viljoen & Henama, 2017). According to Misra (2012), heritage tourism is travelling to experience the places and activities that authentically represent the stories and peoples of the past and present inclusive of historic, cultural and natural resources. The first definition's emphasis is on communication while the second one is more concerned with authenticity.

It is of paramount importance to first establish the relationship between community and heritage so as to get an insight into the benefits the community are entitled. The local people are custodians of their culture, a heritage that they know, live, value in varying degrees. Cultural and natural heritage resources are no longer viewed as opposing concepts but are inseparable and intermingled in conservation and management (Cadar, 2014). In the African context, land is filled with spiritual significance and that spiritual power governs the well-being of the land and its people, therefore, any attempt to untangle this relationship disrupts the sacred and spiritual traditions of the people. Natural heritage is the bedrock of cultural heritage. Ultimately, people produce heritage according to their contemporary concerns, needs and expressions (Omar, 2013). Apart from the African culture, the livelihood of the people living adjacent the park, the Tharu in Nepal, depends on their interaction with nature while sustaining ecological balance (Lipton & Bhattarai, 2014). Specifically, in Southern Africa, the local communities are an integral component of parks and protected areas (Chiutsi, 2014). It is evident from the above that these relationships primarily include ecological, cultural, social and economic considerations and are

so symbiotic that communities are organically connected to the WHS (Staiff & Ongkhluap, 2012; Abachebsa, 2017; Duan & Wen, 2017).

The Convention 1972, though viewed by many as a trigger for development, it is increasingly becoming deeply imperfect and is in serious need of revision (Meskell, 2013). Again contrary to the original purpose of WHS, cultural WHSs in Africa are being continuously promoted as 'key anchor' projects for tourism destinations (Nkwanyana *et al.*, 2016). The Convention 1972 aims to identify, protect and preserve cultural and natural heritage of outstanding universal value. However, the challenge remains in reconciling preserving world heritage and making it accessible to the public (Schmutz & Elliott, 2016). There is no provision yet in the convention for a comprehensive participatory model that produces tangible benefits to the quality of life of local communities (Vargas, 2018). However, what is pleasing is that, UNESCO is already adopting sustainable tourism as a potential tool in the implementation of the United Nations Sustainable Development Goal 1 (UNSDG1) which seeks to eradicate all types of poverty globally (Becken & Wardle, 2017). UNSDG1 is one of the 17 United Nations Sustainable Development Goals which seeks to achieve sustainable development by 2030. If locals are denied of benefits from their heritage site, it is a violation of indigenous human rights and incompatible with UNESCO'S vision (Disko, Tugendhat & Garcia-Alix, 2014).

The designation and management of protected areas is increasingly an element of sustainable development than of conservation because of the financial benefits tourism generates for the local communities (Lipton & Bhattarai, 2014). Contrarily, its potential to enhance human well-being has been disputed by a survey of 37 projects which found little systematic evidence in favour (Carter, Walsh, Jacobson & Miller, 2014). Duan and Wen (2017) concur with the above by maintaining that the effect of protected areas on local livelihoods and poverty reduction is debatable. The new value framework of heritage which considers it as an economic resource and tool for sustainable livelihoods for people in and around sites has made heritage management a bit of a challenge as it tries to incorporate development issues (Lwoga, 2018). Although national parks have a dual role of protecting biodiversity and generating eco-benefits, the World Heritage status is increasingly becoming one of the best known

global brands (Vargas, 2018; Dedeke, 2017; Abukari & Mwalyosi, 2018). This implies that UNESCO status, has evolved into a marketing tool rather than a conservation approach (Caust & Vecco, 2017). Though conservationists have adopted sustainable tourism as a strategy to protect the environment while generating benefits for locals, the sustainability concept of World Heritage is vague and undefined (Gullino *et al.*, 2015; Dedeke, 2017). The apparent inherent contradiction between preservation of heritage and sustainable development in the UNESCO convention tends to compromise furthering of universal respect for human rights that is one of the fundamental purposes of the organisation (Caust & Vecco, 2017). The preservation aspect is bound to infringe on the rights of the locals by denying them benefits from their site (International Work Group for Indigenous Affairs-IWGIA, 2015).

Locals should derive benefits from use values of the World Heritage Site so that they do not view it as a liability rather than a benefit (Chirikure, Manyanga, Ndoro & Pwiti, 2010). However, the distribution of costs and benefits amongst local residents can be a highly complex process because some may want equitable while others prefer equal distribution. Again, some may prefer non-financial benefit to cash payments. A research conducted in Rwanda revealed that locals wanted equal distribution of benefits from the park. However, there is need for caution because some monetary benefits may discourage some inherent conservation motives (Ward *et al*., 2018). The distribution of World Heritage benefits is significantly determined by the type of tourism development and the extent to which power is decentralised to communities' level (Su & Wall, 2016; Nicholas & Thapa, 2013).

Some scholars have highlighted the potential of WHS to bring benefits to the rural poor (Kausar & Nishikawa, 2010; Rossler, 2012). Others have hailed the sites as positive catalysts for change and partnership (Borges *et al.*, 2011). Mdiniso (2017) has declared that the view that a community should benefit from protected areas is no longer an issue in the 21st century. Yet many African WHSs are in the midst of impoverished communities (Ndoro, 2015). Even in projects where the Community Based Natural Resources Management (BNRM) was used, although it produced good results in Ghana's Mansuri Conservation Area, persistent and unbearable effects of poverty and depletion of natural resources were observed elsewhere (Mensah, Akyeampong & Antwi, 2013). UNESCO reported that

approximately 70-80% of WHSs appear to be doing little or nothing to exploit the WHS designation towards significant socio-economic benefits (Ascaniis, Gravari-Barbas & Cantoni, 2018). And it has admitted that World Heritage status alone is not sufficient to stimulate transformational change (Patuelli, Mussoni & Candela, 2013).

It is pleasing to note that many communities in South of Saharan Africa have realised the social and economic value of their heritage and its ability to alleviate poverty. Even though, heritage management authorities especially those who still believe in the fortress approach, either reject the notion or pay lip service to it at the expense of the locals despite the fact that by 1990, the fortress discourse no longer enjoyed hegemony in Africa (Lwoga, 2018; Duan & Wen, 2017; Petursson & Vedeld, 2017). Such an attitude is displayed because of many African WHSs' inability to enhance socio-economic development as expected by the authorities (Ndoro, 2015). Governments especially in the developing world should be reminded that the right to development is an inalienable human right which every human being is entitled to (Schrijver, 2020). Negussie and Wondimu (2012) suggest that effective management strategies for WHS must address conservation as the overriding goal while also seeking to balance tourism needs and local community benefits.

The exclusion approach, apart from affecting authenticity of heritage sites, causes conflicts, violence and some crimes and has brought poverty instead of benefits among the locals (Mutanga *et al.*, 2015; Dans & Gonzalez, 2019). Communities are often alienated, marginalised and the power of choosing what is valuable and worth conserving has been ceded to heritage authorities stationed 300km away (Haanpaa, Puolamaki & Karhunen, 2018). Local communities claim that they are exposed to the 'zoo syndrome' disassociated from their own heritage and WHSs often represent extreme cases (Mansfeld, 2018). The local community's disenfranchisement and marginalisation from decision making process begs the questions of whose world and whose heritage are being safeguarded and protected under the label and whether the concept of mankind as a whole that is embedded in the World Heritage convention includes the locals (Olenasha, 2014). Ultimately, the flow of benefits is therefore determined by the conservation approach and how livelihood challenges are addressed.

2.6 Livelihood challenges

Preserving the integrity of both the tangible and intangible cultural heritage while making it available to visitors is a challenge (Conway, 2014). Some of the major challenges in WHS management are unequal benefit sharing, dispossession of historic sites and forced displacement (Yang, Xue & Jones, 2019). When there is rural poverty generated by the above challenges, young people migrate to towns and cities thereby not only threatening the physical fabric with decay, but also disrupting an intergenerational transmission of knowledge and valuable traditions (Cadar, 2014). Loss of this transmission widens the gap between parents and children as traditional knowledge systems are eroded. The poor's social capital and main asset is indigenous knowledge which they invest in their struggle for survival to control their own lives (Giampiccoli & Kalis, 2012). Migration of the younger generation also leaves behind the aged people, leading to the decline of human resources in the rural areas (Su *et al*., 2018).

Challenges faced by locals in underperforming heritage destinations include lack of leadership and strategic direction for tourism development (Nkwanyana *et al.*, 2016). On account of this, the same industrialised development processes that threaten biodiversity often threaten the sustainable livelihoods of many local communities (Allan, Kormos, Jaeger, Venter, Bertzky, Mackey, Merm, Osipova & Watson, 2018). There has been limited involvement of previously disadvantaged individuals in tourism in support of the pro-poor development. The local authorities at times ensure that particular people or events are de-emphasized coupled with serious governance problems. In addition, governments have relative lack of policy coordination between tourism development and rural development as lower priority is given to less densely populated areas (Viljoen & Henama, 2017; Chiutsi, 2014).

National Parks in some cases have contributed to poverty as they impose park access restrictions which disrupt local cultures and economies and increase human wildlife conflict. They are often pushed into marginal lands, with harsh climatic conditions and diseases as shown by Chitwan National Park case study, Nepal. Yet their traditional rites and livelihood rely on natural resources in the park (Arowosafe

& Emmanuel, 2017; Lipton & Bhattarai, 2014). Although there may be some form of compensation for the loss of domestic animals and crops, some communities have argued that it is not adequate (Manwa, 2012). Because of their poverty, poor education levels and lack of knowledge about tourism industry dynamics and biodiversity conservation, locals are not literate enough to challenge the policy with regard to human wildlife conflict and this further hinders the economic benefits from permeating communities. The members of the community with adequate skills and awareness will continue to get more benefits and the rest will remain unemployed (Strickland-Munro & Moore, 2014; Chiutsi, 2014; Wuleka *et al.*, 2013; Abachebsa, 2017).

The major challenge of human population growth leads to over exploitation, degradation of resources and loss of habitats as demand for land for agriculture, grazing and settlement increases from time to time resulting in encroachment into the park (Welteji & Zerihun, 2018). The locals depend almost entirely on the park resources for food and income because of limited alternative forms of livelihood and poverty (Wuleka *et al.*, 2013). The other contributing factor is that the small and scattered populations do not support a sufficient scale of local economies to allow diversification into other economic activities to reduce pressure on natural resources (Moshi, 2016). The locals fail to support their household subsistence needs because of land scarcity, increased population and low agricultural yields (Edwin, 2017). Increased human population growth also exacerbates poverty through increased cost of living. For instance, about 150 000 people evicted from the Congo basin were impoverished (Wuleka *et al.*, 2013).

Wuleka *et al*. (2013) opine that most foreign plans for ecotourism development often include community involvement from a mostly inappropriate 'Western mind set' and not from the traditional cultural framework and cognition of the local residents. In line with democratic and egalitarian ideals, pragmatism entails close collaboration between park authorities and local communities for the sustainability of the park. Moreover, the impacts are determined by their responses to exogenous shocks (Caster, Walsh, Jacobson & Miller, 2014). However, the protected area's ability to improve the livelihood of adjoining communities remains a source of increasing controversy (Arowosafe &

Emmanuel, 2017). Their livelihoods and well-being are more vulnerable to the establishment of parks especially when the park management strategy is based on protectionism that further perpetuates poverty (Abachebsa, 2017). When locals are left with limited pieces of land, they are unable to diversify into other economic activities. Protected areas are expected to contribute in poverty eradication through empowerment. When locals are excluded from park management and their needs are ignored, conservation policies become difficult to enforce (Moshi, 2016). And locals will still regard poaching of park resources as the only livelihood alternative to address their household needs. In spite of law enforcement, the impoverished residents will continue to risk prosecution in order to survive (Edwin, 2017). Another contributing factor is that the tax base of rural areas is too low to generate enough resources to finance their economic development (Munien, 2016). Sometimes the local authorities are unable to articulate the opportunities and policy imperatives thereby depriving the local community of the opportunity to improve their lives in the tourism industry (Mthembu & Mutambara, 2018). For instance, Amboseli National Park in Kenya produces significant amount of revenue, but the local residents continue to languish in poverty (Ondicho, 2017).

Protected areas are perceived globally as threats to livelihoods, but on the other hand, tourism generated by the protected areas has potential to enhance livelihoods. However, in a worst scenario, some conservation policies do not even mention local livelihoods, may be because the inherent processes by which tourism can monetize the livelihoods of impoverished communities remains unclear (Wang *et al.*, 2018; Norhazliza, 2014). The Siem Reap, Cambodia, has been a WHS since 1994 but the percentage of the poor who reside on the periphery of this heritage site is higher compared to other villages. This is similar to the situation in this Sehlabathebe case study. This plight could be caused by poor government policy and intervention (Mao, 2015). The critical problem lies with the experts who disregard the livelihood concerns of locals coupled with the government's unwillingness to accept the shifting paradigm but instead continue fallaciously branding themselves as protecting the heritage for the community (Lwoga, 2018). Contrarily, it is refreshing to learn that there is now widespread acceptance that conservation policy should, where possible contribute to poverty alleviation (Clements, Suon, Wilkie & Milner-Gulland, 2014). Paradoxically, South Africa and Tanzania case studies have

revealed that fortress conservation still prevails in Africa which promotes a situation in which benefits of wildlife may potentially accrue at both global and local levels when costs are borne exclusively at the local level (Mutanga *et al*., 2015).

In many developing countries, the community's major concern is usually economic and not democratic rights (Xu, Jiang, Wall & Wall, 2019). It is argued that as conservation and development policy progressively shifts from national to global arenas, the local communities most affected by the conservation area tend to disappear from view. This gives way to the fortress model to thrive on the deprivation and suffering of locals and consequently tourism income does not trickle down to the poor households because of corruption and bureaucracy (Chiutsi & Saarinen, 2017). However, there are some residents who receive but disappropriately fewer benefits (Latip *et al.*, 2018). Chirikure *et al.* (2010) lament the need to utilise our study to create new relationships between heritage and local community, but Kausar (2011) criticises the World Heritage convention for being a 'soft law' which does not legally bind governments to comply. Lwoga (2017) puts the blame on the colonialists who either marginalised or erased the traditional systems of taking care of protected areas and undermined the indigenous processes and activities associated with the sites. While the new community-based approach has gained broad acceptance, there is no conclusive evidence that the approach either promotes local development or effectively preserves biodiversity (Mdiniso, 2017). A serious oversight of the UNESCO Convention 1972 is that it excludes local community in the planning and control of WHS. Accordingly, the site is perceived as a plaything for political and global interests and the claims to universality inevitably rest on making the complex simple while obscuring the diversity of meanings at a more local level (Vinals & Morant, 2012; Caust & Vecco, 2017).

Some scholars recommend that capacity building on alternative livelihoods, improved infrastructure and financial and material support to empower residents will definitely improve their well-being (Arowosafe & Emmanuel, 2017; Mugizi *et al.,* 2018). The severity of human-wildlife challenge can be downplayed if residents receive direct benefits from the park (Chiutsi, 2014). Laws and regulations governing sites like the Convention 1972 should encourage the development of alternative livelihoods

during the establishment and expansion of parks to contribute to poverty alleviation (Moshi, 2016). Such new livelihoods should be compatible with conservation requirements and development needs of the community to achieve at least a win-win goal (Wei, Wang, Fu, Zhang, Fu & Kanga, 2018; Su *et al*., 2018). However, it is pleasing to note that the Community-conservation enterprises (CCEs) adopted in Rwanda and Uganda have been applauded as a better option for economic security of local communities (Edwin, 2017). To address the challenges faced by the local communities, there should be a government policy support in improving capital assets which are significant in local peoples' livelihoods (Wang *et al*, 2018). This would go a long way in closing the apparent gap between rhetoric and reality in park management and local community participation (Petursson & Vecleld, 2017).

2.7 Local communities' participation in tourism and conservation

Participation is when local communities are actively involved in decision-making that effects their livelihoods (Ismail, 2013). According to Mdiniso (2017), community participation is the paradigm that allows local community to participate in decision-making process of tourism development including sharing benefits and determining type and scale of tourism development in their localities. Community involvement is the working together of the park authorities with local community for the benefit of livelihoods (Jaafar *et al*., 2014). Community participation entails active engagement with locals in interpretation, design and research. It also involves empowering the local community in heritage management, recognising the traditional custodial rights and using heritage economically (Chirikure *et al*., 2010). 'Community involvement' and 'community participation' are used interchangeably in this study as there are no significant differences in their meanings in English (Mdiniso, 2017).

In this study, the local community refers to those people who live near the WHS and the site directly affects them (Rasoolimanesh *et al*., 2017). Participation, because of its high moral status in the development discourse, is widely viewed as a powerful vehicle to legitimize interventions even those that are essentially top-down. Its conceptual flexibility and theoretical weakness allow it to be easily manipulated to serve some different interests and intentions. The participation concept has a highly elusive character that is devoid of specificity but its empowerment dimension gives it an almost sublime

character that associates it with seemingly incontestable maxims; such as 'naturally progressive' (Zocher, 2010).

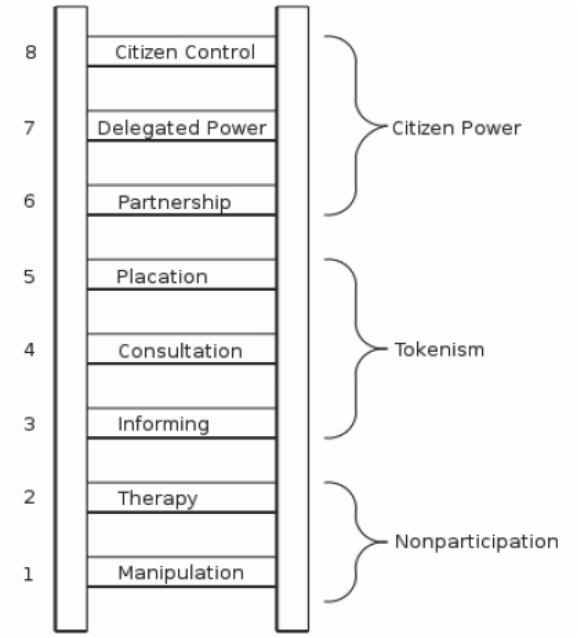

Figure 2.1: Arnstein's Ladder of Citizen Participation (Gershman, 2013:33)

Arnstein's (1969) ladder of participation (Figure 2.1 above) is one of the popular theories of participation. The 8 rungs of the ladder can be categorised into 3, non-participation, tokenism and degrees of citizen power. Under non-participation, people are manipulated and influenced by propaganda to rubberstamp decisions already made by the power holders. At the level of tokenism, information flows to the local communities with hardly a channel provided for feedback and if the opportunity for negotiation is granted, their views are rarely taken into account. The highest rung of the ladder, degrees of citizen power entails sharing of planning and decision-making responsibilities between the park and the locals. The locals now assume dominant controlling power over the resources (Theyyan, 2015; Xu, Jiang, Wall & Wang, 2019). The model stresses active involvement in the process of decision-making as a form of redistribution of power and views the extent of decision-making power as the ultimate sign of participation. It highlights that participation without redistribution of power is an empty process for the have-nots (Zocher, 2010).

Unfortunately, its preoccupation with power makes it weak in the full conceptualisation of participation at both practical and conceptual levels. The assumption that citizen control is the aim of participation

is not always in line with communities' motive for engaging in decision-making process. Some decisions may be so unique that they may require different types of participation that are not represented in the model (Gershman, 2013). The assumption that participation is hierarchical makes the power-embodied model unable to capture the evolutionary nature of involvement and the diversity and complexity of issues at different times (Norad, 2013). In cases where the nature of the issue is highly contested or undefined, the ladder falls short of insights into how participation might be implemented. After all, in reality, the people might require more than 8 rungs to cover the range of actual citizen involvement levels. Moreover, this ladder theory does not acknowledge that some local communities may not wish to participate (Theyyan, 2015; Norad, 2013).

Contrarily, the strength of this theory lies in its simplicity and capability to show in diagram form the power agendas implicit in the nature of participation that are desired (Gershman, 2013). Apart from providing a useful frame work for rethinking the ambitions and purpose of consultation, the theory introduces an analytical architecture with interesting contributions for an understanding of the contextual, ideological and ethical complexity that underlies the use of the term 'participation' in social research (De Almeid & e Silva, 2017; Davis & Andrew, 2018). For participation to be effective, local communities must be provided with full and objective information about all aspects of the project that will affect them including impact on their lives and environment (Disko *et al.*, 2014). For the poor to change their destiny, they should have access to economic opportunities and a wide range of knowledge through effective channels of communication since communication is a central dimension for capacity building (Nyataya, 2017). Also relevant for participating in ecotourism activities is the right attitude towards tourism development and heritage conservation (Avila-Foucat & Rodriguez-Robayo, 2018). Locals must be aware of the value of WHS and have the necessary skills and perception of benefits in the inscription of a site to encourage them to participate (Rasoolimanesh & Jaafar, 2016). Apart from that, Ismail (2013) observes that the high community's level of attachment of a place drives the community to demand active participation in the management of the heritage site.

Nonetheless, communities can only be able to recognise and use opportunities if the responsible authorities are willing to promote participatory tourism development strategies (Omar, 2013). This implies that local community participation can be influenced by the local context and policy environment (Sanches-Perejra, Onguglo, Pacini, Gomez, Coelho & Muwanga, 2017). Therefore, it is the institutional framework that guides participation of individuals within local community either by providing an enabling environment or not (Latip *et al*., 2018). Destination policies and strategies can foster community engagement because community involvement in heritage tourism is determined by the nature of management structure and ownership of the site (Lwoga, 2017). Social and economic incentives are imperative for community involvement in the conservation process (Anand, Chandan & Singh, 2012). Other factors such as concerns, interests and perceptions of residents regarding the impacts of tourism and conservation programs also influence the level of participation in WHS conservation programs and tourism development (Rasoolimanesh *et al*., 2016).

Power in tourism development is the ability to control resource allocation and usage. The distribution of benefits is basically determined by the power relationships among tourism stakeholders and the level and type of local community participation largely dependents on the political will of the power holders (Xu *et al.*, 2019). It is a power struggle in the decision-making process in which the community applies the bottom-up approach while the power holders (government) push back with a top-down approach to retain power (Ismail, 2013). Power relations have had a greater impact on meaningful participation by communities (Manwa, 2012). To empower the local community, there must be laid down rules and appropriate channels to operationalise participation (Rasoolimanesh *et al*., 2016). The importance of participation is indisputable although communities are often deprived of that right.

Participation secures local community's well-being and greater sense of empowerment and increased feeling of ownership over activities (Omar, 2013). It helps to maximise the benefits and improve their socio-economic well-being (Mugizi *et al.*, 2018). Local participation is a prerequisite for poverty alleviation and makes tourism a real tool in rural areas of discouraging rural depopulation by encouraging people to exploit rural assets for livelihoods (Mthembu & Mutambara, 2018). Participation

gives local community an opportunity to benefit from economic diversification and increased income consequently incentivising the locals to conserve their natural and cultural heritage (Ondicho, 2017). Participation promotes equitable distribution of costs and benefits between the local community and park management and maximizes the positive impact on communities (Ismail, 2013; Rasoolimanesh, Jaafar & Ismail, 2015). Moreover, participation introduces new livelihood opportunities which can generate better lifestyles for local communities while still preserving their traditional values. In addition, the locals are increasingly made aware of their roots cultural heritage (Su, Wall & Xu, 2016; Thetsane, 2019; Jaafar *et al*., 2014).

However, lack of democracy in many developing nations has a lot of implications with regard to local community participation, usually there is no system in place to allow directly affected locals to determine their social input to development and socio-economic benefits (Stone & Stone, 2011; Mdiniso, 2017). This is because of governments' conventional top-down approach, which assumes that residents would be happy (Ismail, 2013). In that top-down system, locals would be restricted to consultation rather than active participation since politicians do not always view communities as equal partners (Omar, 2013). Such poor governance which avails limited direct benefits to households and restricts locals' access to natural resources promotes elite capture and dominance (Chiutsi & Saarinen, 2017; Ward *et al*., 2018). Because the system also adopts the fortress approach, there is a difference in values between locals and conservationists, hence locals are never invited to participate in tourism leading to perpetuation of poverty (Kausar & Nishikawa, 2010; Ismail, 2013; Latip *et al*., 2018). Another challenge to participation is community heterogeneity and power imbalances that inhibit successful collaboration especially between the park authorities and the locals (Lwoga, 2017).

To foster participation, the authorities should remember that the right to development is an inalienable human right which every human being is entitled to. The World Heritage committee should ensure effective participation of the indigenous community based on the principle of free, prior and informed consent (Raftopoulos & Short, 2019). The identification, management and successful conservation of heritage must be done where possible with the meaningful involvement of human communities and

should not be done against their interests (Albert, 2012). Communities usually identify entrepreneurial opportunities through participation.

2.8 Entrepreneurial opportunities brought by World Heritage Sites

Sun (2017) defines entrepreneurship as a process by which people embark on opportunities without considering resources they currently control. Entrepreneurship has been applauded as the most appropriate approach to enhance livelihoods while tourism has been hailed as the potential tool to develop rural entrepreneurship. Rural development is largely associated with entrepreneurship because the rural areas are endowed with tourism natural resources which can trigger entrepreneurial initiatives (Jaafar *et al*., 2014). Small and Medium Enterprises (SMEs) avail alternative livelihoods to rural communities and develop their capacity to manage and sustain their livelihoods (Ondicho, 2017). Tourism has created business opportunities beyond agriculture and better access to markets for the rural communities and has subsequently led to the growth of cultural-based tourism enterprises, investment in historic properties and consequently increased property values (Green, 2010; Mugizi *et al.*, 2018; Mao, 2015). Creative entrepreneurship and business development creation for the local communities have inherent potential to diversify livelihoods and alleviate poverty (Borges *et al.*, 2011).

There are factors that influence or discourage people to embark on entrepreneurship. For example, in the case of Kinabala National Park, Malaysia, residents have insufficient awareness and skills in identifying opportunities associated with tourism businesses (Rasoolimanesh, Jaafar & Tangit, 2017). Many family businesses lack professionalism since they are reluctant to increase their businesses beyond subsistence, thereby failing to create significant job opportunities for other members of the community (Iorio & Corsale, 2010). Heritage tourism offers great economic and social opportunities for local residents in the development of entrepreneurship because many cultural goods are still in the state of resources rather than complex products. The locals have a lot of interest in heritage assets but in several cases, the problem is lack of entrepreneurs willing to insert cultural elements in their tourism offerings (Surugiu & Comelia, 2015; Silvestrelli, 2012).

Factors that influence locals to undertake community-based tourism enterprises are: the time they have been in the community and their perception of the site's economic value to households (Chiutsi, 2014). Those that promote entrepreneurship particularly in and around the heritage sites are: availability of support services that facilitate emerging businesses, opportunities and culture of the people (Jaafar *et al*., 2014). Tourism provides opportunities to local communities to start a small business activity because the barriers to entry are relatively low (Rashid *et al*., 2013). However, low entry barriers also contribute in attracting people with little education and experience consequently limiting largely the potential for growth (Iorio & Corsale, 2010). Sun (2017) concurs with the above by arguing that such businesses are most likely to start with low self-efficacy, which limits their entrepreneurial activities to a certain extent.

Community-based tourism is a form of tourism where the local communities have substantial control and involvement in its development and management and a major share of the benefits remain within the community to reduce poverty in rural communities (Mgonja, Sirima, Backman & Backman, 2015). Likewise, community conservation enterprises (CCEs) which were introduced in Greater Virunga, Rwanda, seek to ensure that communities benefit from tourism as an incentive for conservation and the rationale is to reduce locals' dependence on the park resources and mitigate conflicts. To help alleviate poverty, small-scale enterprises have been identified as a source of livelihood to increase household economic security (Edwin, 2017).

Nevertheless, major tourism investments in rural areas which lack physical infrastructure and marketing skills tend to fail (Munien, 2016). This case study, Sehalabathebe Natinal Park may not be an exception. Though community based tourism enterprises have been applauded for reducing poverty, creating rural entrepreneurs and contributing to local communities' livelihoods, the nature of community representation in those ventures has remained largely unexamined. This has led to inequitable benefit sharing and poor coordination. Apart from that, many of those enterprises collapse after the withdrawal of external financial and technical support and those that survive are often riddled with internal conflicts (Mgonja *et al.*, 2015; Mugizi *et al.*, 2018). Snyman (2012) add that community-run enterprises are often

small and hardly commercially viable because they are usually created without any market research and commercial expertise. Hence, marketing and market access remain a challenge (Giampiccoli & Kalis, 2012).

Pro-Poor Tourism refers to that type of tourism which maximizes benefits specifically for impoverished communties and enables them to draw direct benefits from community-based enterprises. It was adopted by UNWTO as the overarching strategy for achieving Sustainable Development Goal 1 (SDG1). At Amboseli National Park, Kenya, for instance, it enabled women to run their own curio businesses, develop entrepreneurship skills and enhance their economic independence. However, the business had challenges of lack of proper training, corrupt drivers and tour guides (Ondicho, 2017). Another form of business adopted by mostly women is that of homestays which has allowed a more equitable, steady and sustainable flow of monetary benefits without disruption of their household chores. However, similar projects elsewhere have reported only marginal impact on household income and also inequitable distribution of benefits among different stakeholders although entrepreneurship culture was instilled among local communities (Anand *et al*., 2012).

Another critical factor influencing establishment of businesses in the rural areas are the linkages between agriculture and tourism. The linkages allow tourism enterprises to source production locally for the benefit of poor communities. For example, the Setiu Wetland World Heritage Site, Malaysia case study revealed that the linkages decreased absolute poverty and promoted small-scale entrepreneurship although there were challenges of lack of English communication, market access and capacity (Norhazliza, 2014). Mao (2015) concurs with the above when he argues that tourism is a potential market for agriculture and provides business opportunities for small enterprises, however, lack of skills and support hinders the progress. Furthermore, tourism's linkage with agriculture is yet to be realised because there are no practical linkages between tourism and agriculture since farmers continue practising subsistence farming and some customers still prefer imports (Welteji & Zerihun, 2018). Food can be turned into marketable attractions if the culture and history surrounding the food is included in the experience. The linkage with tourism can aid the stimulation of indigenous entrepreneurial activity.

Agriculture provides product food, culture provides history and authenticity while tourism provides infrastructure and services resulting in food tourism experience. Indigenous food knowledge is also the social capital of the poor, their main asset to invest in the struggle for survival (Giampiccoli & Kalis, 2012).

In Transfrontier conservation areas, the lack of a deliberate policy on participation in tourism businesses has contributed to a small number of community-based tourism ventures which is further aggravated by lack of know-how and awareness (Chiutsi & Saarinen, 2017). Yet Thetsane (2019) believes the challenges are lack of experience, resources and interest needed to create successful ventures and financial assistance to invest in tourism. High interest rates were also identified by Schmitz and Tsobgou (2016) as some of the obstacles to entrepreneurial spirit in local communities. Hence tourism in some cases, benefits those residents who have sufficient financial means to invest in tourism oriented endeavours while other locals just end up being employed (Murzyn-Kupisz, 2012). A case study of Borobadur Temple WHS in Indonesia revealed that tourism had not impacted significantly on the opportunities to start small businesses because most products were coming from urban areas rather than local economy (Kausar & Nishikawa, 2010). Nonetheless, in Rwanda local entrepreneurship was significantly promoted as local communities displayed their various skills and knowledge in arts and crafts, tour guiding, retail shops and street vending (Spencer & Rurangwa, 2012).

To enhance entrepreneurial tourism opportunities, Mgonja *et al.* (2015) suggest that communication, training and technical support should be improved and in the case of community-based enterprises, the benefit sharing mechanism should be clarified (Mgonja *et al.*, 2015). There is a need for guidelines for private sector operators who want to engage with community in partnerships (Snyman, 2012). Park managers should facilitate and support the establishment of local community-based tourism savings and credit cooperative organisations (Mugizi *et al.*, 2018). Ultimately, entrepreneurial awareness among the local communities is critical for them to be creative and innovative enough to discover new business activities in and around World Heritage Sites (Rashid *et al.*, 2013). The next section is the conceptual framework of the study.

2.9 Conceptual framework

Conceptual framework shows the main variables to be studied and the presumed relationships between them. It helps the researcher to conceptualise the study and describe the key concepts of the study, serves as a reference point for the conclusions of the study and provides the researcher with a comprehensive understanding of a phenomenon (Kivunja, 2018; Berman, 2013; Adom, Hussein & Agyem, 2018).

The conceptual framework of this study is illustrated in Figure 2.2 below. The relationships between the variables are shown by means of arrows. A single arrow shows that one variable influences the other and a double arrow means the variables influence each other. The overaching variables are livelihood diversification and sustainable livelihoods. The framework shows that livelihood diversification leads to sustainable livelihoods. However, between them, there are moderating or intervening variables which influence their relationships. According to the arrows, the socio-economic impacts of heritage tourism can generate livelihood challenges, entrepreneurial opportunities and WHS benefits for the local community. Livelihood challenges, WHS benefits and entrepreneurial opportunities can influence community's perceptions and expectations. Perceptions can also influence expectations and sustainable livelihoods. Ultimately, cultural and heritage tourism can enhance rural livelihood diversification and lead to sustainable livelihoods if socio-economic impacts are favourable, villagers have the positive perceptions of the WHS and are getting tangible benefits.

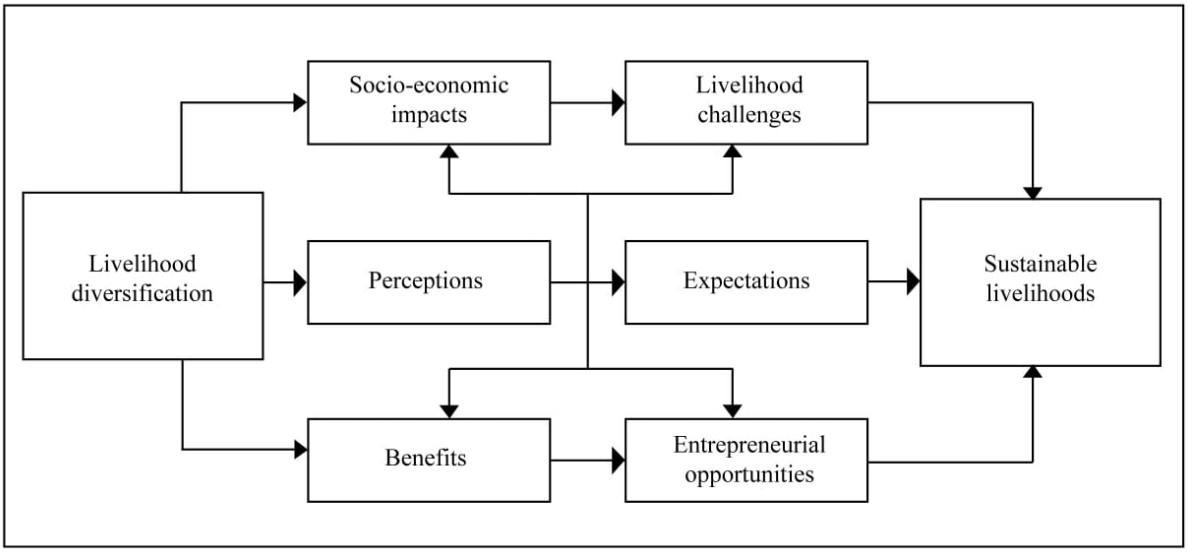

Figure 2.2 Conceptual framework (Own diagram)

2.10 Chapter summary

Heritage tourism is not a panacea to livelihood problems because the designation of a park and resultant tourism limits locals' access to resources as they are often evicted from their land. However, heritage tourism remains a significant force for community empowerment, livelihood diversification and biodiversity conservation. There is a dichotomy of perceptions between conservationists and locals. There is also a diversity of perceptions among local communities with regard to WHS. This diversity is often informed by, among others, demographic factors and proximity to heritage site. Because the community is organically linked to the WHS, their benefits should not only be predictable but justified so that they view it as an asset rather than liability. In spite of their entitlement to benefits, they are often displaced by force from their heritage sites without being provided with alternative livelihoods, making them more vulnerable and impoverished. The local community should participate in conservation and tourism benefit-sharing and decision-making, yet because of lack of democracy, they are often restricted to consultation level. Entrepreneurship is the best strategy to empower rural communities and decrease absolute poverty but lack of physical infrastructure and marketing skills remain a challenge. The next chapter discusses the theories anchoring this study.

CHAPTER THREE

Theoretical Framework

3.1 Introduction

Theoretical framework is the blueprint for the study and acts as a foundation upon which a study is constructed (Adom, Hussein & Agyem, 2018). It entails the application of related theories to shed some light on the phenomenon under study and in social research; there is no one theory that adequately answers the research questions (Imenda, 2014). In this study, to investigate the impact of heritage tourism on sustainable rural livelihoods in Sehlabathebe National Park, a theoretical framework which comprises three theoretical perspectives which are Social Exchange Theory (SET), Stakeholder Theory (ST) and Sustainable Livelihood Framework (SLF) has been adopted. The use of multiple related theories enhances the researcher's understanding of the phenomenon under study and helps to increase the validity of the findings (Ngulube, Mathipa & Gumbo, 2015).

3.2 Social Exchange Theory

This theory serves as a theorical lens mainly for the following objectives of the study: to examine the impacts of heritage tourism on rural livelihoods in Sehlabathebe National Park; to evaluate the community's perceptions and expectations of SNP as a WHS. SET is derived from sociology and social psychology and is probably the best known interaction-based theory in tourism (Moyle, Croy & Weiler, 2010). It was developed by Emerson (1962) and is concerned with understanding the exchange of resources between individuals and groups in an interaction situation and thus provides a framework for understanding tourism relationships, interactions and transactions (Nunkoo, 2016; Moyle *et al*., 2010). The theory states that individuals' decisions to get involved in an interaction process is a function of cost and benefit analysis and a consideration of alternatives. The theory further states that human behaviour is an exchange of costs and benefits. Hence, the exchange process involves economic and social outcomes (Nunkoo, 2016). One of its basic assumptions is that individuals behave in a rational way in their interaction which is likely to increase their benefits and minimize the costs. In the tourism

context, the theory assumes that individuals' attitudes and behaviour are informed by their evaluations of the costs and benefits for their communities and themselves (Ozel & Kozak, 2017). SET is a theory of social interactions and interpersonal relations in which humans are rational beings who strive for a positive outcome (Holthausen, 2013). It tries to analyse the people's social behaviour in terms of exchange of resources and assumes that people get involved in social exchange because of scarcity of resources. The theory states that the individuals are not self-sufficient, hence they have to interact with each other to obtain needed resources. The exchange process therefore is driven by self-interest, individualism and interdependence and the actors are assumed to be of the same culture (Ali, 2013; Adongo, Kim & Elliot, 2019). SET proposes that residents perceived tourism impacts are essential components of tourism development (Nazneen, Xu & Din, 2018).

Sehlabathebe National Park local communities' perceptions are therefore critical in the development of cultural and heritage tourism to sustain their livelihoods. The theory posits that social exchange takes place in a social system where power lies with those individuals who possess greater resources (Chili, 2015). The theory further argues that a local community usually tends to support tourism development when all the tourism impacts on livelihoods are perceived as positive (Paraskevaidis & Andriotis, 2017). SET has become one of the most ambitious social, especially socio-psychological theories which argue that if reciprocity is violated, the exchange process will not continue in the long-run (Redmond, 2015). One of the underlying assumptions of SET is that individuals reciprocate as a result of perceived social benefits, and this implies that reciprocity requires a positive outcome in each interaction (Tsai & Kang, 2019). In fact, the constructs of equity, reciprocity and distributive justice are central to SET (Barić, 2016).

The theory postulates that if local community members perceive the benefits of tourism to outweigh the costs they will support tourism development in their community (Rasoolimanesh, Jaafar, Kock & Ramayah, 2015). This suggests that stakeholder support is determined by the analysis of benefits and costs incurred in the exchange process (ELD Initiative, 2019). This implies that perceptions of the exchange can vary in that an individual who perceives a positive outcome will evaluate the exchange

in a different way from an individual who perceives it negatively (Ahrens, 2019). An individual will enter into a social exchange transaction only if he believes the exchange transactions will bring success (Gouldner, 1960). This, therefore, implies that individuals engage and support activities if the perceived benefits are greater than the perceived costs (Gursoy, Chi & Dyer, 2009). Therefore, the perceived value of the social exchange outcome is one of the main dimensions for determining local communities' perception towards tourism (AbbasiDorcheh & Mohamed, 2013). In that regard, SET has created a conceptual base for the analysis of the interrelationships among perceptions and has helped to explain local communities' behaviour with regard to tourism impacts (Kang & Lee, 2018; Ward & Berno, 2011). In this study, it serves to analyse the local communities' behaviour towards Sehlabathebe National Park management and their perceptions of tourism development. It also seeks to determine the attitudes of residents and offers a novel approach to measure their behaviour and explain why they behave the way they do and the influencing factors (Burns & Fridman, 2011; Kidder & Spears, 2011). This is critical because perceptions of stakeholders determine the sustainability of rural tourism development (Chang, 2018). Hence in most cases, SET is used to explore the socio-cultural, economic and environmental impacts of rural tourism but the focus of this study is on socio-economic impacts (Chuang, 2010).

However, like any other theory, SET has its own weaknesses. It tends to oversimplify human exchanges by explaining interactions only in terms of costs and benefits leaving out some fundamental concepts like power, trust, culture and equity which can also influence the perceptions of stakeholders (Nunkoo, 2016; Redmond, 2015). Because of different cultural contexts and gender which SET tends to overlook, what one perceives as a reward may be a cost for another person. In addition to that, reward values change over time. This makes what seems like a fairly simple economics-based perspective of relationships actually much more complex (Ribarsky, 2013). If two individuals are unequally dependent on one another for valued outcomes, the one with more resources has power advantage over the other. If an individual receives valued outcomes elsewhere, the person may be willing to continue in power imbalanced relationship as the more dependent partner (Cook, Cheshire, Rice & Nagawa, 2013). Hence, according to Redmond (2015), SET tends to be weak in prediction as a theory. The core constructs of

trust and power have remained under-explored in literature and they have not yet been incorporated in one framework in the tourism context. The omission of these core ideas of the theory renders the investigation and analysis of residents' attitudes inadequate in giving a comprehensive analysis of communities' perceptions of development in tourism (Nunkoo, 2016). This supports Ozel and Kozak's (2017) argument that SET is insufficient to understand locals' responses to tourism development.

The fact that most researchers did not show a definite and complete dependency on the theory and have come up with different points of view of how to use it is an indication of the inadequacy of the SET in dealing with local resident's reaction to the tourism impacts. Therefore, apart from the inclusion of power and trust, SET should be supported by other theories for better measurement of the local residents' perceptions otherwise the weakness of theoretical understanding remains a persistent problem (Al-Badarneh & Al-Makhadmeh, 2015). Hence, in this study, SET is supported by ST and SLF. In addition, Ali (2013) argues that the theory is very broad and creates a big challenge for researchers who want to use it to divide various concepts into meaningful groups because it is considered as an umbrella for concepts like: need for resources, reciprocity, rational actors, trust, interdependence, power, social exchange, long-term relations and cultural similarity.

In the same vein, some scholars have criticised SET as being reductionist by viewing psychology as the sole basis of sociological phenomena, because they have observed that voluntary human interaction is not always motivated by some gain (Adongo *et al.*, 2019). Accordingly, humans do not always think and act rationally, as there are emotional or traditional values that influence thinking (Holthausen, 2013). In fact, rationality forms just one part of the subject matter of social exchange; social interactions can also be altruistic in which rewards are not necessarily anticipated (Andongo *et al.,* 2019). The effect of enjoyment in helping others is larger than the effect of economic incentives (Ma, Seydel, Zhang & Ding, 2019). Altruistic behaviour is generally defined as a selfless behaviour that benefits other people. Even though, it is argued that anything that appears to be motivated by a concern for someone else's needs will under scrutiny prove to have ulterior selfish motives (Paraskevaidis & Andriotis, 2017). Another weakness of SET in tourism studies is that, it focuses predominantly on interpersonal

interactions from a benefit/cost perspective much akin to an economic exchange at the expense of intrinsic and intangible rewards in the social exchange process. Social exchange deals with the exchange of intangible social costs and benefits and it is not governed by explicit rules and agreements (Ma *et al.*, 2019).

Moreover, there is more emphasis on individual's exchanges and benefits than communities which gives the impression that individuals are more important than the community. SET, therefore, lacks group-level thinking, meaning that the influence of groups may determine the individual's exchange behaviour. The theory disregards this impact, hence it cannot explain intergroup relationship and the resultant attitudes in the complex development context. After all, there is no explanation in situations where residents experience more individual losses than benefits but still continue to support tourism (Paraskevaidis & Andriotis, 2017; Chang, 2018). Community attachment can account for the complexity but unfortunately its effects on perceptions towards tourism development are also ambiguous and contradictory (Rasoolimanesh, Jaafar, Kock & Ramayah, 2015).

The exchange approach in sociology is the economic analysis of the noneconomic social situations, with borrowed concepts and principles from behaviourism and micro-economics, a combination that virtually excludes relevant sociological and anthropological ideas as incongruent. SET relies on these alien paradigms rather than being a truly sociological endeavour. In other instances, SET tends to ground itself in partly discredited economic concepts and models like homo-economicus and cost benefit calculation. Its depictions of individuals as influenced by reward and punishment demonstrates SET's parasitic reliance on reductive psychology and economics. Another weakness is its relative inattention to issues of cultural context and cross cultural variations in the norms and values that regulate social exchange. This amounts to a mechanistic portrayal of human interaction (Deng, Wang, Aime, Wang, Sivanathan & Kim, 2021; Zafirovski, 2005).

There is no social theory that can explain explicitly the variations in local communities' perceptions with regard to impacts of tourism. SET has a very limited perspective of local communities' perceptions

and consequently has generated mixed empirical results. This justifies its combination with other theories in this research. The combination serves to give a holistic comprehension of community's perceptions on top of the economic perception that tends to dominate the literature (Jani, 2018). The theory, therefore, lacks sufficient theoretical precision and thus its utility in explaining social phenomena is more limited in priori predictions than in post hoc investigations (Cropanzano, Anthony, Daniels & Hall, 2017). According to Ward and Berno (2011), the residents' regular and fruitful interaction with tourists generates positive perceptions, a variance not accounted for by SET. In fact, the 'contact' and 'threat' variables when added to the model cumulatively explained more than half of the variance in the outcome of attitudes. This further highlights the limits of SET and merits of combining SET with other theories (Ward & Berno, 2011). Apart from the limitation of SET, attitudes are too complex for one theory to tell the whole story. Some scholars failed to find a relationship between support for tourism and personal benefit as assumed by SET (Burns & Fridman, 2011).

SET tends to disregard human mental models. These are internal representations of reality held by individuals to guide interactions with external systems. They are believed to shape individuals' expectations for what is likely to happen next and make a decision on what actions to take. There are assumed three mental models in human mind. The Ego centric model is based on ego, Tribal Centric model is group-based with common interests, passions and affective bonds. It is assumed that this model disregards the social exchange norms and shares benevolence with group members. Lastly, there is the Transcendental mental model which involves moving away from a primary concern for the group to individual's concern about others' welfare that is the concern for humanity as a whole. These are mental models that go beyond ego and social exchange concept which have dominated social science research. Assuming human behaviour is fundamentally egocentric in nature may lead to failure to recognise behaviour that is not egocentric. Purely economic principles cannot make accurate predictions about social behaviour. And thus, narrowing understanding of relationships to egocentric perspective misses the complexity of human mind and the larger world (Poonamallee & Goltz, 2014). SET based purely on behaviourism has been criticised for its inattention to mental processes. It is argued that studies of micro-level exchange behaviour are inadequate for understanding the full dynamics of human

interaction. When one begins with rationality-based assumptions, it is easy to slip into the human cognition discource (Mastrogiorgio & Petracca, 2016).

However, SET has proved to be the most popular one in explaining residents' perceptions of tourism, and has made significant theoretical contribution (Nunkoo, 2016). It is viewed as one of the most enduring, widely used and very broad conceptual theory that is able to explain any reasonable patterns of findings (Cropanzano *et al*., 2017). Because of its breadth in empirical applications, the model continues to provide a theoretical basis for social network research (Dijkstra, 2015). Its focus on exchanges between at least 2 individuals, makes it the most appropriate one to explain Sehlabathebe residents' perceptions of tourism although a number of studies have doubted its ability to explain the factors influencing residents' perceptions (Rasoolimanesh, Jaafar, Kock, Ramayah, 2015). On the other hand, Burns and Fridman (2011) have applauded SET for its ability to explain the ambivalence and attitudes found in the responses towards a national park. They hailed it for accommodating explanation of both positive and negative perceptions and examining relationships at the individual or collective level.

The popularity of SET is based on its ability to recognise the heterogeneity of local communities which in turn unveils different groups of individuals with different perceptions of industry's benefits and costs (Ozel, & Kozak, 2017). Accordingly, the theory remains a very influential and preferred conceptual framework in the fields of social behaviour and one of the oldest and most analysed theories (Holthausen, 2013). In tourism, SET helps to understand and explain community's attitudes towards tourism development impacts. Hence SET continues to be one of the most favourable theories for measuring local community's reaction to the tourism development (Al-Badarneh & Al-Makhadmeh, 2015). Some researchers of SET have hailed it for its ability to examine large scale social issues by means of the investigation of small scale social situations (Scholtz, 2014).

Furthermore, it illuminates the variability in response to tourism by various stakeholders in the social exchange process (Soontayatron, 2013). SET helps to explain and understand Sehlabathebe National

Park residents' perceptions, attitudes and support towards heritage tourism development and its impacts (Nguyen, Sinh, Nga & Linh, 2016). The theory will provide insights in convergent and divergent views (Tkaczynski, Rundle-Thiele & Beaumont, 2009). SET as a social theory has concepts that serve to describe the character of the social interaction that takes place between the Sehlabathebe National Park communities and other stakeholders and capture the motivations that lead to negative and positive attitudes towards the Park and tourism sector (Chili, 2015). Therefore, the theory in this case sheds light on why the Sehlabathebe National Park is surrounded by improverished communities. The theory also serves to explain the cost-benefit relationship between the local communities and the park (Bae, 2013). In light of the above, SET has been widely regarded as one of the most suitable frameworks to develop an understanding of local communities' perceptions and attitudes (Rasoolimanesh *et al*., 2015).

3.3 Stakeholder Theory

In this study, the theory contributes in shedding light on the phenomenon largely with regard to the following objectives: to discuss the challenges faced by the local people in using SNP to sustain their livelihoods; to assess the benefits to the community resulting from SNP as a WHS; to evaluate the extent to which local communities living adjacent to SNP participate in conservation and tourism activities and to assess the entrepreneurial tourism opportunities created as a result of designating SNP as a WHS.

The Stakeholder Theory (ST) was conceptualised by Freeman (1984) as an organisational management and business ethics heuristic and serves to determine who and what really matters. It postulates that successful strategies are those that cater for perceptions and interests of all stakeholders (Byrd, 2007; Nicholas, Thapa & Ko, 2009). ST is primarily a theory of management of organisations with a normative core at its centre, hence there is no sharp distinction in the theory between business and ethical issues (Freeman, Harrison, Wicks, Parmar & de Colle, 2012). One of the core principles of ST is that when an organisation operates, it has a social contract with its stakeholders, hence there is a need to appreciate all stakeholders in the running of the organisation (Dabphet, 2013). In this study, the Sehlabathebe National Park management authorities have a social contract with the local communities.

ST in this regard, makes a ground-breaking move by making an explicit reference to the responsibility of organisations to other constituencies besides the shareholders (Enyinna, 2013). The premises of ST are that an organisation has many stakeholder groups it affects and also affected by them. ST's concern is with the type of the relationships between the organisation and its stakeholders. Therefore, in this study, ST helps to analyse the relationships between the local communities and park management of Sehlabathebe National Park. ST regards the interests of all stakeholder groups to be of intrinsic value and no set of interests is assumed to dominate the others (Maiden, 2008).

