Preservation of cultural heritage festivals and heritage sites as a tool for community development in Gauteng Province

PRESERVATION OF CULTURAL HERITAGE FESTIVALS AND HERITAGE SITES AS A TOOL FOR COMMUNITY DEVELOPMENT IN GAUTENG PROVINCE

by

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DECLARATION

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I declare that this dissertation presented for the degree of Master of Economics in Comparative Local Development has been composed entirely by myself and that all sources that I have employed were specified and recognised by means of thorough references.

……. ……..

Signature Date

(Ms M. Elizabeth Tleane)

DEDICATION

The dissertation is dedicated to my partner and my daughter for the love, care and support throughout the process and the sleepless nights. I am extremely grateful to my beloved brothers, Tumelo and Happy Tleane, and my aunt Shela Phaladi whose words of encouragement helped me to carry on against all odds. My best friend, Vumani, never left my side and motivated me to push through no matter what. My former colleagues always gave me extra time to work on this dissertation; I really appreciate the effort.

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ABSTRACT

The goal of the study was to investigate the effect that the preservation of cultural heritage festivals and heritage sites as a tool for development could have on the development of the communities. The problem statement was extracted from the issue of government's declining involvement in preserving the cultural heritage festivals and heritage sites in SA. There is also limited research on the effect that these cultural aspects, when used as a development tool, have on the development of communities.

The main study objective was to investigate the effect that preserving cultural heritage festivals and heritage sites as a tool for development would have on the development of the communities, also considering the factors that contribute to the success of preservation. The secondary objectives were formulated as follows: 1) To examine whether the cultural heritage festivals are still taking place to clarify the preservation of their existence through government funding;2) To determine whether the cultural heritage sites are still standing and maintained for the purposes of developing the communities;3) To observe and assess the government's involvement in preserving the cultural heritage festivals and heritage sites to help with the development of communities;4) To examine the participation of the community members on the cultural heritage related activities. The research questions that were addressed were as follows: 1) How might the preservation of cultural heritage festivals and heritage sites used as a tool for development affect the development of communities? 2) Which cultural heritage festivals are still happening within the communities? 3) Which condition is the heritage sites in currently and how many people visit them to learn about the country's heritage and culture? 4) How involved is the government in assisting with the preservation of the cultural heritage festivals and heritage sites? 5) What is the participation rate of the community members in cultural heritage festivals and how many visit heritage sites? 6) What are the factors that could hinder the cultural heritage festivals and heritage sites from having a positive effect?

The methodology and procedure for data collection employed in this study were constructed on the qualitative data. Semi-structured interviews were carried out with a total of 16 community members, with direct observation of cultural heritage

festivals and heritage sites. The study revealed that there would be a positive effect on the development of communities when cultural heritage festivals and heritage sites were preserved as a tool for development. The study showed the importance of preserving these two cultural aspects for the development of the communities.

The limitations of the study were that the study only focused on the cultural heritage festivals and heritage sites in Gauteng province. This study could contribute to a better understanding of the effects of the preservation of cultural activities, as manifested through cultural heritage festivals and heritage sites, on the development of the communities in the South African context. The study also addressed the issues of community participation, government involvement, the continuance of cultural heritage festivals and the maintenance of the heritage sites structures. Recommendations for future research were that future studies should examine the ability of the government to preserve the cultural heritage festivals and heritage sites. Another recommendation is that future studies should investigate these cultural aspects by including all the provinces and using more people to collect the data. It should also make use of focus groups of men and women of different cultural groups to explore their experience of their cultures. Community members should participate more often in these cultural events to see positive results.

Key words: cultural heritage festivals, heritage sites, community development

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CHAPTER 1: INTRODUCTION

1.1 BACKGROUND OF THE STUDY

This research aimed at examining the effect of the preservation of cultural heritage festivals and heritage sites on the development of South African (SA) communities. The study primarily concentrated on these two aspects due to numerous studies on other cultural aspects. The study explored whether the preservation of cultural heritage festivals and heritage sites indeed caused development within communities.

The circumstances of community progression caused by the preservation of cultural heritage festivals and heritage sites is that there is a link between safe guarding the existence of cultural heritage festivals and heritage sites in the community and the development of communities. This is true given how communities perform and develop when other aspects of cultural activities are preserved. In addition, multicultural festivals have appeared in many places as an effective tool for promoting social harmony and integration and their popularity is growing. Murkusen (2006) asserts that since the mid-1990s artistic cities as a reactivation strategy for dated industrial towns and for urban and economic growth in all sizes of communities have progressively relied on arts and culture as a tool. The question is why they turned to the culture of all the sectors. Hence, this study addressed two cultural activities, namely cultural heritage festivals and heritage sites. It argued that cultural activities had the potential to upgrade the quality of life in communities when they were incorporated into communities and more especially when there were formal cultural heritage festivals, i.e., when cultural heritage festivals were purposefully planned, and heritage sites were supported and maintained. Participation in cultural festivals and visits to heritage sites are essential components of communities and the process of community building. Joseph (1993) asserts that it expresses the ideas and practices of a naturally united community.

For the preservation to be possible there should be actions taken or systems in place to make sure that plans are executed. Hence, the Arts and Culture Indicator in Community Projects (ACIP) was constructed based on the theory that including arts and culture in community well-being measures is meaningful when it relies on the collaborative efforts of a diverse range of people involved in cultural events in community building (Jackson *et al*., 2002). This was mainly to encourage those

involved in development to include culture in their plans. The Department of Arts and Culture also launched a plan of action to reorganize the Arts, Culture and Heritage (ACH) sector as a main player in the government's action plan for social unity, creation of employment and social and economic progression (Department of Arts and Culture, 2019).

According to Professor Abungu, local populations' creation and appreciation of cultural heritage sites arecrucial in management initiatives, since materials are frequently taken out of the buildings to be utilized as building materials by these groups (Kent & Ruther, 2020). Cultural festivals and events are progressively serving asforums for individuals to express their point of view on wide cultural, social and political matters (Vallbona& Richards, 2008). Hence, in Andes people who live in agrarian communities usually use cultural festivals and heritage sites that celebrate the land, honour patron saints, remember the community's founding, or show their cultural attachment to it to define who they are (Allen, 2002). Hence this study sought to understand the effect of cultural heritage festivals and heritage sites on the development of communities in the context of South Africa.

1.2 PROBLEM STATEMENT

There is scepticism about including cultural heritage festivals and heritage sites in development plans. Because the government cannot devote adequate funding to preserve the necessary structures, heritage professionals must rely on donations (Kent & Ruther, 2020). Preservation efforts are hampered by the absence of funds to use for preservation purposes. Preservation of cultural festivals and heritage sites appears to be a problem in urban and rural areas.

The government established the Department of Arts and Culture to ensure the sustainability of the country's arts and culture sector. This department seeks to advance, safeguard, preserve and promote heritage, the arts and culture (Department of Sports, Arts and Culture, 2019). The existing legislation was enforced to help with the preservation. UNESCO takes part in the process of managing cultural heritage sites and reported that South Africans should put more effort into integrating cultural activities into their lives as this was essential for developing communities (UNESCO, 2021). This study sought to build on the

UNESCO report that emphasised the need to include cultural factors in development plans. However, the research focused only on cultural heritage festivals and heritage sites.

In a nutshell, cultural heritage festivals and heritage sites are viewed with pessimism in development plans due to the government's inability to supply