The theory entails the recognition of stakeholders and their relationships with the organisation which should lead to implicitly value-and-moral-laden results. It is a foundation for the stakeholder salience models and recognises all people or entities who are socially impacted or impact the organisation (Burga & Rezania, 2016). The theory also focuses on the relationships among the stakeholders and their management within a destination (Kristiana & Nathalia, 2017). The main purpose of ST is to help managers understand their stakeholder' environments and manage more effectively within the terms of the relationships that exist for their companies thereby improving the value of the consequences of their activities and minimise the harm to the stakeholders (Taghian, D'Souza & Polonsky, 2015; Parmar, Freeman, Harrison, Wicks, Purnell & de Colle, 2010).

The definition of stakeholder may vary over time and from author to author (Nogueira & Pinho, 2014). A stakeholder, according to Freeman (1984), is any person or group able to influence or be influenced by the activities of an organisation. Hence, ST identifies stakeholders based on the attributes of urgency, power and legitimacy. Power is the ability of an individual or group to impose its will in the relationship while legitimacy refers to the assumption that the actions of an entity are in line with norms and values. Urgency is the degree to which stakeholder claims deserve immediate attention (Abdulla, 2013). If a stakeholder does not have the above three attributes, then is not worth considering (Burga & Rezania, 2016).

The theory assumes organisations take care of stakeholders who have urgency, power and legitimacy. However, Laplume, Sonpar and Litz (2008) have disputed the adequacy of these dimensions in incorporating the actual and the potential, the near and the far, therefore have added proximity as a dimension so as to incorporate eco-sustainability into ST. According to Saftic, Tezak and Luk (2011), the stakeholders can also be divided into primary stakeholders (without them the destination cannot survive) and secondary stakeholders (no direct transactional engagement but have influence). However, in this study, the local communities are the most critical stakeholders and Sehlabathebe National Park cannot survive without them (Nicholas *et al.*, 2009). In this study, ST describes the perceptions and interests of different Sehlabathebe stakeholders that must be recognised for the sustainable development of the site (Byrd, 2007). Their interests should not only be viewed as an end in itself or recognised but also comprehended in all their facets (Donaldson & Preston, 1995; Geiger, 2017). The assumption underlying ST is that the site should create and distribute value to all stakeholders according to their needs and at the same time coordinate their interests (Nicolaides, 2015; Geiger, 2017). The Stakeholder Theory posits that the value generated by the site must be shared by all stakeholders in society that may have an interest in the site (Theodoulidis, Diaz, Crotto & Rancati, 2017). However, the local community support and participation in tourism development vary because of their heterogeneity in perceptions of tourism impacts (Thetsane, 2019).

There are three dimensions of stakeholder theory which are normative, instrumental and descriptive. The normative dimension which is the primary core of ST requires fair and morally acceptable behaviour towards stakeholders by organisations. From this perspective, full appreciation of all stakeholders with interest in tourism should be taken into account regardless of the level of interest and power held. The descriptive view among other things, analyses what managers really do concerning managing diverse stakeholders. Based on this aspect, ST is able to articulate the various elements of tourism found in a community, the policy framework in the area and tourism impact on local communities. Most successful organisations have aligned themselves with guidelines and principles of ST (Nicolaides, 2015; Kristiana & Nathalia, 2017).

Stakeholder theorists argue that organisations should be governed by those affected by its decisions and activities. They suggest that there should be decision making structures in place that allow those affected by the decisions to participate. The ST is based on fundamental legal principles and beliefs that promote overall social good and responsibility (Parmar, Freeman, Harrison, Wicks, de Colle & Purnell, 2010). Under this theory, the rights and interests of all stakeholders should be determined exogenously because the theory has broader obligations to society than just the payment of taxes. Usually, it is the locals who should be prioritised before the circle widens to national interests (Ambler & Wilson, 2006; Harrison; Freeman & Sa'de Abreu, 2015). Conversely, the theory has attracted some criticisms. Breaking the theory into normative, instrumental and descriptive theoretical realms is a form of reductionism which is not only inappropriate but unproductive. The sharp distinctions among these three forms of Stakeholder Theory has attracted a lot of debate. There is insufficient theoretical integration among these aspects and also within themselves. ST advocates are sharply divided on the appropriate moral foundation for ST. The normative core of ST is widely seen to be moral in nature, but the source of that morality is not clear and agreed. This has fuelled criticism on the vagueness and ambiguity of ST over the years (Mainardes, Alves & Raposo, 2011; Yacobucci, 2019). ST fails to meet the criteria of a scientific framework, despite progress, the theoretical convergence among its three dimensions is still far-fetched. The theory continues to be haunted by insufficient empirical evidence. The normative and instrumental branches of ST have since diverged so substantially that it may not be possible to reunite the two (Mainardes *et al.*, 2011; Laplume *et al*., 2008).

ST's normative status is far from clear, the problem lies in the ambiguity inherent in the theory's intent. Literature shows that the theory is fundamentally strategic and only incidentally normative and its conception of morality is basically hypothetical instead of being prescriptive. This makes ST morally irrelevant because the morality expressed in the theory is based on a philosophical pragmatism that is focussed on strategic ends (Enyinna, 2013). The absence of a rigorous normative underpinning leads to other theoretical ambiguities such as problem of stakeholder identification. This lack of consensus about the normative basis for applying ST has led some critics to doubt the existence of a unified ST. The ST's normative core is not consistent with the focal organisation's unchallenged power to manage and

failure to acknowledge the priority of the natural environment among the firm's stakeholders (Maiden, 2008). The ST, therefore, cannot be considered a moral challenge to the shareholder theory of the firm. It is argued that as long as the organisation's objectives address the interests of its shareholders, then the Stakeholder Theory is an indirect approach to Shareholder Theory. The theory further claims that the interests of all stakeholders have intrinsic value and should not be weighted equally, though the theory does not provide any explanation as to how such claims can be weighted, which interests should be given priority over others and why (Mansell, 2009). Because of ST's failure to address natural environmental ethics, Laplume *et al*. (2008) suggest that the theory should be abandoned.

In another criticism, ST has been blamed for attempting to reduce human behaviour to the simple assumptions necessary to make descriptive theory of this type meaningful. Yet human behaviour is very complex and has elements of both irrationality and rationality. Opportunism and simple self-interest represent only one facet of human behavioural instincts. There is no consistence in human behaviour as behavioural tendencies are rather varied and easily influenced (Van Kampen, 2018).

One of the prominent criticisms of Stakeholder Theory is that it is impractical to manage all those stakeholder's interests. Despite its widespread intellectual acceptance, ST has been criticised for its ambiguity and vagueness in identification of stakeholders and management of their interests (Freeman *et al.*, 2012; Burga & Rezania, 2016). The theory's ambiguity is apparent in the management of stakeholder's interests. It is difficult for management of the focal organisation to determine one stakeholder interest that will meet the firm's objectives and the interests of all its stakeholders. Stakeholder groups may have competing and conflicting interests among themselves leaving managers with a theory that makes it impossible for them to make purposeful decisions and to be accountable for their actions. In fact, the problem of determining stakeholders and theirs interests gets worse as their interests change rapidly in response to fast global change (Gregory, Atkins, Midgley & Hodgson, 2020). ST fails to account for change that takes place with time, hence there is no guide on how to manage change (Mainardes *et al.*, 2011).

In fact, ST is unworkable because the number of stakeholders is infinite and there is no means of balancing the competing interests of infinite stakeholders as demanded by stakeholder theorists. An attempt to be equally accountable to all results is being accountable to none (Ntim, 2017). Ambler and Wilson (2006) have warned that if an organisation tries to satisfy all people it becomes literally unmanageable because there won't be clarity on how benefits are distributed and how stakeholder's interests are identified and protected. Ultimately, ST, like any other model is a synthesised representation and a social construction that inevitably simplifies and reduces reality (Fassin, 2008; Kristiana & Nathalia, 2017). For example, the theory tends to oversimplify the complexity of interactions that takes place in the web of stakeholder relationships. In this broader network of stakeholder relationships, the focal organisation does not simply respond to each stakeholder individually as assumed by the theory. It is a network of interactions and influences in which the organisation' stakeholders also have direct relationships with each other. The theory further overlooks the fact that the focal organisation is also a stakeholder of other focal points in the system and not even at the centre of this broader network (Maiden, 2008). The theory is devoid of scientific thoroughness in its propositions, hence it is unable to explain the multi-facetted relations that exist between the organisation and its stakeholders (Mainardes *et al.*, 2011).

Another weakness of this theory is that it assumes that members in a stakeholder category are homogenous yet in reality there is intra-stakeholder heterogeneity. Apart from that, most individuals are likely to belong to more than one stakeholder group at the same time. Fassin (2008) and Kristiana and Nathalia (2017) concur that if the interest of one primary stakeholder group cannot be identified, the whole process becomes a failure. It is not practical to accurately identify the interests of a big heterogeneous stakeholder group, yet ST assumes it is possible to identify all stakeholders and treat them with fairness and generosity (Harrison, Freeman & Sa de Abreu, 2015). It is practically impossible to provide value equally to all stakeholders. ST fails to provide a criteria even on how the stakeholders groups should be selected (Mainardes *et al.*, 2011).

The empirical validity of some major assumptions of ST has not yet been established because some critics argue that the theory is still under-theorised and under-researched and it remains contested since it challenges the conventional assumption that organisations are preoccupied with profit maximisation. However, other critiques believe that ST has been so over researched that there are no more new insights which are theoretically significant (Laplume *et al.*, 2008). One of the inherent weaknesses of ST is that it always makes reference to economic value maximisation because it still believes that the organisation can only meet the needs of society economically. Yet the inclusion of stakeholders in the organisation's value creation process generates conflicting interests and compromises the firm's performance. Hence, ST in this regard is perceived as undermining the market economy principles (Narbel & Muff, 2017).

The measurement of 'stakes' in the traditional Shareholder Theory is relatively objective and quantitative, but in the ST which includes all variables, it becomes impossible to measure or compare the 'stakes'. Moreover, the benefit distribution criteria are not clear and also how power is provided to protect their interests is unspecified. In the current global village, ST is not specific which society's interests are protected and where boundaries lie. The challenge lies in giving benefits and rights to stakeholders who neither participate nor contribute (Ambler & Wilson, 2006). Moreover, stakeholder reciprocity seems to be an important issue that has not been addressed yet in ST (Fassin, 2008; Kristiana & Nathalia, 2017). Although ST is flawed, it still remains appropriate for this study (Ambler & Wilson, 2006).

ST provides a practical and ethical way to run an organisation in a very dynamic environment. Stakeholders get value from the organisation pay back by showing positive attitudes towards the organisations as ST provides the opportunity to reinterpret the stakeholder environment from a variety of new perspectives (Harrison *et al.*, 2015). ST's strength lies in its focus on ethics. It is vital for discussing some social issues that have to do with critical societal conflicts (Burga & Rezania, 2016). The theory has made significant contribution to classical thinking (Ambler & Wilson, 2006). ST provides an appropriate theoretical framework for analysing Sehlabathebe park management, since management of national parks requires achieving an optimal level of social consensus. The exclusion

of local community from national park planning could have many adverse consequences in the destination (Aguera, 2013). The success of ST is mainly due to the inherent simplicity and clarity of the model's powerful synthesised visual conceptualisation. Although in the past years some scholars have complained of its ambiguity, the theory provides a means of combining ethical questions with complex operational environments and encapsulating details within a general vision. Hence the theory remains a rather good approximation of reality although it has generated controversy in literature and business contexts (Mainardes *et al.*, 2011; Fassin, 2008). Any efforts towards ensuring steady growth of tourism without involving stakeholder principles is a flawed approach (Ali, Halis & Halis, 2017).

Despite the debate, ST is a valuable, effective and systematic approach for identifying stakeholders, their attributes and relationships in the Sehlabathebe National Park and describing their motivations for participation and support (Byrd, 2007; Ranängen, 2017). The theory has provided fodder and a battle ground for those who believe in the strict partitioning of knowledge and tourism managers with a conceptual framework for incorporating the needs and interests of all participants (Maiden, 2008). Even detractors of the theory have acknowledged its ability to tap into the deep emotional commitment of most individuals to the family and tribe (Laplume *et al.*, 2008). ST has been developed as a system of voluntary exchange for individuals within a capitalist economy (Parmar, Freeman, Harrison, Wicks, Purnell & De Colle, 2010). However, its normative aspect links it to SLF.

3.4 Sustainable Livelihood Framework

This theory contributes in unpacking this study phenomenon by providing a dynamic, bottom-up, rural-focussed, sophisticated, holistic and accurate analysis of the complexity of Sehlabathebe National Park poor rural livelihoods, factors and interventions. Sustainable Livelihood Framework (SLF) illustrated by Figure 3.1 below, is the third theory and is based on one key concept of sustainable livelihoods and forms the major part of the theoretical framework of the study.

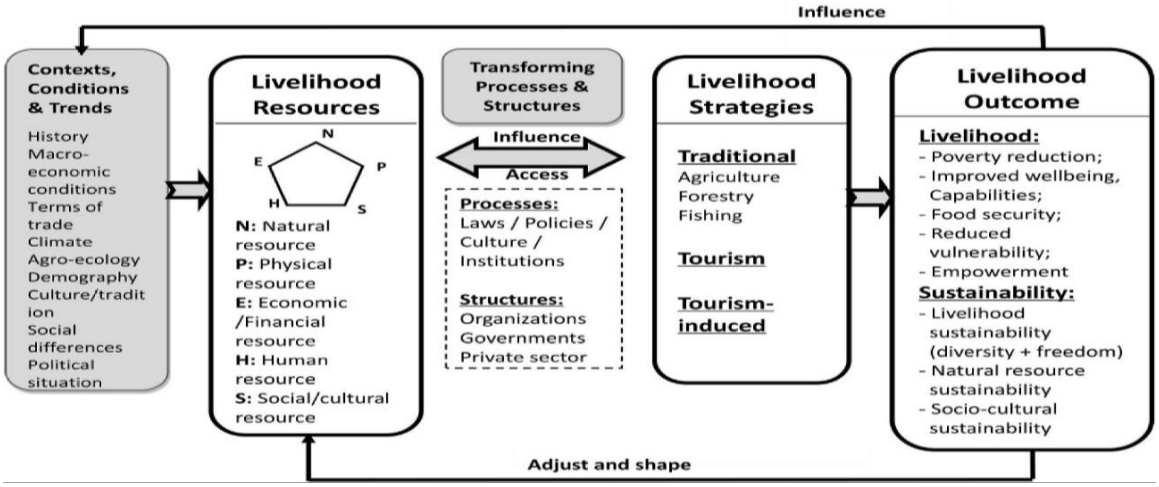

Figure 3.1 Sustainable Livelihood Framework in a tourism context (Su, Wall, Wang & Jin, 2019:273)

A livelihood comprises assets, capabilities and activities needed for survival. Sustainability is achieved when it has capacity to cope with stress and shocks (DFID, 1999). The approach postulates that impacts on livelihoods should be assessed in terms of livelihood outcomes, resources and strategies and also context (Ellis, 2000b). Context refers to a diversity of micro conditions and social trends which form the wide context for people's livelihoods. Livelihood resources refer to inputs to a livelihood system. Transforming structures and processes influence the transformation of resources into livelihood strategies and examples of outcomes are empowerment and reduced vulnerability (Ellis, 2000b). Local community's access to the livelihood capital (human, social, financial, natural and physical) is influenced by the vulnerability context (shocks, conflicts, natural disasters, and political instability) and political institutions and processes (Massoud *et al*., 2016).

The SLF focusses very much on how people organise their lives and is regarded as an analytical structure for the complexity of poor rural livelihoods, factors and types of interventions (De Haan, 2012). It is particularly concerned with how the poor and vulnerable groups survive in the context of risk and stress (Sakdapolrak, 2014). This theoretical approach goes beyond individuals and its core is the assessment of five assets that the community may hold. Therefore, the theory has emerged as a research tool that enables adaptations that will make current livelihoods less susceptible to social and

economic stresses (Edwards, Sharma-Wallace, Barnard, Velarde, Warmenhoven, Fitzgerald, Harrison, Garrett, Porou & Pohatu, 2018).

The aim of the theory is to reflect the complex range of assets and activities on which people depend for their livelihoods and provide a framework for addressing the whole range of policy issues and institutional processes at various levels relevant to the poor. Its major focus is on sustainability and people-centred and participatory approach responsive to changing circumstances which enables it to deal with the dynamic dimensions of poverty (Panda, 2014). The framework provides a more accurate basis for evaluating the socio-economic impact of poverty-alleviation projects than a one-dimensional productivity or income criteria (Karki, 2021). In this study, the framework provides an accurate evaluation of the social and economic impacts of cultural and heritage tourism on Sehlabathebe local communities livelihoods. The key aim of SLF is eradicating poverty by putting livelihoods at the centre of development efforts and recognising that poverty is multidimensional and complex, hence requires diversified and dynamic actions (Kebe & Muir, 2008; Valdes-Rodriguez & Perez-Vazquez, 2011).

One of the fundamental issues of SLF is that it advocates for an intervention that is based on evidence rather than imposed by the authority with insufficient knowledge of the situation in the community. However, the theory acknowledges that there are other factors that affect nature of interventions and policies (Morse, McNamara & Acholo, 2009). This is because the theory puts people at the centre and considers their well-being as the core of sustainable development (Acha-Anyi & Dlamini, 2019). The preoccupation of the theory is seeking explanations on how various people live and what informs their choices in life (Levine, 2014). The theory adopts a holistic approach in ambition and scope to get a whole picture of what makes living in certain contexts viable (McLean, 2015). The framework seeks to drive home the notion that quality of life means much more than material welfare in terms of income, yield or even health (De Haan, 2012).

The SLF has got its own share of limitations. To exemplify, the influence of vulnerability context tends to be underplayed in the theory coupled with an oversimplification of reality which might lead to the

exclusion of ethos and values of the community (Bennett, 2010). The holistic aspect of the theory inevitably leads to a flood of information difficult to deal with, in some situations, the livelihood enhancement of a specific group may impact negatively on livelihoods of others, leading to a normative dilemma on priorities. Hence, SLF remains a simplification of the multidimensional reality of livelihoods (GLOPP, 2008).

While on the one hand, the SLF might be credited for capturing the complexity of development problems and rural poor livelihoods, but on the other hand, it might be compromising focus, depth and analytical clarity (Tefera, 2014). Moreover, though influential and useful, SLF is conceptually sophisticated and too complicated as a research tool and its effectiveness is largely hinged on the availability of data on capital assets (Levine, 2014; Apine, Turner, Rodwell & Bhatta, 2019). One of the challenges of SLF as reported in literature is that of overlaps which makes policy in general more evidence-based (Morse *et al.*, 2009). On the contrary, the theory has been applauded for being more people-based, yet this particular aspect makes it complex and messy as it tends to mean anything and everything that determines human interactions and exchanges (Sarkar & Sinha, 2015). However, Mensah (2012) maintains that the framework is not comprehensive enough in its conceptualisation of households to be of much value in the development context.

The conceptualisation of livelihood with emphasis on material aspects and analysis of livelihoods in neo-liberal terms of economic investments and gains reduces livelihood to the mobilisation and deployment of social and organisational resources for the pursuit of economic and environmental goals (De Haan, 2012). The assets are also perceived in a very economistic and materialistic way which neglects the relational, socially embedded and contested nature of assets (Sakdapolrak, 2014). After all, poverty is not necessarily a matter of income or material well-being; many livelihood strategies are in fact efforts to address both social and material goals. This tendency to focus on material assets underplays the importance of institutions and policies. SLF is not specific on how capital assets can be analysed and measured and how the relationships among assets may change as time goes on. The overall concept of livelihood is ethnocentric, therefore, it is not easily translatable into livelihood interventions

to alleviate poverty although it tends to offer a comprehensive analytical tool (Hautala, 2013; Levine, 2014; Mdee, 2002).

The livelihood system is too complex to be portrayed by a linear representation of the theory. The framework is, therefore, unrealistic and overambitious (Njole, 2011). Another weakness is that the theory fails to account for cultural and political capitals which have a significant bearing on community livelihoods (Edwards *et al.*, 2018). The SLF does not only disregard the role of power but also fails to give any direction or explanation of how structural aspects such as institutions and policies influence livelihoods (Sakdapolrak, 2014). The disregard of all-encompassing power relations tends to reduce complexities to quantitative units and compromises the comprehensiveness of the SLF as it fails to adapt to the examined context (McLean, 2015). Therefore, the theory fails to acknowledge that the choice of livelihoods cannot be rational as social relations and power structure influence the decisions (Wong, 2015). Livelihoods exist in processes of inclusion and exclusion and power relations ultimately shape the possibilities and constraints to all livelihood strategies; therefore, power should be a major part in the analysis of livelihoods (Hautala, 2013). The omission of this critical dimension in the livelihood assets portfolio significantly weakens SLF's claim to be a holistic analytical approach (Matimelo, 2016).

The theory's guidance to unpacking macro-micro linkages is not strong probably because the box (Figure 3.1) showing institutions, policies, and processes box is too packed to an extent that the meaning gets obscured. It is, therefore, argued that political capital be included in the framework (Matimelo, 2016). While the theory assumes that the policy framework is capable of changing livelihoods of the poor for the better, the process is complicated because informal structures of social dominance and power within communities influence people' access to resources. These inequities are hardly visible to outsiders hence any community participatory opportunity is often grabbed by the local elite (Krantz, 2001).

The SLF claims to link micro with macro in the livelihoods perspective. The theory is not compatible with the real world. It caters across sectors yet in the real world, the public and private sector operate on sectoral basis. Therefore, its claim of linking macro with micro realities leaves a lot to be desired. (Njole, 2011). Bias towards the local is regarded as one the weaknesses of the SLF because the livelihoods perspective needs to include global-local interactions in the analysis. The theory should include how the global is contested and moulded locally and how local communities create localities and shape the global space. In this way, a livelihood analysis is able to capture the complexities of poor people livelihood systems together with the diverse and severe impacts of globalisation (Hautala, 2013). Sustainable livelihood which is the primary concept is explicitly conceptualised in the theory and this makes the framework too weak for robust critical conclusions (Mensah, 2012). In fact, the livelihoods thinking major challenges lie in the conceptualisation of livelihood mediation processes and the understanding of the link between livelihoods opportunities and decision making (Wong, 2015). Moreover, the capability to leverage opportunities, handle conflicts and question the rules of the game is not addressed by SLF (Sarkar & Sinha, 2015).

The major criticism to this theory in this study is that it is not all that useful when it is applied to measure impact, track changes, establish causes of changes and account for different levels of impact in terms of short and long term, direct and indirect impacts (Van Rijn, Burger & den Belder, 2012). Some critics have berated the theory for failing to explain how global environmental change will affect poor rural livelihoods in the future since climate change impact on livelihood strategies are becoming increasingly significant (Hautala, 2013). Mdee (2002), therefore, argues that the theory is insufficiently dynamic. The theory further assumes that the poor always make rational choices in the construction of their livelihoods. This assumption is too simplistic to answer many questions. The theory views the poor as strategic managers who are capable of making strategic livelihood decisions within a given context. By viewing livelihoods as outcome of rational decision, this perspective overlooks a lot of potential complexities and contradictions which makes it evidently clear that the theory has not been sufficiently tested (Mdee, 2002).

SLF is again accused of adopting a simplistic view on social capital by overlooking the negative side of social capital, whereby an opportunity to participate is often hijacked by the elites (Mdee, 2002). Social capital in this framework is glorified as an asset for survival and security. Yet it is the type of social capital that matters most. It is usually the informal networks that are sustained through reciprocity that bear fruits and not those maintained through authority. This implies that social capital can benefit one group at the expense of another (Banks, 2015). In the structure of the SLF, people are invisible especially women (Mdee, 2002). The framework is criticised for not paying much attention to women. It is argued that women are deprived of their right to voice their concerns on important matters. The theory, therefore, fails to unveil gender inequalities with regard to decision-making and opportunities within households. This implies that poor women might be noticed only if they head households. Otherwise, they remain economically vulnerable even if they are part of rich households. Regarding the household as the only unit of analysis without disaggregating into men, women and age groups is another form of oversimplification of reality (Krantz, 2001).

Nevertheless, the SLF is appropriate for this study because it advocates for tourism to be included in the broader portfolio of livelihood options available in most rural areas instead of focussing narrowly on tourism as the sole livelihood strategy (Su *et al*., 2019). Fundamentally, the SLF, in this study helps to identify and analyse Sehlabathebe National Park local communities' assets, risks and factors that affect their daily lives. In this way, it explores how livelihood outcomes and assets are affected by different strategies (Apine *et al*., 2019). SLF is an appropriate approach for evidence-based development initiatives in which resources are limited. This represents a significant step forward in development thinking that development projects should be informed by relevant research with a holistic perspective (Morse *et al.*, 2009). Indeed the framework is regarded as an improvement in refocussing on the needs of the poor. This holistic perspective of livelihoods enhances understanding of how various livelihood strategies contribute to poverty reduction (Mdee, 2002). Despite other scholars' criticism, the SLF makes sustainability concepts clear and acknowledges the complexity of the rural livelihoods. The concept of sustainable livelihoods is critical because it unpacks the complexity of the connections between livelihood strategies and contexts. The theory helps to identify development initiatives which

build capital assets, decrease vulnerability and enhance resource access (Mdee, 2002; Kebe & Muir, 2008). Because of its strong normative framing in rural development, the most pressing constraints and opportunities are explored, regardless of where people are (Leu, Ericksson & Muller, 2018; Hautala, 2013).

The SLF has also attracted critiques for its perceived rigidity and inability to address embedded power relations but remains comprehensive and adaptable. Despite a barrage of criticisms, it has managed to maintain the primary livelihood perspective (Levine, 2014; McLean, 2015). The theory has made a significant contribution in development thinking by putting more emphasis on poverty reduction (Mensah, 2012). Sarkar and Sinha (2015) have hailed it as a problem solving mechanism that is suitably contextualised to local conditions. Furthermore, the SLF is compatible with the acclaimed bottom-up approach and represents a practical toolkit for analysing tourism impacts on livelihoods (Massoud *et al*., 2016; Cavlek, Ladkin & Willis, 2017). The SLF adopts a holistic perspective in analysing rural livelihoods and this makes it very relevant for the study in rural villages of Sehlabathebe National Park where it will be used to analyse the complex livelihoods of the rural community (Matimelo, 2016; Lee, 2008). A holistic approach to livelihoods became necessary in which a wealth of dimensions such as cultural, social, economic and political are included in the analysis for a better understanding of the complexity of livelihoods (De Haan, 2012).

The theory is compatible with the adopted research paradigm of pragmatism because it permits the merging of different approaches to understand how varied factors transform the lives of rural community (Tao & Wall, 2011). Recent applications of SLF in tourism confirm its suitability as a useful framework to evaluate tourism impacts from a community perspective (Su, Wall & Xu, 2016; Lee, 2008). The SLF is capable of highlighting vital social and economic impacts at micro level while generalising at macro level (Van Rijn *et al*., 2012). Since there is an issue of poverty highlighted in the research problem, this approach is rural-poor-people-centred and helps in understanding the complexes of the livelihoods of the rural-poor-people and how the World Heritage Site and tourism could impact on their livelihoods (Srijuntrapun, 2012; Su *et al*., 2018;Su, Aaron, Guan & Wang, 2019). In that regard,

SLF enhances understanding of how marginalised groups make their living under adverse conditions (Sakdapolrak, 2014). The perspective helps broaden the scope of analysis to a wide range of livelihood impacts to portray better the more complex reality of poor people's concerns and aspirations (Abraham, 2021).

The strength of the theory lies in the fact that it places the main focus on the poor by involving them, respecting their opinions and allowing them define their strength, potentials and goals. It focuses explicitly on short and long term changes and provides a clear and practical perspective on how to alleviate poverty in a sustainable way in which the poorest are practically involved in the decision-making process which shapes their own livelihoods (GLOPP, 2008; De Haan, 2012). Therefore, in this study, the SLF provides a practical toolkit and systematic analysis of poverty and its causes in Sehlabathebe National Park from local perspectives which is a paradigm shift from the previous top-down neo-liberal policies (Hautala, 2013). Above all, it provides the structure for analysis and understanding of Sehlabathebe National Park rural livelihoods (Snider, 2012; Shen, 2009). The fact that the theory addresses the holistic perspective of poverty in a locality means the two theories, SLF and ST, complement each other in stakeholder analysis (Krantz, 2001).

The above combination of theories is needed for theoretical triangulation. However, the challenge of combining theories is complicated by the concept of the incommensurability of theories. That is, there is no basis for comparing and understanding theoretical perspectives. The researcher therefore adopts this theoretical framework with an element of pragmatism to suit the study (Ngulube *et al.*, 2015). These three theories closely complement each other as reflected in Figure 3.2. below which illustrates how the three adopted theories complement each other with their strengths to come up with a model that addresses the research questions. The researcher assumes that the impact of SET's shortcomings can be reduced by ST which complements by further explaining cost-benefit relationships and examining the interconnectedness of stakeholders within the World Heritage Site, Sehlabathebe National Park (Bae, 2013). ST also complements the SET in explaining local communities' perceptions and attitudes and managing diverse perspectives and interests of other stakeholders (Abdulla, 2013; Nguyen *et al*., 2016).

Apart from that, ST incorporates a fundamental concept of power which is excluded in the SET and SLF. The holistic perspective inherent in the SLF to capture the complexity of development problems and rural poor livelihoods will also go a long way in compensating the shortcomings of SET (Tefera, 2014).

Apart from that, as shown by the model below, SET's and ST's oversimplification of human behaviour and interactions is balanced by the sophistication of SLF. SET's emphasis on individual exchanges is complemented by ST's group level thinking. SET's concrete stance on economic concepts is diluted by the normative framing which is evident in ST and SLF. SET's perceived incomplete structure is boosted by the holistic perspective of SLF. SET's and SLF's rationality-based analysis is diffused by ST's normative thrust which cites other factors for behavioural variance. Again, SET's perceived weak theoretical prediction is compensated by SLF's holistic approach which tends to incorporate all factors for an accurate prediction. ST combines with SET in explaining cost-benefit relationships and examining the interconnectedness of stakeholders within the World Heritage Site, Sehlabathebe National Park (Bae, 2013). The theory also complements the SET in explaining local communities' perceptions and attitudes and managing diverse perspectives and interests of other stakeholders (Abdulla, 2013; Nguyen *et al*., 2016). ST and SET may help us understand better these relationships between the Park management and local communities in this study. A combination of SET and ST can also explain complex interactions among constructs such as perceptions of tourism impact. SET and ST have been applied in tourism before to better understand stakeholder's perceptions (Woo, Uysal & Sirgy, 2016). Both theories are based on the principle of fairness and argue that corporations voluntarily receive benefits from stakeholders and incur a reciprocal obligation towards stakeholders in proportion to the benefits received (Mansell, 2009).

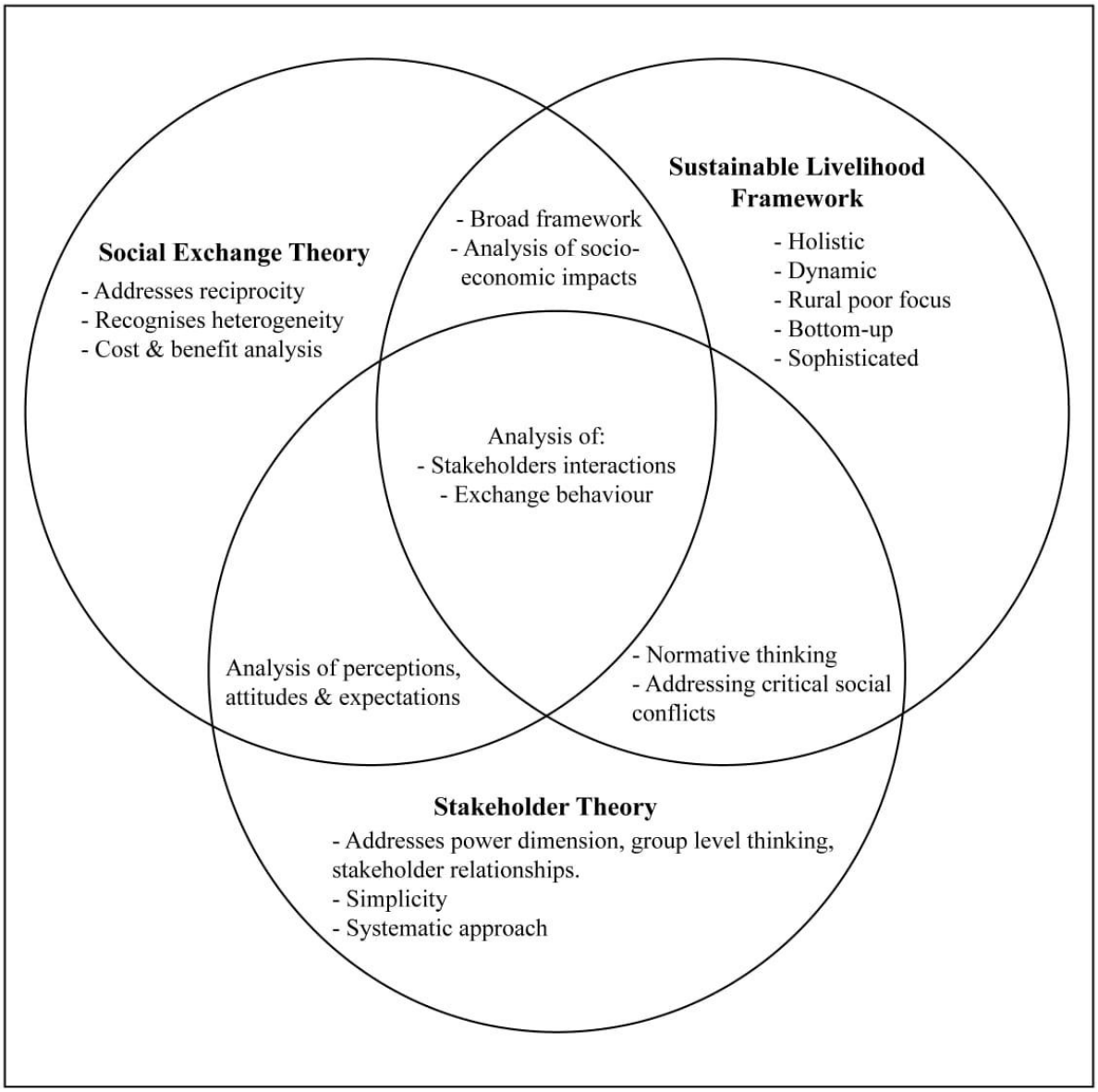

Figure 3.2: SET/SLF/ST Complementary model (Own diagram)

ST's vagueness in stakeholder identification is complemented by SLF's specific focus on the poor rural livelihoods and its omission of reciprocity is addressed by SET which stresses that for exchange to take place, there has to be an expectation of reciprocal behaviour. ST's simplicity is neutralised by SLF's sophistication while its failure to explain stakeholder environmental change is compensated by SLF's dynamic and adaptable approach.

3.5 Chapter summary

The chapter presented and analysed the theoretical framework for this study which comprises three theories (SET, ST and SLF). SET seeks to understand the exchange of resources in an interaction situation and uses a framework in a bid to understand tourism relationships, interactions and transactions. However, some researchers have criticised it for being reductionist by viewing psychology as the sole basis of sociological phenomena and have argued that voluntary human interaction is not always motivated by some gain. Human beings do not always think and act rationally since there are some values that influence thinking. Despite the above shortcomings, some scholars maintain that SET is one of the most widely accepted and appropriate frameworks to develop an understanding of local communities' perceptions and attitudes. ST's fundamental notion is that effective strategies are those that recognise perceptions and interests of the entire stakeholder groups. However, its major weakness is that it is impractical to manage all stakeholder's interests and its ambiguity and vagueness in identification of stakeholders and management of their interests has attracted fierce criticism. Despite the debate, some scholars have maintained that it is a valuable, effective and systematic approach for identifying stakeholders, their attributes and relationships. SLF states that impacts on livelihoods should be assessed in terms of livelihood strategies, resources and outcomes and also institutional framework. However, it is still argued that it is not practically useful to measure impact, track the changes, and establish causes and different levels of impact. In spite of the limitation, SLF has been praised for its capability to widen the scope of analysis to a wide range of livelihood impacts which reflects better the more complex reality of the rural poor. The three theories are then combined in a model that illustrates the complementarity of their strengths. The chapter that follows discusses how the empirical investigation was conducted in this study.

CHAPTER FOUR

Research Methodology

4.1 Introduction

Chapter four presents a discussion of the empirical investigation conducted to explore the awareness, perceptions and role the World Heritage and tourism play in the livelihoods of the local communities in Sehlabathebe National Park and also their participation in tourism and conservation at the Site. For the study to investigate solutions to the research problem, this chapter presents among others the paradigm, research design, research site, sampling strategies, data collection and analysis methods.

4.2 Research philosophy

This study adopts the philosophical underpinning of pragmatism which is relatively new. The approach supports work that combines quantitative and qualitative methods as it redirects researcher's focus on methodological rather than metaphysical concerns (Morgan, 2007; Doyle, Brady & Bryne, 2009). Pragmatism is an American paradigm which attempts to benefit man by enabling mankind to cope more successfully with each other and the physical environment (Parvaiz, Mufti & Wahab, 2016). This paradigm emerged because of the fundamental agreement of scholars over the rejection of the traditional assumptions about the nature of reality, knowledge and inquiry (Kaushik, Walsh & Lai, 2019). Hence, it has become the foundation for rejecting the incompatibility thesis and provides the scaffolding upon which a practical, multi-perspective and flexible research philosophy is built (Denscombe, 2008). The paradigm bridges the gap between the naturalistic methods and freewheeling orientation of newer approaches (Kaushik *et al*., 2019). For instance, while quantitative and qualitative approaches connect theory to data using deduction and induction respectively, pragmatism approach relies on abduction to move back and forth between deduction and induction (Brierley, 2017). Fundamentally, pragmatism is a philosophy which enjoys re-formulating methods and principles to solve concrete social problems (Kalolo, 2015), like the one of absolute poverty in this case study, Sehlabathebe National Park. Seemingly, it involves the researcher using 'what works' in order to seek answers to the research

question and what enables solutions to problems (Kaushik *et al.*, 2019; Creswell & Clark, 2011). This pragmatist worldview is generally associated with Mixed Methods approach (Manus, Mulhall, Ragab & Arisha, 2017). It focusses on pluralism epistemology and deep syncretism of different concepts and approaches and even those which contradict each other (Ebrahimi & Saberian, 2017). It creates harmony among opposing philosophical standpoints and enhances people's understanding of the world (Kalolo, 2015). This implies that it uses all available approaches to comprehend the research phenomenon and hence it is actionable and results driven (Daniel, 2014). Pragmatism therefore is the most appropriate paradigm to explore the complexity of rural livelihoods sustainability in this study of Sehlabathebe.

A major underpinning of pragmatism philosophy is that knowledge and reality are based on a belief that all knowledge in this world is socially constructed and based on experience (Kaushik *et al*., 2019). That is why Morgan (2014) insists that research is an experience that is largely influenced by the actions and values of researchers. Therefore, pragmatism is focused on solving practical problems in the real world because the purpose of scientific knowledge is to make a practical difference. Hence, the paradigm focuses on things that create change and link abstract concepts from epistemological to methodological levels (Shannon-Baker, 2015). Pragmatic research, therefore, should be designed and conducted in the best way that serves to answer the research questions regardless of its underlying philosophy (Maarouf, 2019; Kaushik *et al*., 2019). Pragmatism is presented as a better paradigmatic option whose main concern lies in the research question (Shannon-Baker, 2015). Brierley (2017) argues that answering the research question is more important than making a choice between positivist and constructivist paradigms (Brierley, 2017). Indeed, what is important in this study is to establish how cultural and heritage tourism makes a difference in the rural livelihoods of Sehlabathebe.

Accordingly, relying on previous theoretical studies and insights is both inappropriate and potentially corrupting of the diversity and detail of an investigation (Parvaiz *et al*., 2016). Pragmatists maintain that mandate of science is to facilitate human problem solving rather than trying to find reality which is in perpetual dispute (Revez & Borges, 2018). According to this paradigm, ideas are valued according to their practical use and their ability to overcome immediate problems (Kalolo, 2015). While

pragmatism embraces the two extremes normally espoused by positivism/post-positivism and those supported by interpretivists, it maintains that there is impossibility of complete objectivity or complete subjectivity in conducting research. It rejects complete positivism on grounds that no theory can satisfy its demands and rejects anti-positivism because virtually any theory would satisfy them (Parvaiz *et al*., 2016). Pragmatists believe theories may be contextualized and generalized at the same time (Thi, 2017).

Pragmatism, on the other hand, is criticised for not addressing the differing assumptions of the quantitative and qualitative paradigms which they believe suggest that quantitative and qualitative methods are not studying the same phenomenon and that makes mixing methods for triangulation illogical. This ontological stance of ambiguity is a great point of weakness that prevents pragmatism from evolving into a coherent paradigm (Maarouf, 2019). It has also been criticised for oversimplification of concepts to achieve unquestionable results. Hence, it is viewed as a short-sighted practicality which disregards wider issues. Pragmatists' insistence on what works, essentially paralyses the imagination of researchers at the expense of creativity. 'What works' should be fully defined. What is true is what does not work (Kalolo, 2015; Maarouf, 2019).

The purpose of methodological pluralism is to allow all approaches to flourish, but the eclectic pragmatism seems to accept everything regardless of its methodological incompatibility (Ebrahimi & Saberian, 2017). Although pragmatism has made some contribution to knowledge literature, its worldview is not sufficiently encompassing (Shannon-Baker, 2015). The contextual problem-centred nature of pragmatism limits its ability to address critical social issues (Kaushik *et al*., 2019). In spite of the above limitations, pragmatism is regarded as an appropriate philosophical foundation for a mixed method research and provides an alternative solution to the quantitative and qualitative dichotomy tensions (Revez & Borges, 2018). The mixed methodological options and the inter subjectivity that pragmatism offers, entails deconstructing the dichotomy by disrupting older approaches' assumptions while generatig new insights in social research (Ebrahimi & Saberian, 2017; Shannon-Baker, 2015).

Pragmatism's strength lies in its complementarity and transcending the irresolvable, philosophical and metaphysical dilemmas. It signifies practicality, compromise and prudence in dealing with problems. Pragmatism enhances understanding of debates on complex social problems, hence it is viewed as a more critical analysis tool than other paradigms (Kalolo, 2015). This justifies its choice in this study which involves critical analysis of rural livelihoods and diversification options. Although the combination of quantitative and qualitative is often perceived as incompatible, under pragmatism, it strengthens the transferability of the research and gives a better understanding of the phenomenon under investigation (Thi, 2017).

The combination further provides a middle position both methodologically and philosophically and enough flexibility for researchers to adopt the most practicable approach to address research questions (Brierley, 2017). This implies that the researcher enjoys liberty in the use of subjectivity and objectivity in reflections and data analysis respectively (Ebrahimi & Saberian, 2017). In other words, pragmatism accepts both the existence of one reality and that individuals have multiple interpretations of this reality (Maarouf, 2019). Therefore, it accommodates different theories and supports eclecticism (Kaushik *et al*., 2019). This allows the researcher to have a deeper understanding of the research problem and come up with comprehensive answers. This consolidates the view that pragmatism is an alternative epistemological paradigm which disrupts the dominance of metaphysical thinking as basis for analysing social research problems (Morgan, 2014). Hence, the adopted methods in this research are regarded as the most appropriate to generate a deep insight into the phenomenon under study (Parvaiz *et al*., 2016).

Pragmatism is the most common philosophical justification for the mixed research approach and has been applauded as the paradigm that has the potential to win the qualitative and quantitative paradigm war as its underlying assumptions provide the essence for mixing research methods. It is a philosophy that permits mixing paradigms, assumptions, approaches and methods of data collection and analysis but against the use of single method in a social science research (Maarouf, 2019; Kaushik *et al*., 2019). Pragmatism has been hailed as the best paradigm for justifying the use of mixed method research (Parvaiz *et al*., 2016). Brierley (2017) has strongly defended pragmatism as the most suitable paradigm

to conduct a research using mixed methods. This justifies the combination of pragmatism and mixed methods in this study. Since the research problem determines the axiology, ontology and epistemology of the study and not the method, the pragmatic researcher in this study, therefore, has the liberty to select the methods which answer the research question comprehensively (Revez & Borges, 2018). Pragmatic approaches are useful in guiding action in real world settings and are generally more concrete and specific than abstract theories (Kalolo, 2015).

This eclecticism enables it to accommodate Social Exchange Theory (SET), Stakeholder Theory (ST) and Sustainable Livelihood Framework (SLF) which have been adopted as theoretical lens for this study to gain complementary insights into the research problem (Johnson & Onwuegbuzie, 2004). The nature of the research problem is centred around the impact of heritage tourism on the sustainability of the complex livelihoods of the rural poor. The practicality, methodological and epistemological pluralism inherent in pragmatism makes it the most appropriate paradigm to address the research problem (Doyle *et al*., 2009; Ebrahim & Saberian, 2017; Nabavi, 2016). Pragmatism, therefore, has been applauded as the most appropriate paradigm which can justify the use of mixed method with better research outcomes in tourism (Brierley, 2017). Pragmatism was also appropriate in this study in examining the perceptions and expectations of Sehlabathebe local communities regarding the benefits associated with the use of cultural heritage tourism in enhancing livelihood diversification. The next section presents the design chosen for this research.

4.3 Research design

Mixed methods research may be defined as research in which the researcher collects and analyses data, integrates the findings and draws inferences using both qualitative and quantitative approaches in a single study (Tashakkori & Creswell, 2007; Doyle *et al*., 2009). This implies a combination of positivism (quantitative) which posits that there is a single reality and, therefore, seeks to identify causal relationships through objective measurement and constructivism (qualitative) which postulates that there are multiple realities and different interpretations which may result from any research endeavor (Kivunja & Kuyini, 2017; Antwi & Hamza, 2015). Mixed method research has become a well-

recognised and distinct methodological approach which provides breadth and depth of understanding (Molina-Azorin, Tari, Lopez-Gamero, Pereira-Moliner & Pertusa-Ortega, 2018). The quantitative and qualitative strands in the design triangulate each other and compensate for the weaknesses of each other (Gallaher & WinklerPrins, 2015).

The mixed method design chosen for the study is the Convergent Parallel design (See Figure 4.1 below) whose purpose is to obtain different but complementary data to answer a single research question. Quantitative and qualitative data is collected concurrently and given equal weight and is analysed separately and integrated at the level of overall interpretation (Halcom & Hickman, 2015; Salmon, 2016). The design provides a critical analysis of the phenomenon under study (Creswell, 2014). The philosophical assumptions of this method rests on a world view mainly based on pragmatism, which is problem-centred, pluralistic and real-world practice centred (Rodrigues, Correia & Kozak, 2016). These assumptions guide the direction of collection, analysis and mixture of qualitative and quantitative methods in the process (Symonds & Gorard, 2010). One of the key assumptions is that mixing both qualitative and quantitative methods provides a deeper understanding of the research phenomenon than either method alone (Zhou, 2019).

Nevertheless, mixed methods research is not the panacea for all research problems; it requires extensive time, resources and researchers skilled in both quantitative and qualitative investigation (Molina-Azorin *et al*., 2018). Apart from that, funding and extra space to interview the participants are required. The researcher also needs knowledgeable and trained assistants to assist in collecting and analysing data (McKim, 2017). Moreover, the design does not free researchers from paradigmatic restrictions; it actually reinforces such categorical differences, effectively marginalising the methodological diversity within them. It is argued that any all-encompassing predetermined mixed method design tends to stifle any future creativity that is not in line with these current perspectives. The absence of this freedom deprives us of the benefits beyond the current paradigmatic boundaries (Symonds & Gorard, 2010). Another limitation is that methodological purists still believe strongly and claim that researchers have overlooked the underlying assumptions and incommensurate differences between the two paradigms,

quantitative and qualitative (Doyle *et al*., 2009). Figure 4.1 below illustrates the mixed method design adopted for this study.

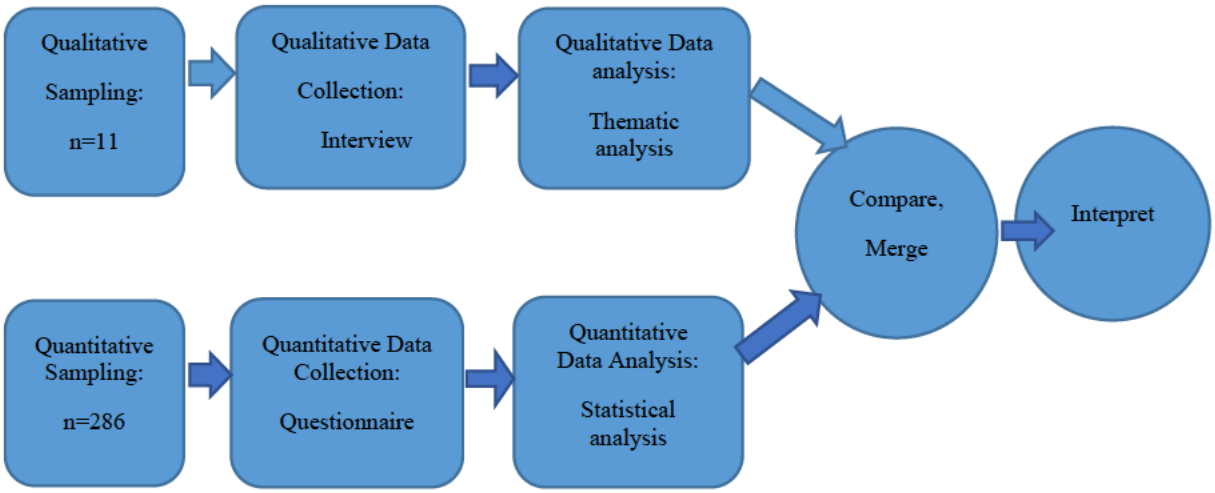

Figure 4.1: Convergent Parallel Design (Adapted from Letele, 2018)

Unequal sample sizes may provide less of a picture on the qualitative side than the larger number on the quantitative side and the use of different concepts on both sides may yield incomparable and difficult to merge findings (Creswell, 2014). Nevertheless, some researchers still maintain that the differences between qualitative and quantitative methods are not profound and obdurate (Thaler, 2011). Despite the above limitations, mixed methods research triangulates one set of results with another thereby enhancing the validity of inferences and bringing in mutual confirmation (Molina-Azorin *et al*., 2018). The complexity of human behavior can only be more accurately portrayed by the use of mixed methods design because it is not only rewarding and rich in data, but also powerful in explanation (Yee-Lee, Eng-Heng, Ramachandran, Yacob & Othman, 2011; Gallaher & WinklerPrins, 2015).

Mixed method research is now considered by many a legitimate alternative to these two traditions and affords researchers an opportunity to overcome the 'false dichotomy' between positivist and non-positivist. It enables researchers to capture the complexity of human phenomena and respond to the interests and needs of diverse stakeholders in research (Doyle *et al*., 2009). Furthermore, readers derive more confidence from the results and conclusions which are drawn from mixed method research

(McKim, 2017). The mixed method lessens pre-existing paradigm war, facilitates methodological diversity hence it is inclusive, pluralistic and complementary (Symonds & Gorard, 2010). Above all, mixed method research results give a more balanced perspective as compared to a single method study, more evidence and method flexibility to answer research questions (Haines, 2011).

Also, the mixed method design gives a full and more accurate picture of the research problem in this study. Mixed method research provides a greater repertoire of tools to meet aims and objectives of this study. Qualitative data can explain findings from quantitative data (Doyle *et al*., 2009). Therefore, mixed method research's comprehensiveness enhances validity and gives voice to marginalised groups like the Sehlabathebe National Park rural poor in this study (Haines, 2011). Even the authors who supported the dichotomy of quantitative and qualitative perspectives agreed that practically the two may be combined fruitfully (Thaler, 2011). The use of this research design in tourism has been recommended together with pragmatism in a bid to create change for the good of society. Moreover, government authorities have more confidence in quantitative than qualitative data (Molina & Font, 2016). The adoption of this post-positivism paradigm helps to close the gap between positivism and interpretivism in the tourism economic impact study and ultimately the epistemology of tourism is strengthened (Yee-Lee *et al*., 2011; Molina & Font, 2016).

In turn, mixed method research is regarded as the best adaption of pragmatic methodology (Creswell & Clark, 2006; Kaushik *et al*., 2019). The research question of this study seeks multiple perceptions from different villages on impacts, challenges, participation and benefits among others on Sehlabathebe National Park. According to Andrew and Halcomb (2012), such type of a research problem is best addressed by a mixed methods design since it provides a more detailed understanding than could be gleaned from a single perspective. The research population which comprises 12 rural villages of Sehlabathebe National Park constitute a complex social setting which requires analysis that is supported by diverse perspectives which can only be derived from mixed methods research. This makes it imperative and appropriate for this study to adopt a Mixed Methods Research design (Timans, Wouters & Heilbron, 2019).

4.4 Research site

Sehlabathebe National Park (SNP) is found in Qacha's Nek district of Lesotho. It is situated in the Maloti Drakensberg mountain range which joins Lesotho and South Africa on the Great Escarpment of Southern Africa (See Figure 4:2 below). The park sits on extreme south eastern border of Lesotho, about 50km North East of Qacha's Nek town and 160 km east of the capital city Maseru. Its elevation ranges from 2200 to 2600m. The park combines and shares a 12 km border with uKhahlamba National Park in a West-easterly direction in South Africa to form Maloti Drakensberg Park World Heritage Site. The Park covers an area of 6500 hectares. Qacha's Nek town is the nearest urban centre, about 100 km in the South west of the park. The Sehlabathebe villages are scattered on the Western side of the park. It is an 8-hour drive from Maseru and those from South Africa can access it through the border near Qacha's Nek town. SNP lies on Latitudes 29°52'–29°58' and Longitudes 29°02'–29°08' (Kopij & Hoener, 2019; IUCN, 2013; ICOMOS, 2013).

There is not much history about the San people in Sehlabathebe National Park except the information depicted by the rock paintings. SNP was a home for the San people about 20 000 years ago. The White settlers only arrived in the 19th Century and the San people were there until 20th Century. In 1970, Sehlabathebe was recognised as a Wild Life Sanctuary and National Park as per provisions of the Game Preservation Proclamation no 55 of 1951 (ICOMOS, 2013). SNP was then incorporated in the Maloti-Drakensberg Transfrontier Conservation and Development Area in 2001 through a Memorandum of Understanding (MOU) between South Africa and Lesotho. The aim was to support management of conservation and tourism in a bid to turn it into a major tourism attraction (Beech, 2007). Sehlabathebe was officially designated as a National Park in November 2001. It was later nominated as an extension of the uKhahlamba Drakensberg Park World Heritage and was then inscribed as the Maloti Drakensberg Park World Heritage Site in June 2013 (MTEC, 2017; IUCN, 2013).

SNP has more than 65 San Rock art sites which are believed to be of Southern style of Maloti Drakensberg rock art dating back to the 2nd millennium BCE. The Park's Outstanding Universal Value is in quality and diversity of its rock art which is the largest and most concentrated group of rock

paintings in Africa South of the Sahara. The rock art was inscribed as an exceptional testimony of San people's way of life and beliefs (ICOMOS, 2013). The Park has a superlative natural beauty and the pre-glacial weathering of sandstone has naturally sculptured the rocks in amazing forms and shapes. The spectacular meandering rivers with oxbow lakes flow into a gorge forming a beautiful waterfall. The beauty and diversity of plants with colourful flowers grace Summer and Spring. The Park is well known as a Global Centre of Plant Diversity and endemism. High altitude makes the Park an important centre of plant endemism with 515 plant species (MTEC, 2017). It is a nesting habitat for the globally endangered Bearded Vulture and Cape Vulture. SNP is part of the biggest protected area (249.313ha) in the Southern Africa's Great Escarpment. The site has exceptional natural beauty with its rolling high altitude grasslands and pristine steep-sided river valleys (IUCN, 2013; MTEC, 2017).

Sehlabathebe National Park belongs to the Government of Lesotho according to the Land Act of 1979. The control, management and administration is done by the Ministry of Tourism Environment and Culture (ICOMOS, 2013). The management authority is vested in the Director of Parks in the Department of Environment. The capacity to manage especially tourism in the Park is very limited. While the presence of a park manager is acknowledged, technical and support staff are hardly available onsite. There is a joint management plan in place for the Park, however, implementation has been impeded by inadequate staffing and financial resources (IUCN, 2013).

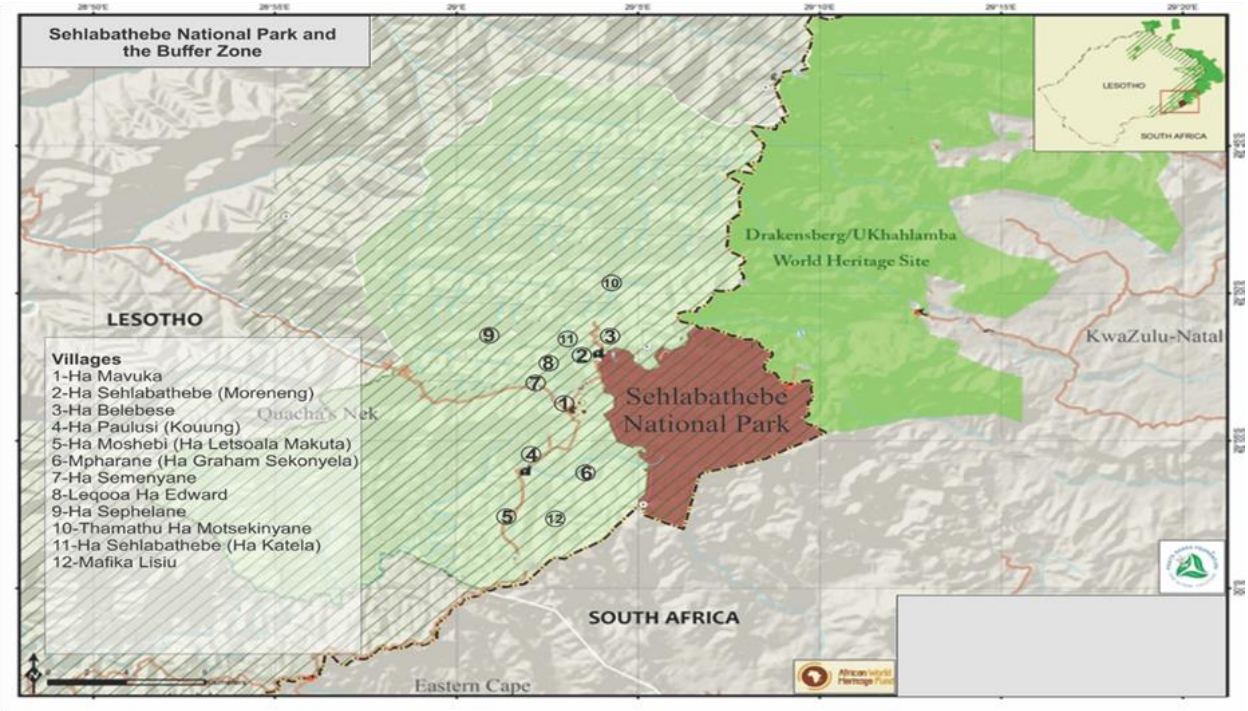

Figure 4.2: Study site (Adapted from IUCN, 2013)

The SNP management is responsible for managing the park through the Park management plan. They liaise with Community Conservation Forum (representatives of the community) and report to the Department of Environment. The role of this Forum among others is awareness creation and development. There is also a Joint Management Committee which comprises members from South Africa and Lesotho for the joint management of Maloti Drakensberg Park World Heritage Site (MTEC, 2017).

4.4.1 Research population

The targeted population comprises 12 rural villages with 792 households of Khomo-Phatsoa Council (Lesotho Bureau of Statistics, 2006). These are the villages that are adjacent Sehlabathebe National Park. Crop farming, migrant labour, garden cultivation and livestock husbandry are the most common livelihood strategies. Agriculture is mostly done on subsistence basis; hence, inputs are usually low. The major crops grown are maize, wheat, pulses and sorghum and most households hardly produce enough to feed their families for the whole year (Nkholise, 2020).

4.4.2 Sampling

This study used both probability and non-probability sampling strategies. Non-probability sampling which was used for the qualitative strand is a selection procedure in which some members of the population do not have any chance of being included in the sample (Makwindi, 2016). Probability sampling is a strategy in which the chance of selection of each member in a study is known (Letele, 2018). This sampling strategy was used for the quantitative part of the research.

Quantitative sampling

The study adopted stratified random sampling, a probability sampling technique which is utilised when the population on which sampling is applied is heterogeneous as a whole but can be divided into homogenous strata (Pirzadeh, Hamou-Lhadj, Shaman, Shafiee, 2011). The members of the stratum are relatively homogenous and relatively heterogeneous from members of all other strata. The population is first divided into strata, then a random sample proportional to the size of strata is selected from each stratum. The proportional samples are added up to come up with the sample for the total population (Omona, 2013). In this study, the population is already divided into 12 villages which represent strata. Simple random sampling which is used together with Stratified Sampling is a probability sampling technique in which each member of the population has an equal chance of being selected as a subject (Sharma, 2017). In this study, it is used to select members from each village (stratum). However, its limitation is the requirement of an up-to-date full list of all the members of the population under study (Sharma, 2017). The costs of obtaining the sample can be high if the units are geographically widely scattered (Taherdoost, 2016). Its key strength is that every member of the population is given equal opportunity of being selected (Sharma, 2017).

However, the stratified random sampling technique has its own limitations. It is argued that it is not effective when the population can hardly be divided into disjoint subgroups (Sharma, 2017). In a situation where there are many stratification variables, it is difficult to choose relevant variables (Taherdoost, 2016). Hence, the quality of a stratified sample is hinged on the way strata are specified

and the method by which sample elements are drawn from within each stratum (Pirzadeh *et al*., 2011). Coincidentally, in this study, the population is already partitioned into villages so, the chosen sampling technique is very appropriate. However, stratified random sampling technique generates a highly representative sample of the population being studied. The technique generates more reliable and detailed information. Therefore, it makes it possible to generalise from the sample to the population which in turn enhances external validity (Sharma, 2017; Etikan & Bala, 2017). Stratified sampling provides the flexibility to emphasise some strata over others through proportional sampling (Nguyen, Shih, Srivastava, Tirthapura & Xu, 2019). This proportional aspect ensures that the sample profile matches that of the population from which the sample is drawn thereby making this sampling technique highly cost-effective (Lynn, 2016).

The population of the study has 792 households which comprises 12 villages. The population is heterogeneous. Each village has a different distance from the Park and is headed by a different chief. However, there is relative homogeneity in each village which forms a stratum which makes the stratified random sampling technique for this household survey appropriate. From a population of 792 households, according to Krejcie and Morgan's (1970) table of sample size determination, the sample size is 260 with Confidence level of 95%. When 10% (26) non-response rate was added, the final sample amounted to 286 (Gill, Johnson & Clark, 2010). The Krejcie and Morgan's (1970) formula below was also used to get the sample.

$s=X^2 NP (1-P) / d^2 (N—1) +X^2 P (1—P)$

Where;

s = required sample size.

X = the table value of chi-square for 1 degree of freedom at the desired confidence

level (0.05 = 3 .841).

N = the population size.

P = the population proportion (assumed to be 0.50 since this would provide the maximum sample size)

d = the degree of accuracy expressed as proportion (0.05)

Then this sample (N=286) was allocated proportionally according to the number of households in each village as shown in Table 4.1 below. For example, for Mavuka village, 84/286*100=29.371 which was rounded to a sub-sample of 30 for the village, and this sub-sample (n=30) is (30/286) 0.11 (proportion) of the total sample (N=286). During data collection, a random sampling was conducted. The researcher targeted one adult head of the family per household. The study included all households involved or not involved in tourism, households who had an idea of tourism from Sehlabathebe National Park, those who were illiterates, those who had stayed in the area for at least 5 years and those who could speak Sesotho.

Table 4.1: Sample size determination

		Total population 792(households)		**Total sample 286**
No	**Name of village**	**No of households**	**Proportion**	**Sample**
1	Mavuka	84	0.11	30
2	Sehlabathebe-Lebenkeleng	62	0.08	22
3	Letlapeng	77	0.10	28
4	Koung	30	0.04	11
5	Ha Moshebi	77	0.10	28
6	Mpharane	81	0.10	29
7	Ha Semenyane	95	0.12	34
8	Ha Edward	75	0.09	27
9	Ha Sephelane	70	0.09	25
10	Thamathu	101	0.13	37
11	Ha Katela	22	0.03	8
12	Mafika-Lisiu	18	0.02	7
	Total sample			**286**

Qualitative sampling

For qualitative sampling, the researcher used both purposive and snow ball sampling respectively. Snowballing is a good sampling technique when the study is on perceptions and the participants are elites as is in this study (Dragan & Isaic-Maniu, 2013). Purposive sampling is when the interviewees are selected based on the judgment of the researcher as to who will provide the best information for the research question (Etikan & Bala, 2017). The key limitation of this technique is the subjectivity and non-probability nature of the selection which compromises representativeness of the sample (Sharma,

2017). Otherwise the logic and power of purposeful sampling lie in selecting information-rich cases for in-depth study and such cases yield insights and in-depth understanding (Gentles, Charles, Ploeg & McKibbon, 2015).

Snowball sampling is a technique in which one participant refers the interviewer to at least one more potential participant and that participant in turn gives the name of another and it goes on until the required number is achieved (Kirchherr & Charles, 2018). However, the technique has got its own limitations. The first respondents are selected based on researcher's bias, then the gatekeepers can potentially select the next respondents based on their personal biases. Therefore, representativity is the central limitation of snowball sampling. It often lacks legitimacy in the eyes of the academy (Woodley & Lockard, 2016). Another aspect of bias is that participants who have many social connections are in a position to give the researcher a greater proportion of other participants who have similar views to that first participant (Etikan, Alkassim & Abubakar, 2016). This consequently reduces the diversity of the sample, and subsequently compromises the validity of the research findings (Kirchherr & Charles, 2018). In this regard, the researcher in this study has deliberately selected the initial set of respondents (See Table 4.2) which is sufficiently varied (Etikan, Alkassim & Abubakar, 2016).

Nonetheless, the sampling technique has been hailed as a good method for exploring perceptions (Dragan & Isaic-Manie, 2013). The face-to-face interviews enable the researcher to build enough trust which is required to gain referrals (Kirchherr & Charles, 2018). Ultimately, snowball sampling is efficient and cost effective to access people who would otherwise be very difficult to find (Naderifar, Goli & Ghaljaei, 2017). In this study, the researcher first chose a purposive sample of 5 experts (1 from the Park, 1 academic, 1 researcher, 1 UNESCO representative, 1 tourism entrepreneur). After interviewing each, the researcher asked for the next relevant interviewee until a total sample of 11 was obtained. The original targeted sample of 12 could not be reached because of Covid-19 restrictions. According to Dworkin (2012), a sample which is between 5 and 50 for an in-depth interview is adequate. The interviewees had expertise and experience in cultural and heritage tourism and World heritage conservation. The semi-structured questions were modified from scales designed by Shen (2009) and

Srijuntrapun (2012). The scales were relevant to this study, however, they were modified to suit this study's context. The recruitment of participants is summarised by Table 4.2 below.

Table 4.2: Purposive and snowball sample breakdown

Category of expert	Minimum level of expertise	Initial sample(Purposive sample)	Total per category after Snowball sampling
Policy maker	Bachelor's degree and experience	1	3
Academic	Masters	1	3
Researchers	Masters	1	2
World Heritage convention	Masters	1	1
Tourism entrepreneur	Experience	1	2
Total sample		**5**	**11**

The criteria for choosing the participants were: those who can speak English; those who have vast experience or have at least Masters Qualification in Cultural and heritage tourism or World heritage and culture; those who have in-depth knowledge on challenges and opportunities resulting from Sehlabathebe National Park as a World Heritage Site. The specific description and justification for the participants shown in Table 4.2 above is as follows; A policy maker is a senior member of the Sehlabathebe National park staff who is employed by the Ministry of Tourism, Environment and Culture. For the purpose of confidentiality, this person is refered to as policy maker. This policy maker has relevant vast experience and qualifications in the management of the park. The policy maker resides in the park, hence is aware of all the realities of the park and the surrounding communities. The chosen academic is one who has specialised in Culture and Heritage and is one of the lecturers at one of local universities in Lesotho. The academic, through studies, has vast knowledge about the management of heritage sites particularly World Heritag Sites. This academic brings in some theoretical perceptives in the interview discussions. The researcher is one who has done extensive research on Lesotho heritage. He is an author and renowned Lesotho historian. He was chosen because of his deep historical perspective, particularly on heritage sites. World Heritage convention denotes an expert from UNESCO Lesotho office. This expert was chosen because UNESCO is the one that designated Sehlabathebe National Park as a World Heritage Site. The expert specialized in cultural heritage. The expert therefore brings in issues with regard to the park's compliance with World Heritage Committee regulations. The

tourism entrepreneur is one of the villagers who live less than a kilometer from the park. The entrepreneur is abreast of daily events at the park so that he can exploit opportunities. He sells crafts and some grocery to visitors. He also hires out horses to visitors. He was chosen to participate in the interview because of his knowledge about viability of different tourism business activities that can be undertaken by the local communities. One of the key strengths of this individual interview technique is that experts do not influence each other as compared to the panel interview method (FORMAT Consortium, 2015).

4.4.3 Data collection methods

As per mixed method design, the study used in-depth interview for the qualitative strand to collect data from experts and a researcher-administered structured questionnaire to collect quantitative data from households.

Quantitative data collection

The instrument used for collecting quantitative data was the researcher-administered questionnaire. A questionnaire is a set of structured questions designed to be answered by participants on their own or through face-to-face interviews (Makwindi, 2016). Generally, a questionnaire has its own weaknesses. The vagueness of wording has been a persistent problem in using questionnaires in research. This ambiguity causes interpretation problems for respondents from different cultural contexts (Einola & Alvesson, 2021). Closed questions, though relatively easy to analyse, are difficult to construct, costly and time-consuming to administer. It is important to note also that the interviewer's presence may affect responses (Bird, 2009).

Another potential limitation of the questionnaire is that without an understanding of the context in which livelihoods are situated, data interpretation becomes speculative. Questionnaire responses may not show with any great detail how people's choices are embedded in their cultural, historical, institutional, economic and political settings (Cundill, Shackleton & Larsen, 2011). To address the above limitation in this study, the researcher recruited native Basotho (people of the same culture with

respondents) as research assistants, trained them and sensitised them to local culture, political and other ethical issues that may affect the research (Cundill, Shackleton & Larsen, 2011). In spite of the above limitations, a questionnaire remains a well-established tool within social science research for acquiring information on participant social characteristics. Closed questions are easy to administer and analyse by allowing comparisons and quantification. Though expensive to administer, the response rate is high. In this study, the questionnaires were administered face-to-face to participants. This enabled the researcher to determine whether or not participants were comfortable with the questions, also to establish their understanding of the questions. The researcher clarified the question on the spot if the respondent did not understand (Bird, 2009).

The questionnaire of this study was translated from English to Sesotho. Questionnaire copies of both languages are attached under Appendix A and B respectively. Three trained and experienced native speakers of Sesotho with at least an Honours degree in tourism management were hired as assistant researchers to administer the questionnaire and the researcher was the coordinator. Since some of the villages were difficult to access by road, the assistant researchers used horses. The study questionnaire used the scales on respondents' opinions on socio-economic impacts and scale on working variables developed for assessing socio-economic impacts used by Kausar (2011), Ashley (2000), Crandall (1994), Novelli and Gebhardt (2007) and Shen (2009). The scales were relevant to this study, however, they were modified to suit the study context. The questionnaire has four sections. The first one (A) comprises 10 items focusing on demographic information. The questions include gender, age, level of qualification, size of land, household income, source of livelihood, period of stay, distance from main road and park and name of village.

All questions in Section B, C and D are in Likert scale format 1-5 (1 represents Strongly disagree, 2 Disagree, 3 Neutral, 4 Agree and 5 Strongly agree) except the last question 9 which is open-ended. Section (B) comprises 23 questions measuring socio-economic impacts and livelihood outcomes. The third section (C) has 20 questions measuring community expectations and perceptions and policy

framework. The last section (D) comprises 30 questions measuring community participation in tourism and conservation, influence of education level and socio-economic characteristics on participation.

Operationalisation of the constructs

Operationalisation refers to the development of a measuring instrument by means of which accurate data about specific phenomena can be obtained as shown in Table 4.3 below.

Table 4.3 Operationalisation of constructs

Question No.	**Economic impacts constructs**	**Question No.**	**Social impacts constructs**
1	Diversification	9	Skill improvement
2	Job opportunities	10	Sense of pride
3	Infrastructure	11	Sense of ownership
4	Education and medical	12	Cultural preservation
5	Business opportunities	13	Relationships
6	Access to park	14	Infrastructure
7	Income	15	Access to park
8	Land value	16	Community participation
Question No.	**Community expectations constructs**	**Question No.**	**Community perceptions constructs**
1	Job creation	1	Future generation
2	Investment	2	Dislike of the park
3	Diversification	3	Job provision
4	Public facilities	4	Problem creation
5	Image and pride	5	Tree cutting
		6	Size of WHS
		7	Plants and animals
Question No.	**Participation in tourism constructs**	**Question No.**	**Participation in conservation constructs**
1	Role in entrepreneurship	8	Role in conservation
2	Role as workers	9	Role as workers
3	Decision-making	10	Decision-making
4	Consultation	11	Consultation
5	Final decision	12	Final decision
6	Participation in tourism	13	Participation in conversation
7	Financial support	14	Financial support

Operationalisation shows the items that are assumed to be the elements of the phenomena to be measured (Makwindi, 2016). These items are obtained by operationalising the study objectives as shown in the table above. The quantitative strand in this study measures these objectives: To examine the impacts of heritage tourism on rural livelihoods in Sehlabathebe National Park; To evaluate the community's perceptions and expectations of Sehlabathebe National Park as a World Heritage Site; To evaluate the extent to which local communities living adjacent SNP participate in conservation and tourism activities.

Qualitative data collection

Qualitative in-depth interview is an interaction between an interviewer and a respondent in which the interviewer has a general plan of inquiry but a specific set of questions that must be asked in a particular order (Hofisi, Hofisi & Mago, 2014). This data collection instrument aims to gather information and grasp issues related to the general objectives as well as specific questions of a particular study (Cho, 2014). However, the interview can be so subjective that interviewees may provide what the interviewer expects to hear thereby lowering the reliability and validity of the data (Hofisi *et al.*, 2014). It is an enjoyable data collection method but can be deceptive because at times interviewees give their perceptions which might change over time thereby compromising validity and reliability. To reduce this limitation, it is suggested that a pilot interview should be conducted and the interviewee should always be given time to summarise and make some points clear (Alshenqeeti, 2014).

Furthermore, qualitative interviews are inherently impossible to replicate because it is a social interaction with so many factors coming into play and among them are context and power relations. Language itself has inherent instability because it is subject to endless reinterpretation which may lead to the interviewer and interviewee to have different meanings of the same question (Edwards & Holland, 2013). Nevertheless interviews provide the interviewer with an opportunity to ask extra questions in the event that a new line of inquiry props up during the interview. This flexibility is critical for investigation of complex issues like perceptions of a community whose livelihoods depend on a protected area as in this study (Young, Rose, Mumby, Benitez-Capistros, Derrick, Finch, Garcia, Home, Marwaha, Morgans, Parkinson, Shah, Wilson & Mukherjee, 2017). In-depth interviews normally provide rich and detailed data with new insights. Because of their in-depth exploration, they also give the researcher a chance to both listen and observe body language and ask for clarification where necessary (Hofisi *et al*., 2014). Above all, an in-depth interview provides respondents with an opportunity to express in their own voice and convey what they think and feel in a more naturalistic and less structured manner which serves to enhance understanding of the research problem (Alshenqeeti, 2014).

In this research, 16 key open-ended questions were asked during the interview. The questions were guided and derived from the following study objectives: To assess the benefits to the community resulting from Sehlabathebe as a World Heritage Site (5 questions); To discuss the challenges faced by the local people in using Sehlabathebe National Park to sustain their livelihoods (4 questions); To assess the entrepreneurial tourism opportunities created as a result of designating SNP as a World Heritage Site (7 questions).

Data collection procedure

Data collection procedure here refers to the whole process of data collection starting from the preparation up to when the data is ready for analysis. A lot of preparation was done since the research site was remote and the villages were geographically spaced in a mountainous terrain. A pre-test was first conducted in both quantitative and qualitative strands. A pre-test is a method of checking that questions work as intended and are understood by the prospective participants and is conducted before the final full-scale study (Hilton, 2015). The test was conducted first with 10% of both quantitative and qualitative sample sizes which were 29 and 1 respectively (Connelly, 2008). There were no major changes to questionnaire questions, there were just typo errors which occurred in the translation process. Since the questionnaire was administered, the errors were corrected on the spot without affecting the responses. With regard to the interview questions, no change was made. Therefore, the pre-test data was included in the main study without any data contamination (van Teijlingen & Hundley, 2001).

The main data collection method

The researcher stays and works in Maseru, the capital city of Lesotho. The research site Sehlabathebe National Park is about 300km including about 78 gravel road from Maseru. The research team of 4 people (Researcher and 3 research assistants) had to hire a 4-by-4 vehicle to travel to the site and do daily field transfers at the site. Horses were also hired for Thamathu and Mafika-Lisiu villages which were not accessible by 4 by 4 vehicle. Accommodation for 4 people was also booked at the National Park. The team was at the Park from 8 March to 15 March 2020. All the village chiefs and relevant park staff were informed in advance.

Each research assistant was given a clip board and 3 big plastic envelops, one containing informed consent forms, one with questionnaires and the other with permission documents all in hard copies. Each morning the research assistants were deployed in the villages. For each first visit to the village, the research assistant was first introduced to the Village Chief. A research assistant selected the households at random. At a household, he first introduced himself and made a general assessment of the household according to the criteria outlined above. If the criteria were met, he further introduced the research project and established rapport with the household representative. The household representative was then asked to read and sign the informed consent. The research assistant then read the questionnaire question by question and ticked the approximate box according to the respondent's answers. Every day the team was picked around 6pm from their respective villages.

After deploying the research assistants in the villages, the researcher conducted one-to-one in-depth interviews with experts in the villages and at the National Park according to appointments. Some park staff had gone to Maseru for meetings and arrangements were made to meet them in Maseru at the Ministry of Tourism, Environment and Culture headquarters. Appointments with other experts based in Maseru were postponed indefinitely due to the Covid-19 scare, however, the interviews were later done. The interview process was done as follows; appointment was made, the interviewee was asked to choose a convenient time and venue. At the beginning of the interview, the researcher introduced himself and the study and entertained some questions for clarity. When everything was clear, the interviewee was asked to read and sign the informed consent form. The interview then ensued based on the interview guide. The interviews lasted about one hour.

4.4.4 Data analysis

The study used statistical analysis software, Statistical Package for the Social Sciences (SPSS) Version 25.0 for the quantitative data and thematic analysis for qualitative data. Data analysis for the study is illustrated by Table 4.4 below:

Table 4.4: Data analysis techniques

Preliminary tests	Variables	Tests
Scales	Reliability	Cronbach's Alpha(α)
Scores	Normality	Kolmogorov-Smirnov (K-O) and Shapiro-Wilk
Research question	**Variables**	**Major tests**
1. What are the impacts of heritage tourism on rural livelihoods in Sehlabathebe National Park?	Social impacts, Economic impacts, Livelihood outcomes	Chi-square and Multiple regression analysis
2. What are the community's perceptions and expectations of Sehlabathebe National Park as a World Heritage Site?	Perceptions, Expectations, Tourism policy framework, Level of education	Chi-square and Multiple regression analysis
3. What are the benefits to the community resulting from Sehlabathebe National Park as a World Heritage site?	Benefits	Thematic analysis
4. What are the challenges faced by the local people in using Sehlabathebe National Park to sustain their livelihoods?	Livelihood challenges	Thematic analysis
5. To what extent do local communities participate in conservation and tourism activities of the World Heritage Site?	Participation in tourism, Participation in conservation, Level of education, Tourism policy framework, Socio-economic characteristics	Chi-square
6. What are the entrepreneurial tourism opportunities created because of designating World Heritage site?	Entrepreneurial opportunities	Thematic analysis

Quantitative data analysis

Data analysis involves extracting knowledge by reducing and editing data, compiling summaries, searching for relationships and patterns, and applying statistical tests (Letele, 2018). The major limitation of statistical analysis is that it examines a reality that is far from the one in which 'real' people live and does not allow any possibility of unexpected eventualities in the fields (Jonker & Pennink, 2010). Even though, statistical analysis is more reliable, objective and reduces a complex problem to a manageable number of variables and can identify cause and effect in highly controlled circumstances (Singh & Singh, 2015). It assists researchers in investigating variables as well as their effect, relationship and their patterns of involvement within our world (Lutabingwa & Auriacombe, 2007). The SPSS (Statistical Package for Social Science), though expensive, allows the researcher to be very

flexible with his data. After data collection, the questionnaires were checked and edited for completeness of data, identification of errors and readability of data (Lutabingwa & Auriacombe, 2007).

Data was then entered into the SPSS to create data sets. Entered data was again checked for errors and completeness. Initial analysis was conducted to explore data using descriptive statistics to describe central tendency and dispersion so as to summarise data for all dependent and independent variables in the study (Singh & Singh, 2015). Then, reliability checks for internal consistency of the scales were conducted using Cronbach alpha statistic. After that, the normality tests were also conducted using Kolmogorov-Smirnov (K-O) and Shapiro-Wilk to establish the nature of distribution and determine the choice of statistical tests for the study (Creswell, 2014). The tests were then conducted using Chi-square and Multiple regression analysis to generate inferential statistics from which conclusions were drawn (Mishra, Pandey, Singh, Keshri & Sabaretnam, 2019).

Qualitative data analysis

Thematic analysis is perhaps the most popular data analysis method (Ngulube, 2015). It identifies, analyses and reports themes which are within data to capture the complexities of meaning within a textual data set (Salleh, Ali, Mohd-Yusof & Jamaluddin, 2017). In the process of thematic analysis, two levels of themes emerge namely, latent and semantic themes (Maguire & Delahunt, 2017). Thematic analysis can be complex and time consuming due to the continuous coding process throughout the entire analysis that requires repeated reading of the entire data to see the pattern and its interpretation (Salleh *et al*., 2017; Vaismoradi & Snelgrove, 2019). At times the analysis can be unconvincing especially when the themes internally lack coherence and consistency (Javadi & Zarea, 2016).

However, thematic analysis is a credible qualitative method well known for capturing knowledge and experience of experts (Salleh *et al*., 2017). It is a very flexible method because it is not tied to a particular epistemological perspective (Maguire & Delahunt, 2017). Furthermore, it provides a rich and complex account of data, abstract themes and captures the core of the phenomenon (Vaismoradi & Snelgrove, 2019). Because of its high level of simplicity, flexibility and tangibility of analysis, its results can easily

be understood by ordinary people with low education (Javadi & Zarea, 2016). Therefore, it is considered the most appropriate for this study that seeks to discover using interpretations (Ibrahim, 2012).

In this study, thematic analysis was done in 7 stages.

Step 1 Transcription

After each in-depth interview, the handwritten notes were transcribed and typed (Lacey & Luff, 2007).

Step 2 Organising data

Data was organized into retrievable sections and each interview was given a code. The data was numbered using line numbers for reference (Lacey & Luff, 2007).

Step 3 Familiarisation

The researcher read the data repeatedly to immerse with the data and make some comments before formal analysis begins (Salleh *et al*., 2017; Lacey & Luff, 2007).

Step 4 Code generation;

At this stage, the data was categorised, analysed and coded manually from a list of ideas (Salleh *et al*., 2017; Lacey & Luff, 2007).

Step 5 Themes searching

The data was re-coded to develop better defined categories. The coded data was organised into potential themes at the broader level that seem to say something specific about the research question. Then, themes and subthemes were identified and justified (Maguire & Delahunt, 2017; Lacey & Luff, 2007; Salleh *et al*., 2017).

Step 6 Thematic map

The researcher here illustrated themes and subthemes diagrammatically at different levels and their relationships (Salleh *et al*., 2017).

Step 7 Reporting and answering the research question

Here, the interpretation was compared, related and merged with the results from the quantitative data analysis with regard to answering the research question.

4.5 Reliability and validity of data

The triangulation in this study design allows for greater validity by seeking corroboration between qualitative and quantitative methods (Bryman, 2006). The qualitative method provides the study with depth and the quantitative method provides breadth while at the same time neutralising each other's weaknesses (Bryman, 2006; Terrell, 2011). This ultimately gives a more complete understanding of research problem and complexity of human phenomena and enhances validity (Creswell & Clark, 2007). Validity in qualitative context refers to the degree of trustworthiness, plausibility and credibility of data (Muhammad, Muhamad & Muhamad, 2008). Reliability means another independent researcher should be able to arrive at similar or comparable findings (Noble & Smith, 2015). The credibility of a qualitative method depends on the ability and effort of the researcher to continuously refine sampling and data collection techniques throughout the process through rigorous self-scrutiny and this is viewed as the validity and reliability in the qualitative strand (Bashir, Afzal & Azeem, 2008; Belotto, 2018). Credibility of study findings was ensured through acknowledging biases in sampling and ongoing critical reflection of methods and searching of differences and similarities across accounts to capture different perspectives (Noble & Smith, 2015). Hence, the researcher ensured transparency at all stages as key to validity in qualitative research. The researcher immersed himself in the field before data collection by visiting the research site as a tourist to understand the context and the peculiarities of the phenomenon (Hayashi, Abib & Hopen, 2019). Negative data that did not follow patterns was also reported and analysed (Muhammad *et al.*, 2008).

Other strategies the researcher used to enhance validity in this study are the use of respondent language verbatim accounts in which literal statements of respondents are used to support analysis (Bashir *et al*., 2008). To enhance validity in thematic analysis, firstly, the researcher pre-tested the interview questions, described the participants' responses accurately, explained how the themes were generated and results finally created (Elo, Kaariainen, Konste, Polkki, Utriainen & Kyngas, 2014). However, most

of the verification techniques are in-built into the research process and are ultimately pragmatic in line with the research paradigm (Spiers, Morse, Olson, Mayan & Barrett, 2018). Reliability in quantitative research is the extent to which the results can be repeatable when different researchers conduct the measurements on different occasions (Drost, 2011). Validity is whether the research truly measures that which it is intended to measure (Muhammad *et al.*, 2008). Validity checks in quantitative research are usually performed by statistical analysis (Symonds & Gorard, 2008). Reliability in quantitative strand was ensured by testing internal consistency using Cronbach's alpha (Drost, 2011). Pre-test was also conducted to check for validity, reliability and practicality of the questionnaire (Ghazali, 2016). External validity was also increased by enhancing representation of the population through random selection in the household survey. To improve validity, objectives were clearly defined and operationalised (Mohajan, 2017).

4.6 Study limitations

Some previous similar studies (Ashley, 2000; Iorio & Corsale, 2010) using SLF had their own limitations. There was a tendency to use one method, usually qualitative. The exclusion of illiterates and those not involved in tourism in Kausar's (2011) Indonesian study and Su, Wall and Xu's (2016) Chinese study respectively were some of the limitations which this study tried to avoid. However, this study had its own limitations. The researcher was not able to speak fluent Sesotho (local language) with the local communities, hence he hired native speakers of Sesotho to administer the questionnaire. There was no way the researcher could prevent any political influence on the responses from the villagers participating in the research. The results of the study could not be generalised to any other heritage site in Lesotho because Sehlabathebe National Park was the only World Heritage Site in Lesotho. During data collection, there were some heavy rains in the Sehlabathebe National Park which made some roads impassable and slippery. Some of the interviews were done under Covid-19 scare.

4.7 Ethical considerations

Ethics is a branch of philosophy that deals with the conduct of people and guides the norms or standards of behaviour of people and relationship with each other (Akaranga & Makau, 2016). The researcher

tried to uphold the principles of justice, respect and fairness while ascertaining participants' capacity to truly understand what consent means, assuring that they possess the right to refuse or withdraw consent, free of adverse consequences (Sobocan, Bertotti & Strom-Gottfried, 2018). However, Madushani (2016) argues that increased ethical review is circumscribing the researcher's ability to make his own decisions about ethical issues relating to his specific study. Nonetheless, the following ethical principles were observed:

4.7.1 Permission to research

The researcher acquired written permission from the Lesotho Ministry of Tourism, Environment and Culture which owns and runs the Sehlabathebe National Park, the village chiefs who are in charge of the 12 villages, UNESCO, the United Nation organization overseeing the management of World Heritage Sites and the University of KwaZulu Natal Humanities and Social Science Research Ethics Committee.

4.7.2 Informed consent

Informed consent ensures the respondent has full knowledge of the study and has intelligently volunteered in a clear and manifest way to give consent of participation (Fouka & Mantzorou, 2011). It has been argued that the very act of seeking informed consent from some research participants violates the respondent's right to anonymity and may lead to the participant adopting a negative attitude towards giving information to the researchers (Madushani, 2016). However, in this study, the researcher ensured that each participant read, understood and signed the informed consent form. It should be noted here that some participants could not read and write hence did not sign.

4.7.3 Beneficence

The principle of beneficence means maximising benefits for the individual participants while minimising risk (Vilma, 2018). In this regard, the researcher explained the purpose of the research and benefits that may be derived from it (Akaranga & Makau, 2016).

4.7.4 Justice

Justice in the context of this study includes respecting human rights, including the right to privacy and also showing sensitivity to vulnerable groups like children and aged people. To be able to observe this in this study, the researcher sensitised the research assistants on ethical issues in a two-day training workshop three days before data collection. The training ensured that the assistants became aware and recognize, understand and identify ethical issues (Vilma, 2018).

4.7.5 Respect for intellectual property

Respect for intellectual property means acknowledging the use of other researchers' work and asking for permission for the use where needed. In this regard, the researcher tried by all means to acknowledge all sources of information and also all people and organisations who contributed to this study in one way or another (Vilma, 2018).

4.7.6 Confidentiality, protection, privacy and anonymity

Anonymity refers to keeping secret by not identifying the name or cultural background of the respondent (Akaranga & Makau, 2016). Privacy is the right of the respondent to determine the time, extent, and the circumstances under which the researcher can share or withhold respondent's private information (Fouka & Mantzorou, 2011). To comply with the above ethical principles, the participants were assured that their identities were not linked with their personal responses and they were never referred by their names in the interviews. They were also assured that their information would be kept confidential and protected by the university before it is destroyed after 5 years.

4.7.7 Non-Maleficence

Non-Maleficenence refers to the potential risks of participation which may include psychological, emotional, social or even economic harm (Akaranga & Makau, 2016). The researcher avoided as much as possible asking embarrassing questions, forcing participants to divulge information which could result into anxiety or even fear (Akaranga & Makau, 2016). Although virtually, all social research is

exploitative and intrusive to some degree, the researcher also ensured that in the process of visiting participants in their homesteads or offices, disruption of their daily lives was minimised as much as possible by making appointments (Sobocan *et al*., 2018).

4.8 Chapter summary

Pragmatism, the philosophical underpinning and the mixed methods, and the research design of the study were thoroughly discussed and justified in this chapter. To give the setting of the study, the research site location and significance was highlighted. Stratified random sampling and snowball sampling were also discussed in detail and justified. Data collection and analysis methods for both qualitative and quantitative strands were introduced and defended. Ensuring reliability and validity in the study for both qualitative and quantitative methods was briefly articulated. Like any other research, this study has limitations and the major ones were highlighted. Finally, the research ethical principles that guided this study were outlined. The chapter that follows analyses and discusses data on demographic background and livelihood diversification of the respondents.

CHAPTER FIVE

Livelihoods diversification strategies in Sehlabathebe National Park

5.1 Introduction

This chapter serves to introduce and discuss the demographic background of the respondents and then present and discuss the results of data analysis on livelihoods diversification. The household survey of the 12 villages of Sehlabathebe was conducted from 8 to 15 March 2020 but the interviews extended up to 30 June 2020 because of the Covid-19 restrictions. A total of 286 questionnaires were administered to the 12 villages around Sehlabathebe National Park. Table 5.1 below shows the proportionally representative sampled households for each village. The targeted sample of 286 respondents was reached and this means a 100% response rate was achieved and the percentage of missing data was 6/24024(0.025%) which implies that the data was missing completely at random. Therefore, there was no need for data imputation since this level does not compromise the quality of data.

Table 5.1: Villages and their proportional samples

		Total population 792(households)		**Total sample 286**
No	**Name of village**	**No of households**	**Proportion**	**Sample**
1	Mavuka	84	0.11	30
2	Sehlabathebe-Lebenkeleng	62	0.08	22
3	Letlapeng	77	0.10	28
4	Koung	30	0.04	11
5	Ha Moshebi	77	0.10	28
6	Mpharane	81	0.10	29
7	Ha Semenyane	95	0.12	34
8	Ha Edward	75	0.09	27
9	Ha Sephelane	70	0.09	25
10	Thamathu	101	0.13	37
11	Ha Katela	22	0.03	8
12	Mafika-Lisiu	18	0.02	7
	Total sample			**286**

The descriptive statistics such as percentages, frequencies, median and Inter Quartile Range were used to analyse the profiles of respondent households. Chi-Square and Kruskall-Wallis tests were used to establish differences in responses and the Mann-Whitney U test was conducted to compare villages.

Then Multivariate Logistic Regression Model was employed to investigate independent variables influencing livelihood diversification. To establish the accuracy of the Regression model, Model classification rate was engaged. Lastly, the chapter ends with a thematic analysis of villagers' open-ended responses on livelihood diversification. In the next section, the background information of the study participants is explored.

5.2 Demographic background of Sehlabathebe respondents

This section presents an item analysis on demographic background which includes gender, age, location, distance, education, period of stay, source of livelihood, income and land size.

5.2.1 Gender of respondents

The sex composition comprised 177 (61.9%) females and 109 (38.1%) males. This is shown in Figure 5.1 below.

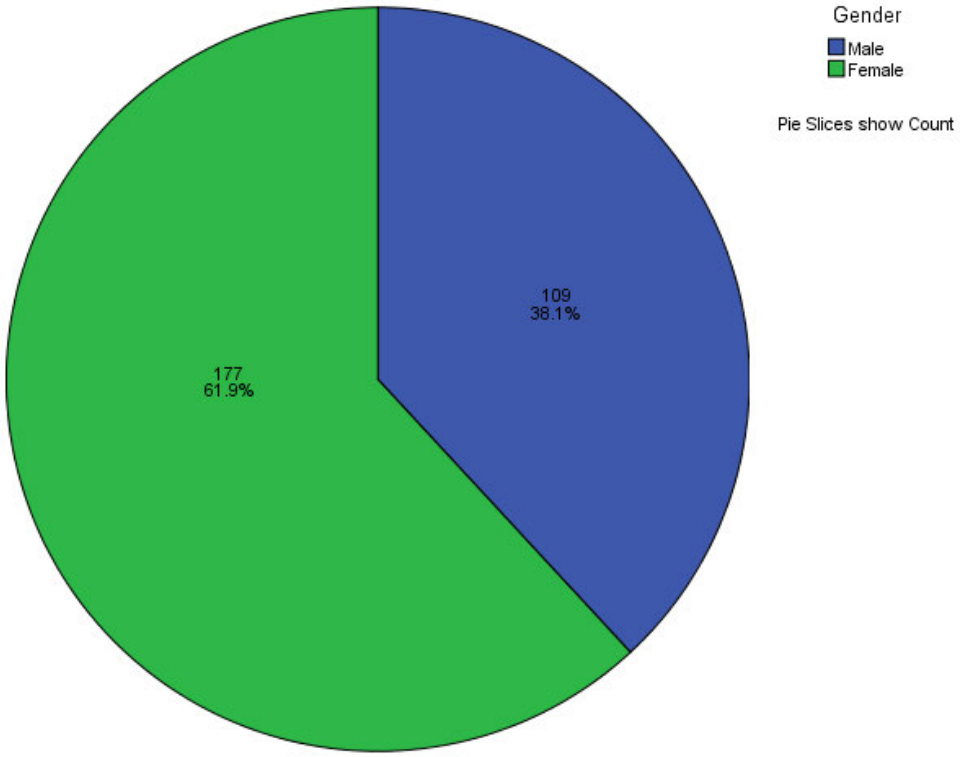

Figure 5.1: Gender of respondents

The number of females in the sample was so large that the difference between the proportion of males and females was statistically significant at 5% level of significance (z = -5.69, p-value=0.000). The results for the equality of proportions test are represented in the Table 5.2 below.

Table 5.2: Gender proportions test

N=286

Variable	Proportion	Std. Err.	Z	P>z	[95% Conf.	interval]
Males	0.381	0.029			0.325	0,437
Females	0.619	0.029			0.562	0.675
Difference	-0.238	0.041			-0.317	-0.158
	Under H_0:	0.042	-5.69	0.000		

This implies that most households in Sehlabathebe are headed by females. According to Rahut and Scharf (2012), female-headed households are less interested in diversification, however, they are likely to diversify in high return non-farm activities. The smaller number of males also indicates the effect of migrant labour. It is largely the males who migrate to South Africa to work in the mines and farms.

5.2.2 Age of respondents

The age range (min-max) for the study participants was 18-72 years and when categorized the distribution is represented in Figure 5.2 below. The greatest proportion of the study participants were in the 26-35 years' age group with the highest percentage of 23.8 (n=68). This suggests a higher likelihood of livelihood diversification because a household with a younger head has enhanced access to non-farm activities (Khatun & Roy, 2012; Avila-Foucat & Rodriguez-Robayo, 2018). However, all age groups are fairly represented. Of interest is the last two age groups (56-65; 66 +) which amount to 32.8% despite the fact that HIV in Lesotho has reduced life expectancy from 60 to 48 (Kingdom of Lesotho, 2015). The graph also shows that not many young people have migrated from Sehlabathebe to urban areas.

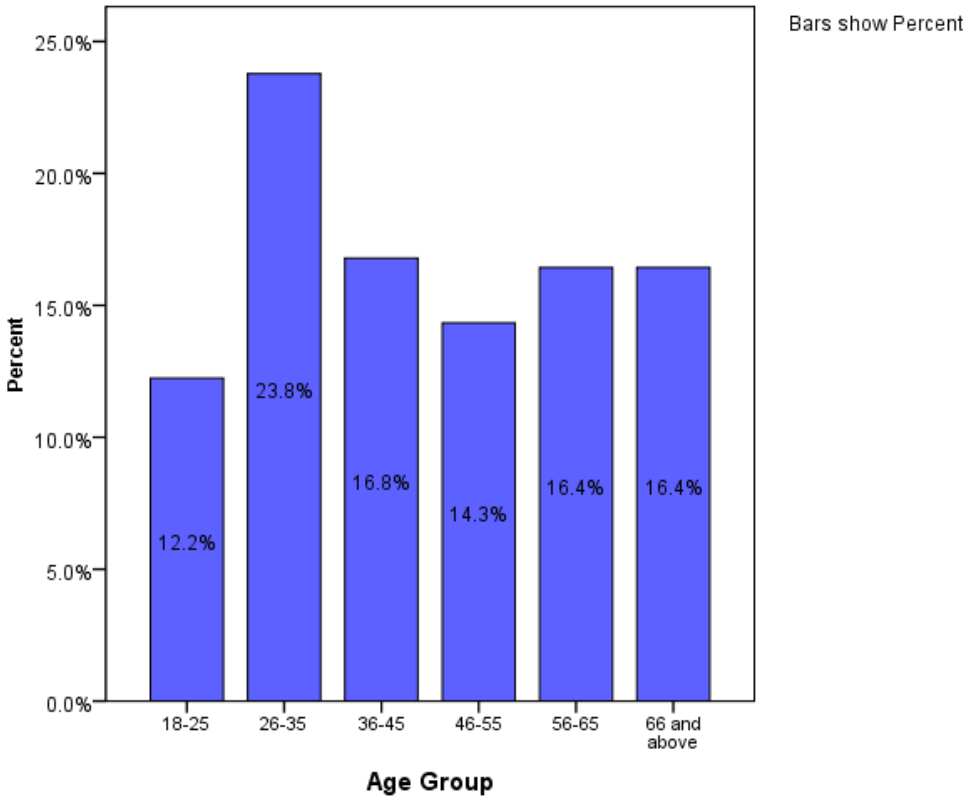

Figure 5.2: Respondents' Age groups

5.2.3 Respondents' villages

The proportions for respondents resembled the targeted proportional representation of the distribution of households. The Figure 5.3 below shows a comparison of the household proportional representation in the villages and the actual sample reached by the researcher. The desired sample was reached and hopefully, this contributed to the validity of the findings in this study. Mafika-Lisiu had the smallest percentage of the sample with 2.4 and Thamathu had the highest percentage of 12.9.

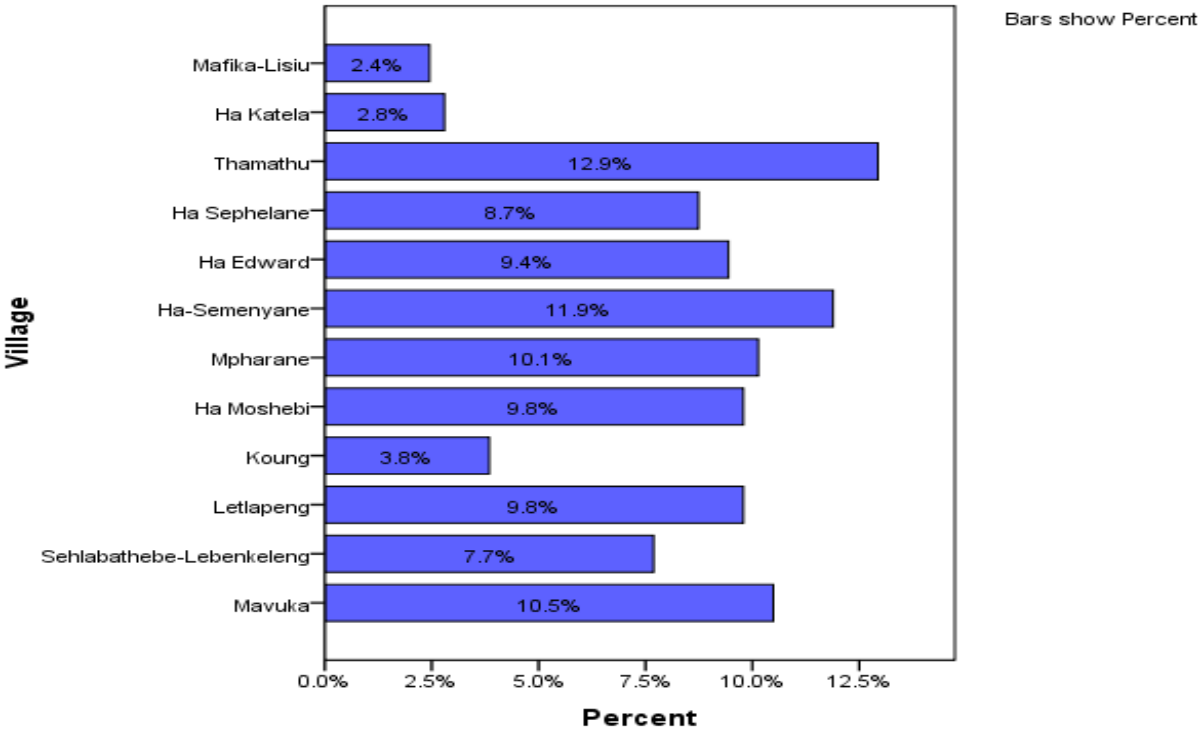

Figure 5.3: Respondents' villages and response rate

5.2.4: Distance of homesteads from the National Park and the main road

According to Table 5.3 below, the selected 12 villages are located within a radius of about 8 kilometers from the Sehlabathebe National Park. The ones which are very near the park are Sehlabathebe-Lebenkeng, Letlapeng and Ha Katela and those that are a bit far are Ha Moshebi and Ha Sephelane.

Table 5.3: Distance from Sehlabathebe National Park

Name of village	Distance from Sehlabathebe National Park							Total
	1	2	3	4	5	6	7	
Mavuka	0	0	30	0	0	0	0	30
Sehlabathebe-Lebenkeng	22	0	0	0	0	0	0	22
Letlapeng	28	0	0	0	0	0	0	28
Koung	0	0	0	11	0	0	0	11
Ha Moshebi	0	0	0	0	0	0	28	28
Mpharane	0	0	29	0	0	0	0	29
Ha Semenyane	0	0	0	34	0	0	0	34
Ha Edward	0	0	0	0	27	0	0	27
Ha Sephelane	0	0	0	0	0	0	25	25
Thamathu	0	0	0	37	0	0	0	37
Ha Katela	0	0	8	0	0	0	0	8
Mafika-Lisiu	0	0	0	7	0	0	0	7
Total	50	0	67	89	27	0	25	286

Key: *Distance from Sehlabathebe National Park in kilometres*
*(**1**-Less than 1, **2**-About 1, **3**-About 2, **4**-Between 3 and 4, **5**-About 5, **6**-More than 5, **7**-Between 6 and 8.)*

The socio-economic impact of the National Park on communities is generally determined by the distance between the village and the park usually because the park provides a market to the communities. Hence, proximity to market has a significant influence on livelihood diversification and increases non-farm employment for adjacent communities and probability of a household diversifying in non-farm activities (Khatun & Roy, 2012; Rahut & Scharf, 2012). It is, therefore, expected that those villages closest to the park (Sehlabathebe-Lebenkeng and Letlapeng) should have a higher likelihood of livelihood diversification than those furthest (Ha Moshebi and Ha Sephelane).

The Table 5.4 below shows the estimated distances of homesteads from the main road that goes to the National Park. The road represents both infrastructure and market accessibility. Market accessibility is enhanced by improved transport and communication infrastructure in rural areas (Loison, 2015). Therefore, those homesteads in Mavuka (n=30), Sehlabathebe-Lebenkeng (n=21) and Mpharane (n=29) have a higher probability of livelihood diversification than those far away from the road like 23 homesteads in Ha Sephelane which are more than 6 kilometres.

Table 5.4: Distance of homesteads from the main road

Name of village	**Distance from the main Road**						**Total**
	1	2	3	4	5	6	
Mavuka	30	0	0	0	0	0	30
Sehlabathebe-Lebenkeng	21	0	0	0	1	0	22
Letlapeng	1	0	0	2	20	5	28
Koung	0	0	0	0	11	0	11
Ha Moshebi	1	4	16	6	0	1	28
Mpharane	29	0	0	0	0	0	29
Ha Semenyane	2	0	1	5	14	12	34
Ha Edward	4	10	8	0	0	5	27
Ha Sephelane	2	0	0	0	0	23	25
Thamathu	3	12	14	1	7	0	37
Ha Katela	4	0	0	0	2	2	8
Mafika-Lisiu	0	0	0	0	7	0	7
Total	97	26	39	14	62	48	286

Key: Distance of homesteads from main road

(1-Less than 10 metres, 2-Less than 100 metres, 3-Between 200 and 500 metres, 4-Bewteen 600 and 1 km 5-Between 2 km and 5 km, 6-More than 6 km)

5.2.5 Level of education of respondents

According to Figure 5.4 below, 50% (n=143) of the study participants had attained primary education and 25.2% (n=72) secondary education with only 10.7% (n=31) having tertiary education.

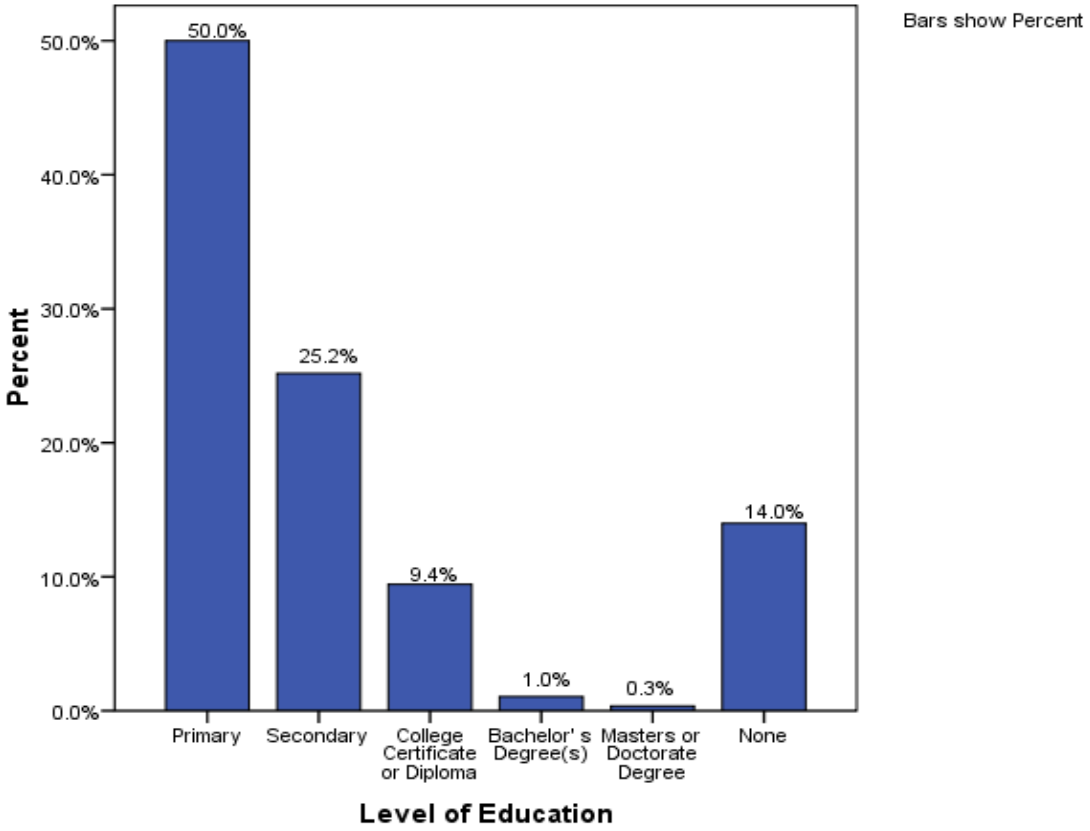

Figure 5.4: Level of education of respondents

However, 14% (n=40) of the study participants had no formal education. The study participants therefore, were literate enough to comprehend the questions asked in this survey given also that the questionnaire was translated into the local Sesotho language. This high percentage of literacy enhances the validity and reliability of the findings. Apart from that, this high percentage of literacy enhances likelihood of livelihood diversification because education empowers both men and women to diversify in high-return non-farm sector (Khan *et al.*, 2017; Rahut & Scharf, 2012). However, those with low level education and lacking specialised skills tend to diversify into low-return activities, while those with college certificate and upwards are more likely to be engaged in skilled labour and small enterprises (Rahut & Scharf, 2012; Chuong *et al.*, 2014; Khatun & Roy, 2016).

5.2.6 Respondents' period of stay in the village

Figure 5.5 below shows that the majority of study participants (87%) have been residing in their respective villages either 10 years or more or the rest of their lives. This implies that they have stayed long enough in their villages to experience and compare life before World Heritage Site Status and during World Heritage Site Status of the Sehlabathebe National Park.

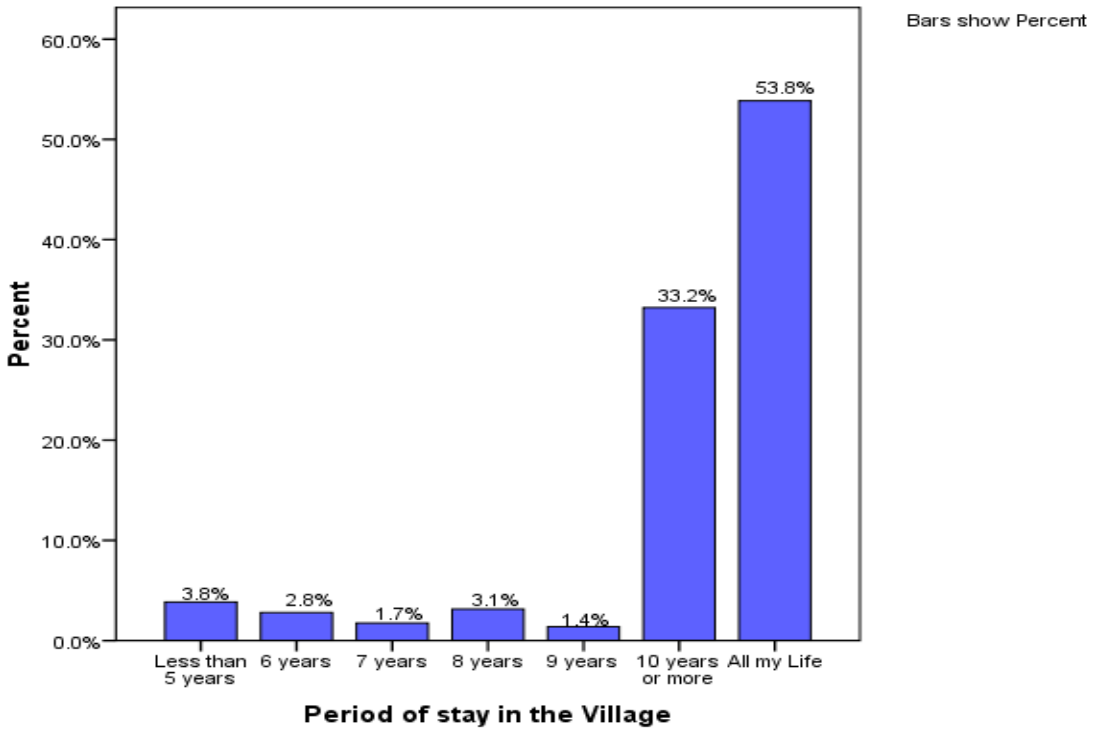

Figure 5.5: Respondents' period of stay in the village

The figure further indicates that only 6.6% (3.8%+2.8%) who have stayed up to 6 years might not have experienced pre-WHS period of the park since the Park attained WHS status in 2013. Nevertheless, the majority of respondents are people who are now attached to their communities. This further enhances the validity and reliability of the study findings. Residents with a strong attachment to the community will perceive the designation of WHS in a positive manner hence are likely to diversify into cultural and heritage tourism (Mohamed *et al*., 2017).

5.2.7 Respondents' major sources of livelihood

This section presents an analysis of responses to question 8, Section A (*What is your major source of livelihood?*). Table 5.5 below shows the participants' major sources of livelihood in 12 villages of Sehlabathebe. It is evident from the table that the most common source of livelihood is Livestock husbandry which has a frequency of 91 and shockingly the least source of livelihood is Tourism business with a frequency of 1. This suggests that Sehlabathebe is largely a grazing area and cultural and heritage tourism is not a major source of livelihood. The "Other" with a frequency of 60 is unpacked further below in Table 5.5.1.

Table 5.5: Respondents' major sources of livelihood

Major source of livelihood	Frequency(n)	Percent (%)
Crop Farming	54	18.9
Livestock Husbandry	91	31.8
Buying and Selling	45	15.7
Migrant Labour	11	3.8
Garden Cultivation	24	8.4
Tourism Business	1	0.3
Other	60	21
Total	**286**	**100**

A breakdown of "Other" (where the respondent was required to specify) which is second highest with a frequency of 60 in Table 5.5 above as a major source of livelihood was conducted and it produced Table 5.5.1 below. The highest percentage (40) is that of households which have no sources of livelihood. This suggests absolute poverty. There is also a consolation of one tourism-related source of livelihood, that is handicraft and the rest are not related to tourism.

Table 5.5.1: Respondents' other major sources of livelihoods

Other major sources of livelihood(60)	Frequency(n)	Percent (%)
Nothing	24	40
Pension fund	7	11.7
Piece jobs	5	8.25
Construction employees	5	8.25
Teachers	7	11.7
Shepherds	3	5
Selling	6	10
Chief	1	1.7
Handicraft	1	1.7
Clerk	1	1.7
Total	**60**	**100**

Table 5.5.2 below further analyses the major sources of livelihoods village by village. This means the majority 169 (59.1%) survive on agriculture related activities (animal husbandry, crop farming and garden cultivation). Despite being located very close to the National park and having stayed in their villages for more than 10 years, only 2 participants cited tourism activity as a major source of livelihood. The pattern is the same across all 12 villages.

Table 5.5.2: Major sources of livelihood summary statistics by village N=286

Number	Name of Village	Crop farming n (%)	Livestock Husbandry n (%)	Buying and selling n (%)	Migrant labour n (%)	Garden cultivation n (%)	Tourism business n (%)	Other n (%)	Total n (%)
1	Mavuka	4(13.3)	11(36.7)	9(30)	4(13.3)	1(3.3)	0(0)	1(3.3)	30(100)
2	Sehlabathebe-Lebenkeleng	3(13.6)	8(36.4)	7(31.8)	1(4.5)	0(0)	0(0)	3(13.6)	22(100)
3	Letlapeng	3(10.7)	9(32.1)	1(3.6)	0(0)	7(25)	0(0)	8(28.6)	28(100)
4	Koung	0(0)	4(36.4)	0(0)	0(0)	3(27.3)	0(0)	4(36.4)	11(100)
5	Ha Moshebi	2(7.1)	7(25)	3(10.7)	0(0)	3(10.7)	0(0)	13(46.4)	28(100)
6	Mpharane	6(20.7)	13(44.8)	2(6.9)	3(10.3)	1(3.4)	1(3.4)	3(10.3)	29(100)
7	Ha Semenyane	11(32.4)	9(26.5)	1(2.9)	0(0)	7(20.6)	0(0)	6(17.6)	34(100)
8	Ha Edward	9(33.3)	3(11.1)	6(22.2)	0(0)	1(3.7)	0(0)	8(29.6)	27(100)
9	Ha Sephelane	2(8)	15(60)	1(4)	1(4)	0(0)	0(0)	6(24)	25(100)
10	Thamathu	11(29.7)	8(21.6)	13(35.1)	1(2.7)	0(0)	0(0)	4(10.8)	37(100)
11	Ha Katela	1(0.1)	2(25)	2(25)	0(0)	1(0.1)	0(0)	2(25)	8(100)
12	Mafika-Lisiu	2(28.6)	2(28.6)	0(0)	1(14.3)	0(0)	0(0)	2(28.6)	7(100)
	Total	**54(18.9)**	**91(31.8)**	**45(15.7)**	**11(3.8)**	**24(8.4)**	**1(0.3)**	**60(21)**	**286**

The major sources of livelihood for the 12 villages of Sehlabathebe are ranked in order from the major to minor as follows: 1. Livestock husbandry, 2. Other, 3. Crop farming, 4. Buying and Selling, 5. Garden Cultivation, 6. Migrant labour, 7. Tourism in Business. This confirms Yang *et al.*'s (2018) findings that rural households rely on multiple livelihood strategies and land is the major factor for most poor peasant households. Table 5.5.3 below indicates the major source of livelihood for each village. This suggests that the linkage between tourism and agriculture is either insufficient or does not exist to generate economic benefits (Kausar, 2011).

Table 5.5.3 Villages' major livelihood activities

Number	Name of Village	Major Livelihood Activities
1	Mavuka	Livestock husbandry
2	Sehlabathebe-Lebenkeleng	Livestock husbandry
3	Letlapeng	Livestock husbandry
4	Koung	Livestock husbandry and Other activities
5	Ha Moshebi	Other activities

6	Mpharane	Livestock husbandry
7	Ha Semenyane	Crop farming
8	Ha Edward	Crop Farming
9	Ha Sephelane	Livestock husbandry
10	Thamathu	Buying and Selling
11	Ha Katela	Livestock husbandry, Buying and Selling and Other activities
12	Mafika-Lisiu	Crop farming, Livestock husbandry and Other activities

It is arguable that such linkages have potential to decrease absolute poverty and promote small-scale entrepreneurship (Norhazliza, 2014). Tourism is a potential market for agriculture and provides business opportunities for small enterprises (Welteji & Zerihun, 2018). A nexus between agriculture and tourism can be developed for the benefit of all Sehlabathebe villages. The picture painted by Table 5.5.3 above suggests that the tourism potential of the World Heritage Site, Sehlabathebe National Park, has not been fully exploited about 7 years after designation.

5.2.8 Respondents' level of monthly household income

Figure 5. 6 below shows how respondent households rate their monthly income. Judging by rural standards, what is considered low income can be equivalent to poverty. The majority of the study participants (230=80.4%) indicated that they were in the low monthly income category which implies that they struggled to meet their livelihood needs. A total of 33 (11.5%) respondents have no monthly income which again suggests poverty in Sehlabathebe. This concurs with Table 5.5.1 above which reveals that 24 respondent households had no major source of livelihood. It also supports Smith *et al.*'s (2013) claim that 88% of Lesotho's extreme poor live in rural areas where only 9% of the land is arable. It also substantiates Nkholise's (2020) finding that most Sehlabathebe local communities' livelihood strategies cannot sustain them the whole year. Despite that, Table 5.5.3 above shows crop cultivation as a major source of livelihood.

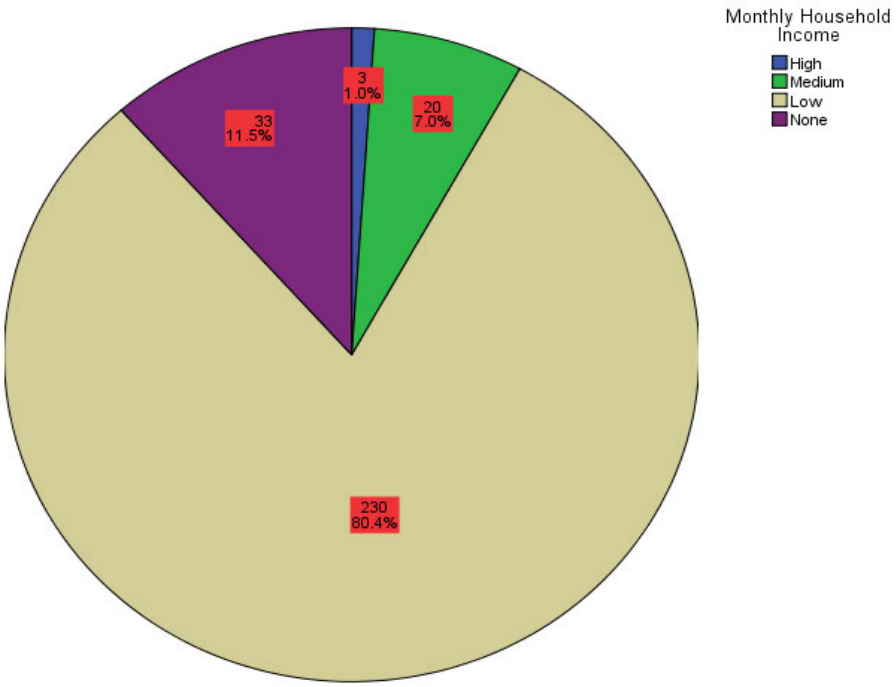

Figure 5.6: Respondents' level of monthly income

However, since 41% of the rural people are living below poverty datum line, they may be pushed into survival-led diversification by lack of alternatives for risk coping (FAO, 2015; World Bank Poverty Assessment, 2010). They can engage in low-return tourism activities to reduce vulnerability and absolute poverty (Loison, 2015).

5.2.9 Estimated size of land for households

Figure 5.7 below shows how much natural capital in form of land each respondent household owns. The figure reveals that 59.1% (n=169) of the sample own less than 0.5 hectares of land and a very small proportion (42=14.7%) have more than 1.5 hectares. Rural households with small land size have a higher probability of livelihood diversification because they tend to diversify more towards various livelihood activities for subsistence (Swain & Batabyal, 2016). Those with big pieces of land are less likely to diversify in the non-farm sector (Rahut & Scharf, 2012; Avila-Foucat & Rodriguez-Robayo, 2018). Therefore, the hope of livelihood diversification through cultural and heritage tourism in Sehlabathebe lies in those with small land sizes.

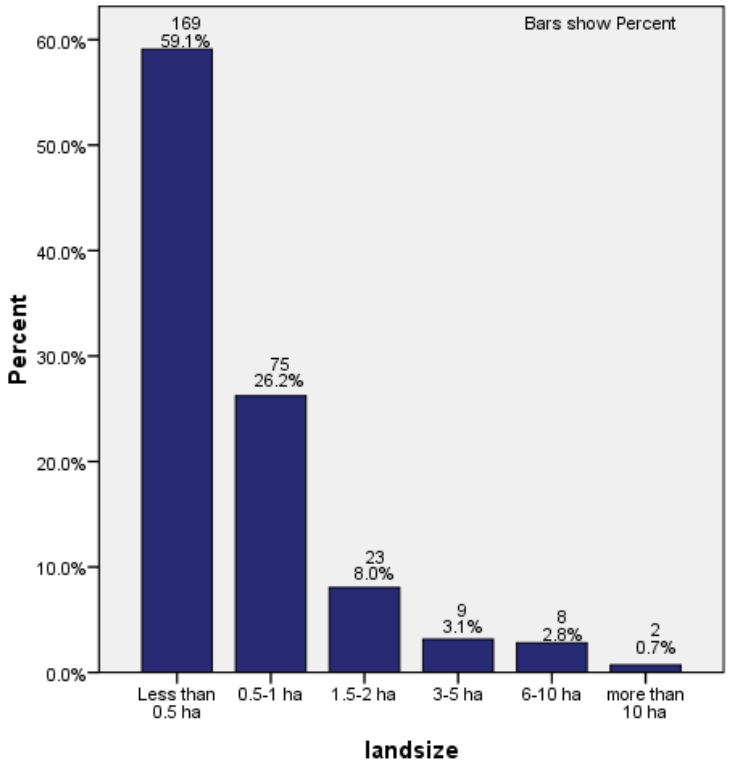

Figure 5.7: Estimated land sizes for households

5.3 Cultural and heritage tourism and livelihood diversification (Section B, question 1)

This section is based on the analysis of responses to question 1 of section B (*Cultural and heritage tourism has diversified our family livelihood choice*). The question is on Likert scale in which the respondents had to (1) strongly disagree, (2) disagree, (3) be neutral, (4) agree or (5) strongly agree.

Table 5.6: How cultural and heritage tourism has diversified livelihoods summary statistics

Number	Name of Village	Livelihood Diversified					
		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
1	Mavuka	14	5	2	1	8	30
2	Sehlabathebe-Lebenkeleng	7	12	2	1	0	22
3	Letlapeng	1	18	2	5	2	28
4	Koung	5	3	2	1	0	11
5	Ha Moshebi	3	17	1	5	2	28
6	Mpharane	14	8	1	4	2	29
7	Ha Semenyane	1	17	4	11	1	34
8	Ha Edward	3	13	2	9	0	27
9	Ha Sephelane	6	3	3	10	3	25
10	Thamathu	4	11	5	8	9	37
11	Ha Katela	0	3	1	0	4	8
12	Mafika-Lisiu	0	5	0	1	1	7
	Total	**58**	**116**	**25**	**56**	**31**	**286**

This question had to be analyzed on its own because it relates specifically to livelihood diversification, the focus of this chapter. Table 5.6 above shows the extent in frequency to which study participants concurred with the statement that cultural and heritage tourism has diversified their livelihoods. Overall, the participants disagree to the statement that cultural and heritage tourism has diversified their life 174 (60.8%) compared to 87 (30.4%), with 25 (8.7%) indicating a neutral view. In order to test whether the difference in proportions was statistically significant, the equality of proportions test was conducted. The results are represented in the table below.

Table 5.6.1 Test of equality of proportions

Variable	Proportion	Std. Err.	Z	P>z	[95% Conf. interval]	
Disagree	0.608	0.029			0.55	0.66
Agree	0.304	0.027			0.25	0.36
Difference	0.304	0.040			0.23	0.36
	Under H_0:	0.042	7.3	0.000		

Table 5.6.1 above reveals that the difference (0.304, 95%CI = [0.23-0.36]) between the proportion of participants whose livelihood was diversified and the proportion whose livelihood was not diversified significantly differ (Z=7.3, P-value = 0.000). As reflected by Table 5.6 above, they are only 2 (17%) villages, Ha Sephelane (52%) and Ha Katela (50%) out of 12 which had greater proportion of households agreeing that their livelihoods were diversified by cultural and heritage tourism. The other 10 (83%) villages' view was that cultural and heritage tourism did not diversify their livelihoods. However, both villages have indicated in Table 5.5.3 above that their major source of livelihoods is Livestock husbandry. It is possible that cultural and heritage tourism can contribute to livelihood diversification without being a major source of livelihood. Ha Katela village includes buying and selling and other sources which suggests an element of livelihood diversification. Ha Katela village is within 2 kilometre radius of the Sehlabathebe National Park. However, Ha Sephelane village is one of the furthest. This suggests that distance had no effect to this village. For further investigation into livelihood diversification, some statistical tests were conducted. Normality test was first conducted to inform choice of measure and tests.

5.3.1 Testing normality of diversification scores

In order to compare diversification levels between villages, appropriate measures of central tendency were calculated and subjected to hypothesis testing to determine statistical differences. Therefore, the diversification scores were tested for normality in order to choose between the use of either the mean or the median. The test was conducted using the Kolmogorov-Smirnov normality test. It tests whether a given set of scores follow a Normal Distribution [Bell Shaped distribution] so that if the scores are normally distributed, data can be summarized using the Mean (average). Otherwise if it is not normally distributed, then the median is used as a summary measure. The main advantage of the median is that it is not affected by the type of distribution (Nahm, 2016). The test was chosen for this study because it needs larger samples (Ahad, Yin, Othman & Yaacob, 2011). The null hypothesis is that the data is normally distributed and then the claim is proven using data. This z value is called a test statistic which represents in a single value to what extent the observed data deviates from the real normal distribution assumed in the null hypothesis. So a large deviation has a low p-value. As a rule of thumb, the null hypothesis is rejected if $p < 0.05$. The results for normality test are represented in the tables below:

Table 5.7.1: Normality test results

	N	Mean	Std. Deviation.	Min	Max
Tourism Diversified Livelihood Scores	286	2.60	1.30	1	5

Table 5.7.2: One Sample Kolmogorov-Smirnov Normality Test

		Tourism diversified Livelihood Scores
		N = 286
Normal Parameters	Mean	2.60
	Std. Deviation	1.30
Most Extreme Differences	Absolute	0.286
	Positive	0.286
	Negative	-0.163
Kolmogorov-Smirnov	z	4.84
Asymp. Sig(2-tailed)	p-value	0.000

The mean (S.D) score is 2.60 (1.30) which indicates that the distribution is skewed towards the "disagree option" since the most extreme difference is negative (-0.163). The data is not normally distributed ($z = 4.84$, p-value = 0.000); this is statistically significant at 5% level of significance. This implies the

mean was not an appropriate measure of central tendency therefore the median was opted for. The median is the middle most observation if data is arranged either in increasing or decreasing order of magnitude. It is unique and useful when comparing groups. If data is not normally distributed, medians are used to compare the groups using nonparametric methods (Mishra *et al*., 2019). Because the data is not normally distributed, nonparametric statistical tests were used and are excellent alternatives since there is less possibility to reach incorrect conclusions. However, the information acquired from nonparametric techniques is limited and difficult to interpret (Nahm, 2016). In the next section, the diversification levels for different villages were compared using the median scores.

5.3.2 Comparing village diversification levels

The Kruskall-Wallis equality of populations test was conducted to determine if all median scores for the 12 villages are equal. Kruskall-Wallis test is a nonparametric statistical test used to assess whether there is a difference in the medians of more than two independent groups (Dzunic & Golubovic, 2018). Our villages are independent of each other so to assess whether there is difference in the livelihood diversification, a test for differences in the median scores on livelihood diversification was conducted. The test only tells us that a difference in medians exists but does not tell which groups differ. If they are equal it means all villages have experienced the same livelihood diversifications. The Kruskall-Wallis test results are shown in Table 5.8 below.

Table 5.8: Kruskall-Wallis test results Test Statistic[b]

	Livelihood diversification scores
	N=286
Median	2.00
Chi-square	26.801[a]
Df	11
Asymp.Sig.	0.005

(a. 5 cells (20.8%) have expected frequencies less than 5. The minimum expected cell frequency is 2.7. b.Grouping Variable: Villages.)

The Kruskal-Wallis test compares the empirical livelihood diversification scores with standard normal distribution to measure the extent of deviation. Small deviation means the observed data is approximately normal whilst large deviations indicate that the scores are not normally distributed. The

chi-square value is the average value for the deviations of the observed scores from the expected normal distribution assumed in the null hypothesis. Therefore, the median scores as shown above in Table 5.8 for village livelihood diversification are significantly different ($\chi^2_{(11)} = 26.8$, p-value =0.005). The overall median score for diversification of livelihood for all 12 villages is 2 (Disagree) which implies that most residents did not concur with the statement that cultural and heritage tourism diversified their livelihoods. The Kruskall-Wallis test is a global test which only assesses for the difference in diversification of livelihood scores in the 12 villages but it does not identify the pairs that are different. The next section, therefore, pairs the villages for comparison.

5.3.3: Pairwise comparison of villages with different median scores

On the one hand, a village livelihood diversification median score of 1 or 2 indicates that the study participants generally "disagree" to the statement that Cultural and heritage tourism diversified their livelihood. On the other hand, village medians score of 4 or 5 shows that the members of the village generally "agree" to the statement. The table below represents the median and Interquartile Range (IQR) of the diversification of livelihood scores for the 12 villages.

Table 5.9: Median and Interquartile Range of livelihood diversification scores

Number	Name of Village	Diversification of Livelihood Median Score	Inter Quartile Range IQR $[Q_{Lower} - Q_{Upper}]$
1	Mavuka	2	1-5
2	Sehlabathebe-Lebenkeleng	2	1-2
3	Letlapeng	2	2-3.5
4	Koung	2	1-3
5	Ha Moshebi	2	2-3.5
6	Mpharane	2	1-2
7	Ha Semenyane	2	2-4
8	Ha Edward	2	2-4
9	Ha Sephelane	4	2-4
10	Thamathu	3	2-4
11	Ha Katela	4	2-5
12	Mafika-Lisiu	2	2-4

Quartiles refer to the three points that divide the data set into 4 equal groups and each group represents a quarter of the data set whose values are arranged in either ascending or descending order. The IQR therefore is a measure of variability or statistical dispersion (Mishra *et al*., 2019). Two villages had the

general position that cultural and heritage tourism diversified their livelihood. These are Ha Sephelane (4, IQR = [2-4]) and Ha Katela (4, IQR = [2-5]). Only one village had a neutral perception on livelihood diversification and this was Thamathu (3, IQR = [2-4]). This concurs with Loison's (2015) finding that communities do not benefit equally from diversification even if all opportunities are available, some still remain impoverished. According to Thetsane (2019), this inequality may be caused by the local community's heterogeneity in perceptions of tourism impacts which informs their participation and support in tourism development. Yet the assumption underlying Stakeholder Theory is that the site should create and distribute value to all stakeholders according to their needs and at the same time coordinate their interests (Nicolaides, 2015; Geiger, 2017). The rest of the villages 9/12 (75%) had a general view that cultural and heritage tourism did not diversify their livelihood. These 9 villages had median score of 2 with different interquartile ranges showing differences in the extent to which they disagreed to the statement. The village with the highest IQR is Mavuka (1-5) which reflects a high level of mixed feelings among the respondents.

In order to establish that the villages had statistically significant differences in terms of livelihood diversification, the Wilcoxon sum rank (Mann-Whitney U test) was conducted to assess for median differences between pairs of villages since the villages were assumed to be independent. The Mann-Whitney U test is a nonparametric technique which tests for significant differences in medians between two independent groups (Refugio & Delmo, 2018). It was chosen for this study because it is one of the most powerful techniques which use small samples, since individual villages have smaller samples. One major limitation is that the type 1 error is amplified in a situation of heteroscedasticity (Nachar, 2008).

The Mann-Whitney U test assesses the null hypothesis that the median scores on livelihood diversification between two villages are equal versus the alternative that the median scores are different. Since the median scores were 2, 3 and 4, one village was selected to represent each median score. Therefore, the number of pairs compared was $C_2^3 = 3$. The three villages selected were Sehlabathebe-Lebenkeleng (2, IQR = [1-2]), Thamathu (3, IQR = [2-4]) and Ha-sephelane (4, IQR = [2-4]). The three pairs compared are shown in Table 5.10 below.

Table 5.10: Comparison of three villages

Village Pairs Compared for Livelihood Diversification Scores		
Thamathu	and	Ha Sephelane
Thamathu	and	Sehlabathebe- Lebenkeleng
Ha Sephelane	and	Sehlabathebe- Lebenkeleng

The results for Thamathu and Sehlabathebe- Lebenkeleng are shown in Table 5.10.1 below (N=59)

Table 5.10.1 Mann Whitney U test comparison of medians for Thamathu and Sehlabathebe-Lebenkeleng villages

Livelihood Diversification Scores	Observations	Median	Sum of ranks	z	P-Value
Sehlabathebe-Lebenkeleng	22	2	440		
Thamathu	37	3	1330		
Total	**59**			**-3.58**	**0.000**

The sum of the ranks for Thamathu was 1330 compared to 440 for Sehlabathebe-Lebenkeleng which indicates that a greater proportion of the scores for Thamathu were above the combined median of the two villages. There was a statistically significant difference between Sehlabathebe-Lebenkeleng diversification scores and Thamathu (z = -3.58, p-value = 0.000). The residents at Sehlabathebe-Lebenkeleng did not have their livelihood diversified by cultural and heritage tourism whilst Thamathu residents had a neutral view. Nevertheless, the item analysis above reflects totals of 15 disagree and 17 agree (disregarding the 5 neutral) for Thamathu. This may suggest that the village is more inclined to agreeing that their livelihoods were diversified. The results for Ha Sephelane and Sehlabathebe-Lebenkeleng are represented in Table 5.10.2 below.

Table 5.10.2: Mann Whitney U test comparing median scores for Ha Sephelane and Sehlabathebe-Lebenkeleng Villages (N = 47).

Livelihood Diversification Scores	Observations	Median	Sum of Ranks	z	P-Value|
Sehlabathebe-Lebelenkeng	22	2	402		
Ha Sephelane	25	4	726		
Total	**47**			**-2.78**	**0.005**

The sum of ranks for Ha Sephelane is 726 compared to 402 for Sehlabathebe indicating that the scores for Ha Sephelane were above the combined median score for the two villages. There was a statistically significant difference between livelihood diversification scores between Sehlabathebe-lebelenkeng and

Ha Sephelane villages (z = -2.78, p-value = 0.005). Residents in Sehlabathebe generally disagreed whilst those in Ha Sephelane concurred with the statement that their livelihood was diversified. The Sehlabathebe-Lebelenkeng is just adjacent the park. It is one of those villages expected to have diversified livelihoods because of tourism. The next Table 5.10.3 shows a comparison between Ha Sephelane and Thamathu villages.

Table 5.10.3: Two sample Wilcoxon rank-sum (Mann-Whitney) test (N=62)

Livelihood Diversification Scores	Observations	Median	Sum of Ranks	z	P-Value
Ha Sephelane	25	4	755.5		
Thamathu	37	3	1197.5		
Combined	**62**			**-0.471**	**0.638**

There was no statistically significant difference between livelihood diversification median scores for Thamathu and Ha Sephelane (z = -0.471, p-value = 0.638). The three villages' pair comparisons demonstrate that differences in livelihood diversification scores existed among the villages. However, only two villages indicated that their livelihood was diversified whilst the other 9 villages disagreed to the statement that their livelihood was diversified. Only one village had a neutral position. This supports Padilha and Hoff's (2011) and Ellis's (2000a) argument that livelihood diversification does not imply an equalising effect on rural incomes but it can contribute in formulating a survival strategy.

5.3.4 Factors influencing diversification in Sehlabathebe villages

The Chi-square test of association between categorical variables was conducted to identify predictors related to livelihood diversification before fitting the Logistic regression model. Chi-square test is used to test whether there is association or not between the variables. It was chosen for this study because it is nonparametric, takes large samples and data is categorical (Fisher, Marshall & Mitchell, 2011; Rana & Singhal, 2015). Table 5.11 below shows the results for Chi-square independence test. There was only one factor, distance from the national park, that was significantly associated with livelihood diversification. The rest of the other factors did not show significant association with livelihood diversification. However, the test is not adequate on its own since some relationships may be obscured

by some other factors and also it does not quantify the strength of association hence the need to fit multivariate statistical models.

Table 5.11: Chi-square test for relationship between livelihood diversification and factors

		Factor						
		Gender	**Age**	**Distance from National Park**	**Education**	**Income level**	**Land Size**	**Period of stay in the village**
Livelihood Diversification	χ^2	1.16	4.48	14.1	6.23	3.08	8.97	2.59
	p-value	0.28	0.482	0.003	0.101	0.215	0.111	0.629
Related(Yes/No)		**No**	**No**	**Yes**	**No**	**No**	**No**	**No**

Multivariate Logistic Regression Model

Multivariate Logistic regression model is used to find the relationship (association) and quantify the strength of association between some independent variables and the dependent variable when the dependent variable is Binary (has two outcomes). In this case, the two outcomes are livelihood diversified and not diversified. Its main strength is that it takes into account the presence of other independent variables that may obscure the relationship between an independent variable and dependent variable. The technique was chosen for this study because the dependent variable is dichotomous, and the model does not require normality of distribution (Hyeoun-Ae, 2013).

In order to determine the factors that influence livelihood diversification, simple logistic regression model was fitted. In the same way, in order to determine the predictors for livelihood diversification, the data for the two villages which revealed livelihood diversification and two other villages which did not have their livelihood diversified was used to fit a Multivariate Logistic regression model. This is justified since the logistic regression model is appropriate when the desired outcome has 50:50 chance of occurrence with its complement. The two villages that had their livelihood diversified were Ha Sephelane and Ha Katela and the selected villages that did not have their livelihood diversified were Sehlabathebe-Lebenkeng and Koung since they had a similar number of residents. Therefore, the data for these three villages was used to build the Multivariate Logistic Regression model. Logistic Regression model is a multivariate statistical model in which the outcome is categorical. In this study, the outcome was dichotomous with two categories labeled as “Livelihood was diversified” or

"Livelihood was not diversified". The responses on whether cultural and heritage tourism has changed the family's livelihood choices were split into two outcomes, that is, "Livelihood diversified" representing "agree" and "strongly agree" options. The complimentary outcome is "Livelihood was not diversified" representing "disagree" and "strongly disagree" options. The neutral option was equally distributed between the two categories to keep the sample size adequate for parametric analysis. Therefore, a Multivariate Logistic Regression model was fitted using all these factors to control for potential confounding factors. The regression coefficients are interpreted as odds ratios in Table 5.11.1 below.

Table 5.11.1 Odds Ratio (OR) interpretation of Logistic Regression parameters

Odds Ratio (OR)	Interpretation
<1	Factor reduces the likelihood of Livelihood diversification
=1	Factor has no effect on Livelihood diversification
>1	Factor increases the likelihood of livelihood diversification

The odds of an event are the ratio of the probability that an event will occur to the probability that it will not occur. Odds Ratio (OR) therefore is comparative measure of two odds relative to different events (Hyeoun-Ae, 2013). The results for the Logistic Regression model are represented in Table 5.11.2 below.

Table 5.11.2 Logistic Regression model results

Livelihood Diversification	Odds Ratio(OR)	Std. Err(SD)	Z	p>|z|	[95%Conf. Interval]
Age Group					
18-35(base)	1(empty)				
36-55	2.03	1.01	7.37	0.024	[1.11-4.95]
>56	0.72	0.14	5.65	0.010	[0.58-0.94]
Education					
None(base)	1(empty)				
Primary	2.47	1.97	5.34	0.04	[1.50-7.8]
Secondary	4.14	1.34	3.18	0.03	[2.09-6.56]
Diploma/certificate	8.5	3.23	4.23	0.01	[3.27-19.9]
Degree or higher	10.2	10.03	3.79	0.02	[5.77-14.84]
Distance from SNP					
1km or less(base)	1(empty)				
2-4km	0.88	0.03	3.24	0.002	[0.55-0.97]
5-6km	0.57	0.12	5.34	0.003	[0.26-0.75]
7km or more	0.39	0.02	2.11	0.002	[0.07-0.86]
Land Size					
1ha or less(base)	1(empty)				
2-5ha	5.13	1.23	0.01	0.981	[2.02-7.12]
6-7ha	8.19	0.21	0.20	0.860	[3.81-13.14]
8ha or more	11.7	2.78	1.67	0.633	[7.24-22.36]
Constant	**0.12**	**0.89**	**1.09**	**1.781**	**[0-3.24]**

Interpretation of the model

The interpretations refer to the net effect of a single independent variable after adjusting for other potential confounding factors included in the model.

Age and livelihood diversification

The odds of livelihood diversification for residents in the 36-55 years' age group are 2.03 times that of the residents in the baseline category of 18-35 years (OR = 2.03, 95%CI = (1.11-4.95) after controlling for education, distance from the Park and Land size. This is statistically significant at 5% level of significance (z = 7.37, p-value=0.024). However, the odds of livelihood diversification for older residents above 56 years are 28% lower compared to the baseline category of 18-35 years (OR = 0.72, 95%CI= (0.58-0.94). This was statistically significant at 5% level of significance (z = 5.65, p-value = 0.01). The above result is in line with Khatun and Roy's (2012) finding that young people have a higher probability of diversifying their livelihoods. Therefore, age is a significant predictor of livelihood diversification with residents in the middle age group of 36-55 more likely to experience diversified livelihood choices due to cultural and heritage tourism compared to the 18-35 years.

Education and livelihood diversification

The odds of having diversified livelihood choices increased with increasing level of education compared to the baseline of residents with no formal education. The odds of experiencing diversified livelihood choices for residents with primary level of education are 2.47 times that of residents with no formal education (OR = 2.47, 95%CI = (1.50-7.8)) after adjusting for age, distance from the National park and land size. This is statistically significant at 5% level of significance (z = 5.34, p-value = 0.04). The likelihood of having diversified livelihood choices had higher odds among residents holding a degree or higher qualification (OR = 10.2, 95%CI = (5.77-14.84) when compared to people with no formal education. Therefore, education is a significant factor that influences diversification of livelihood. This concurs with Avila-Foucat and Rodriguez-Robayo (2018) who concluded that education is one of the fundamental requirements of livelihood diversification.

Distance from the National Park and livelihood diversification

Distance from the National Park is a significant predictor of experiencing diversified livelihood choices. Residents who stay 2-4 km had [1-0.88 =12%] lower odds of experiencing diversified choices compared to those who stay close to the National Park in the 1 km or less distance radius (OR = 0.88, 95% CI = (0.55-0.97) after controlling for age, education and land size . This is statistically significant at 5% level of significance (z = 3.24, p-value = 0.002). Residents staying furthest from the National Park, 7 km or more had the least odds of experiencing diversified livelihood choices compared to those residing in the 1 km or less distance radius (OR = 0.39, 95% CI = (0.07-0.86)). This is also statistically significant at 5% level of significance (z = 2.11, p-value = 0.002). Overall, there is an inverse relationship between increasing distance from the National Park and experiencing diversified livelihood choices. However, it was interesting to observe that Ha Sephelane concurred with livelihood diversification although it is in the furthest distance category of 7 kilometres or more. This tends to concur with Sustainable Livelihood Framework which postulates that local community's access to the livelihood capital is influenced among other things by political institutions and processes not necessarily distance (Massoud *et al*., 2016).

Land size and livelihood diversification

After adjusting for age, education and distance from the National Park there was no statistically significant association between land size and diversification of livelihood choices. However, residents with large hectares of land (8 hectares or more) had increased odds of having diversified livelihood choices compared to those with smaller pieces of land, that is, 1 hectare or less (OR = 11.7, 95% CI = (7.24-22.3). This was not statistically significant (z = 1.67, p-value = 0.633). This is contrary to Avila-Foucat and Rodriguez-Robayo's (2018) findings which revealed that those households with more land are less likely to diversify into non-farm activities, but instead intensify farming. Nontheless, Yang, Liu, Min and Li (2018) maintain that land is the main factor to the transformation of livelihood strategies for the poorest peasant households.

Model adequacy and prediction

Table 5.12 below is a Classification table which is a method to evaluate the predictive accuracy of the Logistic Regression model. It assesses the goodness of fit of the model by showing correct prediction rate. It was selected for this study because it requires large samples (Hyeoun-Ae, 2013). The evaluation also enhances the validity of the study results. Table 5.12 below shows that the fitted model correctly predicted 92 % of the scores whose livelihood was not diversified and correctly predicted 87.7 % of the scores whose livelihood was diversified. The overall correct prediction rate was 90.3 % which indicates a very good model (Sagar, Prinima & Indu, 2017).

Table 5.12: Model classification rate

Observed		Predicted		
		Livelihood Diversified		Percentage Correct
		Livelihood not Diversified	Livelihood Diversified	
Step 1 Livelihood Diversified diversified	Livelihood not	81	7	92
	Livelihood diversified	7	50	87.7
Overall Percentage				90.3

a. The cut value is, 500

5.4 Thematic analysis of open responses on livelihood diversification

The last question (9) of the questionnaire was open-ended (*Would you like to comment on how cultural and heritage tourism from Sehlabathebe National Park can best diversify your livelihood?)* A total of 265 out of the sample of 286 respondents answered the question. So, the response rate for this open-ended question was 92.7%. After a manual thematic analysis, three overarching themes emerged, these are factors influencing livelihood diversification in Sehlabathebe (Figure 5.9), livelihood diversification through cultural and heritage tourism (Figure 5.10) and SNP business potential to diversify livelihoods (Figure 5.11). The letter '**R'** which comes before quotes in thamatic analysis stands for **Respondent.**

5.4.1 Factors influencing livelihood diversification in Sehlabathebe

This section presents what the respondents said could influence their livelihood diversification. These factors are education, market accessibility, funding, infrastructure and community involvement as illustrated in Figure 5.8 below:

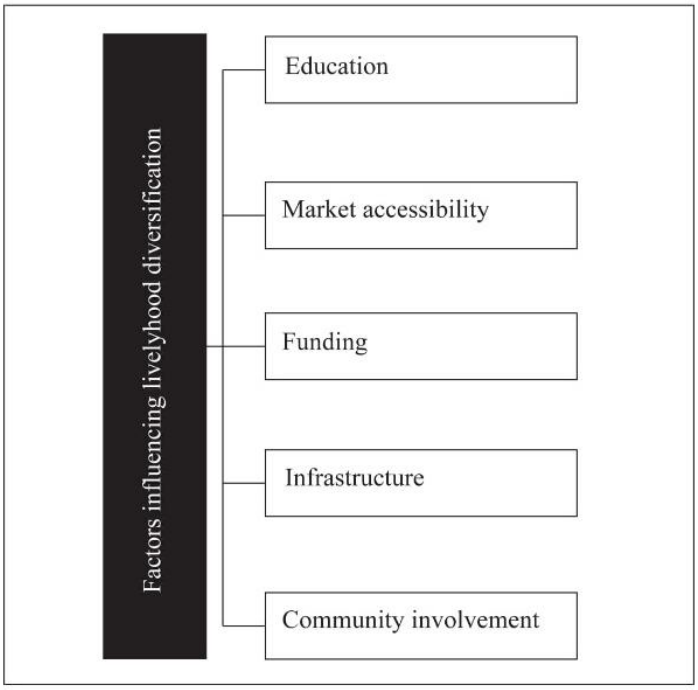

Figure 5.8: Factors influencing livelihood diversification in Sehlabathebe

Education

The respondents suggested that there should be education on craft skills, employment skills, cultural tourism, park conservation and hosting of tourists. Respondents felt that they should be given an opportunity to live with tourists whereby tourists eat, sleep and practice what they do. There was a feeling that tourism should be taught in schools to equip learners with better understanding of tourism. For respondent 282 said,

"We need to be educated about cultural tourism in our communities. We also need to get advice on how to make our business grow because of the influx of tourists that will visit Sehlabathebe National Park. The number of community people that work in the park is too low. We need tourism projects as a community that will enhance our lives as a community"

Some of the respondents were of the opinion that even local communities should be educated on the significance of tourism. Thus, training of local communities enhances the conservation and protection

of natural resources. The above quote imply that the villagers were eager to learn about tourism and how best they could unlock the potential of the park, but unfortunately the education was not forthcoming seven years after getting the WHS status. Yet education empowers both men and women to diversify in high-return non-farm sector (Khan *et al*., 2017).

Market accessibility

The respondents complained that their products are not bought and their homestays are not utilised because they have no access to the market. To date, there is no designated place where they can showcase their products and services to the visitors. They, therefore, suggested that there should be something like a shopping complex where they can display their products and interact with tourists. Some of their concerns are reflected in the quote below:

R2: *"Local community are mainly discouraged to participate in cultural tourism through hand craftsmanship due the fact that their crafts are not bought by the tourists and their homestays are not utilized due to their competitor , white man called Stephen"*

Respondents felt that tourists should be given an opportunity to go to the villages and see how locals live. Further, the Park Management should involve communities and ensure that they participate in tourism activities. Communities are discouraged from participating in tourism because tourists do not buy their handcrafts as result of competition. The evidence presented above shows that the benefits accruing to communities is minimal. As can be seen, it is difficult to achieve the Sustainable Tourism Strategy (2017-2027) which was introduced in 2017. The major concern raised by the local communities, that is lack of market access, supports findings in studies that were done by Rahut and Scharf (2012) where they warned that for communities to benefit from tourism they should have market access.

Funding

Cultural and heritage tourism can best diversify their livelihoods if they are provided with capital to buy materials for their cultural tourism products. They suggested that the Park should give back to the community through financial support to start businesses. They also reminded the Park management to keep its promise of giving 15% of the park revenue to the communities which was not yet forth coming.

The villagers were also asking for vaccines for their livestock so that they could produce quality products to sell to the tourism businesses. The respondents requested for market places along tourist routes so that they can raise their own money to develop their tourism enterprises. Some of their concerns are evident in the quote below:

R136: *"All we need is jobs because we do not have anything to survive on, so the park should provide more jobs and also the park should give back to the community by making it possible to allow us to borrow money to make art crafts"*

The respondents also believe that if their children are given an opportunity to work in the park, that can help them raise financial capital to start businesses. They also claimed that education from the Ministry of Tourism can also go a long way in capacitating them to establish their tourism companies. Although cultural and heritage tourism is not financial capital intensive, villagers need at least some seed money to kick-start their participation in the tourism industry. The above concerns suggest that even that little was not forthcoming. Hence, lack of financial capital can cripple livelihood diversification. Availability of at least credit facilities enhances household participation in non-farm activities (Nyati *et al*., 2018).

Infrastructure

The villagers suggested that there should be improved communication and transport infrastructure to facilitate marketing of their products. The improved infrastructure would also enhance the accessibility of the National Park to the visitors and expose the communities to their potential customers, the tourists. The respondents suggested construction of a shopping complex to market their tourism products and the construction of a road along the Mavuka-Semenyane-Matebeng tourist route which is frequently used by tourists so that they can have access to them. They also believe the construction of the road will increase tourist arrivals. The demand for infrastructure is evident in the statement below:

R182:*"There should be improvement in infrastructure and provision of workshops so that we can improve our skills in making crafts and starting our own tourism business. Koung should be a market place for tourism products as it has attractions surrounding it"*

Poor mobile network and absence of a tarred road have greatly contributed to the remoteness of Sehlabathebe National Park and has discouraged potential visitors and starved the villagers of much-needed financial capital. A WHS should have appropriate tourism infrastructure for universal accessibility and promotion of livelihood diversification (MTEC, 2017).

Community involvement

The villagers said that for cultural and heritage tourism to diversify their livelihoods, they need to be involved in decision making of the National Park. They further claimed that currently new tourism policies are introduced without them being consulted. They stressed that they needed to be engaged so that they could tell the Park management the type of tourism products and services they are capable of producing for the tourists. Their major concern is revealed by the quote below:

R109: *"We wish they can engage the community directly so that the community can tell what kinds of tourism products can be able to offer to the tourists so that economically the community can gain something out of tourism products"*

The respondents believe that active engagement between them and the park authority will enable the park authority to identify the livelihood needs of the local communities. They also indicated that one major livelihood challenge they could address together with the park authority is that of human-wildlife conflict in Sehlabathebe. They further claimed that lack of this engagement has denied them of job opportunities in the park. It is evident from the above statements that the villagers are marginalised, yet they are the custodians of the cultural heritage which forms part of the WHS. Their livelihood can only be effectively diversified if they are given a sense of ownership through participation. This lack of community involvement concurs with Viljoen and Henama's (2017) finding which revealed that involvement of previously disadvantaged communities in tourism has been limited.

5.4.2 What Sehlabathebe villagers want to do to diversify their livelihoods.

In this section, the villagers suggested the exact activities they wanted to be involved in cultural and heritage tourism to diversify their livelihoods. The themes extracted from their comments are village tours, employment, horse riding, heritage conservation, handicrafts and homestays as illustrated in Figure 5.9 below:

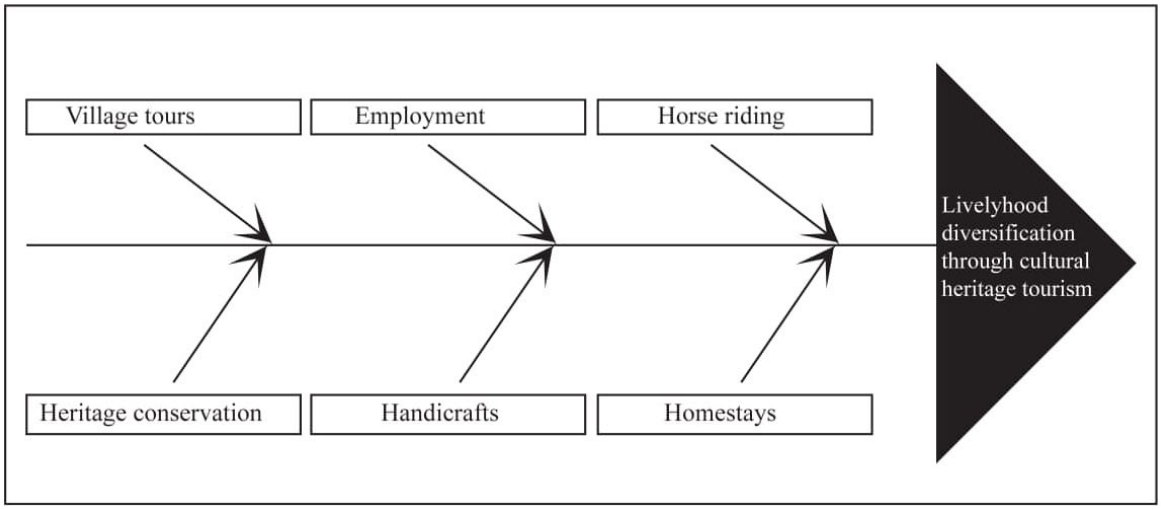

Figure 5.9: Livelihood diversification through cultural and heritage tourism

Village tours

The villagers complained that the park management does not bring the tourists to the villages. Still, if by any chance they come to the village, they take them pictures without paying. The household respondents, therefore, wanted the park management to bring tourists to the villagers so that the tourists experience the community's way of life and buy products and services provided in the village. Unfortunately, the park tour guides "are always in a hurry to take tourists to certain attractions." Village tours can generate financial benefits as revealed by the statements below:

R117: *"In most cases we feel Lesotho citizens who are always in the company of tourists seem to ignore what the community can offer to the tourists because they do not influence the tourists to stop at our villages to come and see what the community can offer as a last experience to the tourists. They are always in a hurry to take tourists to certain attractions"*

There is no way the visitors can experience authentic tangible and intangible cultural heritage at a Mixed WHS without meeting the real people in the villages. In fact, it is tantamount to shortchanging tourists especially in the absence of a functional craft centre. According to Mansfeld (2018), when local communities are disassociated from their own heritage, they are exposed to the 'zoo syndrome'.

Employment

The villagers complained that the way the people are hired in the park is not fair and transparent. They claimed that the youth, tourism graduates, those over 36 years of age in the villages are not getting

employment in the park. Instead, they claimed people from outside the villages as far as Maseru get priority in permanent jobs. The respondents cited the conflict between the Community Conservation Forum and the local community as one of the reasons why they are excluded in employment opportunites in the park. This concurs with Shano's (2014) findings at Kome Caves Heritage Site, Lesotho, which revealed that employed people were not from the local community and unequal distribution of benefits was evident. The villagers, therefore, wanted the park to employ people from the villages including those who are unskilled because tourism provides rural residents with employment regardless of their level of education (Rasoolimanesh *et al.*, 2017). They want jobs to be available continuously in all seasons in which the locals are prioritised. The respondents are not happy particularly with the exclusion of those above 36 years of age in the park employment opportunities. They are also concerned with gender inequality in the park employment as indicated by respondent 33 below:

"Employment that is provided should be amongst all gender or there should be gender equality. The number of men that are hired should be reduced so that even women of same age group will have a chance to be employed"

They believe that if all these employment issues are addressed, then their livelihoods would be diversified. The employment challenges revealed above support Shale's (2006) claim that there are visibly high poverty levels and a high rate of unemployment (21%) in the Sehlabathebe villages.

Horse riding

The household respondents stated that their horses should be hired by tourists so that they could make a living out of it. However, some respondents complained that their horses had never been hired by tourists in the park. The respondents are therefore demanding a fair criterion of hiring horses from the surrounding communities. The respondents also complained that despite the fact that they pay an annual fee for their horses, their horses are no longer hired in the park by the tourists as remarked by respondent 32 below:

"There is a submission fee from us horsemen that is demanded annually but our horses are no more used inside the park. Work opportunities should not revolve on same people but it should circulate amongst the communities"

One of the major sources of livelihood in Sehlabathebe is animal husbandry. The only way the villagers can generate financial capital from horses is largely by hiring to tourists. Some villagers had acquired a large number of horses in anticipation of hiring out. Sadly, some horses had never been hired. This tends to concur with Chiutsi and Saarinen's (2017) claim that tourism income does not trickle down to the poor households. This is further supported by Pitso's (2015) survey which revealed that Sehlabathebe villagers were up in arms with the authorities for failing to support their horse-leasing business to tourists to the extent that their horses were not being hired by the tourists anymore.

Heritage conservation

This theme demonstrates that the villagers are aware of the need to conserve both cultural and natural heritage so as to develop sustainable diversified livelihoods. They realised that in the event of trying to diversify their livelihoods through cultural and heritage tourism, they are also involved in conservation activities like performance of rituals and ceremonies. The respondents appealed to the park management to allow them to sell their culture in form of Basotho cuisine, crafts and other traditional dances. The respondent households were also aware that they could also get job opportunities from pure natural conservation projects. The respondents support the fencing of the park to protect wild life for future generations. Some have suggested the construction of a dam to conserve yellow fish although it may have a negative impact on the park ecosystem. However, for sustainability, respondent 181 had this to say,

"*Local communities surrounding the park should be employed and given their roles as to what kind of jobs they are hired for that would benefit their lives in future.The park should fulfill their promises made to the communities and there should be traditional practices made so that the communities would earn some money"*

The respondents expect park management to also promote cultural heritage conservation through education and interpretation to tourists. They believed that the sale of Basotho cuisine and handicrafts to tourists would go a long way in promoting both traditional and living culture of the local community. They also wanted the revival of traditional cultural ceremonies to showcase to tourists visting Sehlabathebe National Park. It is evident from the above quotes that villagers have a sense of stewardship. If the park management could capture this positive perception and energy, there will not

be any need for policing the villagers and fining them R500 per head of cattle for grazing cattle in the park. It is also clear from the above responses that if communities participate in tourism activities, they develop the right attitude towards heritage conservation as postulated by Avila-Foucat and Rodriguez-Robayo (2018).

Handicrafts

The respondents said that they wanted to be trained to make crafts and be given a craft centre where they could display and sell their crafts to tourists. It is now 7 years after getting the WHS status but there is still no functional craft centre for the communities. This shows that villagers are aware that they can earn a living out of crafts and arts. The respondents felt that the best way local community, especially the youth, can earn a living out of cultural tourism is by selling their art and craft and showcasing cultural performances to tourists. This can be enhanced by the establishment of a functional community craft centre. Some villagers can also provide some homestay accommodation and charge tourists entry fees to see bushman paintings which are in their homes as stated by respondent 7 below:

"Villagers can provide accommodation and crafts. There are bushman paintings outside the park almost in each village where there is a cave. The villages should fence them and ask visitors to pay for them. It was a land for bushmen. Wool and Mohair can make some blankets and mats and sell them to tourists. Cultural performances can also generate some money".

The promotion of arts and crafts encourages local communities to preserve their cultural heritage, increase their awareness of other cultures and enhance the desire to protect and restore their cultural landmarks (Omar, 2013; Nkwanyana *et al*., 2016). When local communities get such benefits, it will go a long way in fostering positive perceptions of the Sehlabathebe National Park.

Homestays

The respondents wanted the park management to help villagers establish homestays and then help them to market them to tourists. A homestay is an accommodation service whereby the tourists stay in the homes of local communities at a low cost. It is different from the usual hotel accommodation in that the tourists enjoy a sense of feeling at home while interacting with the host family and it also immerses the visitors in the local culture (Janjua, Krishnapillai & Rahman, 2021). This is one of the cheapest ways

in terms of start-up capital, which many households can utilize to diversify their livelihoods through cultural and heritage tourism, although some villagers claimed that the criteria of choosing people who are supposed to establish homestays is not clear. They also complained that some tourists use South African-based homestays at the expense of local communities. The respondents claimed that the park management does not support the local community in the establishment and marketing of homestays. They complained that the park management does not inform the tourists about their homestays, consequently their homestays are no longer used. In this regard, respondent 177 said,

"We need a market to sell art crafts here at Mavuka, we also need the national park to inform us in turn when the tourists visits this area. The national park should make it point that the tourists use our houses and may not hire them from the South Africa"

According to Anand *et al*. (2012), homestays is a form of business adopted mostly by women, given that women make up more than 60% of Sehlabathebe local community population. Homestays therefore, is an appropriate business for them because it allows a more equitable, steady and sustainable flow of monetary benefits without disruption of their household chores.

5.4. 3 Sehlabathebe National Park's (SNP) business potential to diversify livelihoods

The Interview guide question 16 (*In your opinion, how much cultural and heritage tourism business potential does Sehlabathebe National Park World Heritage Site has to diversify local community's livelihoods?*) responses were analysed in this section because they specifically relate to diversification, the focus of this chapter. The overarching theme that emerged from the responses is that the park has business potential to diversify livelihoods as illustrated in Figure 5.10 below:

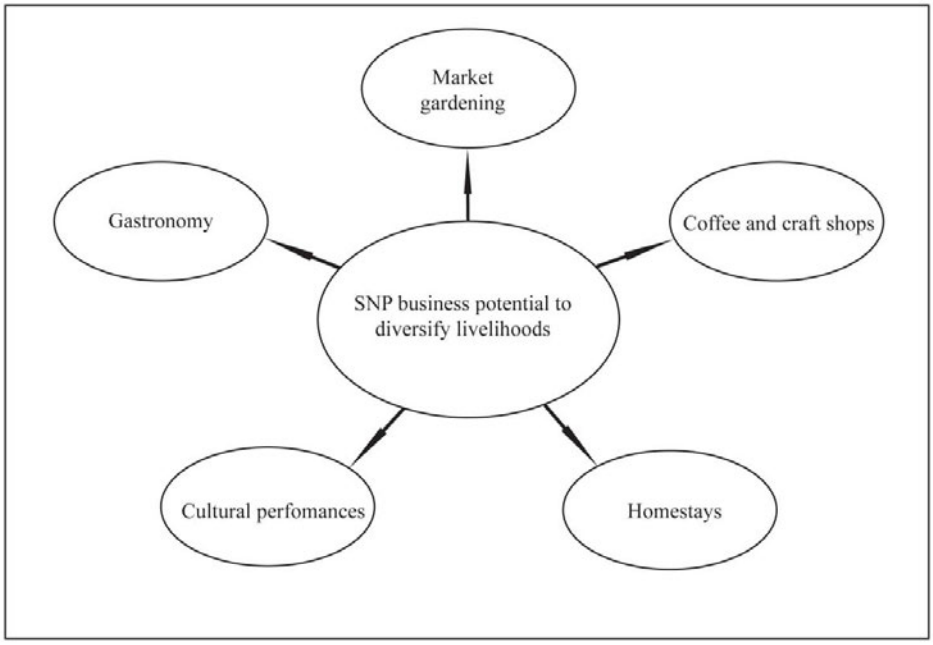

Figure 5.10: SNP business potential to diversify livelihoods

As indicated by the quotation below, interviewee R1, an expert in heritage sites, argued that the tourism potential in SNP is limited.

"Tourism is limited, its pathetic, it could be meaningful but still limited. SNP is located in the wrong place, people are not interested to visit. SNP is a beautiful place but can do much better than it is doing. SNP needs someone with business in Qacha Nek to take it up as concession to have an add on not a stand alone alternatively collaboration between SA side and SNP. No direct route from Natal because most visitors can come from Natal"

However, other respondents had hope that the Park had business potential to diversify livelihoods. Respondent 1 felt that SNP cannot flourish as a stand-alone tourism destination because of its remote and mountainous location, which implies that its tourism potential can be fully unlocked only if there is a collaboration with a South African side. The respondent went on to argue that SNP's potential source market should be KwaZulu Natal but unfortunately there is no direct route from there. However, other respondents believe once there is a tarred road, a lot of businesses like coffee shops might crop up as summed up by interviewee R2 below:

"Right now with construction of the road people are talking of coffee shops, craft shops. At the moment, there is nothing between Qaka and SNP. I foresee accommodation growing. Some people might have halfway facilities between and pony trekking"

The villagers also saw great business potential in showcasing their intangible heritage. Sehlabathebe's remoteness and inaccessibility seems to have contributed to the preservation of Basotho culture in this area. Authentic cultural performances can generate a lot of cultural tourism. For example, Sekokoaneng

village has different clans which still practise their culture in terms of attire and dance. Within the undisturbed Basotho culture in this area, there is potential of promoting gastronomy tourism. Basotho still derive pride in their rich, rustic and organic cuisine. This can generate business as suggested by respondent 6 below:

"In the hiring of horses, the committee decides to make fair distribution. Employment; CCF distributes among 16 villages. The building outside the park is for all crafts from villages to display and sell. Basotho dance to visitors, cook Basotho food…We have representatives in all 16 villages. Distribution of benefits is fair across villages…Tourists will visit the villages and people can charge them for tasting food"

Authentic culture can be a basis for establishing homestays; respondents believe that villagers can provide accommodation and crafts. Apart from that, they argue that villagers can take ownership of bushman paintings outside the park, fence them off and charge tourists for seeing them. And apart from establishing business from cultural heritage, some respondents have identified business potential in the nexus between agriculture and tourism. Villagers can practise intensive commercial market gardening to supply some tourism enterprises with mutton and chicken. The above responses concur with Jaafar *et al.*'s (2014) assertion that tourism entrepreneurship has been applauded as the most appropriate approach to enhance livelihoods and develop rural areas.

5.5 Triangulation of results

The philosophical assumptions of this method rests on a world view mainly based on pragmatism, which is problem-centred, pluralistic and real-world practice centred (Rodrigues *et al*., 2016). These assumptions guide the direction of collection, analysis and mixture of qualitative and quantitative in the process (Symonds & Gorard, 2010). One of the key assumptions is that mixing both qualitative and quantitative methods provides a deeper understanding of the research phenomenon than either method alone (Zhou, 2019). This section summarizes and compares the findings on livelihood diversification. The quantitative findings in Table 5.13 tend to concur with the qualitative findings. The concerns raised by the respondents under qualitative analysis substantiate the lack of livelihood diversification through cultural and heritage tourism in Sehlabathebe villages. There was no way the livelihoods could be diversified if the villagers were separated from the customers, the tourists. It is notable that effective

livelihood diversification demands robust marketing (MTEC, 2017). The qualitative findings have disclosed why cultural and heritage tourism was not a catalyst in livelihood diversification of 10 villages including those adjacent to the park. The study participants also confirmed education as one of the key factors influencing livelihood diversification. This is consistent with other previous studies that established that poor households lacking in education and specialised skills have limited capacity to diversify their livelihood strategies (Rahut & Scharf, 2012; Chuong *et al.*, 2014; Khatun & Roy, 2016).

Table 5.13 Summary of findings

Variables	Quantitative findings	Qualitative findings
Livelihood strategies	Livestock farming (31.8%), Crop farming (18.9%), No major source of livelihood (8.4%), Tourism business (0.3%)	
Livelihood diversification levels in the 12 villages of Sehlabathebe	60.8% disagreed and 30.4% agreed. Only 2 villages, Ha Katela and Ha Sephelane agreed by 50% and 52% respectively	
Factors influencing livelihood diversification	Significant predictors and p-values; Age (0.024), Education (0.02), Distance (0.002).	Education, market accessibility, funding, infrastructure, community involvement
What villagers want to do to diversify livelihoods through cultural and heritage tourism		Village tours, employment, horse hiring, handicrafts, homestays, heritage conservation
Business potential of SNP to diversify livelihoods		Market gardening, gastronomy, cultural performances, homestays, coffee and craft shops.
Villagers' major concerns about livelihood diversification		No functional craft centre, no horse hiring, no transparency in employment, no tourists in villages.

The respondents' suggestion of community involvement as a factor influencing diversification also implies that the communities were not involved in park tourism activities. This justifies why 24 households had no major source of livelihood when they are staying adjacent a Mixed World Heritage Site. Therefore, in this regard, both quantitative and qualitative findings summarised in Table 5.13 above complement each other.

5.6 Discussion and implications of findings

Livelihood diversification is critically important in the reduction of shocks, vulnerability and poverty in rural areas (Nyati, *et al*., 2018). Tourism, specifically heritage tourism has been identified as an effective livelihood strategy for solving economic and social problems of the rural poor. Indigenous people living in rural areas with limited economic opportunities have identified tourism

entrepreneurship as a key livelihood stratetegy (Leu, 2019). In this study, the Sehlabathebe local communities are keen to participate in heritage conservation, village tours, horse riding, handcraft and provision of homestays. The park has got all the natural and cultural resources which have the potential to boost tourism. Tourism as a livelihood diversification strategy fosters positive perceptions of the park and promotes conservation of the natural and cultural heritage. Although tourism may not provide financial stability, but it has the potential to create employment, however, there is need for transparency in the recruitment process so that people with relevant skills and knowledge to drive tourism development are the ones engaged (Leu, 2019). Eventhough a lot of men and youth in Sehlabathebe have migrated to urban areas and to South Africa, the capacity to develop human capital is still possible especially among the women. Therefore, tourism revenue helps to reduce seasonal concentration of income during harvest times thereby reducing risks for households and minimizing external negative sectorial crisis over the unit of production (Booyens *et al*., 2018).

The use of heritage in diversifying livelihoods helps in conserving park natural and cultural resources. Once the community understands the value of rural tourism and its contributive potential to their livelihoods, they are likely to preserve the environment (Padilha & Hoff, 2011). However, the ability for the communities to improve their livelihoods is hinged on access to the markets whereby tourists are able to stop and buy products and services from the community. Easy access to market is important for both buying and selling of goods and services (Khatun & Roy, 2012). Currently, there is no functional craft centre at Sehlabathebe National Park. Communities should be allowed to hire out their houses and be given an opportunity to earn a living out of crafts and arts. Homestays can be provided as a unique community based tourism product which is popular for tourists on the South African side. Distance from the park also has implication on the market accessibility. Proximity to market has significant influence on livelihood diversification and increases non-farm employment for rural households (Khatum & Roy, 2012; Nyati *et al*., 2018). Market access and proximity increases the probability of a household diversifying in non-farm activities. However, the poor are likely to engage in low-return non-farm activities while the rich go for the high return (Rahut & Scharf, 2012). Market accessibility is enhanced by improved transport and communication infrastructure in rural areas

(Loison, 2015). In this study, distance and infrastructure have a significant impact on livelihood diversification.

Rural households with small land holdings enjoy better opportunities in diversification because such poor people tend to diversify more towards various livelihood activities for them to earn substistence income (Swain & Batabyal, 2016). In this study, although the majority of the villagers have small land holdings, only 2 out of 12 villages diversified into tourism. However, Rahut and Scharf (2012) argue that households with small pieces of land in developing countries are not necessarily poor because they can diversify in remunerative non-farm employment opportunities while those with more land are likely to diversify within the farming sector provided they have the necessary physical capital for the production (Rahut & Scharf, 2012; Avila-Foucat & Rodriguez-Robayo, 2018). Despite this economic potential, this study revealed that more than 80% of the villagers are in absolute poverty and there was no statistically significant relationship between land size and livelihood choices.

Family characteristics also do influence livelihood activities. Family size is a key factor for livelihood diversification, in a larger household, some family members remain in traditional farming while others may engage in non-farming activities (Khatun & Roy, 2012). If the total family size increases by one member, the probability of diversifying into non-farm activities increases by 6.2%, but if the added member is a dependant, the probability of diversifying decreases by 1.95%. Social capital enhances access to information and social networks that may facilitate entry into market niches and credit and savings opportunities (Rahut & Scharf, 2012; Avila-Foucat & Rodriguez-Robayo, 2018). Credit facilities can also be availed by the rural policy develpoment framework because it plays a significant role in fostering or constraining rural livelihood diversification and well being of the rural poor (Loison, 2015). In this study, the key social capital is the Community Conservation Forum which is now viewed by the local community as being biased towards the park management. Other social networks are hampered by poor communication and transport infrastructure.

Nonetheless, the overarching determinant is the strategy adopted by the local authority. Community members suggested that the Park should give back to the community through financial support to start businesses. Yet even the 15% promised to local communities was not forthcoming. Hence, lack of financial capital can cripple livelihood diversification. Availability of at least credit facilities enhances household participation in non-farm activities (Nyathi *et al*., 2018). The villagers said that for cultural and heritage tourism to diversify their livelihoods, they need to be involved in decision making of the National Park. They further claimed that currently, new tourism policies are introduced without being consulted. They also complained of lack of transparency in the distribution of park benefits. Although Stakeholder theorists argue that organisations should be governed by those affected by its decisions and activities, in this case study unfortunately that is not the case (Parmar *et al*., 2010).

5.7 Chapter summary

The chapter has analysed the background information of the respondents. The major findings from the participants' profiles are that 61.9% are female headed households. The age group with the highest number of respondents was 26-35 which suggests that there was not much rural-urban migration of youth. Another key finding was that 14% of the respondents were illiterate which is a relatively low percentage by rural standards. Despite the huge potential of cultural and heritage tourism, the major sources of livelihood in Sehlabathebe were livestock husbandry and crop farming. A total of 11.5% and 8.4% of the participants had no monthly income and major source of livelihood respectively which suggests poverty. Cultural and heritage tourism diversified livelihoods of only 2 villages (Ha Katela and Ha Sephelane) out of 12. The factors significantly influencing livelihood diversification were age, education level and distance from the park. Land size was found to be insignificant. The thematic analysis also revealed market accessibility, funding, infrastructure and community involvement as other factors which can influence livelihood diversification. The respondents stated the nature of tourism activities like village tours and employment which they believed would promote livelihood diversification. They also identified market gardening and gastronomy among others as potential

businesses that can be generated by the park to diversify livelihoods. The next chapter analyses and discusses data on socio-economic impacts and community's perceptions and expectations.

CHAPTER SIX

The socio-economic impacts of cultural and heritage tourism in Sehlabathebe National Park

6.1 Introduction

This chapter presents data analysis on economic and social impacts, livelihood outcomes, community expectations, perceptions and tourism policy framework. The chapter seeks to examine the impacts of heritage tourism on rural livelihoods and evaluate the community's perceptions and expectations of Sehlabathebe National Park as a World Heritage Site. The analysis was done using SPSS. Tests using Cronbach's Alpha (α) were first conducted to test the reliability and internal consistency of the measuring scales of each variable. Normality tests were also run using Kolmogorov-Smirnov to establish the nature of distribution of scores to inform the choice of subsequent tests to be conducted. Descriptive statistics used included percentages, frequencies, median and Inter Quartile Range (IQR). Further investigation was conducted using Chi-square to test for relationship and independence of variables. Multivariate logistic regression model was also utilized to further establish the nature of relationships of variables. The level of significance used throughout the study was 5%. Last but not least, a classification table to test the adequacy and prediction rate of the regression model was run.

6.2 Reliability tests for economic, social impacts and livelihood outcomes scales

This section tests the reliability and internal consistency of economic and social impacts and livelihood outcomes scales. The test was done using Cronbach's Alpha. The Cronbach's Alpha test calculates the internal consistency coefficients of the items in the scales which are part of the questionnaire (Taber, 2016). Internal consistency refers to the extent to which all the items in a scale measure the same concept (Tavakol & Dennick, 2011). Table 6.1 below shows the test results and the rule of thumb used.

Table 6.1 Reliability test for economic, social impacts and rural livelihood outcomes scales

Scale	Number of items	Cronbach's Alpha (α)	Rule of thumb
Economic impact	8	0.718	Acceptable (George & Mallery, 2003)
Social impact	8	0.622	Acceptable (Juul, van Rensburg &Steyn, 2012)
Rural livelihood outcomes	7	0.669	Acceptable (Juul, van Rensburg & Steyn, 2012)

Although some authors prefer coefficient of more than 0.7, there is no universal minimally acceptable reliability value because it depends on the type of application (Bonnet & Wright, 2014). So, the above results are acceptable as far as the study is concerned.

6.3 Descriptive data analysis for impacts

This section presents the descriptive statistics for economic and social impacts and rural livelihood outcomes.

6.3.1 Economic impacts on rural livelihoods

Table 6.2 below shows the economic impact of cultural and heritage tourism on rural livelihoods. The overall view in the last column does not include the neutral but only compares the totals of strongly disagree and disagree with totals of strongly agree and agree. In the first item diversification, a total of 60.9% (n=174) of the respondents strongly disagreed and disagreed that their livelihoods were diversified by cultural and heritage tourism which is consistent with what they said in the previous chapter.

Table 6.2 Economic impacts on rural livelihoods

Economic impact constructs	Strongly disagree n(%)	Disagree n(%)	Neutral n(%)	Agree n(%)	Strongly agree n(%)	Total N	Overall view
Q1.Diversification	58(20.3)	116(40.6)	25(8.7)	56(19.6)	31(10.8)	286	Disagree
Q2.Job opportunities	41(14.3)	112(39.2)	36(12.6)	60(21.0)	37(12.9)	286	Disagree
Q3.Infrastructure	13(4.5)	62(21.7)	39(13.6)	115(40.2)	55(19.2)	286	Agree
Q4.Education and medical	16(5.6)	72(25.5)	34(11.9)	96(33.6)	66(23.1)	286	Agree
Q5.Business opportunities	30(10.5)	98(34.3)	49(17.1)	68(23.8)	41(14.3)	286	Disagree
Q6.Access to park	26(9.1)	99(34.6)	32(11.2)	95(33.2)	34(11.9)	286	Agree
Q7.Income	43(15)	128(44.8)	59(20.6)	42(14.7)	14(4.9)	286	Disagree
Q8.Land value	49(17.1)	129(45.1)	34(11.9)	51(17.8)	23(8.0)	286	Disagree

The households also denied that their income and land value had increased as a result of cultural and heritage tourism as reflected by totals of disagreement of 59.8% (15 +44.8) and 62.2% (17.1+45.1), respectively. However, the majority were satisfied by the impact of tourism on education and medical facilities (33.6+23.1=56.7%) and infrastructure (40.2+19.2=59.4%). A total of 53.5% (n=153) denied that tourism had created more job opportunities. This confirms Viljoen and Henama's (2017) assertion that protected areas are preoccupied with heritage preservation at the expense of the socio-economic well-being of local communities. Overall, respondents disagreed in 5 items of the scale. However, in item Q6 respondents agreed that there is limited access to the park which is consistent to the views they expressed in the previous chapter. This translates into 6 negative perceptions of economic impacts out of 8 items. This corresponds with previous studies that warned that tourism is not a panacea because in some cases, it can cause limited access to resources (Moshi, 2016; Snyman, 2012; Adiyia *et al*., 2017; Mthembu & Mutambara, 2018).

6.3.2 Social impacts on rural livelihoods

This section presents analysis on how cultural and heritage tourism socially impacted the rural livelihoods and Table 6.3 below shows the results.

Table 6.3 Social impacts on rural livelihoods

Social impacts constructs	Strongly disagree n(%)	Disagree n(%)	Neutral n(%)	Agree n(%)	Strongly agree n(%)	Total	Overall View
Q9. Skill improvement	21(7.3)	89(31.1)	26(9.1)	98(34.3)	52(18.2)	286	Agree
Q10.Sense of pride	9(3.1)	36(12.6)	29(10.1)	77(26.9)	135(47.2)	286	Agree
Q11.Sense of ownership	12(4.2)	31(10.8)	26(9.1)	44(15.4)	174(60.5)	286	Agree
Q12.Cultural preservation	17(5.9)	75(26.2)	36(12.6)	101(35.3)	57(19.9)	286	Agree
Q13.Relationship	19(6.6)	45(15.7)	30(10.5)	117(40.9)	75(26.2)	286	Agree
Q14.Infrastructure	17(5.9)	80(28)	20(7)	94(32.9)	75(26.2)	286	Agree
Q15.Access to park	24(8.4)	75(26.9)	26(9.1)	102(35.7)	59(20.6)	286	Agree
Q16.Community participation	48(16.8)	49(17.1)	34(11.9)	124(43.4)	30(10.5)	286	Agree

According to the results above, there is a general agreement that tourism has positively impacted the social aspects of the rural livelihoods. High percentages indicating agreement are evident in sense of pride which has 26.9% (Agree) and 47.2% (Strongly agree) which amounts to an overwhelming 74.1% agreement. Another outstanding response is on sense of ownership which has a total agreement (strongly agree and agree) of (15.4% + 60.5%) 75.9%. This concurs with Muthembu and Mutambara's

(2018) study which revealed that cultural and heritage tourism in a rural area can foster pride and create a sense of ownership of a place. However, on item Q15 (Access to park), the respondents have agreed and strongly agreed (56.3%) that tourism activities have limited their accessibility to the Park for ritual purposes, which is a negative perception. In this case, tourism becomes a threat to the continuity of socio-cultural customs and traditions (Vargas, 2018; Lipton & Bhattarai, 2014). Any attempt to untangle the locals from their heritage disrupts their sacred and spiritual traditions (Omar, 2013). There is also a significant number of respondents in item Q9 (38.4%) and Q16 (33.9%) who disagreed and strongly disagreed that tourism has brought skill improvement and community participation respectively although the above result supports McNulty and Koff's (2014) argument that heritage tourism improves skills and rural infrastructure. Therefore, overall results reflect 7 positive perceptions and 1 negative of social impacts. These positive social impacts prove that heritage tourism encourages local communities to preserve their cultural heritage and restore their cultural landmarks (Omar, 2013; Nkwanyana *et al.*, 2016). This also generally confirms the Social Exchange Theory assumption that individuals support activities if the perceived benefits are greater than the perceived costs (Gursoy *et al*., 2009).

6.3.3 Rural livelihood outcomes

This section looks at what the respondents said concerning how tourism has impacted their livelihood outcomes. The table below illustrates the results.

Table 6.4 Rural livelihood outcomes

Rural livelihood outcomes	Strongly disagree %	Disagree %	Neutral %	Agree %	Strongly agree %	Total	Overall View
Q1.Diversified livelihood	38(13.3)	112(39.2)	39(13.6)	59(20.6)	38(13.3)	286	Disagree
Q2. Enhanced wellbeing	38(13.3)	104(36.4)	36(12.6)	59(20.6)	49(17.1)	286	Disagree
Q3. Reduced vulnerability	110(38.5)	145(50.7)	8(2.8)	18(6.3)	5(1.7)	286	Disagree
Q4. Economically empowered &reduced poverty	100(35)	101(35.3)	21(7.3)	57(19.9)	7(2.4)	286	Disagree
Q5. Generating supplementary income	63(22)	86(30.1)	40(14)	72(25.2)	25(8.7)	286	Disagree
Q6. Improved access to Park resources	63(22)	130(45.5)	41(14.3)	36(12.6)	16(5.6)	286	Disagree
Q7. Improved relations with Park Management	21(7.3)	56(19.6)	39(13.6)	100(35)	70(24.5)	286	Agree

The statistics above show a general disagreement among the respondents that cultural and heritage tourism has improved their livelihoods. The outstanding responses are on item Q3 which has 38.5% (Strongly disagree) and 50.7% (Disagree) which amounts to a total of 89.2% disagreement. The

message is that their vulnerability to drought and other risks has not been reduced by tourism. Another critically important result to the study is in item Q4 where a total of 70.3% (n=201) of the respondent households have disagreed and strongly disagreed that tourism has economically empowered and reduced poverty. In other words, cultural and heritage tourism did not contribute to poverty reduction in Sehlabathebe. This supports Han *et al.'*s (2016) view that if heritage tourism is not well economically developed after displacing a predominantly subsistence economy, there is a risk that one form of poverty will be replaced by another. This is supported by Adiyia *et al*. (2017) and Ondicho (2017), who also argue that despite heritage tourism's inherent ability to enhance livelihoods for the poor, at times it may even worsen poverty.

An interesting recurring view is that there is no improved access to the Park for heritage resources as reflected by item Q6 which has a total of 67.5% (strongly disagree and disagree). This is consistent with the above results in Table 6.2 and 6.3 which amounts to limited access to the park for both cultural and economic resources. This is despite Salazar's (2013) warning that if local people are denied access to their own heritage site, it consequently freezes the site and displaces human activities. However, Table 6.4 further revealed that 59.5% of the household respondents (Item Q7) agreed and strongly agreed that their relations with Park management and other stakeholders had improved. This implies that the respondents gave tourism a credit for improving their social capital. It is a strategic asset for the poor because it helps them access market and credit opportunities (Rahut & Scharf, 2012; Avila-Foucat & Rodriguez-Robayo, 2018). Tourism had a positive impact on the local community's social capital although their livelihood outcomes never improved. To sum it all, cultural and heritage tourism had a positive social impact and negative economic impact on the livelihoods and livelihood outcomes. This negative impact on livelihood outcomes corroborates Su and Wall's (2016) study findings that heritage tourism may disrupt traditional livelihoods and exacerbate vulnerability of households. This tends to confirm Ndoro's (2015) lamentation that many African World Heritage Sites are surrounded by impoverished local communities. The Sehlabathebe Park management should realise that it has a social contract with its local communities, hence there is a need to recognise and fully appreciate them as primary stakeholders in the management of the heritage site (Dabphet, 2013).

6.4 Normality tests for impacts and livelihood outcomes

The items were tested for normality in order to decide the appropriate summary measure of central tendency to use for each of the items in the Economic impact, Social impact and Rural livelihood outcomes. The Kolmogorov-Smirnov normality test was conducted and Table 6.5 below summarises test results for the economic impact scores. As a rule of thumb, the scores are not normally distributed if $p < 0.05$.

Table 6.5: Kolmogorov-Smirnov normality test for economic impact

Economic impacts construct Items	Mean	SD	Z	p-Value
Q1.Diversified livelihood	2.60	1.30	4.84	0.000
Q2. Enhanced wellbeing	2.79	1.29	4.49	0.000
Q3. Reduced vulnerability	3.48	1.16	4.56	0.000
Q4. Economically empowered &reduced poverty	3.43	1.25	4.12	0.000
Q5. Generating supplementary income	2.97	1.256	3.86	0.000
Q6. Improved access to Park resources	3.04	1.23	4.24	0.000
Q7. Improved relations with Park Management	2.50	1.069	4.68	0.000
Q8 Cultural and heritage tourism increased land value	2.55	1.198	5.04	0.000

All scale items on economic impact failed the normality test with z-values in the range (min-max) of 3.86-5.04 with all p-values = 0.000. Therefore, the median is an appropriate summary measure which is robust to non-normality and outliers.

Table 6.5.1: Kolmogorov-Smirnov normality test for social impact

Social impacts constructs	Mean	SD	z	p-value
Q9. Skill improvement	3.25	1.27	4.18	0.000
Q10.Sense of pride	4.02	1.17	4.57	0.000
Q11.Sense of ownership	4.17	1.22	6.03	0.000
Q12.Cultural preservation	3.37	1.23	4.19	0.000
Q13.Relationship	3.64	1.21	4.85	0.000
Q14.Infrastructure	3.45	1.30	4.28	0.000
Q15.Access to park	3.34	1.29	4.37	0.000
Q16.Community participation	3.14	1.30	4.85	0.000

All scale items on social impact failed the normality test with z-values in the range (min-max) of 4.18-6.03 with all p-values = 0.000.

Table 6.5.2: Kolmogorov-Smirnov normality test for rural livelihood outcomes

Rural livelihood outcomes	Mean	SD	Z	p-value
Q1.Diversified livelihood	2.81	1.28	4.44	0.000
Q2. Enhanced wellbeing	2.92	1.34	4,24	0.000
Q3. Reduced vulnerability	1.82	0.89	5.28	0.000
Q4. Economically empowered &reduced poverty	2.20	1.19	4.54	0.000
Q5. Generating supplementary income	2.69	1.30	3.75	0.000
Q6. Improved access to Park resources	2.34	1.12	4.99	0.000

Q7. Improved relations with Park Management	3.50	1.26	4.23	0.000

All scale items on rural livelihood outcomes failed the normality test with z-values in the range (min-max) of 3.75-5.28 with all p-values = 0.000. Therefore, the median is an appropriate summary measure.

6.5 Summary statistics for socio-economic impacts and livelihood outcomes

This section presents an analysis of the impacts and livelihood outcomes using median (M) and Inter quartile range (IQR) for each item and village.

Table 6.6: Socio-economic impacts and livelihood outcomes summary statistics

Variables	Constructs	Median (M)	IQR [Lower Quartile-Upper Quartile]
Economic Impact	Q1.Diversification	2	[2-4]
	Q2.Job opportunities	2	[2-4]
	Q3.Infrastructure	4	[2-4]
	Q4.Education and medical	4	[2-4]
	Q5.Business opportunities	3	[2-4]
	Q6.Access to park	3	[2-4]
	Q7.Income	2	[2-3]
	Q8.Land value	2	[2-4]
	Median Score for all Items	**3**	**[2-4]**
Social impact	Q9.Skill improvement	4	[2-4]
	Q10.Sense of pride	4	[3-5]
	Q11.Sense of ownership	5	[4-5]
	Q12.Cultural preservation	4	[2-4]
	Q13.Relationship	4	[3-5]
	Q14.Infrastructure	4	[2-5]
	Q15.Access to park	4	[2-4]
	Q16.Community participation	4	[2-4]
	Median Score for all Items	**4**	**[2-4]**
Rural Livelihood Outcomes	Q1.Diversified livelihood	2	[2-4]
	Q2. Enhanced wellbeing	3	[2-4]
	Q3. Reduced vulnerability	2	[1-2]
	Q4. Economically empowered & reduced poverty	2	[1-3]
	Q5. Generating supplementary income	2	[2-4]
	Q6. Improved access to Park resources	2	[2-3]
	Q7. Improved relations with Park Management	4	[2-4]
	Median Score for all Items	**2**	**[2-4]**

According to Table 6.6 above, the constructs under economic impact with the lowest median (2) are diversification (Q1), income (Q7) and land value (Q8) which suggest a very strong disagreement. The small IQR (2-3) of construct Q7 also adds weight on the position of the household respondents on the matter. Social impact variable had the highest median score of 4 which suggests that all constructs

except Q15 were positively impacted by cultural and heritage tourism. However, the IQR (2-5) of item Q14 tends to indicate some diversity of views on infrastructure. Under the rural livelihood outcome variable, items Q3, Q4, Q5 and Q6 have the lowest median of 2 and also two of them have the lowest IQR of 1-2 (Q3) and 2-3 (Q6) which implies that the villagers had a serious concern about their livelihood outcomes particularly with regard to vulnerability and access to the Park resources. Table 6.6.1 below further breaks down the statistics according to villages to establish which villages benefited more than the others. Under economic impact, Ha Katela (M3.5) and Mafika-Lisiu (M-4) tend to have benefited more economically than others. On the other extreme, Sehlabathebe-Lebenkeleng (M-2), Koung (M-2) and Mpharane (2) did not benefit much from tourism. Interestingly, Sehlabathebe-Lebenkeleng is adjacent to the park. Generally, all villages were positively impacted by tourism although there was restricted access to the Park.

Table 6.6.1 Economic, social impacts and livelihood outcomes summary statistics by village

Number	Name of Village	Economic impact average scores		Social impact average scores		Livelihood outcomes average scores	
		Median	IQR	Median	IQR	Median	IQR
1	Mavuka	3	[1-5]	4	[2-5]	1	[1-4]
2	Sehlabathebe-Lebenkeleng	2	[2-3]	2	[1-3]	1	[1-2]
3	Letlapeng	3	[2-4]	4	[2-4]	2	[2-4]
4	Koung	2	[1-3]	4	[2-4]	2	[1-3]
5	Ha Moshebi	3	[2-4]	4	[2-5]	2	[2-4]
6	Mpharane	2	[2-4]	3	[2-5]	2	[1-3]
7	Ha Semenyane	3	[2-4]	4	[3-5]	3	[2-4]
8	Ha Edward	3	[2-4]	4	[2-4]	2	[2-4]
9	Ha Sephelane	3	[2-4]	4	[3-4]	4	[2-4]
10	Thamathu	3	[2-4]	4	[2-5]	2	[2-4]
11	Ha Katela	3.5	[2-5]	4	[2-5]	2	[1.5-4]
12	Mafika-Lisiu	4	[2-4]	4	[2-5]	2	[2-4]

Livelihood outcome variable shows that it is only Ha Sephelane (M-4) which had a significant positive livelihood outcome. Mavuka (M-1) and Sehlabathebe-Lebenkeng (M-1) had the lowest median scores which implies they had the least impact. Then the rest of other villages except Ha Semenyane (M-3) had median score of 2. This confirms that the majority of the villages did not benefit from tourism.

6.6 Testing for independent variables influencing impacts

6.6.1 Chi-square test for independence: economic impact

The Chi-square test of independence was conducted to identify factors associated with economic impacts. Few variables of interest were tested and these are distance from the park, gender, level of education, tourism policy framework and age. The table below shows the Chi-square test results for independence.

Table 6.7:Chi-square test for relationship between economic impact and some factors

		Independent Factor				
		Education	**Tourism Policy Framework**	**Age**	**Gender**	**Distance from National Park**
Economic Impact	$\chi^2_{(df,N)}$	$21.3_{(4,\ 286)}$	$1.3xe^2{}_{(1,\ 286)}$	$9.85_{(2,\ 286)}$	$1.34_{(2.\ 286)}$	$12.1_{(3,\ 286)}$
	p-value	0.002	0.013	0.037	0.513	0.786
Related(Yes/No)		**Yes**	**Yes**	**Yes**	**No**	**No**

The chi-square test of independence reveals that education (p-value=0.002), tourism policy framework (p-value = 0.013) and age (p-value =0.037) were significantly associated with economic impact. The finding that distance from the park has no significant association with economic impact concurs with Munien (2016) who argues that communities living near tourism destinations can remain impoverished. Therefore, gender and distance from the National Park were excluded in the Logistic Regression model.

Logistic Regression model for testing independent variables: economic impact

A Multivariate Logistic Regression model was fitted in which the binary response variable was economic impact with levels "Positive economic impact" and "No economic impact" with three independent variables of age, tourism policy framework and education. The neutral options were equally distributed between the two groups to keep the sample size adequate for multivariate modelling. The results for the model are represented in Table 6.7.1 below:

Table 6.7.1: Logistic Regression model results N = 286

Economic impact	**Odds Ratio(OR)**	**Std. Err(SD)**	**[95%Conf. Interval]**	**Z**	**p-value**
Age Group					
18-35	0.77	1.09	[0.64-1.17]	0.09	0.827
36-55	1.53	1.08	[0.88-1.81]	0.123	0.726

>56 years(base)	1(empty)				
Education					
None	0.46	1.43	[0.30-0.98]	4.116	0.041
Primary	0.81	1.21	[0.48-0.89]	3.598	0.039
Secondary	0.72	1.11	[0.42-0.93]	5.454	0.012
Diploma/certificate	1.38	1.83	[0.63-1.74]	0.657	0.454
Degree or higher(base)	1(empty)				
Tourism Policy Framework					
Not people oriented	0.53	1.08	[0.38-0.78]	103	0.000
People oriented(base)	1(empty)				
Constant	2.10	1.32		7.21	0.007

Model results on age

The odds of positive economic impact for residents in the 18-35 years' age group was 23% lower compared to the oldest residents above 56 years(OR = 0.77, 95% CI=[0.64-1.17]). However, this was not statistically significant (z = 0.09, p-value = 0.827). The odds of positive economic impact for middle aged residents in the 36-55 years' age category was 53% higher compared to the older age group above 56 years (OR = 1.53, 95% CI = [0.88-1.81]) although this was statistically insignificant (Z = 0.123, p-value = 0.726). Therefore, age was not a statistically significant predictor for economic impact in Sehlabathebe although the model revealed that the highest level of association is between 36-55 age group and the impact.

Model results on education

The odds of positive economic impact for residents with no formal education was 54% lower compared to residents with degree or higher qualifications (OR = 0.46, 95 % CI = 0.30-0.98). This was statistically significant (z = 4.116, p-value = 0.041). Similarly, the odds of positive economic impact for residents with primary and secondary level of education were lower compared to degree holders and those with higher qualifications and this was statistically significant. Conversely, residents with certificates or Diploma had 38% higher odds of realising positive impact compared to degree holders or those with higher qualifications (OR = 1.38, 95% CI = [0.63-1.74]). This was not statistically significant (z = 0.657, p-value = 0.454). This is probabily because the diploma and certificate holders are more practically oriented; hence, they tend to engage in some economic activities. Apart from that, the employment opportunities around the Sehlabathebe National Park tend to absorb more of diploma and

certificate holders because degree holders are perceived as either overqualified or expensive to employ. Nonetheless, the general pattern is that education is a primary factor in determining economic impact on a household as argued by Rahut and Scharf (2012).

Model results on tourism policy framework

The tourism policy framework was dichotomised into two classes, "people oriented" if respondents indicated "agree" or "strongly agree" options and "not people oriented" if they "disagreed" or "strongly disagreed" to the statements. The odds of positive economic impact were 47% lower for residents who viewed the tourism policy framework as not being people oriented compared to those who subscribed to people oriented tourism policy framework (OR = 0.53, 95% CI = [0.38-0.78]). This was highly statistically significant (z = 103, p-value = 0.000). Tourism policy framework is highly associated with economic impact. This means that government policy and intervention on tourism influences the economic impact on Sehlabathebe rural livelihoods (Mao, 2015). Therefore, the factors that significantly influence economic impact were education and tourism policy framework. A statistically significant difference was observed between those with degrees or higher qualifications and those with no formal education. The highly educated residents realised positive economic impact brought by Sehlabathebe National Park.

6.6.2 Bivariate analysis of independent variables influencing social impact

The eight items on social impact scale had a low Cronbach's alpha coefficient ($\alpha = 0.622$), therefore, it was not ideal to pool all the items to a single response variable. Bivariate analysis tests the association between two variables using the chi-square test of independence to ascertain if they are related. The social impact is represented by the eight items in the scale. For more effective analysis, the social impact scale was divided into 2 categories (Personal dimensions [Q9, 10, 11, 13] and Community dimensions [Q12, 14, 15, 16]), each with 4 items. Therefore, Table 6.8 below shows the results for chi-square association test for Personal dimensions social impact and some independent factors.

Table 6.8: Chi-square test: social impact and independent variables (Personal dimensions)

Personal Dimensions			Independent variables					
			Gender	**Age**	**Education**	**Distance**	**Income**	**Source of livelihood**
Social Impact Factor	Q9 Skills	χ^2	5.79	17.6	30.2	63.1	13.3	22.3
		p-value	0.215	0.612	0.023*	0.000*	0.348	0.559
	Q10 Pride	χ^2	5.67	16.5	28.6	56.8	12.7	24.2
		p-value	0.225	0.688	0.096	0.000*	0.389	0.45
	Q11 Ownership	χ^2	6.36	15.0	20	67.8	11.3	39.8
		p-value	0.174	0.778	0.457	0.000*	0.504	0.023*
	Q13 Relationship	χ^2	4.069	10.9	26.1	74.2	9.69	26.2
		p-value	0.397	0.949	0.164	0.000*	0.643	0.341

Key: * significant at 5% level of significance

There is a significant association between social impact on skills development and education. This implies that there was an increasing trend on skills development with increasing level of education. Also, there is statistically significant association between social impact on skills development and distance from the National Park. Gender, age and household's monthly income are not associated with any of the personal social impact dimensions. There is a statistically significant relationship between source of livelihood and revived sense of ownership of the park. Table 6.8.1 below presents the bivariate analysis for the second category (Community dimensions) of the social impact scale items.

Table 6.8.1: Chi-square test: social impact and independent variables (Community dimensions)

Community Dimensions			Independent variables					
			Gender	**Age**	**Education**	**Distance**	**Income**	**Source of livelihood**
Social Impact Factor	Q12 Preservation of local culture	χ^2	2.41	14.6	28	66.9	9.77	34.5
		p-value	0.660	0.796	0.110	0.000*	0.636	0.076
	Q14 Infrastructural Development	χ^2	4.46	17.4	23.4	70.8	19	25.4
		p-value	0.246	0.628	0.267	0.000*	0.089	0.383
	Q15 Accessibility for ritual purposes	χ^2	6.91	14	33.5	91.5	16	43.6
		p-value	0.141	0.829	0.030*	0.000*	0.192	0.009*
	Q16 Rural participation in planning	χ^2	4.68	24.6	32.6	47	12.5	34.6
		p-value	0.322	0.219	0.037*	0.000*	0.403	0.074

Key: * significant at 5% level of significance

All social impact items in this table are significantly associated with distance from the National Park. Gender, age and income are not associated with any of the items. Education is significantly associated with limited accessibility to the park for ritual purposes. This suggests that those with higher education level were not much concerned with limited accessibility to the park for ritual purposes. Infrastructural development is highly related with distance from the National Park which suggests that there is more impact on the infrastructure in the villages nearer the park. Local community participation in rural planning and development is related to education and distance from the National Park which might imply that participation decreased with increasing distance from the national park. This also suggests that participation increases with education because individuals with knowledge and skills are usually the ones that can identify opportunities and participate. Residents' source of livelihood is significantly associated with limited accessibility to the park for ritual purposes.

6.6.3 Association between independent variables and rural livelihood outcomes

The chi-square test of independence was used to test for association between rural livelihood outcomes and some independent variables. The Fisher's exact method was used for cells with expected count less than 5.

Table 6.9: Chi-square association test between rural livelihood outcome and some factors

Rural Livelihood Outcomes		**Independent variables**					
		Gender	**Age**	**Education**	**Distance**	**Income**	**Source of livelihood**
Q2 Enhanced Well-being	χ^2	1.76	13.5	38.9	66.6	11.4	36.1
	p-value	0.779	0.855	0.005*	0.000*	0.498	0.054
Q3 Reduce Vulnerability	χ^2	3.76	24.3	27.8	90.9	6.09	59
	p-value	0.439	0.228	0.115	0.000*	0.911	0.000*
Q4 Economic empowerment	χ^2	8.96	21.3	34.3	69.5	10.1	38
	p-value	0.062	0.380	0.024*	0.000*	0.605	0.035*
Q5 Supplementary Income	χ^2	6.44	20.3	26.7	62.3	8.71	42.3
	p-value	0.169	0.442	0.075	0.000*	0.727	0.007*
Q6 Access to heritage resources	χ^2	14.5	18.5	29.4	43	10.4	45.6
	p-value	0.006*	0.556	0.08	0.000*	0.580	0.005*
Q7	χ^2	7.96	14.4	26.8	55.2	15.1	26.4
	p-value	0.093	0.809	0.141	0.000*	0.237	0.331

Improved Relations with stakeholders							

Key: *significant at 5% level of significance

Table 6.9 above shows the results for chi-square association test between rural livelihood outcomes and some independent factors. The general observation in the above result table is that distance from the National Park is highly associated with all scale items for rural livelihood outcomes. Age and monthly income are not related to any of the rural livelihood outcomes items. Education is significantly related to economic empowerment and enhanced well-being. Source of livelihood is associated with supplementary income, access to heritage resources, economic empowerment and reduced vulnerability and poverty. This underscores the fact that it is the type of livelihood strategy that determines the livelihood outcomes. This further suggests that the major livelihood strategies of Sehlabathebe which were animal and crop farming were also failing to sustain livelihoods. On the other hand, gender is significantly associated with access to heritage resources in the park. Since the proportion of males to females was statistically different, this finding needs further investigation.

6.7 Community's perceptions and expectations of Sehlabathebe as a WHS

This section presents descriptive and inferential statistics on community perceptions and expectations to evaluate the community's perceptions and expectations of Sehlabathebe National Park as a World Heritage Site.

6.7.1 Reliability tests for expectations, perceptions and tourism policy framework

Reliability tests were conducted to test the internal consistency of the scale items of expectations, perceptions and tourism policy framework. Table 6.10 below shows the results.

Table. 6.10: Reliability tests results for expectations, perceptions and tourism policy framework

Scale	Number of items	Cronbach's Alpha (α)	Rule of thumb
Community' expectations	5	0.752	Acceptable (George & Mallery(2003
Community's perceptions	7	0.506	Sufficient (Shoukri & Edge,1996)

Tourism policy framework	8	0.794	Acceptable (George & Mallery(2003

All the scales tested above have revealed reliable alpha values though at different levels.

6.7.2 Community's expectations

This section analyses scores on the community's expectations of Sehlabathebe National Park as a World Heritage Site with regard to job creation, investment, diversification, public facilities and image. Table 6.11 illustrates the responses in frequencies and percentages.

Table 6.11: Community's expectations

Community's expectations constructs	Strongly disagree n(%)	Disagree n(%)	Neutral n(%)	Agree n(%)	Strongly agree n(%)	Total	Overall view
Q1.Job creation	10(3.5)	13(4.5)	10(3.5)	69(24.1)	184(64.3)	286	Agree
Q2.Investment	5(1.7)	18(6.3)	29(10.1)	109(38.1)	125(43.7)	286	Agree
Q3.Diversification	6(2.1)	18(6.3)	19(6.6)	90(31.5)	153(53.5)	286	Agree
Q4.Public facilities	3(1.0)	37(12.9)	17(5.9)	105(36.7)	124(43.4)	286	Agree
Q5.Image and pride	8(2.8)	28(9.8)	27(9.4)	105(36.7)	118(41.3)	286	Agree

The community's expectations are very high. All scale items have the highest scores in strongly agree options. The highest expectation is for the WHS to create jobs as reflected by item Q1 with 24.1% (n=69) agree and 64.3 %(n=184) strongly agree. This also suggests that the community is well aware of the benefits that they are supposed to derive from the WHS. However, 10.1% (n=29) in item Q 2 and 9.4% (n=27) in item Q5 took a neutral position which may be because of lack of information. The highest disagreement is in item Q4 (disagree and strongly disagree=13.5%). So overall, the households highly expected jobs, investment, public facilities and image enhancement of their culture. This also shows respondents' positive perceptions of the WHS. This positive perception concurs with Murzyn-Kupisz's (2012) case study (Borobudur Temple WHS) findings which revealed that local communities generally perceived the site as contributing to the improvement of their well-being. The above findings support the view that strongly attached locals perceive tourism development positively (Mohamed *et al.*, 2017).

6.7.3 Community's perceptions

This section presents an analysis on responses on how the households respondents perceive the WHS. Table 6.12 below shows the analysis in frequencies and percentages.

Table 6.12: Community's perceptions

Community's perceptions constructs	Strongly disagree n(%)	Disagree n(%)	Neutral n(%)	Agree n(%)	Strongly agree n(%)	Total	Overall View
Q1. Future generation	9(3.1)	23(8)	4(1.4)	47(16.4)	203(71)	286	Agree
Q2. Dislike of the park	95(33.2)	127(44.4)	13(4.5)	12(4.2)	39(13.6)	286	Disagree
Q3. Job provision	36(12.6)	75(26.2)	20(7.0)	95(33.2)	60(21)	286	Agree
Q4. Problem creation	44(15.4)	129(45.1)	25(8.7)	47(16.4)	41(14.3)	286	Disagree
Q5. Tree cutting	11(3.8)	21(7.3)	11(3.8)	116(40.6)	127(44.4)	286	Agree
Q6. Size of WHS	5(1.7)	63(22.0)	6(2.1)	68(23.8)	144(50.3)	286	Agree
Q7. Plants and animals	12(4.2)	28(9.8)	8(2.8)	75(26.6)	163(57)	286	Agree

The majority of the respondents in item Q1 agree (16.4%) and strongly agree (71%) that the WHS should be protected for the future generation. They also overwhelmingly agree (40.6%) and strongly agree (44.4%) that tree cutting should be discouraged. Another positive perception is evident in response to item Q7, where a total of 83.6% (26.6+57) agree that WHS should be kept for the survival of fauna and flora. So, all in all, the respondents have positive perceptions towards the conservation of the world heritage in Sehlabathebe National Park. However, a total of 54.2% (33.2+21) in item Q3 and 74.1% (23.8+50.3) in item Q6 perceive the WHS does not provide jobs for people in their villages and the size of the WHS denies them of the grazing land respectively. The negative perception on the size of the park is consistent with Mohamed *et al.'*s (2017) finding that local communities perceive the WHS takes too much land and restricts their economic activities. They also argue that locals with a strong attachment to the community perceive the WHS in a positive manner on one hand and in a negative manner on the other. However, community attachment's effects on perceptions towards tourism development are also ambiguous and contradictory (Rasoolimanesh *et al.*, 2015). Nevertheless, some previous studies have argued that the hope for gaining benefits also generates positive perceptions towards tourism particularly in rural areas (Rasoolimanesh *et al.*, 2016; Murzyn-Kupisz, 2012). The findings also support the view postulated by the Social Exchange Theory that if community perceive the benefits of tourism to outweigh the costs, they will support tourism in their community (Rasoolimanesh *et al.*, 2016).

6.7.4 Tourism policy framework

This section analyses how the community perceives tourism policy framework at the WHS with regard to participation, projects, communication, benefit distribution, awareness and investment. Table 6.13 below summarises the analysis.

Table 6.13.Tourism policy framework as perceived by villagers

Tourism policy framework constructs	Strongly disagree %	Disagree %	Neutral %	Agree %	Strongly agree %	Total	Overall View
Q1. Participation is encouraged	23(8)	49(17.1)	26(9.1)	114(39.9)	74(25.9)	286	Agree
Q2. Park staff implement tourism projects	22(7.7)	69(24.1)	39(13.6)	145(50.7)	11(3.8)	286	Agree
Q3. Good communication and coordination	15(5.2)	46(16.1)	35(12.2)	95(33.2)	95(33.2)	286	Agree
Q4. Local community is consulted	20(7)	65(22.7)	28(9.8)	98(34.3)	75(26.2)	286	Agree
Q5. Park benefits distribution is fair	40(14)	108(37.8)	42(14.7)	53(18.5)	43(15)	286	Disagree
Q6. We are made aware of opportunities	25(8.7)	62(21.7)	36(12.6)	97(33.9)	66(23.1)	286	Agree
Q7. We are encouraged to invest in tourism	24(8.41)	47(16.4)	29(10.1)	110(38.5)	76(26.6)	286	Agree
Q8. Tourism regulations limit participation in tourism	32(11.2)	155(54.2)	37(12.9)	34(11.9)	28(9.8)	286	Disagree

The general pattern is that the community is agreeing with most statements on tourism policy framework. The highest total score (13.6+50.7=64.3%) in support of the tourism policy is in item Q2 where the respondents agreed that park staff implement tourism projects despite the fact that there was almost nothing taking place with regard to Sustainable Tourism Strategy (2017-2027) implementation. According to items Q4 (34.3+26.2=60.5%) and Q8 (11.2+54.2=65.4%), the respondents confirmed that they were consulted and tourism policy did not restrict them in participation respectively. However, they expressed that the distribution of benefits was not fair as revealed by item Q5 total disagreement score of 51.8% (14+37.8). This finding concurs with Han *et al.*'s (2016) contention that one of the drivers of negative perceptions is lack of direct economic benefits to household and community level. Otherwise, the overall view is that the respondents are satisfied with the tourism policy framework.

6.7.5 Normality tests for expectations, perceptions and tourism policy framework

In order to determine the appropriate summary measure of central tendency, the items were tested for normality and Table 6.14 below summarises the Kolmogorov Smirnov normality test results for the scores on community expectations, community perceptions and tourism policy framework scale items.

Table 6.14: Normality test for expectations, perceptions and tourism policy framework

Variables	Constructs	Mean	SD	Z	p-value
Expectations	Q1.Job creation	4.41	1.00	6.16	0.000
	Q2.Investment	4.16	0.962	4.28	0.000
	Q3.Diversification	4.28	0.98	5.12	0.000
	Q4.Public facilities	4.08	1.05	4.55	0.000
	Q5.Image and pride	4.04	1.07	4.49	0.000
Perceptions	Q1. Future generation	4.44	1.07	6.93	0.000
	Q2. Dislike of the park	2.21	1.32	5.72	0.000
	Q3. Job provision	3.24	1.37	4.27	0.000
	Q4. Problem creation	2.69	1.31	5.18	0.000
	Q5. Tree cutting	4.14	1.05	4.99	0.000
	Q6. Size of WHS	3.99	1.05	4.99	0.000
	Q7.Plants and animals	4.22	1.15	5.43	0.000
Tourism Policy Framework	Q1.Participation is encouraged	3.58	1.26	5.38	0.000
	Q2. Park staff implement tourism projects	3.19	1.09	5.38	0.000
	Q3. Good communication and coordination	3.73	1.23	4.25	0.000
	Q4. Local community is consulted	3.50	1.29	4.33	0.000
	Q5. Park benefits distribution is fair	2.83	1.30	4.31	0.000
	Q6. We are made aware of opportunities	3.41	1.29	4.17	0.000
	Q7. We are encouraged to invest in tourism	3.58	1.27	4.72	0.000
	Q8. Tourism regulations limit participation in tourism	2.55	1.14	5.73	0.000

All items for community expectations deviated from normality with calculated z values range [Min-Max] of 4.28-6.16 with all p-values equal to zero. Similar observations were noted for the community perceptions constructs in which the calculated z-values range is 4.27-6.93 with all p-values equal to zero. The calculated z values for the tourism policy framework items range is 4.17-5.73 with all p-values equal to zero. Therefore, median is an appropriate summary measure of central tendency for the items.

6.7.6 Summary statistics for expectations, perceptions and tourism policy framework

This section shows the summary statistics for community's expectations and perceptions of the World Heritage Site and the tourism policy framework. Table 6.15 below presents the statistics.

Table 6.15: Summary statistics for expectations, perceptions and tourism policy framework

Variables	Constructs	Median	IQR [Lower quartile-Upper Quartile]
Expectations	Q1.Job creation	5	[4-5]
	Q2.Investment	4	[4-5]
	Q3.Diversification	5	[4-5]
	Q4.Public facilities	4	[4-5]
	Q5.Image and pride	4	[4-5]
	Median Score for all items	**4**	**[4-5]**
Perceptions	Q1. Future generation	5	[5-5]
	Q2. Dislike of the park	2	[1-2]
	Q3. Job provision	4	[2-4]
	Q4. Problem creation	2	[2-4]
	Q5. Tree cutting	4	[4-5]
	Q6. Size of WHS	5	[3-5]
	Q7.Plants and animals	5	[4-5]
	Median Score for all Items	**4**	**[2-5]**
Tourism Policy Framework	Q1.Participation is encouraged	4	[2-5]
	Q2. Park staff implement tourism projects	4	[2-4]
	Q3. Good communication and coordination	4	[3-5]
	Q4. Local community is consulted	4	[2-5]
	Q5. Park benefits distribution is fair	2	[2-4]
	Q6. We are made aware of opportunities	4	[2-4]
	Q7. We are encouraged to invest in tourism	4	[2.75--5]
	Q8. Tourism regulations limit participation in tourism	2	[2-3]
	Median score for all items	**4**	**[2-4]**

The average median score for the expectations variable is 4 and the IQR is 4-5 which further suggests that all respondent households had high expectations of the site. Under perceptions variable, the median ranges from 2 to 5 which shows varied views. The median 2 for item Q2 and item Q4 do not necessarily mean a negative perception but a disagreement with a negative statement. Similarly, median 4 for item Q3 and median 5 for item Q6 do not necessarily indicate a positive perception but an agreement with a negative statement. Tourism policy framework item Q7 (M-4) and item Q8 (M-2) both show positive perceptions with their total percentage scores 65.1% and 65.4% respectively.

Table 6.15.1 Expectations, perceptions and tourism policy framework statistics by village

Number	Name of Village	Expectations average scores		Perceptions average scores		Tourism policy framework scores	
		Median	IQR	Median	IQR	Median	IQR
1	Mavuka	5	[5-5]	5	[2-5]	4	[2-5]
2	Sehlabathebe-Lebenkeleng	4	[4-5]	2	[1-4]	2	[2-3]
3	Letlapeng	4	[4-5]	4	[3-4]	3	[2-4]
4	Koung	5	[4-5]	4	[2-5]	3	[2-4]
5	Ha Moshebi	5	[3-5]	4	[4-5]	4	[2-5]
6	Mpharane	5	[3-5]	5	[2-5]	3	[2-4]

7	Ha Semenyane	4	[4-5]	4	[2-5]	4	[2-4]
8	Ha Edward	4	[3-4]	4	[2-5]	4	[2-4]
9	Ha Sephelane	5	[4-5]	4	[2-5]	4	[4-4]
10	Thamathu	4	[3-5]	4	[2-5]	4	[3-5]
11	Ha Katela	5	[5-5]	4.5	[3-5]	3.5	[2-5]
12	Mafika-Lisiu	4	[4-5]	4	[3-5]	4	[2-5]

Although all villages show high expectations as indicated by Table 6.15.1, Letlapeng, Ha Semenyane, Ha Edward, Thamathu, Mafika-Lisiu and Sehlabathebe-Lebenkeleng had lower expectations of the WHS. Perceptions of the WHS are generally positive although the dominant IQR of 2-5 suggests some mixed views among the respondents. Most villages have median 4 under tourism policy framework variable which implies some general satisfaction with the policy. However, villages like Mavuka (2-5), Ha Katela (2-5) and Mafika-Lisiu (2-5) had some mixed views about the framework. The village with the highest average median score on expectations, perceptions and tourism policy is Mavuka and the lowest is Sehlabathebe-Lebenkeleng.

6.7.7 Testing for independent variables influencing expectations and perceptions

The above analysis has revealed some variations in expectations and perceptions. This section, therefore, further investigates the factors influencing community expectations and perceptions of the WHS.

Chi-Square test for relationships: expectations

The Chi-Square test of association was conducted to determine whether 'Community expectations' has relationship with education, tourism policy framework, gender and age. Table 6.16 below shows the results for Chi-square independence test.

Table 6.16: Chi-square test for relationship between community expectations and factors

		Factor			
		Education	**Tourism Policy Framework**	**Age**	**Gender**
Community Expectation	χ^2	68.8	1.25E2	28.2	9.27
	p-value	0.000	0.000	0.106	0.055
Related(Yes/No)		**Yes**	**Yes**	**No**	**No**

The test results above show that there is a statistically significant relationship between community expectations and education, and tourism policy framework. Gender (p=0.055) and age (p=0.106) are not statistically significantly related.

Multivariate Logistic Regression model: expectations

A Multivariate Logistic Regression model was therefore fitted to quantify the extent to which the above independent variables influence community expectations. Community expectations responses were dichotomised into levels which are "Positive Expectations" representing the options "agree" or "strongly agree" and "Negative Expectations" representing the options "strongly disagree" or "disagree". The neutral options were equally distributed between the two categories.

Table 6.16.1: Logistic Regression model results N = 286

Positive expectations	**Odds Ratio(OR)**	**Std. Err(SD)**	**[95%Conf. Interval]**	**Z**	**P(Z>|z|)**
Age Group					
>56 years(base)	1(empty)				
18-35 years	1.15	0.34	[0.79-1.69]	0.21	0.466
36-55 years	3.85	1.26	[2.64-5.58]	3.52	0.037
Education					
Degree or higher(base)	1(empty)				
None	0.22	0.78	[0.05-0.99]	5.17	0.042
Primary	0.21	0.27	[0.45-0.88]	4.64	0.022
Secondary	0.16	0.17	[0.036-0.714]	4.88	0.017
Diploma/certificate	0.97	0.34	[0.202-4.61]	3.68	0.965
Gender					
Female(base)	1(empty)				
Male	1.13	0.195	[0.829-1.545]	0.049	0.435
Tourism Policy Framework					
Community centred(base)	1(empty)				
Not community centred	0.28	0.786	[0.156-0.486]	7.168	0.012
Constant	**2.14**	**0.786**			**0.005**

The responses for tourism policy framework were dichotomised into "community centred" representing the options "agree" or "strongly agree" and "not community centred" representing options "disagree" and "strongly disagree". The entire data set for the 12 villages was used to build the model. The results for the Multivariate Logistic Regression model are shown in Table 6.16.1 above.

Model results on age

The odds of positive expectations for residents in the 18-35 years' age category are 1.15 times the odds of positive expectations for residents above 56 years (OR=1.15, 95%CI = [0.79-1.69]). However, this is not statistically significant at 5% level of significance (z = 0. 21, p-value=0.466). This means the odds of positive expectations for residents in these two groups do not differ. The odds of positive expectations for residents in the 36-55 years age category are 3.85 times the odds of residents above 56 years (OR = 3.85, 95%CI=[2.64-5.58]). This is statistically significant at 5% level of significance (z = 3.52, p-value = 0.037). Therefore, age is a predictor of community expectations of the Sehlabathebe National Park with middle aged residents expressing positive expectations. Local community's perceptions of conservation are determined by demographic factors, among them is age (Han *et al.*, 2016).

Model test results on education

The odds of positive expectations for residents with no formal education are 78% lower than the odds of degree holders or residents with higher qualifications (OR = 0.22, 95% CI = [0.05-0.99]). This is statistically significant at 5% level of significance (z = 5.17, p-value=0.042). Residents with primary and secondary qualification have significantly lower odds of positive expectations compared to those who hold degrees or higher qualifications although there was no statistically significant difference in community expectations between degree holders or residents with higher qualifications and those with diploma or certificates (OR = 0.97, 95%CI = [0.202-4.61]). As a result, education is a significant predictor of community's expectations of the Sehlabathebe National Park, with high positive expectations more evident among those with higher educational qualifications.

Model test results on gender

The odds of positive expectations for males are 13% higher than the odds of females (OR = 1.13, 95%CI= [0.829-1.545]). However, this is not statistically significant (z = 0.049, p-value = 0.435). Based on this, gender is not a major predictor of community expectations. This implies that females' and

males' rating on community expectations is not significantly different, however, it concurs with Nyataya's (2017) finding in the case study of Kinigi (Rwanda).

Model test results on tourism policy framework

The odds of positive expectations for residents who view tourism policy framework as not people centred are significantly 72% lower than the odds of those who rate tourism framework policy as people-centred. (OR = 0.28, 95%CI= [0.156-0.486]). Therefore, tourism policy framework is a significant predictor of community expectations. Residents are more likely to have positive expectations if they consider tourism policy framework as being people-oriented.

Model adequacy and prediction rate

The correct classification rate in Table 6.16.2 below shows the effectiveness of the model in categorising residents who rated positive expectations and those who rated negative expectations.

Table 6.16.2: Classification rate: expectations

Observed		Predicted		
		Expectations		
		1	2	Percentage Correct
Step 0 Expectations	1	170	46	78.7
	2	145	1069	88.0
Overall Percentage				86.6

a. Constant is included in the model. b. The cut value is .500

The model predicts correctly 78.7% of residents with positive expectations and 88% with negative expectations. The overall correct prediction rate was 86.6% which indicates that the predictors in the model adequately explain community expectations.

Chi-Square test for relationship: perceptions

The Chi-Square test of association was conducted to determine whether there is a relationship between some factors and community perceptions. Table 6.17 below shows the results for Chi-square independence test.

Table 6.17: Chi-square test for relationship between community perceptions and factors

		Factor				
		Education	**Tourism Policy Framework**	**Age**	**Gender**	**Monthly Income**
Community Perceptions	χ^2	63.6	20.7	10.4	11.7	22.7
	p-value	0.000	0.000	0.240	0.022	0.030
Related(Yes/No)		**Yes**	**Yes**	**No**	**Yes**	**Yes**

The factors associated with community perceptions were education, tourism policy framework, age, gender and monthly income as shown in the table above.

Multivariate Logistic Regression model for community perceptions

The results for the model are presented in Table 6.17.1 below.

Table 6.17.1: Logistic Regression model results N = 286

Positive community perceptions	**Odds Ratio(OR)**	**Std. Err(SD)**	**[95%Conf. Interval]**	**z**	**P(Z>|z|)**
Age Group					
>56 years(base)	1(empty)				
18-35 years	0.691	0.245	[0.540-0.883]	8.73	0.003
36-55 years	0.734	0.239	[0.577-0.932]	6.41	0.011
Education					
Degree(base)	1(empty)				
None	0.849	0.869	[0.356-2.021]	0.137	0.711
Primary	0.778	0.866	[0.340-1.780]	0.353	0.552
Secondary	0.897	0.835	[0.389-2.068]	0.065	0.799
Diploma/certificate	0.712	0.866	[0.537-2.020]	0.136	0.712
Gender					
Female(base)	1(empty)				
Male	1.34	0.198	[1.102-1.639]	8.53	0.004
Tourism Policy Framework					
Community centred(base)	1(empty)				
Not community centred	0.655	0.188	[0.542-0.791]	19.3	0.000
Household income					
None[base]	1(empty)				
High	1.09	0.982	[0.410-2.917]	0.032	0.858
Medium	0.94	0.441	[0.607-1.467]	0.066	0.797
Low	1.24	0.292	[0.928-1.662]	2.121	0.145
Constant	2.279			3.369	0.066

The scores on community perceptions were dichotomized into “Positive perceptions” representing “strongly agree” and “agree” options and “Negative perceptions” if residents “strongly disagree” or “disagree” to the statements. The neutral responses were equally distributed between the two categories to maintain adequate sample size for model fitting. The independent factors investigated for association

with community expectation are age, education, gender, tourism policy framework and household income.

Gender controlling for other factors

The odds of positive perceptions for males are significantly 1.34 times the odds of females although this is statistically significant (OR = 1.34, 95%CI = [1.102-1.639]). Therefore, gender is a significant predictor of community perceptions which implies that females and males hold different community perceptions with males exhibiting positive perceptions about Sehlabathebe National Park. The National Park conservation jobs like ranging and creating fire breaks are usually male dominated hence males are abound to have positive perceptions and they have high expectation of job opportunities as revealed in the above section. Another possible reason for males' positive perceptions is that there are more men than women who are born and stay in the area, hence men become more attached to the park and perceive it positively. Apart from that, culturally, it is the men who are more concerned with inheritance, consequently men are more concerned with conserving the park for future generation. This supports Nyataya's (2017) argument that local communities' perceptions can also vary according to their sex.

Age controlling for other factors

The odds of positive community perceptions for residents in the 18-35 years' age category were 30.9% lower than the odds for older residents above 56 years (OR = 0.691, 95%CI = [0.540-0.883]). This was statistically significant at 5% level of significance (z = 8.73, p-value = 0.003). The odds of positive community perceptions for middle-aged residents in the 36-56 years' category were significantly 26.6% lower compared to the older residents above 56 years (OR = 0.734, 95%CI = [0.577-0.932]. Therefore, age is a significant predictor of community perceptions with the older residents having positive community perceptions of Sehlabathebe National Park as a heritage site compared to the younger residents. The older residents have positive perceptions because they are more attached to the park by virtue of their age. Another possible reason is that because of their age, they are more tolerant to the park challenges than the usually educated and militant young residents. This is contrary to Mutanga *et*

al.'s (2015) finding which revealed that young people may be more positive because usually they are generally more educated than the old.

Education controlling for other factors

In general, the odds of positive community perceptions were lower for residents with low educational level compared to reference category of degree holders or residents with higher qualifications. The odds of positive community perceptions for residents with no formal education were 15.1% lower compared to the odds of degree holders (OR = 0.849, 95%CI = [0.356-2.021]) although this was not statistically significant (z = 0.137, p-value = 0.711). A similar trend was observed for residents who have attained primary education, secondary and diploma/certificate education. However, none of these associations were statistically significant indicating that education was not a predictor of community perceptions in this case although Han *et al.*(2016) regard it as a predictor.

Tourism policy framework controlling for other factors

Tourism policy framework was split into two levels "people-oriented" for residents who chose the options "Strongly agree" or "agree" and "not people oriented" for those who disagreed. The odds of positive community perceptions for residents not concurring with people oriented tourism policy framework were significantly 34.5% lower than the odds of those who viewed tourism policy framework as being people oriented (OR = 0.655, 95% CI = [0.542-0.791]). Therefore, tourism policy framework is a significant explanatory variable of community perceptions with community-oriented tourism policy framework more associated with positive community perceptions. This confirms Han *et al.*'s (2016) position that governance is one of the key drivers of local community perceptions.

Monthly income controlling for other factors

Residents with high income and low monthly income had higher odds of positive community perceptions compared to those with no source of income. However, this was not statistically significant. Contrarily, residents with medium monthly income had 5.6% lower odds of positive community perceptions compared to those with no source of income (OR = 0.944, 95% CI= [0.607-1.467]).

However, this was not statistically significant. This needs further investigation since the distribution of residents according to monthly income was heavily disproportionate where only 3 (1%) residents were in the high income group and 230 (80.4%) were in the low income category. This implies that much of the income is not from tourism activities because locals with access to conservation and tourism related benefits are expected to show positive perceptions (Moshi, 2016).

Model adequacy and prediction rate

The correct classification rate in Table 6.18 below shows the effectiveness of the model in categorising residents who rated positive perceptions and those who rated negative perception.

Table 6.18: Classification table on perceptions

Observed		Predicted		
		Community perceptions		Percentage Correct
		1	2	
Step 0 Community Perceptions	1	701	46	93.8
	2	255	1000	79.7
Overall Percentage				85.0

a. Constant is included in the model.b. The cut value is,500

A total of 701 (93.8%) of the observations revealing positive community perceptions were correctly classified by the model whilst 1000 (79.7%) of the negative perception observations were correctly classified by the model. This yields an overall correct classification rate of 85% which indicates that the independent variables included in the model adequately explains the variation in community expectations.

6.8 Summary of findings on socio-economic impacts, perceptions and expectations

This section summarises the key findings based on study objectives and variables**.**

Table 6.19: Summary of findings

Study objectives	**Dependent variables**	**Findings on:**		
		Independent variables		**Dependent variables**
		Significant	**Statistically insignificant**	
To examine the impacts of heritage tourism on rural livelihoods in	**Economic impact**	Tourism policy framework	Age, Education	Disagreement on increase on income, land value, jobs and diversification, agreement on improved education,

Sehlabathebe National Park				medical and infrastructure. Overall median; 3
	Social impact	Distance from park, Education, Source of livelihood, Income	Gender, Age, Income	Agreement on skill improvement, sense of pride, ownership, cultural preservation, good relations and participation. Disagreement on access for rituals. Median; 4
	Livelihood outcomes	Distance from park, Education, Source of livelihood	Age, Income	Disagreed on diversification, wellbeing, vulnerability, income, access, poverty. Agreed on improved relations. Median; 2
To evaluate community's perceptions and expectations of Sehlabathebe National Park as World Heritage Site	**Perceptions**	Gender, Age, Tourism policy framework,	Education, Income	Agreed on protecting fauna and flora, keeping the park for future generation. Disagreed on job provision, size of the park. Median; 4
	Expectations	Age, Education, Tourism policy	Gender	High expectations on jobs, investment, diversification, infrastructure, public facilities, image and pride. Median; 4

6.9 Discussion and implications of findings

This study's findings are relevant especially in developing countries where cultural heritage tourism has been identified as a catalyst for rural development. The practical implications of the study is for park management to educate the local communities on the importance of maintaining the delicate balance between conservation, tourism development and sustainable livelihoods in a rural WHS. The park authorities should recognise that poverty is multidimensional and complex, hence requires diversified and dynamic actions (Kebe & Muir, 2008; Valdes-Rodriguez & Perez-Vazquez, 2011). The perceptions on socio-economic impact of the National Park on communities are generally determined by the distance between the village and the park since the park provides a market to the communities. The overall positive expectations of the WHS include job creation, tourism investment, improved public facilities and image enhancement of the community's culture. These study's results concur with Murzyn-Kupisz's (2012) findings in Borobudur Temple which revealed that local communities generally expect the site to contribute to the improvement of their well being.

Similarly, Mohamed *et al*. (2017) strongly perceived tourism development as a strategy for rural development. These results are in line with tenets of the Social Exchange Theory which states that human behaviour is an exchange of costs and benefits, hence the exchange process involves economic and social outcomes (Nunkoo, 2016). So, decisions by Sehlabathebe local communities to get involved in tourism and conservation activities is a function of costs and benefits analysis and a consideration of alternatives. However, the negative perceptions regarding the size of the park was found to be consistent with the notion that local communities perceived the WHS as being restrictive to their economic activities by taking too much land, though community attachment's effects on perceptions towards tourism development are also ambiguous and contradictory (Rasoolimanesh, Jaafar, Kock & Ramayah, 2015) since those who are strongly attached to the WHS had a positive attachment and vice-versa. Nevertheless, some previous studies have argued that the hope for gaining benefits also generates positive perceptions towards tourism particularly in rural areas (Rasoolimanesh *et al*., 2016; Murzyn-Kupisz, 2012). This implies that the respondents gave tourism a credit for improving their social capital.

Tourism had a positive impact on the local community's social capital although their livelihood outcomes never improved. The findings also support SET which postulates that if community perceive the benefits of tourism to outweigh the costs, they will support tourism in their community (Rasoolimanesh *et al*., 2016). Tourism is a strategic asset for the poor because it helps them access market and credit opportunities (Rahut & Scharf, 2012; Avila-Foucat & Rodriguez-Robayo, 2018). Thus cultural and heritage tourism had a positive social impact and negative economic impact on the livelihood outcomes. This negative impact on livelihood outcomes corroborates Su and Wall's (2016) findings that heritage tourism may disrupt traditional livelihoods and exacerbate vulnerability of houseolds. For instance, Ndoro (2015) concluded that many African WHS are surrounded by impoverished local communities. The

positive social impact supports Omar (2013) and Nkwanyana *et al.*'s (2016) argument that cultural tourism encourages local communities to preserve their cultural heritage and increases their awareness of other cultures, enhances an interest in native arts and crafts and a desire to protect and restore their cultural landmarks. They concur with Green (2010) and Kim (2016) who add that heritage tourism increases awareness of community heritage and importance of preserving local historic resources. Apart from that, Saikia (2015) and Turker (2013) also believe that heritage tourism avails an opportunity for peace, understanding and greater knowledge. Therefore in managing national parks, there has to be a social contract between different stakeholders.

The Sustainable Livelihood Framework postulates that the impacts on livelihoods should be assessed in terms of livelihood outcomes, resources and strategies and also context (Ellis, 2000b). In this study, communities perceived the WHS does not provide jobs for people from the adjacent villages and the size of the WHS denies them of the grazing land for their livestock. Hence, there is a need to recognise and fully appreciate communities as primary stakeholders in the management of the heritage site (Dabphet, 2013) in line with Stakeholder Theory principles. The findings suggest that all households had high expectations of the WHS but there were varied views regarding expected benefits. Therefore, if the community perceive the bnefits of tourism to outweigh the costs, they will support tourism in their community.

6.10 Chapter summary

The chapter has analysed the socio-economic impact of cultural and heritage tourism on the Sehlabathebe rural livelihoods surrounding the Park and also examined the local community's expectations and perceptions of the National Park as a World Heritage Site. Reliability tests were conducted and revealed that all the scales' alpha values were within acceptable range. Normality tests also revealed that all the scores were not normally distributed and consequently non-parametric

measures and tests were utilized. The analysis on economic impact revealed that tourism did not improve income, land value, diversification and job opportunities. However, there was improvement on education, medical facilities and infrastructure and the key factor influencing the impact was tourism policy frame work. Socially, the villagers were satisfied but complained of restricted access to the park for ritual purposes. The most significant factor was distance from the park. Further analysis revealed that tourism failed to reduce poverty and vulnerability. It also could not increase supplementary income, access to the park and empowerment. However, respondents agreed that relations between villagers and park management had improved. The villagers had high expectations of the park as a World Heritage Site, but their negative perceptions are generated by the WHS' failure to provide jobs and the large size of the park that denied them of enough pastures for their cattle. One of the key factors that influenced community perceptions was age. A separate analysis of responses to tourism policy framework constructs interestingly revealed that the respondents were satisfied by the policy framework but expressed that the benefit distribution system was not fair. The chapter that follows presents data analysis and discussion on, livelihood challenges, benefits, participation and entrepreneurial opportunities.

CHAPTER SEVEN

Sustainable livelihoods through cultural and heritage tourism: prospects and challenges

7.1 Introduction

This chapter presents data analysis to address the study objectives on sustainable livelihood challenges, community participation, World Heritage community benefits and entrepreneurial opportunities. The chapter starts with a thematic analysis of interview responses on community benefits, livelihood challenges and entrepreneurial opportunities. This is followed by a statistical analysis of questionnaire scores on community participation in tourism and conservation. The descriptive statistics used were percentages, frequencies, median and Interquartile Range (IQR). The statistical tests used were Cronbach's Alpha for scale reliability, Kolmogorov-Smirnov for normality of scores and Chi-Square for relationship of variables.

7.2 Thematic analysis of community benefits, entrepreneurial opportunities and livelihood challenges

The planned sample for in-depth interview was 12 but due to Covid-19 restrictions, the researcher managed to interview 11 (91.7%) respondents as indicated in Table 7.1 below. A manual thematic analysis was conducted to generate themes for three study objectives (*To assess the benefits to the community resulting from Sehlabathebe National Park as a World Heritage Site; To discuss the challenges faced by local people in using Sehlabathebe National Park to sustain their livelihoods; To assess the entrepreneurial tourism opportunities created as a result of designating SNP as a World Heritage Site).*

Table 7.1 Qualitative sample

Category of expert	Total per category after snowball sampling
Policy makers	3
Academic	2
Researchers	2
World Heritage convention	1

Tourism entrepreneurs	3
Total sample	**11**

7.2.1 Benefits to the community resulting from Sehlabathebe National Park as a WHS

This section of analysis measures the objective on community benefits. A manual thematic analysis was conducted and the following themes emerged: benefits awareness, tourism strategy, ineffective policies, community benefits, fair and unfair distribution of benefits. The letter '**R'** which appears before quotations in the thematic analysis stands for **Respondent.**

Benefits awareness

This section analyses responses to this question: *In your opinion, to what extent is the local community aware of the benefits that can be generated by the World Heritage Site status?* The respondents who included park management concurred that the villagers were fully aware of the benefits to be derived from the World Heritage Site because community consultation was done and the villagers were given all the necessary information as revealed by respondent 5 below:

"I think the locals take SNP as a benefit to have a National Park. It is important that we should have a National Park for the benefit of the nation and the young.It means progress, knew about this because have been taught about it. It was announced by the government, people generally accepted it. Or you don't need to be informed. It should be part of the knowledge. They value their pastures very much. It was advertised and discussed-public knowledge, certain people were informed"

The respondents further claimed that the villagers were informed through the Community Conservation Forum (CCF) which represents all the 16 villages. And UNESCO which is in charge of World Heritage Sites verifies through its agencies and also CCF to ensure that the community is aware of the benefits entitled to them. This is in line with Rasoolimanesh and Jaafar's (2016) argument that the locals have the right to be educated and made aware of the value of WHS and its benefits. The respondents further revealed that the villagers accepted the WHS status. However, the respondents complained that the 15% of the Park revenue promised to the villages had not been paid out to date. The Sehlabathebe National Park was designated a World Heritage Site in 2013 yet the villagers are yet to receive the promised 15% of the revenue and the facilities outside the park.

The respondents reported that they sometimes get employment in the park to make firebreaks and maintain some roads in the villages. They felt that they can also benefit if they ask the tourists to pay for seeing the rock art outside the park. One of the respondents justified the use of South African horses in Lesotho by claiming that the villagers' horses are of lower quality. Hence, CCF is making an effort to train the villagers to upgrade their horses. The respondent also indicated that there is free movement of tourists between the South Africa and Lesotho borders in the Trans frontier park.

Community benefits

Another question was asked (*From your experience, could you comment on who generally has benefited from the designation of Sehlabathebe National Park as a World Heritage Site and in what ways have they benefited?*) and the theme of community benefits was generated from the responses. The respondents claimed that the community had benefited through employment in the park, horse hiring, crafts, cultural activities and homestays. The respondents also felt that some villagers benefited during the WHS designation process through employment in the compensation schemes in which they were given first priority. However, much of the benefits were not brought by the WHS status as remarked by respondent 2 who said,

"*.As a state benefited through exposure to the World, visibility and accessibility, more visitors, opportunities for locals selling sovenirs etc. Developed information centre, accommodation. The locals are benefiting from pony and crafts. Most of the benefits were already in place"*

In fact, the WHS status which was about 7 years old had not yet increased any benefits hence the respondents had the opinion that there was no difference between a National Park and a WHS. The evidence provided showed that not all villagers own homestays or horses. After all, homestays projects elsewhere have reported only marginal impact on household income and also inequitable distribution of benefits among different stakeholders (Anand *et al*., 2012). In fact, it is only Thamathu village out of 12 villages which had some households owning homestays yet homestays have become a narrative for community tourism benefits.

The much-talked-about benefits do not cater for the most vulnerable. The respondents acknowledged that despite the much-talked-about benefits, others were benefitng more than others. Hence, there were

very poor people among the local communities although about 80% of the villagers own horses. Most of the stated benefits are either non existent (15% of park revenue) or they came as once-off benefits (2017 Amarok 4 by 4 event) or they are still wishes since they have not yet taken off the ground as reflected by Respondent 8 below. The few existing benefits have been there before the WHS status although one of the respondents claimed that the WHS has brought more benefits.

"Yes . every month 4 new employees are hired for cleaning. We have homestays in Thamathu village, training of the hosts was done 2 years ago. Thaphoa Hiking club come every year at Homestays, Amarok 4by 4 event, over 40 visitors in 2017 3day event, hiring of horses, buying of crafts, we are currently busy with Campsite at Ha Soldier. Funding is coming from UNDP R750 000. Campsite spread to Sekokoaneng, Ha Moshebi. We have cultural dances from villages. These benefits have been there before. Certain 15% of collection to villagers, Minister and PS still has to sign. The park is still looking for a private operator on concession basis. The previous operator could not comply with the contract"

Inequitable distribution of benefits among communities surrounding World Heritage Sites will remain as long as the local community is heterogeneous in perceptions. This lack of benefits strengthens Vargas's (2018) argument that the World Heritage Convention 1972 is devoid of a comprehensive participatory model that delivers real benefits for the locals. Accordingly, the WHS status's potential to enhance the well-being of the residents has been disputed by 37 projects (Carter *et al*., 2014). Even UNESCO itself disclosed that 70-80% of WHSs appear to be doing little or nothing to benefit locals (Ascaniis *et al*., 2018). Hence, according to the tenets of SET, if local communities perceive the costs of tourism development to outweigh benefits, they will not support tourism development in their community (Rasoolimanesh, Jaafar, Kock & Ramayah, 2015).

Sustainable tourism and COMPACT strategies

The theme above emerged from responses to this question (*What policies related to rural development and livelihoods has the Government made since the designation of Sehlabathebe National Park as a World Heritage Site?).* From the responses, it is evident that the only major initiatives taken to date to improve the rural livelihoods are the Sustainable tourism strategy and the COMPACT strategy which according to literature were both drafted in 2017, that is about 4 years after getting the WHS status (Ministry of Tourism, Environment and Culture, 2017). Under COMPACT strategy, the respondents stated that they were coming up with community conservation projects in the buffer zone where there are some wetlands and rock sites. There are some rock sites between Letlapeng and Ha Soloja villages

where they were developing some picnic sites which started in 2019. Another project is on Ha Edward wetland rehabilitation. The respondents also disclosed that the CCF received funding amounting to US$50 000 from UNDP Small grants program to support the projects. However, the projects had not yet taken off the ground. There were no structures yet as revealed by one of the respondents. The respondents said that under the COMPACT strategy, for example, at Ha Seloja village, the tourists would be provided with information, security, campsites, tour guiding services, sanitary facilities and cultural perfomances upon completion. The respondents felt that this would generate significant revenue for the local community.

According to the evidence provided, much more reference was made to the COMPACT strategy than to the Sustainable tourism strategy. The COMPACT strategy focuses more on conservation than tourism. It is evident that very little was known about the Sustainable tourism strategy yet according to the draft in literature, it is supposed to be implemented from 2017 to 2027. Half of the duration is approaching. This tends to support Mdiniso's (2017) argument that while the new community-based approach has gained broad acceptance, there is no conclusive evidence that the approach promotes local development. However, it is pleasing to note that villagers were taught how to grow grass to feed their cattle, to breed Merino sheep and Angora goats for commercial purposes to improve their livelihoods to compensate them for the lost grazing land to the Park. Government also chipped in by employing people to fill up dongas in their locality as stated by respondent 7 below:

" Grazing land, villagers taught growing grass for cattle because grazing land was not enough because of the park. People were taught how to grow that grass and were given seeds. People were taught how to fill up dongas and get paid by the Government of Lesotho. People were also taught how to breed Merino sheep and Angora goats… Indigenous ones don't make money. These ones are reared commercially and marketed at Port Elizabeth. People are now getting more money than before only those with sheep and goats. Even those without get jobs from those with livestocks. More than 50% rearing commercially "

The local communities were yet to receive significant benefits 7 years after getting the WHS status and about 3 years after the introduction of the tourism strategy. This tends to substantiate the argument put forward by Dedeke (2017) that the sustainability concept of World Heritage is vague and undefined.

Ineffective policies

The theme of ineffective policies was generated after asking a follow-up question to the above. The question asked was: *How did they influence rural livelihood strategies and outcomes?* Since other respondents had not seen any policy designed to improve rural livelihoods in Sehlabathebe, they had nothing to say in response to this question. Examples of such respondents are R5, R6, R7 and R9. Those who responded expressed disappointment because they had not seen the results yet as revealed below:

R3: *"We have not seen the results yet because there are still in progress. Park contractor discontinued but we used to have a lot of hiring of horses. Some villages were supplying vegetables to the private operator.***"**

The above quote suggests that both the COMPACT and sustainable tourism strategy which were both introduced in 2017 had not yet produced significant results for the villagers. This tends to support Byrd's (2007) argument which is in line with the tenets of the Stakeholder Theory that strategies that do not account for interests and perceptions of all stakeholders do not succeed. It also emerged that the villagers started demanding 15% of park revenue in 2018 but it was not yet effected up to date (2020). The respondents felt that the 15% could boost the community development projects and go a long way in uplifting the rural livelihoods especially of the vulnerable groups like the old age. The respondents had the opinion that a paradigm shift in the management of the park was required so that the focus is on policies which benefit the local community not on policing locals and paying lip service to community development. The respondents felt that the current approach deprives the local community of that sense of ownership of the park and breeds mistrust. From what the respondents said, it was evident that the park had no rural development policy except the one of policing the locals to protect the park.

About 7 years after getting the WHS status, the benefits are yet to be seen despite the fact that 2 key rural development strategies were introduced in 2017. This suggests ineffectiveness of rural development policies as implied by one responded who said that development plans are always there but the problem perhaps lies in implementation.

The above state of affairs concurs with Terzic, Jovicic and Simeunovic-Bajic's (2014) assertion that although heritage tourism is often perceived as a strategy to conserve heritage and improve local livelihoods but practically, it is rarely applied properly.

Fair and unfair distribution of benefits

The above theme was generated after a thematic analysis of responses to this question (*From your own experience, what is your impression of the overall system of benefits distribution among the villages?).* The respondents gave out mixed views on the distribution of the available benefits. The respondents from the park management and Community Conservation Forum (CCF) concurred that the available benefits are fairly distributed as summarised below:

R6: *"In the hiring of horses, the committee decides to make fair distribution. Employment; CCF distributes among 16 villages. The building outside the park is for all crafts from villages to display and sell. Basotho dance to visitors, cook Basotho food…We have representatives in all 16 villages. Distribution of benefits is fair across villages"*

The respondents stated that there is a youth representative in CCF to ensure their needs are catered for. They also claimed that there is an employment rotational system that ensures that all villages are represented in the opportunities including vulnerable people.

Contrarily, other respondents complained of unfair distribution of jobs, horse hiring and village tours. They felt that the system is characterized by a top-bottom communication which makes the park authorities unable to see the nature of benefit distribution in the local communities. The respondents said that although the park may not generate significant economic benefits but they were not happy with the distribution system of job opportunities. Respondent 7 complained of horse hiring and said,

"There is no fair distribution of hiring of horses. They just get horses from 2 or 3 villages near the park. The association of horse owners is there but very weak. The Whiteman owner Thamathu lodge hires horses from SA. The GVT has failed to address this, he hires 15 to 20 horses from SA and villagers get nothing. Employment is fairly distributed, they take from all villages. Local taxis which take school children to the park also benefit"

The respondents had the opinion that if tours are orgainised in all villages and a community craft centre is established at the park, fair distribution of benefits among the locals would be enhanced.

In the quote above, the respondents also lamented the Government's failure to stop a South African lodge owner from hiring horses from South Africa to bring them to Lesotho for use at the site at the expense of the Sehlabathebe villagers. If these 15 to 20 horses are hired from the local villages, a significant revenue would be generated for the poor villagers. Shano's (2014) Kome Caves Heritage Site (Lesotho) case study revealed that employed people were not from the local community and unequal distribution of benefits was evident. This supports the argument that benefits hardly reach the poorest members of the communities and in most cases benefits are captured by elites (Mao, 2015). Although distribution of benefits and costs amongst local communities can be a highly complex process, if locals are denied of benefits from their heritage site, it is a violation of indigenous human rights and incompatible with UNESCO's vision (Ward *et al*., 2018; Disko *et al*., 2014). In line with the tenets of ST, the generated value from the park has to be shared by all stakeholders in society that may have an interest in the World Heritage Site (Theodoulidis *et al*., 2017). However, the study's finding is consistent with Ondicho's (2017) argument that it is not possible for all people within the local community to get equal benefits from park tourism. The study results also corroborate Chand's (2013) contention that because of heterogeneity in perceptions, many households may not perceive the reported benefits from the WHS.

7.2.2 Local people livelihood challenges

This section measures the objective on livelihood challenges (To discuss the challenges faced by the local people in using Sehlabathebe National Park to sustain their livelihoods). The following themes were generated: livelihoods depend on the park, grazing, lack of financial capital, park has potential and actions to unlock potential.

Livelihoods depend on the park

The above theme emerged from responses to this question: *From your own experiences, how are local people's livelihoods related to the Sehlabathebe National Park?* The respondents stated that the community extracts grass for thatching, minerals and plants for cultural and healing purposes, firewood

and water during drought. The villagers also use the park to hunt for meat and graze their cattle. They also use the park to conduct traditional ceremonies and rituals. Some households also see it as a burial site for their ancestors and a home for the "snake" that brings rain to the villages. They also see the park as a source of employment. The respondents felt that the park management should allow them access to the park in a sustainable manner since they cannot do without the resources. The respondents had the opinion that the park is highly valued as a home for the perceived snake that brings rain, tells them which plants to use for healing and foretells who is coming for healing. Furthermore, the park is regarded as source of medicine and healing. This perceived value has attracted even the foreigners who are seeking healing. Respondent 3 had this to say,

"Employment, water, during dry season. They perform rituals in the park still several people do it. Normally we know them especially in the lakes, even foreign tourists come and perform rituals from Free State and KwaZulu Natal. The villagers do value the site same as UNESCO"

Although the respondents acknowledged that the local community relies on the park resources for their livelihoods, they were aware of the importance of conservation of both cultural and natural resources for the future generations. They, therefore, felt that their children should be taught history of the bush men paintings and wildlife. The above can be summarised in Figure 7.1 below:

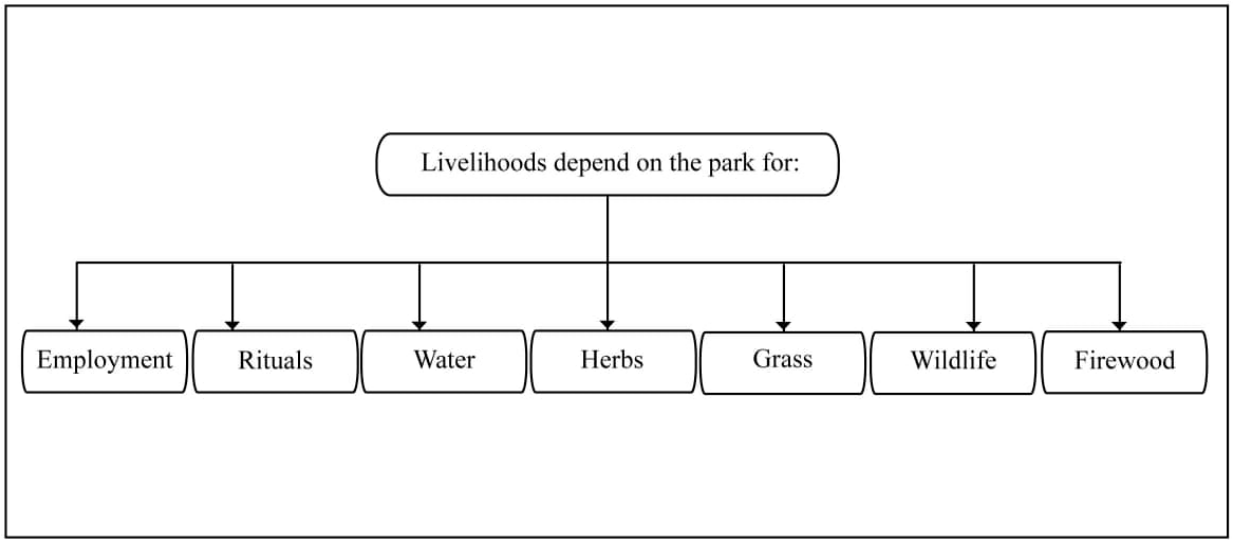

Figure 7.1: Livelihoods' dependence on the park

It is, therefore, evident from the above statements that Sehlabathebe rural livelihoods depend on the Sehlabathebe National Park because there is that organic relationship between the park and the community particularly in Southern Africa (Chiutsi, 2014). It is evident from the above that these

relationships fundamentally include ecological, cultural, social and economic considerations because of limited alternative forms of livelihood and poverty (Duan & Wen, 2017; Wuleka *et al.*, 2013). This concurs with Wuleka *et al.*'s (2013) findings which showed that if locals have limited alternative forms of livelihood, they depend almost entirely on the park resources for food and income.

Issues and challenges for sustainable livelihoods

This section combines themes from interview respondents (11 professionals) who were answering this question: *In your professional opinion, what are the issues and challenges for sustainable livelihood activities of the people in Sehlabathebe?* And from questionnaire respondents (265 village households) who were answering this open question (9): *Would you like to comment on how cultural and heritage tourism from Sehlabathebe National Park can best diversify your livelihood?* The theme of restricted grazing came from both groups and the theme of lack of financial capital was generated from the interview respondents. The majority of themes (unemployment, unfenced park and mistrust) emerged from the questionnaire respondents, the villagers. They are combined in this section because they are all coming from open responses and relate to the overarching theme of issues and challenges. The themes are illustrated in Figure 7.2 below:

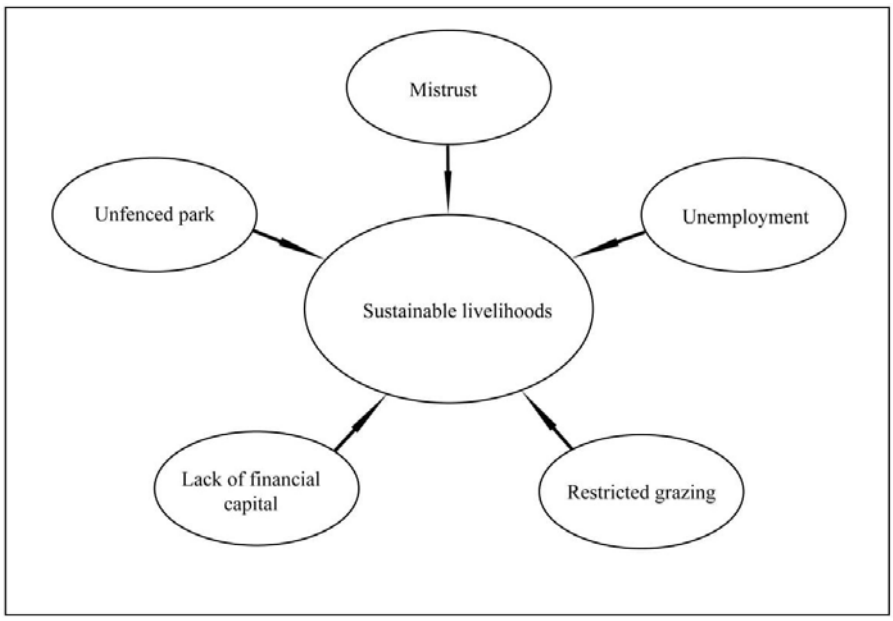

Figure 7.2: Challenges to sustainable livelihoods

Restricted grazing

The respondents complained that the Park is failing to meet their expectations after taking away their land**.** They are no longer allowed to hunt or graze their livestock in the park. For cattle that are found grazing in the park, the owner is fined R500 per head and R200 per head for sheep but still some people graze their cattle during the night as remarked by respondent 4 below:

"They know that if found grazing in the park, they are fined R500 per head for cattle and R200 per head for sheep. Its no longer a problem. Some villagers still graze cattle during the night. No other challenges between park and villagers"

The much talked-about COMPACT site strategy is intended to support local communities in their stewardship of protected areas (World Heritage Committee, 2014). One wonders how the sense of ownership and stewardship of the park is instilled when local communities are being policed and punished heavily. The respondents further complained that the fines are too high yet people were not given alternative grazing land when the park was designated. Wild animals from the park come out and kill their sheep and destroy crops and if the villagers kill the animals, they get arrested as revealed below:

R9: *"Fines are heavy. Not allowed to graze inside, people not given alternative grazing. People want to kill jackals which eat their sheep but if they kill they get arrested. But they come out of the park kill and eat sheep. For those employed in temporary jobs, park delays payment may be after 6 months. Manager hires permanent jobs to people from town"*

Although the park management respondent said there was no other challenges, the respondent is not aware that this conflict is the source of all other challenges. When people are denied of their livelihoods, they can do anything for survival. The shepherds enter the park using the side that is not fenced and burn the grass for green grass to come out for their cattle. Using the same unfenced part of the park, the wild animals like the blackbacked jackals and the grey rebark come out and destroy and eat crops, vegetables and sheep.

The villagers' grazing land was taken without compensation. When they try to claim their grazing land which was taken away by the park, they are heavily fined. When they try to find alternative livelihood, they are punished for killing wild animals from the park that come out and eat their sheep and crops. It is evident from the above that as long as the villagers are not given alternative livelihoods, the conflict

will continue because they still view resources in the park as the only livelihood alternative to address their needs. Arowosafe and Emmanuel (2017) have raised the concern that in some cases, national parks have contributed to poverty because of increased predation of crops and livestock by wild animals. These findings correlate with Mugizi *et al.* (2018), Arowosafe and Emmanuel (2017) and Lipton and Bhattarai (2014) findings which revealed that once local communities are displaced and denied access to their resources, increased predation of crops and livestock by wild animals, cultural disruption and poverty are inevitable.

Unfenced park

The issue of fence of the park had become a great concern. Some parts of the park are not fenced. This causes a dispute on the location of boundary of the park as revealed below:

R103: ***"****Sehlabathebe community should be given first priority when vacancies of employment are advertised. Greater part of the park has to be properly fenced so that the community livestock has no access to the park because it causes frictions between the park administration and the surrounding communities. Job opportunities should be increased as there is a serious case of unemployment in the communities"*

The absence of the fence enables the cattle to enter and graze in the park; therefore, the villagers demand that there should be a fence to prevent animals from getting into the park so that they can prevent the payment of heavy fines and the human-wildlife conflict. Some respondents also suggested that the park should be downsized as it takes most of their grazing lands. They further complained that the boundary of the park is so near their villages that their livestock easily get into the premises of the park and they are fined heavily, M500 per head for cattle and 250 per head for sheep. This generates conflicts and negative perceptions towards park management. It is evident from the above that the absence of fence and alternative livelihoods will forever fuel the dispute on grazing and human wildlife conflict. The park needs financial capital to fence the park and also provide alternative livelihoods to the village households. Chiutsi's (2014) study revealed that the severity of human-wildlife challenge can be downplayed if residents receive direct benefits from the park. If only they could treat the villagers well, then, the villagers would reciprocate with positive attitudes and behaviour towards the park management (Harrison *et al.*, 2015). If reciprocity is violated, the exchange process will not continue in the long-run as postulated by Social Exchange Theory (Zafirovski, 2005). Therefore, the local

community still view poaching of park resources as the only livelihood alternative to address their household needs and will continue to risk prosecution in order to survive (Edwin, 2017).

Lack of financial capital

The park staff respondents disclosed that government had no enough money to run the park. For the current year (2020), the park did not even get half of the budget of the park; as a result, for example, the park did not have communication network, proper park signage and uniform for the park staff. At times, the park staff had to use their own phones and data for business communication. The quotation below says it all:

R8: *"More can be done. The budget we are getting from the Government brought constraints limitations, we don't have enough money for our park signage. We didn't get even half of budget of the park, for example no communication network, we use our own data, no uniform for staff…"*

As if that is not enough, the villagers who get employed on temporary basis in the park, at times get their payment after 6 months even after the park has generated some revenue. The respondents also complained that permanent jobs are given to people from town not from Sehlabathebe villages.

If the government is struggling to raise money for the operations of the park, who can expect it to have money for training and funding the villagers to start their own businesses. The respondents felt that the absence of visitors contributed to lack of financial capital among local businesses, villagers and government. The villagers need money to start their own businesses. The respondents had the opinion that white tourists tend to be more comfortable visiting white-owned businesses than black-owned businesses. Some respondents have criticised the government for prioritizing road construction over improving marketing and quality of service at the park which may increase tourism demand. They argued that putting millions into road construction had raised expectations of people unnecessarily as revealed below:

R1: "*Biggest issue; Government is putting millions of money in road construction raising expectations of people, may not satisfy the people leading to disappointment. Whenever there is success some would benefit more than others. It is the market and quality of services at the park not the road that may increase tourism demand"*

However, some respondents have argued that the low tourist arrivals at the park is caused by lack of suitable accommodation, private operator and tarred road. The shortage of financial capital had become so acute among the villagers that some of them have resorted to stealing of fence and poles for survival. The lack of financial capital had been aggravated by the absence of the 15% park revenue promised to the villagers and the South African tourists who hire horses from South Africa instead of Lesotho. The low tourism demand at the park seems to be responsible for lack of financial capital among villagers, tourism businesses and the park. This could be the reason why the promised 15% for the community was not forthcoming. After all, the already-impoverished villagers are charged R500 per head of cattle for grazing their cattle in the park; where do they get the money from? Probably they will be forced to sell some of their cattle which further drains them of their capital. No doubt, in such a situation poverty prevails. Although households may be relatively homogeneous in terms of natural and physical capital assets endowment, they may be highly heterogeneous in terms financial capital asset endowments (Chuong *et al.*, 2014).

Unemployment

The questionnaire respondents raised a number of issues concerning employment in the park. They claimed that the criterion of employing people in the park is not transparent although Latip *et al.* (2018) have argued that there are always some residents who receive but disappropriately fewer benefits than others in such situations. Respondents claimed that the criterion used to select people for employment in the park is not clear and it is unfair because at times people who did not register for jobs in the park are recruited leaving out the registered ones. Respondent 137 said,

"The criterion of employing people is very unfair because our children are not being considered when employment matters arise. There are some of the people who always gets piece job every time while our children have never been given chance at all"

Local communities want permanent jobs and continuous creation of jobs in the park throughout the year and preference should be given to people from the villages. They also demand the employment of both skilled and unskilled people from the village, people who are over 36 years and their tourism graduates. Resopondent 110 had this to say,

"The criterion of employing only the people between the age of 18-36 does not sit well with us because even people who are older are still capable of carrying certain job tasks within the national park such as cleaning of the lodge rooms"

The respondents argued that only people from the local villages should be employed because they have better knowledge of what is in the park than those from outside Sehlabathebe. They claimed that locals are better tour guides because they are equipped with indigenous knowledge as compared to non-locals. It is evident from the above that the villagers had high expectations of jobs from the park, yet there was not much tourism activity taking place in the park. They demand permanent jobs but the few jobs available are in conservation and are largely seasonal. If the government itself does not have enough financial capital to run the park, who will employ them? However, Ondicho (2017 and Strickland-Munro and Moore (2014) maintain that park tourism has potential to create job opportunities because it generates very useful opportunities for self-employment in which the poor can earn direct income. One of the success stories is in South Africa where unemployment and poverty around parks has been reduced (Ngwakwe & Mokgalong, 2016).

Mistrust

The local community tends to have lost confidence in the park management; as a result they want either the park to be closed or the park management to be changed. The respondents felt that local community can only benefit from cultural tourism in the park if the management of the park is changed. The respondents demanded the fencing of the park to minimize human-wildlife conflict and wanted clarity why their children are not allowed to work or volunteer in the park. Respondent 58 said,

"There should be a fence that prevents our animals to go into the park and our children should know the procedures to be taken for them to work into the park because when we close from schools. We want to volunteer into the park but we are told there is nothing to be done by the students into the park"

The respondents felt that the conflict that takes place between the Community Conservation Forum and local villages is responsible for denying their children especially graduates park job opportunities. According to the above sentiments, villagers claimed that the park management was blocking cultural tourism in the park, their children from learning in the park and causing conflicts between the local community and the Community Conservation Forum. This lack of trust could be emanating from lack of leadership and strategic direction for tourism development (Nkwanyana *et al.*, 2016). For sustainable

livelihoods to prevail, the interests of the local community should be comprehended fully so that fair and morally acceptable behaviour towards stakeholders is maintained in line with the tenets of the Stakeholder Theory (Nicolaides, 2015; Kristiana & Nathalia, 2017; Geiger, 2017). After all, the park management voluntarily receives benefits from stakeholders and incur a reciprocal obligation towards stakeholders in proportion to the benefits received (Mansell, 2009).

Sehlabathebe National Park potential

This section analyses responses from interview respondents when they were asked these questions: *In your opinion, what potential does Sehlabathebe National Park has to sustain local people's livelihoods?; What do you suggest should be done to realize the full potential of the National Park to sustain local people's livelihoods?* The themes generated were 'the park has potential' and 'actions for full potential.'

Park has potential

The interview respondents were convinced that the National Park has potential to employ more people both on permanent and temporary basis at least 3 or 4 from each village and boost art and craft and horse hiring businesses. They also argued that the 15% of park revenue if given to the local community, would help establish schools and reduce poverty especially among the vulnerable. Respondent 4 said,

"*Villagers are supposed to get 15% from the park. The park has potential to employ 3or 4 people from each village. Currently the security company is from Maseru. Its possible for one person employed to get R2000 per month. I don't know why they delay paying"*

The respondents felt that the park has potential to generate revenue for training people in craftwork and agriculture, especially market gardening thereby exploiting the nexus between tourism and agriculture. They also maintained that full potential of the park can be unlocked once the tarred road is complete and domestic tourism is promoted more than international tourism. They said that the park has capacity to attract more visitors, hotels and lodges. However, what worried them was the realisation that there were more visitors before the WHS status. Nevertheless, the respondents believed the park can engage

more villagers in cultural performances and more private operators in generating economic activities. Respondent 5 was cautious about raising expectations in the quotation below:

"W*e should not raise our expectations high when we harness what is best for them-benefits. It has potential but we should involve locals. We should promote domestic tourism before foreign tourism. We should find out what things are found in SNP that attract locals"*

The respondents had the opinion that poor management of the park has contributed in locking the economic potential of the park. The disclosure that the number of tourists visiting the park has gone down since the inscription of the park as a WHS despite the introduction of Sustainable tourism strategy and COMPACT site strategy in 2017 is a cause for concern. The WHS status is expected to attract more tourists. However, even UNESCO has admitted that World Heritage status alone is not sufficient to stimulate transformational change (Patuelli, Mussoni & Candela, 2013). Again, Arowosafe and Emmanuel (2017) add that a protected area's ability to improve the livelihood of adjoining communities remains a source of increasing controversy. The establishment of national parks has become a threat to the livelihoods of the local community especially when the management is based on protectionism which tends to perpetuate poverty (Abachebsa, 2017).

Actions for full potential

The interview respondents as experts were then asked on what should be done to unlock the potential of the park which can sustain local people's livelihoods. The experts suggested that the park should be fully developed as a tourism product with high quality experience and effective marketing deliberately designed for community benefits. The respondents felt that the local community should be capacitated to be self-reliant and this can be done through media and schools. The park should also deliver on promises because tourists want to see the park benefiting the locals. Respondent 10 said,

"*Deliver on the promises so that there is harmony and also put in place measures for locals to benefit from the park. Develop the site fully as a tourism product by educating locals on ways they can make a living from tourism. Help them change their mindset so that they don't look up to somebody to feed them. Use of media for marketing for Basotho, start from here at home , can be done through schools, everybody should know about SNP"*

The respondents further stated that the budget for the National Park should be increased so that all park operations can be conducted including effective implementation of projects to sustain livelihoods. They

also suggested that park lodge currently not fully operational should be leased to a private operator who can even increase its capacity to over 40 and also add camping facilities. They claimed that the lodge was not fully operational because there was diesel shortage and the solar system was not working. They further stressed the need for effective project implementation, good transport and communication infrastructure and even suggested the construction of airstrip. The respondents also appealed to the Lesotho government to ensure that visitors hire horses from Sehlabathebe and not from South Africa.

Another suggestion was that the community should be capacitated to venture into business based on snow, water and fly fishing as revealed below:

R11: "*Can capitalize on snow, water, fishing, flyfishing, small animals for tourists-market to demonstrate benefits. It needs a very robust tourism department, attract academic studies, identify side benefits eg bush. Find different types of employment"*

It looks like there was a lot of hope pinned on the private operator for the revival of tourism in the park as if the private operator is leased the National Park, yet it is just a concessional agreement on the 40 bed capacity lodge which is currently not fully operational. It is interesting to expect tourist arrivals to increase when the lodge is in this state. However, in the promotion of tourism in the park, accommodation is secondary. The park management which is insufficiently funded by the government will remain in charge of the primary product, the park. The above can be summarised in Figure 7.3 below:

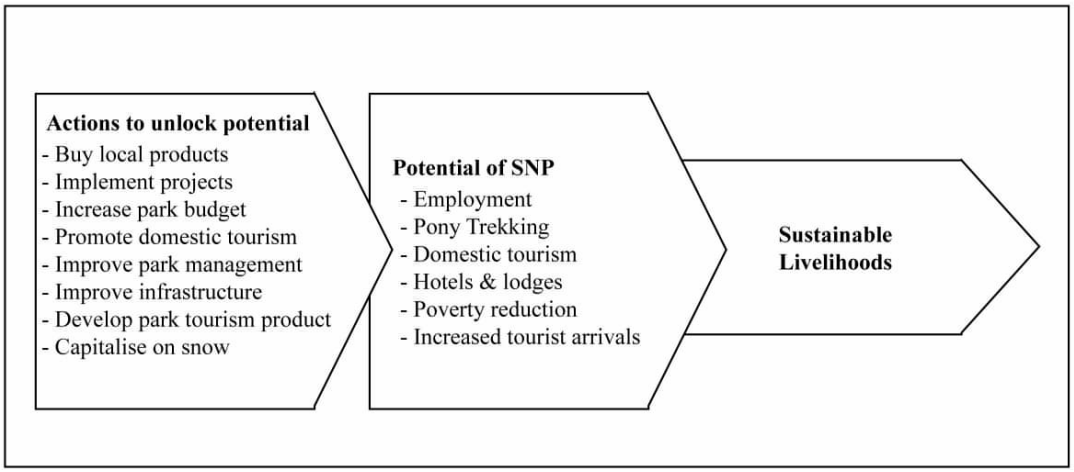

Figure 7.3: Sehlabathebe National Park (SNP) potential

Tourism has the potential to reduce both inequality and absolute poverty as evidenced by Su and Wall's (2016) findings at Setiu Wetland, Malaysia. This is further supported by Esfehani and Albrecht's (2018) case study at Kilimanjaro National Park, Tanzania, where 28% of benefits directly and significantly benefited the poor.

7.2.3 Entrepreneurial tourism opportunities created by WHS status

This section addresses the study objective: *To assess the entrepreneurial tourism opportunities created as a result of designating SNP as a World Heritage Site.* Respondents were asked questions and their responses generated the following themes: interdependent for sustainability; WHS has failed to attract business; inaccessibility; lack of awareness; lack of training and funding; willingness to start business.

Interdependent for sustainability

The interview respondents were asked the following question: *What is your understanding of a World Heritage Site with regard to cultural and heritage tourism?* The theme of interdependent for sustainability between WHS and tourism emerged. The interview respondents who included the park staff acknowledged the inextricable relationship between the two. Tourism is critical for cultural heritage conservation as implied below:

R6: *"The world has to understand the culture and the culture of communities around the park. People begin to realize the importance of culture because of tourists. WHS attracts more tourists but here the number has gone down"*

The respondents had the opinion that tourism encourages people to value their culture and instills pride in the culture thereby helping to reduce demonstration effect among the local communities especially the youth. While the WHS generates financial capital for world heritage conservation, it also generates revenues for the sustainability of local livelihoods as they sell their cultural products to the tourism industry in form of handicrafts and cultural performances. Although the power of WHS to attract tourism looks indisputable, the respondents expressed concern about lack of coordination and tourism training in the running of the park since the attainment of the WHS status. They felt that the management of the park was dominated by staff from the Environment and Culture departments at the expense of

the Tourism department. This suggests that the sustainable tourism strategy was introduced without tourism staff training. Apart from that, not all departments are included in the sustainable tourism strategy. Yet, there is so much emphasis on sustainability. Respondent 1 said,

"It has to be responsible and sustainable particularly at WHS, effective education programme. Kids who grow up should be educated about the value of heritage, can go for further training and come back and get high jobs in the Park. There is need for capacity building of locals. If not sustainable, it should never be proclaimed"

It is evident that the participants are fully aware of the interdependence among WHS conservation, cultural and heritage tourism and sustainable livelihoods in which tourism plays a catalytic role in generating revenue for both conservation and sustainable livelihoods. Unfortunately, tourism is not getting much consideration although sustainable tourism strategy was introduced in 2017. No wonder why, the number of tourists visiting Sehlabathebe National Park has gone down. With regard to the above challenge, Negussie and Wondimu (2012) have suggested that effective management strategies for WHS must address conservation as the overriding goal while also seeking to balance tourism needs and local community benefits although the sustainability concept of World Heritage Sites is vague and undefined (Gullino *et al.*, 2015; Dedeke, 2017).

The WHS has failed to attract businesses

The interview respondents were further asked: *What businesses related to Sehlabathebe National Park as a World Heritage Site were created?* The theme of failure to attract businesses emerged from the responses. The participants overwhelmingly concurred that the WHS status did not attract any business to the park or surrounding areas although there were business opportunities in homestay accommodation, horse hiring, tour guiding, food and cultural perfomances. Handicrafts and homestays were operational at Thamathu village but at a very low level. The respondents felt that there was a need for training on how to run homestays and funding for start-up businesses. It is interesting to note from the evidence provided that the much-talked-about homestays were actually established before the WHS status. The evidence is also consistent with the above revelation that the WHS status did not attract more tourists, instead the number of tourists visiting the park went down. This finding, therefore, made the follow-up question (*If they are there, what sort of businesses and how successful and sustainable*

are they?) not applicable. Mao (2015) has argued that tourism business opportunities arise when there is better access to markets for the rural communities which may further promote growth of cultural-based tourism enterprises at heritage sites. Apart from that, there should a deliberate policy on participation in tourism businesses (Chiutsi & Saarinen, 2017).

Factors hindering establishment of businesses at SNP

In another follow-up question, the participants were asked: *If there are no such businesses, what do you think are the reasons?* The major themes generated were 'inaccessibility', 'lack of awareness' and 'lack of training and funding'

Inaccessibility

The participants concurred that absence of a tarred road contributed in hindering the establishment of businesses. The respondents complained of bad road although some tourists enjoy such rough roads which gives them a sense of authenticity. They acknowledged receiving proposals for lodges, hotels and resorts since the road construction had started. The respondents also believed that the park was far from the target market (KwaZulu Natal) because of the montanous terrain. However, it was hoped that once the road construction is complete, tourist traffic would increase.

Lack of awareness

What is interesting is that first and foremost, many villagers were not aware of the WHS status of the park. The respondents claimed that they were not consulted when the WHS status was inscribed. Nevertheless, the respondents complained that there were no potential customers to attract businesses. Apart from that, people also needed awareness on the type of business opportunities that are brought by World Heritage Site status for them to be able to see the potential and grab the opportunities. Ultimately, entrepreneurial awareness among the local communities is critical for them to be creative and innovative enough to discover new business activities in and around World Heritage Sites (Rashid *et al.*, 2013).

No training and funding for business

Another follow-up question was asked ***(****Are there some training and financial facilities for those local people who want to start businesses?)*. The theme which emerged from the responses was 'No training and funding for business.' The participants concurred that there was no training and funding for those people who wanted to start businesses as revealed by respondent 5 below:

"No training. Tourism department should encourage people to do training. People don't need a lot of money, they need leadership. There should be a little bit of money but should not be exergerated in a world that is so extravagant"

For example, the respondents indicated that they wanted to start art and craft business to benchmark with Malea lea and Semonkong but training and funding were still not forthcoming. However, they felt that at times people do not ask for training and funding to start their ventures. Nonetheless, there were once some short courses on craft skills delivered by the Ministry and funded by African World Heritage and United Nations Development Programme but there was no start-up capital provided.

Business training for local communities is critical because most of them lack knowledge and skills in identifying opportunities associated with tourism businesses (Rasoolimanesh *et al*., 2017). The importance of support services like financial assistance that facilitate emerging businesses and opportunities cannot be overemphasised (Jaafar *et al*., 2014; Thetsane, 2019). It is evident that about 7 years after getting the WHS status, there is no capacity building to help local community sustain their livelihoods. This concurs with the argument that any tourism development efforts which are not founded on Stakeholder Theory principles are a flawed approach (Ali *et al*., 2017). One would expect WHS status to come with initiatives to prepare communities on alternative sources of livelihood. The above discussion on themes can be summarised by the Figure 7.4 below:

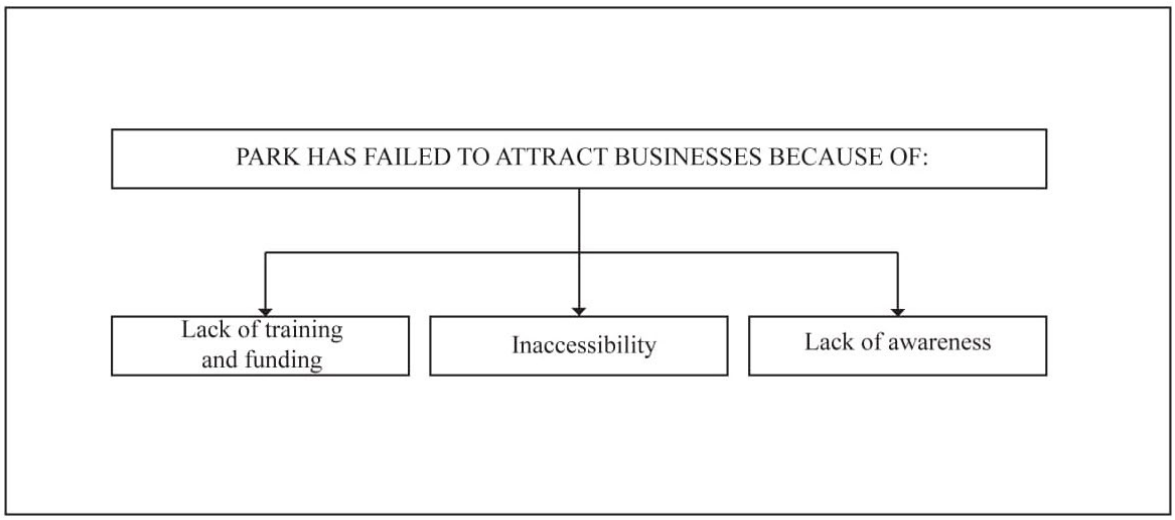

Figure 7.4: Factors that hindered establishment of businesses in Sehlabathebe National Park

Willingness to start business

Interview participants were asked: *What do you think people would do if they are all given an opportunity to start a business?* The theme that emerged from the responses was that people are willing to start businesses provided there is a push and market because in any village, there are people with entrepreneurship and some business skills. However, some respondents observed that many people in Sehlabathebe are more interested in animal husbandry than in tourism. Respondent 7 had this to say,

"People would love but most don't have culture of business but they are interested in commercial livestock like sheep and goats. This place is too cold for crops like maize,beans and fruits. We buy from Chinese shops maize meal. We sell livestock to buy mealie meal. Major livestock are sheep and cattle. The whole land is for grazing, no crop farming except growing animal food"

Livestock farming is a major source of livelihood in Sehlabathebe and the climate is too cold for crop farming. This tends to overshadow the potential of cultural and heritage tourism which can be attracted by the WHS status. Heritage tourism has a potential to stimulate entrepreneurial development that is compatible with biodiversity conservation (Borges, Carbone, Bushell & Jaeger, 2011; Ndoro, 2015). Nevertheless, Surugiu and Comelia (2015) maintain that the locals have a lot of interest in heritage assets but in many cases, the problem is lack of entrepreneurs willing to insert cultural elements in their tourism offerings. Livelihood diversification into tourism businesses is imperative because its a self-insurance against declining productivity of agriculture and population explosion (Kassie, 2017).

7.3 Descriptive data analysis for community's participation

This section presents reliability tests of the scales and descriptive data analysis of community participation in tourism and conservation responses.

7.3.1 Reliability tests for participation, education and socio-economic characteristics

Table 7.2 below shows the results of the Cronbach's Alpha reliability tests. The results are acceptable as supported by the rule of thumb from different authors shown in the table. The test helps to enhance the validity of the research findings.

Table. 7.2 Reliability tests for participation, education and socio-economic characteristics scales

Scale	Number of items	Cronbach's Alpha (α)	Rule of thumb
Participation in tourism	7	0.527	Sufficient (Shoukri & Edge,1996)
Participation in conservation	7	0.645	Acceptable (Juul, van Rensburg &Steyn, 2012)
Education level influence	8	0.768	Acceptable (George & Mallery, 2003)
Socio-economic characteristics	8	0.766	Acceptable (George & Mallery, 2003)

7.3.2 Community participation in tourism activities

Table 7.3 below summarises the analysis of the responses on community participation.

Table 7.3 Community's participation in tourism activities

Tourism participation constructs	Strongly disagree n(%)	Disagree n(%)	Neutral n(%)	Agree n(%)	Strongly agree n(%)	Total	Overall view
Q1.Taking leading role as entrepreneurs	49(17.1)	93(37.5)	31(10.8)	75(26.2)	38(13.3)	286	Disagree
Q2. Taking leading role as workers	60(21)	138(48.3)	30(10.5)	28(9.8)	30(10.5)	286	Disagree
Q3. Having a voice in decision making	19(6.6)	87(30.4)	30(10.5)	94(32.5)	56(19.6)	286	Agree
Q4.Community is consulted	18(6.3)	77(26.9)	23(8.0)	109(38.1)	59(20.6)	286	Agree
Q5. Final decision by Park	15(5.2)	43(15)	36(12.6)	92(32.2)	100(35)	286	Agree
Q6. No participation in tourism	38(13.3)	109(38.1)	26(9.1)	60(21)	53(18.5)	286	Disagree
Q7. Financial support	80(28)	135(47.2)	28(9.8)	25(8.7)	18(6.3)	286	Disagree

According to the analysis above, the respondents denied that there was no tourism participation as supported by item Q6's 13.3% (Strongly disagree) and 38.1% (Disagree). The villagers were consulted as supported by a total agreement of 97.1% (38.1 + 59) but they admitted they had no leading role in either entrepreneurship or employment as reflected by item Q1(17.1+37.5=54%) and Q2 (21+48.3=69.3%) totals of disagreement, respectively. In addition, the respondents agreed

overwhelmingly (32.2+35=67.2%) in item Q5 that the final decision was the preserve of the park management. According to Arnstein's (1969) ladder of participation, this is a level of tokenism, whereby local communities are consulted but their views are rarely taken into account (Theyyan, 2015; Xu *et al.*, 2019). This result corresponds with Omar's (2013) finding which revealed that in top-down systems, local communities would be restricted to consultation instead of active participation since they are not perceived as equal partners. Overall, there was limited participation in cultural and heritage tourism which was grossly stifled by lack of financial support as revealed by item Q7's total disagreement of 75.2% (28 +47.2). Hence, Moshi (2016) warned that when locals are excluded from park management and their needs are ignored, conservation policies become difficult to enforce. Perhaps an inherent flaw in the awarding of UNESCO status is that it takes the stewardship away from the local community in the name of universality which inevitably rests on making the complex simple while obscuring the diversity of meanings at a more local level (Vinals & Morant, 2012; Caust & Vecco, 2017).

7.3.3 Community participation in conservation activities

Table 7.4 below is an analysis of the responses on community participation in conservation at Sehlabathebe National Park as a World Heritage Site.

Table 7.4 Community's participation in conservation activities

Conservation participation constructs	Strongly disagree %	Disagree %	Neutral %	Agree %	Strongly agree %	Total	Overall view
Q8. Taking leading role in conservation	44(15.4)	49(17.1)	21(7.3)	115(40.2	57(19.9)	286	Agree
Q9. Taking leading role in conservation projects	52(18.2)	96(33.6)	37(12.9)	56(19.6)	45(15.7)	286	Disagree
Q10. A voice in decision making in conservation	23(8)	68(23.8)	37(12.9)	100(35)	58(20.3)	286	Agree
Q11.Community is consulted	20(7)	70(24.5)	33(11.5)	105(36.7)	58(20.3)	286	Agree
Q12. Final decision by Park	17(5,9)	26(9.1)	47(16.4)	103(36)	93(32.5)	286	Agree
Q13. No participation in conservation	46(16.1)	113(39.5)	18(6.3)	90(31.5)	19(6.6)	286	Disagree
Q14. Financial support	77(26.9)	125(43.7)	28(9.8)	33(11.5)	23(8.0)	286	Disagree

The item Q8 with a total agreement of 60.1% (40.2+19.9) generally reflects there was more community participation in conservation than in tourism activities. The villagers had a voice in decision making (Q10=55.3% total agreement) and were consulted (Q11=57% total agreement). However, just like in

tourism activities, there was no financial support (Q14=70.6% total disagreement) and the final decision was the prerogative of the park management as revealed by item Q12's total agreement of 68.5% (36+32.5). Although participation in conservation was slightly higher than in tourism, it was still very limited and probably very seasonal. Olenasha (2014) has argued that the disenfranchisement and marginalisation of locals from decision making process is contradictory to the values of the World Heritage which purports to protect heritage for mankind yet the custodians, the locals, are excluded as if they are not part of mankind. Aguera (2013) warns that the exclusion of locals from national park planning could result in many adverse consequences in the destination. According to the Stakeholder Theory, the interests of all stakeholders including the local communities are of intrinsic value and no set of interests should be allowed to dominate the others (Maiden, 2008). The Sustainable Livelihood Framework also posits that poverty can be reduced in a sustainable way only if the poorest are active decision makers, not passive victims in shaping their own livelihoods (GLOPP, 2008; Krantz, 2001). Some studies have warned that participation without redistribution of power is an empty process for the poor (Zocher, 2010). The Sehlabathebe National Park management should, therefore, review their community participation policy.

7.4 Normality tests for participation

This section serves to test the normality of distribution of participation scores so as to inform the choice of measure of central tendency and statistical tests. The test was conducted using Kolmogorov-Smirnov. The rule of thumb is if p-value is less than 0.05, then the distribution is not normal. Table 7.5.1 below shows the results for participation in tourism scores.

Table 7.5.1 Normality test for participation in tourism

Tourism participation constructs	Mean	S.D.	Kolmogorov-Smirnov (Z)	P-value
Q1. Taking leading role as entrepreneurs	2.86	1.34	4.00	0.000
Q2. Taking leading role as workers	2.41	1.72	5.75	0.000
Q3. Having a voice in decision making	3.28	1.27	4.04	0.000
Q4.Community is consulted	3.40	1.26	4.59	0.000
Q5. Final decision by park	3.77	1.22	4.18	0.000
Q6. No participation in tourism	2.93	1.37	4.51	0.000
Q7. Financial support	2.18	1.13	5.34	0.000

All the items in the above table failed the normality test because all the p-values are less than 0.05. Therefore, the median was selected as a measure of central tendency. Also scores for items Q1, Q2, Q6 and Q7 were skewed towards a score of 2 (disagree) and the mean is not appropriate for non-symmetrical distributions. The Table 7.5.2 presents normality results for participation in conservation.

Table 7.5.2 Normality test for participation in conservation

Conservation participation constructs	Mean	S.D	K-S (Z)	P-value
Q8. Taking leading role in conservation	3.32	1.37	4.91	0.000
Q9. Taking leading role in conservation projects	3.81	1.36	4.09	0.000
Q10. A voice in decision making in conservation	3.36	1.26	4.18	0.000
Q11.Community is consulted	3.39	1.25	4.36	0.000
Q12. Final decision by park	3.80	1.16	4.28	0.000
Q13. No participation in conservation	2.73	1.25	4.69	0.000
Q14. Financial support	2.30	1.21	5.15	0.000

All the above scale items had p-values below 0.05 indicating that they depart from the normal distribution greatly, hence the median is an appropriate summary measure of central tendency. The next section presents summary statistics.

7.5 Community participation summary statistics

This section presents summary statistics for participation in tourism and conservation. Table 7.6 below shows the statistics.

Table 7.6 Community participation summary statistics

Community participation in tourism			Community participation in conservation		
	Median	IQR		Median	IQR
Q1. Taking leading role as entrepreneurs	3	[2-4]	Q8. Taking leading role in conservation	4	[2-4]
Q2. Taking leading role as workers	2	[2-3]	Q9.Taking leading role as workers	2	[2-4]
Q3. Having a voice in decision making	4	[2-4]	Q10. A voice in decision making in conservation	4	[2-4]
Q4.Community is consulted	4	[2-4]	Q11. Community is consulted	4	[2-4]
Q5.Final decision by Park	4	[3-5]	Q12 Final decision by Park	4	[3-5]
Q6. No participation in tourism	2	[2-4]	Q13. No participation in conservation	2	[2-4]
Q7. Financial support	2	[1-2.25]	Q14.Financial support	2	[1-3]
Median score for all Items	**3**	**[2-4]**	**Median Score for all items**	**3**	**[2-4]**

The above statistics reflect very similar views between participation in tourism and conservation activities. However, there are some slight differences. For instance, the respondents were taking a leading role in conservation (Q8) as indicated by median 4 while they were not in tourism (M-3). While

the participants were not taking a leading role as workers in both categories (M-2), there was more agreement in responses to tourism participation (Q2) as indicated by a smaller IQR (2-3). Another variation is in response to financial support (Q7 & Q14). The IQR (1-2.25) for the tourism category again shows that the situation was worse than in conservation. Nevertheless, the general view as reflected by all the statistics (M-3) was that there were problems in involving the villagers in both tourism and conservation activities.

7.5. 1 Community participation summary statistics by village

Table 7.7 below presents the participation summary statistics for each village to establish their respective participation levels.

Table 7.7 Community participation summary statistics by village

Number	Name of Village	Participation in tourism average scores		Participation in conservation average scores	
		Median	IQR	Median	IQR
1	Mavuka	2	[1-5]	3	[1-5]
2	Sehlabathebe-Lebenkeleng	2	[2-4]	2	[2-4]
3	Letlapeng	3	[2-4]	3	[2-4]
4	Koung	2	[2-4]	2	[2-4]
5	Ha Moshebi	3	[3-5]	4	[3-5]
6	Mpharane	2	[2-4]	2	[1-3]
7	Ha Semenyane	3	[2-4]	4	[2-4]
8	Ha Edward	4	[2-4]	4	[2-4]
9	Ha Sephelane	4	[2-4]	4	[2-4]
10	Thamathu	4	[2-5]	3	[2-5]
11	Ha Katela	3	[2-5]	3.5	[2-5]
12	Mafika-Lisiu	3	[2-4]	4	[2-5]

The level of participation in both tourism and conservation activities was lowest (M-2) in Sehlabathebe-Lebenkeleng, Koung and Mpharane while it was highest (M-4) in Ha Edward and Ha Sephelane. Sehlabathebe-Lebenkeleng (M-2) and Letlapeng (M-3) are both adjacent to the park yet their participation levels were lower. Interestingly, the furthest villages, Ha Moshebi (M-3; M-4) and Sephelane (M-4; M-4) were among those with high participation levels. Another outstanding statistics is Mavuka village's IQR (1-5) which is the highest for both tourism and conservation participation. This is evidence of mixed views with regard to participation which is consistent with a neutral median (3) for conservation. It also suggests inequality in participation opportunities. Latip *et al.*(2018) warn that

such lack of participation is typical of the fortress approach, where there is a difference in values between locals and conservationists, hence local communities are never invited to participate in tourism leading to perpetuation of poverty.

7.6 Factors influencing community participation

This section further explores the factors that influence community participation in tourism and conservation. It, therefore, presents the analysis of the influence of tourism policy framework, education and socio-economic characteristics.

7.6.1 Association between tourism policy framework and community participation

The Chi-square test of association was used to determine the relationship between tourism policy framework and community participation in tourism and conservation. Table 7.8 below shows the Chi-Square test results.

Table 7.8: Relationship between tourism policy framework and participation

		Tourism Policy Framework						
		1	2	3	4	5	$\chi^2_{(16,286)}$	p-value
Community Participation in Tourism Activities	1	12	7	1	3	0		
	2	9	26	6	5	3		
	3	5	11	1	4	5		
	3	5	36	18	47	8	89.7	0.000
	5	18	13	5	16	22		
	Total	49	93	31	75	38		
Community Participation in conservation activities	1	12	6	1	4	0		
	2	11	18	5	11	4		
	3	3	2	4	12	5		
	4	6	12	6	73	17	1.08E2	0.000
	5	12	11	5	15	31		
	Total	44	49	21	115	57		

The above table reveals that there was a statistically significant relationship ($\chi^2_{16,286}$=89.7, p-value < 0.001) between tourism policy framework and community participation in tourism activities. Respondents who viewed tourism policy framework positively also rated highly in the "agree" and "strongly agree" options on community participation in tourism activities. There was also a statistically

significant relationship ($\chi^2_{16,286}$= 1.08E2, p-value < 0.001) between tourism policy framework and community participation in conservation activities. Respondents who viewed tourism policy framework as being people-oriented rated community participation in community conservation activities as involving and led by community members. This confirms the key role the government plays in nurturing positive perceptions and promoting sustainable livelihoods at World Heritage Sites like Sehlabathebe National Park. Communities can only be able to recognise and use opportunities if the responsible authorities are willing to promote participatory tourism development strategies (Omar, 2013). This also supports the contention that local community participation can be influenced by the local context and policy environment (Sanches-Perejra *et al*., 2017).

7.6.2 Education influence on participation

This section analyses how respondents related education to tourism and participation in particular. Table 7.9 below shows item analysis of their responses.

Table 7.9 Education influence on participation

Education level influence constructs	Strongly disagree %	Disagree %	Neutral %	Agree %	Strongly agree %	Total	Overall view
Q1. Education determine ability to manage tourism	35(12.2)	124(43.4)	19(6.6)	54(18.9)	54(18.9)	286	Disagree
Q2. Local community requires tourism experts	5(1.7)	26(9.1)	5(1.7)	68(23.8)	182(63.6)	286	Agree
Q3. Tourism encourages education completion	8(2.8)	79(27.6)	46(16.1)	59(20.6)	94(32.9)	286	Agree
Q4.Villagers pursue tourism courses	13(4.5)	50(17.5)	38(13.3)	93(32.5)	92(32.2)	286	Agree
Q5. Tourism creates opportunities for graduates	26(9.1)	111(38.8)	41(14.3)	34(11.9)	74(25.9)	286	Disagree
Q6. Tourism can be a skills training platform	21(7.3)	76(26.6)	22(7.7)	77(26.9)	90(31.4)	286	Agree
Q7. Tourism is a form of education for tourists	17(5.9)	99(34.6)	26(9.1)	54(18.9)	89(31.1)	286	Agree
Q8. Graduates should work within community	12(4.2)	65(22.7)	16(5.6)	38(13.3)	155(54.2)	286	Agree

The analysis above reveals that the respondents generally appreciated the importance of education in tourism participation as reflected by the overall view column which has 6 “Agree’’ and 2 “Disagree’’. The respondents confirmed that the villagers needed tourism experts for them to sustain their livelihoods through cultural and heritage tourism (Q2=87.4% total agreement). It is evident that there is a relationship between education and participation in tourism as villagers pursued tourism short courses

as reflected by item Q4 which has a total agreement of 64.7%. Respondents also agreed that the students had seen the need to complete their education so that they could come back and participate in tourism as supported by item Q3 total agreement of 53.5%. However, item Q1 reflects that the respondents strongly disagreed (12.2%) and disagreed (43.4%) that education was a determinant of the ability to manage tourism. Hence, they denied that tourism created opportunities for graduates (Q5=47.9% total agreement) in Sehlabathebe. The influence of education on participation is underscored by Rasoolimanesh and Jaafar (2016) when they argue that locals must be aware of the value of WHS and have the necessary skills and perception of benefits in the inscription of a site to encourage them to participate.

7.6.3 Socio-economic characteristics influence on participation

This section further explores how the respondents related their socio-economic situations to participation in tourism to establish the relationship between the two.

Table 7.10 Socio-economic characteristics influence on participation

Socio-economic influence constructs	Strongly disagree %	Disagree %	Neutral %	Agree %	Strongly agree %	Total	Overall view
Q1. Household income determines participation	61(21.3)	86(30.1)	26(9.1)	81(28.3)	32(11.2)	286	Disagree
Q2. Tourism creates opportunities for small businesses	58(20.3)	76(26.6)	54(18.9)	66(23.1)	52(11.2)	286	Disagree
Q3. Tourism is only practiced by cultural dancers	91(31.8)	124(43.4)	23(8)	34(11.9)	14(4.9)	286	Disagree
Q4. Photography is only reason for tourists'visits	80(28)	38(13.3)	25(8.7)	85(29.7)	58(20.3)	286	Agree
Q5. Villagers have indigenous knowledge	19(6.6)	53(19.2)	34(11.9)	95(33.2)	82(28.7)	286	Agree
Q6. Income generating activities related to tourism	69(24.1)	144(50.3)	20(7)	28(9.8)	25(8.7)	286	Disagree
Q7. Tourism has improved livelihoods	42(14.7)	120(42)	40(14)	46(16.1)	38(13.3)	286	Disagree
Q8. Tourism has improved growth in other sectors	42(14.7)	106(37.1)	50(17.5)	39(13.6)	49(17.1)	286	Disagree

The overall view picture shows 6 "Disagree" and 2 "Agree" which implies that the respondents denied that socio-economic characteristics influence participation in tourism. The villagers said that household income does not determine participation in tourism (Q1=51.4% total disagreement), tourism does not create opportunities for small businesses (Q2=46.9% total disagreement) and most of income generating activities are not related to tourism (Q6=74.4% total disagreement). However, the villagers admitted

that their heritage attracts photography by tourists as revealed by a total agreement of 50% in item Q4. They also accepted that their wealth of indigenous knowledge had potential to attract tourists as evidenced by Q5's total agreement of 61.9% since indigenous knowledge is their main asset and social capital of the poor that they invest in their struggle for survival to control their own lives (Giampiccoli & Kalis, 2012). Apart from the above, the participants have confirmed the finding in the previous chapter that cultural and heritage tourism had not improved the livelihoods of people in Sehlabathebe as reflected by item Q7 (56.7% total disagreement).

7.7 Summary of findings

This section presents a summary of the results.

Table. 7.11 Summary of findings

STUDY OBJECTIVES	VARIABLES	QUALITATIVE FINDINGS	
		Themes generated	**Details**
To assess the benefits to the community resulting from Sehlabathebe National Park as a World Heritage Site	Benefits	Awareness	Community aware of benefits
		Community benefits	Already there before WHS
		Sustainable and COMPACT strategies	Results not yet although introduced 2017 Even 15% promised not yet
		Unfair distribution	Employment, horse hiring, homestays
To discuss the challenges faced by the local people in using Sehlabathebe National Park to sustain their livelihoods	Challenges	Livelihoods depend on Park	Thatching, grazing, herbs, rituals, hunting, water, firewood
		Issues and challenges	Mistrust, unemployment, restricted grazing, unfenced park, lack of money
		Park potential	Domestic tourism, poverty reduction, hotels and lodges, employment, pony trekking, increased tourist arrivals etc
		Actions to unleash potential	Improve park management, develop park tourism product, increase park budget etc
To assess the entrepreneurial tourism opportunities created as a result of designating SNP as a World Heritage Site	Opportunities	Sustainability	High awareness of interdependence among conservation, tourism and livelihoods, but tourism not getting the attention it deserves, no staff training since WHS, tourist arrivals has gone down
		WHS failed to attract businesses	No new business brought by WHS,lack of training and funding, inaccessibility, lack of awareness
		Willingness to start business	Will is there but not in tourism but in livestock
		QUANTITATIVE	**FINDINGS**
To evaluate the extent to which local communities living adjacent to the SNP participate in conservation and tourism activities.	Participation	Independent variables; Tourism policy framework and education had significant influence but socio-economic	Participation in tourism and conservation consulted but final decision done by Park(M-3; IQR-2-4), No financial support(Tourism, M-2; IQR-1-2.25), Conservation (M-2; IQR-1-3), Villages with lowest participation; Sehlabathebe, Koung, Mpharane (M-2), highest Ha Edward and Ha Sephelane (M-4).

		characteristics influence was limited	

7.8 Qualitative and quantitative triangulation of findings

This section compares and contrasts Chapter 7 results with quantitative findings from previous chapters. In line with the mixed method design chosen for the study (Convergent Parallel design), the quantitative and qualitative data was analysed separately in the previous chapters. Therefore, in this section, Chapter 7 findings are compared, contrasted and merged in the overall interpretation for a deeper understanding of the research phenomenon. Triangulation in this study design enhances validity by seeking corroboration between qualitative and quantitative methods (Bryman, 2006).

The thematic analysis results under 'Benefits' variable disclosed lack of economic benefits and unfair distribution; consequently, there was a negative impact on livelihoods. This finding is consistent with item Q7 in Table 7.10 in which 162 (56.7%) respondents denied that tourism had improved their livelihoods. This is also in line with the quantitative analysis results of economic impact of cultural and heritage tourism on rural livelihoods in which respondents complained of lack of diversification, jobs, business opportunities and income. The respondents were also not happy with the limited park access for economic activities. This statistical analysis revealed that cultural and heritage tourism had no positive effect on livelihood outcomes in Sehlabathebe villages except Ha Sephelane (M-4; IQR 2-4). This is further corroborated by the thematic analysis which revealed that the respondents had not seen the benefits of WHS status. The strategies introduced in 2017 had not taken off the ground. The 15% of park revenue promised to be paid out to communities was still pending. The thematic analysis further revealed that the number of tourists had actually gone down since the designation of the park as a World Heritage Site.

Lack of business opportunities disclosed in the qualitative data analysis concurs with the quantitative data analysis of economic impact item Q5 (Table 6.2) which revealed that a total of 44.8% (n=128) disagreed that cultural and heritage tourism had created business opportunities. Item Q2 (Table 7.10) also showed that a total of 46.9% (n=134) disagreed that tourism created small business opportunities

in Sehlabathebe villages. The thematic analysis results under the 'Challenges' variable revealed that Sehlabathebe livelihoods depended on the park. This means that park access restrictions had a negative impact on livelihoods. The local community complained of unemployment, restricted grazing, unfenced park and lack of money. This finding corresponds with the quantitative analysis under livelihood outcomes which revealed that cultural and heritage tourism had no positive effect on well-being, vulnerability, supplementary income, empowerment and poverty reduction. The results also showed that the respondents were not happy with the park access restrictions. However, the livelihood challenges expressed above in the thematic analysis are contrary to the positive perception towards tourism policy framework revealed in quantitative analysis results.

The statistical analysis revealed that participation was limited to consultation. The thematic analysis results (diversification variable) corroborate this finding by revealing that there was no functional craft centre, no horse hiring, no tourists in the villages and no employment. Hence, there was very little participation, if any, in both tourism and conservation activities. The fact that the respondents cited in an interview appealed for community involvement to enhance livelihood diversification implied that participation was indeed lacking. Nonetheless, there are still more areas where there are some contradictions. The quantitative analysis results on social impact were generally positive indicating good relations between park management and local communities. These findings are contrary to the qualitative analysis results which revealed lack of transparency in employment (diversification variable), unfair benefit distribution (benefit variable) and R500 per head of cattle fine for grazing in the park (challenges variable). It is not clear how good relations could still be maintained between the communities and the park management. In fact, restricted park access for both economic and ritual purposes alone is enough to sour relations. The respondents here tended to contradict themselves. They were satisfied with cultural preservation at the same time acknowledging limited access for ritual purposes.

Another contradiction is on park conservation. The positive perceptions on conservation revealed under quantitative analysis are contrary to the thematic analysis findings which revealed that some villagers

grazed their cattle in the park at night and others even burnt the park to get new green grass for their cattle. Worse still, some even suggested that the park should either be closed or park management should be changed. However, the high expectations revealed in the statistical analysis concur with the thematic analysis results under 'Challenges' variable where the respondents identified the potential of the park and suggested tourism-related activities which can diversify their livelihoods.

7.9 Discussion and implications of findings

The study reveals that WHS has not brought any benefits to the local communities and the distribution of those few existing benefits is not transparent. The Sustainable Tourism and COMPACT strategies introduced in 2017 have not yet taken off the ground. Yet every human being has an inalienable right to development (Disko *et al.*, 2014). The study observes that development has not yet filtered down to the needy. Although the distribution of benefits among locals can be a very complex process, local communities must not be denied their indigenous human rights (Ward *et al*., 2018). The assumption underlying Stakeholder Theory is that the WHS should create and distribute value to all stakeholders according to their needs and at the same time coordinate their interests (Nicolaides, 2015; Geiger, 2017). The study also revealed that the park authorities focus so much on policing the locals to protect the park resources without seeking to balance it with tourism needs and local community benefits (Negussie & Wondimu, 2012). Arowosafe and Emmanuel (2017) have warned that, with this approach WHS can contribute to poverty in rural areas, yet conservancies were established as a poverty alleviation strategy (Ndlovu, Nyakunu & Auala, 2011).

In this study, local communities support the use of tourism as a livelihood diversification strategy to provide off-farm entrepreneurial opportunities because heritage tourism has the capability to promote empowerment and stimulate entrepreneurial development that is compatible with biodiversity conservation (Borges, Carbone, Bushell & Jaeger, 2011; Ndoro, 2015). It is therefore a catalyst for socio-economic development and enhancement of poor rural area regeneration (Jaafar *et al.*, 2014). Although, the Sehlabathebe local communities had the entrepreneurial culture in animal husbandry, they lacked awareness, training and funding to venture into tourism businesses and that alone stifled

non-farm entrepreneurial development. The study findings show that the local communities rely on park resourses for food and income because of limited alternative forms of livelihoods and poverty (Wuleka *et al*., 2013), yet they were pushed into marginal lands, with harsh climatic conditions resulting in the disruption of local fabric and their economies. Mugizi *et al*. (2018), Arowosafe and Emmanuel (2017) and Lipton and Bhattarai (2014) have warned that if locals are displaced and denied access to their resources, culture will be disrupted and poverty will be perpetuated. The study results show that the locals were not given alternative livelihoods or grazing land, so this has promoted human wildlife conflict and this supports Edwin's (2017) assertion that locals bear the burden of increased predation of crops and livestock by wild animals and some risk prosecution from illegal entry into the park in order to survive.

One of the major aggravating factors to the above challenges is that local communities are not literate enough to challenge the policy with regards to human-wildlife conflict and this further hinders the economic benefits from permeating into the communities (Strickland-Munro & Moore, 2014; Chiutsi, 2014; Wuleka *et al.*, 2013; Abachebsa, 2017). Another challenge is that one of human population explosion which has promoted over-exploitation, degradation of resources and loss of habitats as demand for land increases leading to human encroachment into the park (Welteji & Zerihun, 2018). One of the main challenges in park management is that one of unequal benefit sharing (Yang *et al*., 2019). The respondents have raised concern about unfair distribution of benefits with regard to employment, homestays and horse hiring. This has created a lot of mistrust and tension between the park authorities and the local communiities. The rural poverty generated by this inequality has promoted rural-urban migration of young people. This migration threatens the physical fabric with decay and also disrupts an intergenerational transmission of knowledge and valuable traditions (Cadar, 2014).

The study reveals that local community participation at Sehlabathebe National Park is limited to consultation yet Stakeholder Theory postulates that organisations should be governed by those affected by its decisions and activities. Hence, there should be decision making structures in place that allow those affected by the decisions to participate (Sheehy, 2005). When locals are excluded from park

management and their needs are ignored, conservation policies become difficult to enforce(Moshi, 2016). Any efforts towards ensuring steady growth of tourism without involving stakeholder principles is a flawed approach (Ali *et al*., 2017). This exclusionary approach has the potential to cause conflicts, violence and crimes and bring poverty instead of benefits among the locals (Dans & Gonzalez, 2019). The concept of community involvement is usually conceived with a Western mind set and not with a traditional cultural one, consequently benefits hardly reach the poorest members of the communities and in most cases benefits are captured by elites (Mao, 2015). The implication is that the park authorities should enhance their engagement with local communities from tokenism to the highest rung of Arnstein (1969) participation ladder which entails sharing of planning and decision-making responsibilities between the park and the locals. The local communities should assume dominant controlling power over the resources (Theyyan, 2015; Xu *et al.*, 2019). This study reveals that the local communities have lost confidence in the park management to an extent that they want the park to be closed or the management to be changed. This supports Nkwanyana *et al*.'s (2016) assertion that challenges faced by local people in underperforming heritage destinations include lack of leadership and strategic direction for tourism development. Hence, in such destinations, ownership of commercial activities are still beyond the reach of community members and any involvement with the locals has been pursued for economic purposes rather than for sustainable development (Ndlovu, Nyakunu & Awala, 2011).

7.10 Chapter summary

The chapter has presented findings of the thematic analysis on community benefits, livelihood challenges and entrepreneurial opportunities interview responses and also compared and contrasted qualitative and quantitative data analysis results. It has also presented findings of the statistical analysis of community participation in tourism and conservation scores. The key findings from the qualitative analysis were that the respondents were aware of the WHS benefits. They revealed that the benefits were already there before the WHS status. They complained that the benefit distribution system was not fair. Even the 15% of park revenue promised to be given to villagers was not yet forthcoming. The

Sustainable Tourism Strategy and COMPACT strategy introduced in 2017 had not yet taken off the ground. Even so, some villagers were taught how to rear Merino sheep and Angora goats. It emerged that a large number of villagers still relied on the park to sustain their livelihoods. Hence, they were faced with a lot of challenges. Despite the challenges, respondents still believed that the park had potential to sustain their livelihoods through cultural and heritage tourism. The respondents expressed the need to maintain a balance between tourism, conservation and livelihoods and expressed concern about tourism not getting priority. Accordingly, the number of tourists had gone down since the designation of the park as a WHS and no new business had been attracted since then. The quantitative analysis on participation revealed that the villagers were consulted but the final decision was for the park management and the key factors influencing participation were tourism policy framework and education. The next chapter wraps up the thesis by presenting a summary of the findings, conclusions and recommendations.

CHAPTER EIGHT

Summary, Conclusions and Recommendations

8.1 Introduction

This chapter serves to present the summary of findings, conclusions and recommendations of the study. The contribution of the theoretical framework in the generation of findings is articulated and areas for further research were identified. The chapter closes the study with some remarks.

8.2 Summary of major findings

The findings were generated in the context of the adopted theoretical framework. The SLF has helped the researcher to examine how a rural family unit builds a group of activities and goods by looking for better ways of living. The framework has provided a holistic and dynamic approach but with a focus on the rural poor, Sehlabathebe communities. ST has complemented SET in explaining local communities' perceptions and attitudes. ST has contributed a simple and systematic approach in examining diverse perspectives and interests of Sehlabathebe stakeholders. The combination of ST and SET has also helped to explain the cost-benefit relationships and the interconnectedness of stakeholders within the World Heritage Site, Sehlabathebe. This section therefore presents a recap of the study objectives and a summary of major findings that address the objectives.

8.2.1: To examine the impacts of heritage tourism on rural livelihoods in Sehlabathebe National Park

The objective was achieved. The study revealed that cultural and heritage tourism had neither created more jobs or business opportunities, nor increased income or value of land. Instead it brought limited access to the park for economic activities. The promotion of tourism development was minimal. The park authorities were focussing more on policing the villagers with regard to the use of park resources. The park management's exclusionary approach and very low arrivals of tourists to the park contributed to the low economic impact on the livelihoods of the communities. However, notable positive impact

was on educational and medical facilities and infrastructure especially in Ha Katela and Mafika-Lisiu. Contrary to the economic impact, social impact on livelihoods was positive. Cultural and heritage tourism brought opportunities for skill improvement and enhanced sense of pride. It also instilled a sense of ownership of the site and promoted cultural preservation. Improved infrastructure and community participation was also attributed to cultural and heritage tourism. Conversely, there was restricted access to the park for ritual purposes and the villages most affected were Sehlabathebe-Lebenkeleng and Mpharane. Their limited access to the park for ritual purposes compromised cultural preservation and the heritage tourism product. The tourists want to see the rituals as part of the community's cultural heritage. Villagers with higher education levels and alternative livelihoods are less concerned with limited access to the park for rituals. However, the study concludes that cultural and heritage tourism had a significant positive impact on local communities'social capital. Social capital is this case is the only hope for the poor's survival and security because it enhances access to information and social networks that may facilitate entry into market niches and credit opportunities.

Despite the huge potential of cultural and heritage tourism, the study revealed that the major livelihood strategies of Sehlabathebe villages were livestock farming, crop farming, buying and selling, migrant labour and garden cultivation, pension funds and piece jobs, 8.4% of the participating households had no source of livelihood. Only two out of 12 villages, Ha Katela and Ha Sephelane had their livelihoods diversified by cultural and heritage tourism. As a result tourism did not enhance well-being, reduce vulnerability and poverty, generate supplementary income, and improve park accessibility. The households remain impoverished and vulnerable to shocks and stress. However, it improved relations with Park management and other stakeholders. The study revealed that although heritage tourism has a possibility of diversifying rural livelihoods, its impact on livelihood diversification in most villages was insignificant. The study revealed that livelihoods improved with decreasing distance from the park and the villagers with higher educational qualifications benefited more from the economic opportunities because of their enhanced awareness, knowledge, skills and competences. One of the most significant influencing factors on livelihoods was tourism policy framework which focussed more on park conservation than economic needs of the local community. The respondents wanted to be involved in

tourism activities like village tours and employment which they believed would promote livelihood diversification but they were not involved. This study therefore concludes that cultural and heritage tourism brought more negative economic impact than positive on the livelihoods of Sehlabathebe villagers especially in Sehlabathebe-Lebenkeleng, Koung and Mpharane.

8.2.2: To evaluate the community's perceptions and expectations of Sehlabathebe National Park as a World Heritage Site

The objective was achieved. The study showed that the respondents had mixed feelings towards the World Heritage Site. On the one hand, they liked the park and they wanted it to be conserved for the future generations. On the other hand, they expressed negative perceptions for lack of jobs and the size of the park that left them with smaller pastures for their cattle and they were restricted from enjoying the economic activities associated with the area. Some communities had negative perceptions regarding tourism and were sceptical towards the use of cultural and heritage as a rural development panacea. Significant factors that influenced community perceptions were gender and age. Males were more positive than females and older people were more positive than the young ones. Education was the key factor influencing expectations, they increased with education levels. However, gender had statistiscally insignificant influence on community expectations. The unfenced park also generated a conflict on the boundary of the park with regard to grazing. The villages with most positive perceptions were Mavuka and Mpharane and one village, Sehlabathebe-Lebenkeleng, had an extreme general negative perception. The villagers continued grazing their livestock in the park despite the risk of being arrested. Those with positive perceptions had high expectations of the World Heritage Site. They hoped the park would provide them with, among other things, jobs, investment, image enhancement of culture, enhanced livelihood diversification and improved public facilities. The study therefore concludes that the local people that are strongly attached perceive tourism development positively. Those with access to conservation-related benefits and alternative livelihood activities may perceive conservation positively. The local communities were positive about the park protecting fauna and flora for the future

generation. Communities that benefit usually have positive percptions of tourism although the need to protect culture might generate negative perceptions.

8.2.3: To assess the benefits to the community resulting from Sehlabathebe National Park as World Heritage site

The objective was achieved. The study showed that the few benefits available had been there before the designation of the park as a World Heritage Site. The WHS status which came in 2013 had not brought any new benefits. The respondents were aware of the benefits the villagers were entitled to which included the 15% of the park revenue. The villagers had not yet received the 15% promised. The Sustainable Tourism Strategy and COMPACT strategy introduced in 2017 had not taken off the ground. There were no structures yet. Although the park authorities and Community Conservation Forum concurred that the benefits are equitably distributed, the villagers maintained that the few benefits available like jobs and horse hiring were unfairly distributed and there were no village tours by visitors. The homestays were established before the WHS status and they are found in only one village, Thamathu. The vulnerable people like the old age are not prioritised in the benefit distribution. The number of tourists had actually gone down since the designation of the park as a World Heritage Site. The respondents were not aware of any policy designed to improve rural livelihoods and claimed that the park authorities were pre-occupied with policing locals. There were no cultural activities or functional craft centre from which the communities can benefit. Community was uncertain about beneficiation and transparency in benefits distribution. The study therefore concludes that the local communities are yet to derive WHS status benefits from Sehlabathebe National Park.

8.2.4: To discuss the challenges faced by the local people in using Sehlabathebe National Park to sustain their livelihoods

The objective was achieved. The study results showed that villagers still depend on the park resources for their livelihoods. They still depend on the park for things like rituals, firewood, water, hunting, grazing, thatching grass and herbs. The park is also believed to be home for the snake that brings rain

and identifies healing plants for them. The restricted access to the park had, therefore, generated a lot of challenges for the villages. Because of the conflict and misunderstanding between the villagers and the park management, there was now a mistrust between them. The local community had lost confidence in the park management. They now wanted the park to be closed or the park management to be changed.

The villagers could not get the employment they were promised when the park access restrictions were imposed. There was no transparency in the distribution of the few job opportunities available. Unregistered people sometimes get employment ahead of the registered ones. Some people have never been employed in the park when others are employed several times. Respondents want both skilled and unskilled villagers to be employed permanently in the park. The villagers still viewed the park as their grazing land, hence they continued encroaching into the park despite restrictions and heavy fines. The unfenced park generated a dispute on the boundary of the park with regard to grazing and also enabled wildlife to come out and attack villagers' domestic animals and also destroy their crops without compensation. It also enabled the livestock to easily enter and graze thereby attracting a heavy fine of R500 and R250 per head for cattle and sheep, respectively. Some villagers have resorted to grazing at night to prevent arrest. This shows how desperate the villagers are for grazing their livestock. The park access restrictions were not accompanied by alternative livelihoods, alternative grazing land or financial capital. The Government has no enough money to run the park as evidenced by absence of signage, staff uniform, communication infrastructure and the delay by 6 months for payment of salaries of temporary employees. The Government's financial woes is worsened by low arrivals of vistors, at times they are no visitors for days. This low demand equally financially cripples the local communities since they are yet to get the promised 15% of park revenue. This low demand also deprives them of the market to sell their products and services. Inspite of that, locals are fined R500 per head of cattle grazing in the park. It is therefore concluded that both the Government and local communities lack financial capital. The study also concludes that the establishment of SNP has not significantly improved the status quo of the community.

8.2.5: To evaluate the extent to which local communities living adjacent to the Sehlabathebe National Park participate in conservation and tourism activities.

The objective was achieved. The study revealed that the respondents had no leading role in employment and entrepreneurial activities. They participated and were consulted but the final decision was taken by the park management and there was no financial support for their participation in tourism. Some villages like Mavuka, Sehlabathebe-Lebenkeleng, Koung and Mpharane had low participation levels, but Ha Edward, Ha Sephelane and Thamathu had a higher participation level. Similarly, in conservation, the villagers took a leading role, participated and were consulted, but final decision was for the park management and there was no financial support. Therefore, generally there was more participation in conservation than in tourism activities although it was limited and seasonal. The overall median score just like in tourism, was low. The villages with lowest participation in conservation were Sehlabathebe-Lebenkeleng, Koung and Mpharane. And among those with highest participation level were the furthest villages like Ha Moshebi and Ha Sephelane. The local community had lost trust in the Community Conservation Forum which purports to represent them in participation. Hence, some households are not participating fully in tourism because of sceptism. The key influencing factor for participation was the tourism policy framework. The study also established that there is a significant relationship between education and participation in tourism as villagers pursued tourism short courses. The study concludes that there was no significant relationship between income and participation in tourism. Showcasing heritage like indigenous knowledge and other intangibles does not require much financial capital. The overall conclusion was that participation was at consultation level in both tourism and conservation and there was no financial support for participation.

8.2.6: To assess the entrepreneurial tourism opportunities created as a result of designating Sehlabathebe National Park as a World Heritage Site.

The objective was achieved. The respondents acknowledged and knew the importance of maintaining the delicate balance between WHS, tourism and livelihoods for sustainability. The respondents also acknowledged that tourism is critical for generating revenue for heritage conservation, livelihoods and

management of the park. The WHS is expected to attract a lot of visitors who come and spend money at the site, although both the local community and the park tourism staff were not capacitated to identify and get involved in tourism businesses since the designation of the park in 2013 and the introduction of the Sustainable Tourism Strategy in 2017. The Ministry's 3 departments of Tourism, Environment and Culture are not equally represented at the site. There was one tourism staff and no Culture staff at the site. The majority of the staff at the site were representing the department of the Environment. This inequality contributes to lack of coordination between the departments and lack of capacity to promote entrepreneurial development. The number of tourists visiting Sehlabathebe National Park had gone down since the designation of the park as a WHS. Therefore, there was no business attracted by WHS status mainly because of lack of training, funding, awareness, inaccessibility of the park and low levels of tourist arrivals. The much-talked-about homestays were established before the WHS status. Some villagers were not aware of both the WHS status of the park and business opportunities. Although, inaccessibility was stated as one of the reasons for low tourist arrivals, some vistors enjoy this rough terrain surrounding the park. This study therefore concludes that though there was no business created by the WHS status, there is potential for business in homestays, horse hiring, art and crafts, cultural performances and market gardening. There is need for an enabling environment to unlock this potential.

8.3 Contribution of the study

Tourism discourses have examined the contribution of tourism from a macro perspective without focusing on micro issues. The use of cultural and heritage tourism as a tool for enhancing rural livelihood diversification has become a topical issue on rural development. This thesis has contributed to knowledge in a number of ways.

Firstly, the thesis makes a theoretical contribution to knowledge and academic rigor by testing complex sociological theories to examine a tourism phenomenon. The use of a sustainable rural livelihoods framework helped to examine how a rural family unit builds a group of activities and goods by looking for better ways of living. There are many ways in which a household can be empowered to achieve sustainable livelihood security. The ownership of property, such as land or livestock, acquiring fishing

or grazing rights and getting steady employment that gives sufficient remuneration or through a collection of different activities. The increased emphasis on rationalisation and the emphasis on profit and efficiency has forced rural communities to adopt certain strategies in order to survive. Thus, rural households have either abandoned farming and migrated or adjusted to the new economic realities. Consequently, the social exchange theory emphasized on the explanation emanating from the relationships and equated these to financial transactions. The understanding of the exchange of resources between individuals and groups in an interaction situation provides a framework for conceptualising tourism relationships, interactions and transactions. The stakeholder theory postulates that successful strategies are those that cater for perceptions and interests of all stakeholders. One of the core principles of stakeholder theory is that when an organisation operates, it has a social contract with its stakeholders, hence there is a need to appreciate all stakeholders in the running of the organisation. Thus, the stakeholder theory made a ground-breaking move by making an explicit reference to the responsibility of organisations to other constituencies besides the shareholders.

Secondly, the thesis makes a methodological contribution. There are very few studies in tourism that have employed a mixed method approach. The thesis adopted a philosophical underpinning of pragmatism which enjoys the re-formulation of methods and principles to solve concrete social problems. Pragmatism was the most appropriate paradigm to explore the complexity of rural livelihoods sustainability in order to achieve better research outcomes in tourism. The mixed method design chosen for the study was the convergent parallel design, whose purpose is to obtain different but complementary data to answer a single research question.

Thirdly, the thesis contributes to current discourses on cultural and heritage tourism as a tool for poverty alleviation. The thesis argues that the use of tourism as a livelihood diversification strategy is very important in reducing shocks, vulnerability and poverty in the rural areas. Tourism can be used for mitigating climate vulnerability and for solving economic and social problems affecting rural folks. Whilst tourism entrepreneurship is frequently promoted as a livelihood strategy for indigenous peoples living in areas with limited economic opportunities, risk and uncertainty have changed the factors of

production. Livelihood diversification has become recognised as a basic strategy of rural survival and an active social process in which households construct an increasingly diverse portfolio of activities and diverse social support capabilities for survival. The thesis contributes to new knowledge on tourism's specific socio-economic impacts on rural livelihoods of the poor living around World Heritage Sites. The use of tourism can be unique in the administration of rural activities but complementary in the conservation of the environment. The community has adequate natural capital, landscape, flora and fauna. Even though there is a lot of young people migrating from the rural areas, the thesis argues that the availability and capacity to develop human capital, skills and competencies in the rural areas is possible. Tourism has a potential to create employment but this should be done in a transparent way, allowing those with relevant skills and knowledge to drive tourism development. The use of multiple ways of income generation is important for local people and the entire physical and human environment should be taken into consideration when developing tourism.

Lastly, the conclusion of this thesis is relevant in managing the livelihood diversification process which ultimately ensures the adoption of better livelihood strategies producing sustainable outcomes that are sufficient to reverse livelihood crises and mitigate uncertainties and complexities associated with tourism. Ultimately, this thesis has demonstrated that cultural and heritage tourism, though commonly perceived as the panacea for poverty alleviation, it should be supported by an appropriate tourism policy framework.

8.4 Recommendations

The findings have revealed the park management's failure to provide funding for its own operations, to implement the Sustainable Tourism strategy and COMPACT strategy, to coordinate its own departments and provide alternative livelihoods to local communities. Therefore, the study recommends that the Ministry of Tourism, Environment and Culture adopts the Public Private Partnership (PPP) approach. The private operator should contribute the much-needed investment and business expertise in the sustainable management of the park and enable the Government to focus on its core function of conservation.

To ensure the viability of local tourism business, local communities that are interested in starting tourism-related ventures should be given training on the identified niche areas. Awareness programmes should be conducted to communities living in and around the National Park.

Furthermore, the study findings revealed that there were restrictions in accessing the park for both economic and cultural purposes which are enforced through heavy fines and arrest. The approach tends to separate the people from the park. As a result, there is no relationship that exists between different stakeholders. Therefore, the study recommends giving back the custodianship and stewardship of the park to the local communities which entails empowering the village Chiefs to protect the park. Thus, the park management should work together with the Village Chiefs to come up with sustainable harvesting methods of park resources. Cultural practices in the park like rituals should be regarded and respected as part of the heritage tourism product.

8.5 Suggestions for further research

The study findings revealed many livelihood challenges being faced by the Sehlabathebe local community. This study therefore suggests further research on the following topic; The socio-economic impact of establishing a national park and its effects on conservation. The literature on World Heritage Site reveals that generally the status is a ‘magnet’ to tourists, but in the case of Sehlabathebe National Park, this study found that the number of tourists who visit the park has decreased and there were a minimum number of tourism related activities. Therefore, the study recommends further investigation on tourists’ perceptions of Sehlabathebe National Park as a World Heritage Site. Culture assumes an imperative part in one 's life on the grounds that it is a variable in moulding one 's identity. Further studies should be conducted on Cultural identity examining the interactions among ethnic groups and affiliations with multiple groups may have shifted ethnic or cultural identities over time.

8.6 Concluding remarks

Tourism can be used as a tool for uplifting livelihoods, but without creating a conducive environment, this will be limited. The study has unveiled that cultural and heritage tourism generated by Sehlabathebe

National Park as a World Heritage Site has brought more negative than positive impact on local livelihoods. The number of tourists went down since the coming of the World Heritage Site status. Therefore, the local community was deprived of the business and employment opportunities that usually accompany the status. No benefits were attributed to the status hence it was more perceived as a liability than a benefit since it came with more restrictions on access to the park for both cultural and economic purposes. No alternative livelihoods were given to the local community except a few cases of horse hiring, some casual work in housekeeping and some seasonal park conservation work. The study revealed that both the local community and the park management were in serious need of financial capital. The study, therefore, has recommended a number of interventions, the major one being adopting the PPP approach and giving back the custodianship and stewardship of the park to the Village Chiefs who are respected so much in the local community.

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APPENDIX A: QUESTIONNAIRE (ENGLISH VERSION)

Cultural and heritage tourism as a tool for enhancing rural livelihood diversification in Sehlabathebe National Park.

PLEASE ANSWER THE FOLLOWING QUESTIONS BY CROSSING (x) IN THE RELEVANT BLOCK PROVIDED.

EXAMPLE of how to complete this section of the questionnaire:

Your gender?
If you are female:

Male	1	
Female	2	x

SECTION A: BACKGROUND INFORMATION

1. Gender

Male	1	
Female	2	

2. What is your age group in full years?

18-25	1	
26-35	2	
36-45	3	
46-55	4	
56-65	5	
65 or older	6	

3. Which village do you come from?

Mavuka	1	
Sehlabathebe-Lebenkeleng	2	
Letlapeng	3	
Koung	4	
Ha Moshebi	5	
Mpharane	6	
Ha Semenyane	7	
Ha Edward	8	
Ha Sephelane	9	
Thamathu	10	
Ha Katela	11	
Mafika-Lisiu	12	

4. How far are you from Sehlabathebe National Park?

Less than a kilometre	1	
About one kilometre	2	
About 2 kilometres	3	
Between 3 and 4 kilometres	4	
About 5 kilometres	5	
More than 5 kilometres	6	
Between 6 and 8 kilometres	7	
More than 10 kilometres	8	

5. How far is your homestead from the main road to the Park?

Less than 10 metres	1	
Less than 100 metres	2	
Between 200 and 500 metres	3	
Between 600 and one kilometre	4	
Between 2 and 5 kilometres	5	
More than 6 kilometres	6	

6. What is your highest level of education?

Primary	1	
Secondary	2	
College certificate or diploma	3	
Bachelor Degree(s)	4	
Post- Graduate Degree(s)	5	
Masters or Doctorate	6	
None of the above	7	

7. How long have you stayed in this village?

Less than 5 years	1	
6 years	2	
7 years	3	
8 years	4	
9 years	5	
10 years and more	6	
All my life	7	

8. What is your major source of livelihood?

Crop farming	1	
Livestock husbandry	2	
Buying and selling	3	
Migrant labour	4	
Garden cultivation	5	
Tourism business	6	
And other, please specify	7	

9. How is your monthly household income?

High	1	
Medium	2	
Low	3	
None	4	

10. What is the estimated size of your land?

Less than 0.5 ha	1	
0.5 -1 ha	2	
1.5-2ha	3	
3- 5ha	4	
6-10ha	5	
More than 10 ha	6	

SECTION B: SOCIO-ECONOMIC IMPACTS OF CULTURAL AND HERITAGE TOURISM ON RURAL LIVELIHOODS

Please indicate your answers presented in Sections B,C & D by using the following 5-point scale where:

1 = Strongly disagree 2 = Disagree 3 = Neutral 4 = Agree 5 = Strongly Agree

To what extent do you agree with each of the following statements? For each of the following questions, please put an x on the number that best corresponds with your response.

ECONOMIC IMPACTS ON RURAL LIVELIHOODS

1. Cultural and heritage tourism has diversified our family livelihood choice
   Strongly disagree 1 2 3 4 5 Strongly agree

2. Cultural and heritage tourism has created more job opportunities
   Strongly disagree 1 2 3 4 5 Strongly agree

3. The Sehlabathebe area has better infrastructure due to cultural and heritage tourism generated by the Park
   Strongly disagree 1 2 3 4 5 Strongly agree

4. The education and medical services have become more available in general because of the cultural and heritage tourism from the park.
   Strongly disagree 1 2 3 4 5 Strongly agree

5. The cultural and heritage tourism from the Park has created some business opportunities
   Strongly disagree 1 2 3 4 5 Strongly agree

6. There is now limited access to the Park for engaging in economic activities
   Strongly disagree 1 2 3 4 5 Strongly agree

7. The cultural and heritage tourism has increased our income
   Strongly disagree 1 2 3 4 5 Strongly agree

8. The cultural and heritage tourism has increased our land value.
   Strongly disagree 1 2 3 4 5 Strongly agree

To what extent do you agree with each of the following statements? For each of the following questions, please put an x on the number that best corresponds with your response.

SOCIAL IMPACTS ON RURAL LIVELIHOODS

9. The tourism activities from the Park have brought opportunities for skill improvement
   Strongly disagree 1 2 3 4 5 Strongly agree

10. The cultural and heritage tourism has enhanced our sense of pride towards the Park.
    Strongly disagree 1 2 3 4 5 Strongly agree

11. The tourism activities have also revived our sense of ownership towards the Park
    Strongly disagree 1 2 3 4 5 Strongly agree

12. The cultural and heritage tourism has enhanced preservation of our local culture
    Strongly disagree 1 2 3 4 5 Strongly agree

13. The interaction with the Park on tourism and conservation issues has created good relationships
    Strongly disagree 1 2 3 4 5 Strongly agree

14. The tourism activities at the Park have attracted rural infrastructural development
    Strongly disagree 1 2 3 4 5 Strongly agree

15. The tourism activities have limited our accessibility to the Park for ritual purposes.
    Strongly disagree 1 2 3 4 5 Strongly agree

16. *There is local community participation in their rural planning and development*
    Strongly disagree 1 2 3 4 5 Strongly agree

RURAL LIVELIHOOD OUTCOMES

1. Cultural and heritage tourism has diversified our family livelihood choice
   Strongly disagree 1 2 3 4 5 Strongly agree

2. Cultural and heritage tourism has enhanced our wellbeing
   Strongly disagree 1 2 3 4 5 Strongly agree

3. Cultural and heritage tourism has reduced our vulnerability to drought and other risks.
   Strongly disagree 1 2 3 4 5 Strongly agree

4. Cultural and heritage tourism has economically empowered us and reduced poverty
   Strongly disagree 1 2 3 4 5 Strongly agree

5. We are now capable of selling tourism services and generate supplementary income
   Strongly disagree 1 2 3 4 5 Strongly agree

6. We now have improved access to our heritage resources in the Park
   Strongly disagree 1 2 3 4 5 Strongly agree

7. Our relations with the Park Management and other stakeholders have improved
   Strongly disagree 1 2 3 4 5 Strongly agree

SECTION C: COMMUNITY'S PERCEPTIONS AND EXPECTATIONS OF SEHLEBATHEBE AS A WORLD HERITAGE SITE

To what extent do you agree with each of the following statements? Put an x on the number that best corresponds with your response.

COMMUNITY'S EXPECTATIONS

1. The Sehlabathebe National Park World Heritage Site would create more jobs for my community
   Strongly disagree 1 2 3 4 5 Strongly agree

2. The World Heritage Site would attract more investment to my community
   Strongly disagree 1 2 3 4 5 Strongly agree

3. The World Heritage Site would diversify our livelihood considerably
   Strongly disagree 1 2 3 4 5 Strongly agree

4. The World Heritage Site would provide us with more infrastructure and public facilities
   Strongly disagree 1 2 3 4 5 Strongly agree

5. The World Heritage Site would enhance the image of Basotho culture and instil pride
   Strongly disagree 1 2 3 4 5 Strongly agree

COMMUNITY'S PERCEPTIONS

1. The Sehlabathebe National Park World Heritage Site should be protected for the benefit of our future generations.
   Strongly disagree 1 2 3 4 5 Strongly agree

2. It would be better not to have the World Heritage Site here
   Strongly disagree 1 2 3 4 5 Strongly agree

3. The World Heritage Site does not provide jobs for people in our village
   Strongly disagree 1 2 3 4 5 Strongly agree

4. The World Heritage Site has created problems in our life.
   Strongly disagree 1 2 3 4 5 Strongly agree

5. The cutting of trees should be discouraged in our World Heritage Site
   Strongly disagree 1 2 3 4 5 Strongly agree

6. The World Heritage Site is too large and denies us land for grazing our livestock
   Strongly disagree 1 2 3 4 5 Strongly agree

7. It is important to keep the World Heritage Site for the survival of various plants and animal species
   Strongly disagree 1 2 3 4 5 Strongly agree

TOURISM POLICY FRAMEWORK AS PERCEIVED BY VILLAGERS

1. Participation in decision-making and governance is encouraged by Park Management
   Strongly disagree 1 2 3 4 5 Strongly agree

2. The Park staff normally come to our village to implement cultural and heritage tourism projects to enhance our livelihoods
   Strongly disagree 1 2 3 4 5 Strongly agree

3. There is good communication and coordination among all parties involved in the policy and decision-making processes of the Park.
   Strongly disagree 1 2 3 4 5 Strongly agree

4. Local community is consulted when tourism policies are being made.
   Strongly disagree 1 2 3 4 5 Strongly agree

5. Distribution of economic benefits generated by the Park is fair
   Strongly disagree 1 2 3 4 5 Strongly agree

6. The Park management has made us more aware of opportunities to participate and contribute in management and governance of the World Heritage Site.
   Strongly disagree 1 2 3 4 5 Strongly agree

7. The Park management encourages local people to invest in cultural and heritage tourism.
   Strongly disagree 1 2 3 4 5 Strongly agree

8. Tourism regulations limit local people from participating in cultural and heritage tourism.
   Strongly disagree 1 2 3 4 5 Strongly agree

SECTION D: LOCAL COMMUNITIES' PARTICIPATION IN CONSERVATION AND TOURISM ACTIVITIES

COMMUNITY PARTICIPATION IN TOURISM ACTIVITIES

1. The local community are taking the leading role as entrepreneurs
   Strongly disagree 1 2 3 4 5 Strongly agree

2. The villagers are taking a leading role as workers at all levels
   Strongly disagree 1 2 3 4 5 Strongly agree

3. The local community have a voice in the decision-making process of the World Heritage Site
   Strongly disagree 1 2 3 4 5 Strongly agree

4. The local community is consulted when the tourism policies are being made.
   Strongly disagree 1 2 3 4 5 Strongly agree

5. The local community is consulted, but the final decision on tourism issues is made by Park Management.
   Strongly disagree 1 2 3 4 5 Strongly agree

6. The local community is not participating in tourism development of the World Heritage Site
   Strongly disagree 1 2 3 4 5 Strongly agree

7. The local community is financially supported to invest in tourism development of the Site
   Strongly disagree 1 2 3 4 5 Strongly agree

COMMUNITY'S PARTICIPATION IN CONSERVATION ACTIVITIES

8. The local community is taking the leading role in the conservation of the World Heritage Site
   Strongly disagree 1 2 3 4 5 Strongly agree

9. The local community is taking a leading role as workers at all levels of the conservation projects.
   Strongly disagree 1 2 3 4 5 Strongly agree

10. The local community has a voice in the decision-making process of the World Heritage Site conservation.
    Strongly disagree 1 2 3 4 5 Strongly agree

11. The local community is consulted when heritage conservation policies are being made.

Strongly disagree 1 2 3 4 5 Strongly agree

12. The local community is consulted, but the final decision on heritage conservation is made by Park Management.
Strongly disagree 1 2 3 4 5 Strongly agree

13. The local community is not participating in the conservation projects of the World Heritage Site
Strongly disagree 1 2 3 4 5 Strongly agree

14. The local community is financially supported to participate in the heritage conservation projects of the Site
Strongly disagree 1 2 3 4 5 Strongly agree

EDUCATION LEVEL INFLUENCE ON PARTICIPATION

1. Education level of an individual determines the ability to manage cultural and heritage tourism
Strongly disagree 1 2 3 4 5 Strongly agree

2. The local community requires tourism experts to enhance cultural and heritage tourism for sustainable livelihoods.
Strongly disagree 1 2 3 4 5 Strongly agree

3. Cultural and heritage tourism encourages students to complete their education
Strongly disagree 1 2 3 4 5 Strongly agree

4. People in this village pursue tourism courses because of cultural and heritage tourism
Strongly disagree 1 2 3 4 5 Strongly agree

5. Cultural and heritage tourism creates opportunities to graduates of all levels in this community
Strongly disagree 1 2 3 4 5 Strongly agree

6. Cultural tourism can be the platform for skills training and learning new ideas for this village
Strongly disagree 1 2 3 4 5 Strongly agree

7. Cultural and heritage tourism is a form of education for tourists to understand and appreciate way of life for this village.
Strongly disagree 1 2 3 4 5 Strongly agree

8. Local people should be encouraged to work in the tourism sector within community after completing school
Strongly disagree 1 2 3 4 5 Strongly agree

SOCIO-ECONOMIC CHARACTERISTICS ON PARTICIPATION

1. Household income determines one's ability to participate in cultural and heritage tourism in this village
Strongly disagree 1 2 3 4 5 Strongly agree

2. Cultural and heritage tourism creates opportunities for small businesses in this village
Strongly disagree 1 2 3 4 5 Strongly agree

3. Cultural and heritage tourism is only practised by cultural dancers
Strongly disagree 1 2 3 4 5 Strongly agree

4. Photography is the only reason why tourists visit this village
Strongly disagree 1 2 3 4 5 Strongly agree

5. Villagers have a wealth of indigenous knowledge about the mythical stories of Sehlabathebe National Park
Strongly disagree 1 2 3 4 5 Strongly agree

6. Most of income generating activities are related to cultural and heritage tourism projects
Strongly disagree 1 2 3 4 5 Strongly agree

7. Cultural and heritage tourism has improved the livelihood of people in this village
Strongly disagree 1 2 3 4 5 Strongly agree

8. Cultural and heritage tourism has improved growth in other sectors in this village
Strongly disagree 1 2 3 4 5 Strongly agree

9. Would you like to comment on how cultural and heritage tourism from Sehlabathebe National Park can best diversify your livelihood?

Thank you for your co-operation in completing this questionnaire.

APPENDIX B: QUESTIONNAIRE (SESOTHO VERSION)

LIPOTSO

Mabapi le

Ntlafatso ea Maphelo a sechaba se phelang Serapeng sa Bohahlauli sa Sehlabathebe, Lesotho ka tšebeliso ea bochaba le libaka tsa bohahlauli.

KA KOPO, ARABA LIPOTSO TSE LATELANG (x) MABOKOSENG A NEPAHETSENG A FANOENG

MOHLALA oa ho araba khaolo ena ea lipotso:

Botho ba hau?
Haeba u motšehali:

Motona	1	
Motšehali	2	X

KHAOLO EA a LINTLHA

11. Botho

Motona	1	
Motšehali	2	

12. Ka botlalo, u lilemo li kae?

18-25	1	
26-35	2	
36-45	3	
46-55	4	
56-65	5	
65 kapa ho feta	6	

13. U tsoa motseng ofe?

Mavuka	1	
Sehlabathebe-Lebenkeleng	2	
Letlapeng	3	
Koung	4	
Ha Moshebi	5	
Mpharane	6	
Ha Semenyane	7	
Ha Edward	8	
Ha Sephelane	9	
Thamathu	10	
Ha Katela	11	
Mafika-Lisiu	12	

14. U phela hole hakae le Serapa sa Bochaba sa Sehlabathebe?

Katlase ho kilomithara	1	
Mohlomong kilomotara	2	
Mohlomong likilomotara te 2	3	
LIpakeng tsa likilomitara tse 3-4	4	
Mohlomong likilomotara te 5	5	
Ho feta likilomitara tse 5	6	
LIpakeng tsa likilomitara tse 6-4	7	
Ho feta likilomitara tse 10	8	

15. Ntlo ea hau e hole hakae ho tloha tseleng ho ea Serapeng?

Katlase ho likilomitara tse 10	1	

Katlase ho limitara tse 100	2	
Lipakeng tsa limithara tse 200 le 500	3	
LIpakeng tsa 600 le kilomithara e le 'ngoe	4	
LIpakeng tsa likilomitara tse 2-5	5	
Ho feta likilomitara tse 6	6	

16. U fihletse hokae ka lithuto?

Mathomo	1	
Mahareng	2	
Lengolo la certificate kapa lipolima	3	
Likharata	4	
Ho feta likharata	5	
Masters or Doctorate	6	
Ha ho le e 'ngoe ho tse ka holimo	7	

17. U phetse motseng oo nako e kae?

Katlas'a lilemo tse 5	1	
Lilemo tse 6	2	
Lilemo tse 7	3	
Lilemo tse 8	4	
Lilemo tse 9	5	
Lilemo tse 10 le ho feta	6	
Bophelo ba ka bohle	7	

18. Mohloli oa hau oa bophelo ke ofe?

Sehoai sa lijalo	1	
Leruo la liphoofolo	2	
Ho reka le ho rekisa	3	
Ke sebetsa kantle ho naha	4	
Lema lirapeng	5	
Khoebo ea bohahlauli	6	
O mong, ka kopo hlakisa	7	

19. Chelete eo lelapala hau le e fumanang e joang?

Ngata	1	
Mahareng	2	
Nyane	3	
Ho hang	4	

20. Khakanyo ea mobu o taolong ea hau ke bokae?

Katlas'a 0.5 ha	1	
0.5-1ha	2	
1.5-2ha	3	
3- 5ha	4	
6- 10ha	5	
Ho feta 10ha	6	

KHAOLO EA B BOEMO BA MORUO BO TLISOANG KE BOHAHLAULI BA BOCHABA MAPHELONG A BATHO BA PHELANG MAHAENG

Ka kopo, hlakisa likaraba tsa hau tse fanoeng Khaolong ea B,C, leD ka ho sebelisa sekala sa lintlha tse 5 moo:

1 = Ha ke lumele ho hang 2 = Ha ke lumele 3 = Ke mahareng 4 = Kea lumela 5 = Ke lumela haholo

U lumellana hakae le lipolelo tse latelang? Bakeng la potso ka 'ngoe, ka kopo tšoaea x nomorong e lumellang ka ho fetesisa le karabo ea hau.

TSE AMANANG LE MORU OA MAPHELO A BATHO BA MAHAENG

17. Bohahlauli le bochaba li tlisitse liphetoho malapeng a rong

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

18. Bohahlauli le bochaba li thehile mesebetsi e mengata

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

19. Sebaka sa Sehlabathebe se na le lintlafatso ka lebaka la bohahlauli le bochaba tse tlisoang ke Serapa

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

20. ka kakaretso, litšebeletso tsa thuto le bophelo li fumaneha ka bongata ka lebaka la bohahlauli la bochaba bo tse tlisoang ke Serapa

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

21. Bohahlauli le bochaba tse tlisoang ke Serapa li fanye ka menyetla e itseng ea khoebo

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

22. Ho se ho keneha ka thata Serapeng bakeng la ho etsa lintho tse kenyang chelete

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

23. Bohahlauli le bochaba li ekelitse chelete ea rona e kenang

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	

Ke lumela haholo	5	

24. Bohahlauli le bochaba li ekelitse boleng ba mobu oa rona.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

U lumellana hakae le lipolelo tse latelang? Bakeng la potso ka 'ngoe, ka kopo tšoaea x nomorong e lumellang ka ho fetesisa le karabo ea hau.

TSE AMANANG LE MORU OA MAPHELO A BATHO BA MAHAENG

25. Mesebetsi ea bohahlauli Serapeng e tlisitse menyetla ea ntlafatso ea litsebo

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

26. Bohahlauli le bochaba li ntlafalitse lerato la rona malebana le Serapa

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

27. Mesebetsi ea bohahlauli e boetse e nchafalitse poulelo ea rona ea Serapa

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

28. Bohalauli le bochaba li ntlafalitse tlhokomelo ea moetlo oa rona koano

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

29. Tšebelisano 'moho le Serapa litabeng tsa bohahlauli le tšireletso e thehile likamano tse ntle

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

30. Mesebetsi ea bohahlauli Serapeng e tlisitse lintlafatso mahaeng

Ha ke lumele haholo	1	

Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

31. Mesebetsi ea bohahlauli e fokolitse ho kena ha rona kahar'a Serapa ho phetha meetlo ea rona

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

32. Sechaba sea kenya letsoho litabeng tsa thero le phethahatso ea lintlafatso

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

LIPHETHO TSA MAPHELO A SECHABA MAHAENG

8. Bohahlauli le bochaba li tlisitse liphetoho malapeng a rong

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

9. Bohahlauli le bochaba li ntlafalitse maphelo a rona

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

10. Bohahlauli le bochaba bo fokolitse maemo a komello le likotsi tse ling.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

11. Bohahlauli le bochaba e ntlafalitse moruo oa rona le ho fokotsa bofuma

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

12. Re se re khona ho rekisa litšebeletso tsa bohahlauli le ho etsa chalete ka thoko

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

13. Re se re fihlela litšebeletso tsa bochaba ba rona habonolo Serapeng

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

14. Likamano le Botsamaisi ba Serapa le ba bang ba nang le kobo ea bohali li ntlafetse

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

KHAOLO EA C: MAIKUTLO LE LITEBELLO TSA SECHABA MABAPI LE SEHLABATHEBE E LE SERAPA SA BOHAHLAULI SA LEFATŠE

U lumellana hakae le lipolelo tse latelang? Tšoaea x nomorong e lumellang ka ho fetesisa le karabo ea hau.

LITEBELLO TSA SECHABA

6. Serapa sa Sechaba sa Sehlabathebe ebile e le Serapa sa Bochaba sa Lefatše se ka theha mesebetsi e mengata baseng sa sechaba

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

7. Serapa sa Bochaba sa Lefatše se ka hohela botseteli bo bongata sechabeng

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

8. Serapa sa Bochaba sa Lefatše se ka fetola maphelo haholo ka mekhoa e mengata

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

9. Serapa sa Bochaba sa Lefatše se ka re fa lintlafatso le litšebeletso tsa sechaba

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

10. Serapa sa Bochaba sa Lefatše se ka ntlafatsa seriti sa moetlo oa Basotho, 'me sa tlisa boitumelo

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

MEHOPOLO EA SECHABA

8. Serapa sa Sechaba sa Sehlabathebe ebile e le Serapa sa Bochaba sa Lefatše se tlameha ho sireletsoa molemongoa meloko ea kamoso.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

9. Ho ka ba molemo ha ho keke ha ba le Serapa sa Bochaba sa Lefatše mona

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

10. Serapa sa Bochaba sa Lefatše ha se fane ka mesebetsi ho batho ba motse oa habo rona

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

11. Serapa sa Bochaba sa Lefatše se tlisitse mathata bophelong ba rona

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

12. Ho sakha lifate ho tlameha ho tšoeloa ka mathe kahar'a Serapa sa Bochaba sa Lefatše.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

13. Serapa sa Bochaba sa Lefatše se seholo haholo 'me se nka sebaka sa makhulo a liphoofolo tsa rona

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

14. Ho bohlokoa ho ba le Serapa sa Bochaba sa Lefatše molemong oa bophelo ba limela le liphoofolo tse ngata.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	

Kea lumela	4	
Ke lumela haholo	5	

LEANO LA BOHALAULI HO EA KA MAIKUTLO A BATHO BA MOTSE

9. Ho kenya letsoho liqetong le pusong ho khothaletsoa ke Botsamaisi ba Serapa

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

10. Ka tloaelo moifo oa Serapa o tla motseng oa habo rona ho etsa merero ea bohahlauli ba bochaba le ho ntlafatsa maphelo a rona

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

11. Ho na le puisano le khokahano e ntle lipakeng tsa bohle ba nang le kobo ea bohali methating ea ho etsa liqeto tse amanang le Serapa.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

12. Sechaba se koptjoa maikutlo ha maano a bohahlauli a etsoa.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

13. Kanetso ea melemo ea moruo e fanoang ke Serapa e tsoela bohle molemo

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

14. Botsamaisi ba Serapa bo re hlokomelisitse haholoanyane ka menyetla ea ho kenya letsoho le ho tlatsetsa tsamaisong ea Serapa sa Bochaba sa Lefatše.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

15. Botsamaisi ba Serapa bo khothaletsa sechaba ho tsetela bohahlauling ba bochaba.

Ha ke lumele haholo	1	
Ha ke lumele	2	

Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

16. Melaoana ea bohahlauli e thibela sechaba ho kenya letsoho bohahlauling ba bochaba.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

KHAOLO EA D: HO KENYA LETSOHO HA SECHABA TŠIRELETSONG LE MESEBETING EA BOHAHLAULI

HO KENYA LETSOHO HA SECHABA MESEBETSING EA BOHAHLAULI

15. Sechaba se etella pele litabeng tsa khoebo

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

16. Batho ba motse ba etella pele e le basebetsi maemong ohle

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

17. Sechaba se na le lentsoe methating ea ho etsa liqeto mabapi le Serapa sa Bochaba sa Lefatše.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

18. Sechaba se koptjoa maikutlo ha maano a bohahlauli a etsoa.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

19. Sechaba se koptjoa maikutlo, empa qeto ea ho qetela litabeng tsa bohahlauli e etsoa ke Botsamaisi ba Serapa.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

20. Sechaba ha se kenye letsoho ntlafatsong ea Serapa sa Bochaba sa Lefatše.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

21. Sechaba se thusoa ka lichelete ho tsetela ntlafatsong ea Serapa.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

HO KENYA LETSOHO HA SECHABA MESEBETSING EA BOHAHLAULI

22. Sechaba se etella pele paballong ea Serapa sa Bochaba sa Lefatše.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

23. Sechaba sa koano se etella pele e le basebetsi maemong ohle mererong ea paballo ea Serapa.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

24. Sechaba se na le lentsoe methating ea ho etsa liqeto mabapi le paballo ea Serapa sa Bochaba sa Lefatše.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

25. Sechaba se koptjoa maikutlo ha maano a paballo ea bochaba a etsoa.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

26. Sechaba se koptjoa maikutlo, empa qeto ea ho qetela litabeng tsa paballo ea bochaba e etsoa ke Botsamaisi ba Serapa.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

27. Sechaba ha se kenye letsoho mererong ea paballo ea Serapa sa Bochaba sa Lefatše.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

28. Sechaba se thusoa ka lichelete ho kenya letsoho mererong ea paballo ea Serapa.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

KHAHLAMELO EA BOEMO BA THUTO MABAPI LE HO KENYA LETSOHO

9. Boemo ba motho ba thuto bo ama bokhoni ba motho ba ho tsamaisa bohahlauli ba bochaba.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

10. Sechaba se hloka litsebi tsa bohahlauli ho ntlafatsa bohahlauli ba bochaba molemong oa maphelo sona.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

11. Bohahlauli ba bochaba bo khothaletsa baithuti ho phethela lithuto tsa bona.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

12. Batho ba motse ona ba ithuta ka bohahlauli ka lebaka la bohahlauli ba bochaba.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

13. Bohahlauli ba bochaba ho fana ka menyetla ho baithuti ba sebaka sena ba qetileng lithuto tsa bona maemong ohle

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

14. Bohahlauli ba bochaba bo fa batho ba motse ona monyetla oa ho ruha litsebe le ho ithuta mesebetsi e mecha

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

15. Bohahlauli ba bochaba bo thusa bahahlauli ho utloisisa tsela eo batho ba motse ona ba phelang ka eona.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

16. Kamor'a ho phethela lithuto tsa bona, batho ba koano ba lokela ho khothaletsoa ho sebetsa lefapheng la bohahlauli hona sebakeng sena.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

MOKHOA OA HO KENYA LETSOHO HO LATELA BOEMO BA MORUO OA SECHABA

10. Moruo oa lelapa o laola bokhoni ba motho ba ho kenya letsoho litabeng tsa bohahlauli ba bochaba motseng ona.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

11. Bohahlauli ba bochaba ho fana ka menyetla likhoebong tse nyane motseng ona.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

12. Mosebetsi oa bohahlauli ba bochaba o etsoa feela ke batho ba 'mino oa setso.

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

13. Bahahlauli ba etela motse ona ho tla nka lifoto feela

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

14. Batho ba motse ba na le tsebo e pharalletseng mabapi le lipale tsa Serapa sa Bochaba sa Sehlabathebe

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

15. Bongata ba mesebetsi e kenyang chelete e amana le merero ea bohahlauli ba bochaba

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

16. Bohahlauli ba bochaba bo ntlafalitse maphelo a batho ba motse ona

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

17. Bohahlauli ba bochaba bo ntlafalitse kholo ea mafapha a mang motseng ona

Ha ke lumele haholo	1	
Ha ke lumele	2	
Ke mahareng	3	
Kea lumela	4	
Ke lumela haholo	5	

18. U ka lakatsa ho fana ka maikutlo mabapi le tsela eo bohahlauli ba bochaba Serapeng sa Bochaba sa Sehlabathebe bo ka tlisang liphetoho maphelong a batho?

Kea leboha ka ho kenya letsoho le ho araba lipotso tsena

APPENDIX C: CERTIFICATE OF TRANSLATION

Dr. Mosisili SEBOTSA
Translation, Interpreting and Linguistic Services
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ENGLISH-SESOTHO
TRANSLATION

CERTIFICATE FOR ENGLISH-SESOTHO TRANSLATION

School of Social Sciences
University of KwaZulu-Natal
Howard College Campus
Durban

To whom it may concern

This is to certify that I, the undersigned, translated the Informed Consent Document and the Questionnaire on:

Cultural and heritage tourism as a tool for enhancing rural livelihood diversification in Sehlabathebe National, Park, Lesotho

The files were sent to me on 13th September 2019 and the translation was completed and sent on 20th September 2019. By the present, I confirm that the translation corresponds to the documents supplied.

[redacted]

Dr. Mosisili
SEBOTSA 6th
October 2021

APPENDIX D: INTERVIEW GUIDE FOR EXPERT OPINIONS

Objective: To assess the benefits to the community resulting from Sehlabathebe National Park as World Heritage site.

1. In your opinion, to what an extent is the local community aware of the benefits that can be generated by the World Heritage Site status?
2. What policies related to rural development and livelihoods has the Government made since the designation of Sehlabathebe National Park as a World Heritage Site?
3. How did they influence rural livelihood strategies and outcomes?
4. From your experience, could you comment on who generally has benefited from the designation of Sehlabathebe National Park as a World Heritage Site and in what ways have they benefited?
5. From your own experience, what is your impression of the overall system of benefits distribution among the villages?

Objective: To discuss the challenges faced by the local people in using Sehlabathebe National Park to sustain their livelihoods.

6. From your own experiences, how are local people's livelihoods related to the Sehlabathebe National Park?
7. In your professional opinion, what are the issues and challenges for sustainable livelihood activities of the people in Sehlabathebe
8. In your opinion, what potential does Sehlabathebe National Park has to sustain local people's livelihoods?
9. What do you suggest should be done to realize the full potential of the National Park to sustain local people's livelihoods?

Objective: To assess the entrepreneurial tourism opportunities created as a result of designating SNP as a World Heritage site.

10. What is your understanding of a World Heritage Site with regard to cultural and heritage tourism?
11. a) What businesses related to Sehlabathebe National Park as a World Heritage Site were created?
12. b) If there are there, what sort of businesses and how successful and sustainable are they?
13. If there are no such businesses, what do you think are the reasons?
14. Are there some training and financial facilities for those local people who want to start businesses?
15. What do you think people would do if they are all given an opportunity to start a business?
16. In your opinion, how much cultural and heritage tourism business potential does Sehlabathebe National Park World Heritage Site has to diversify local community's livelihoods?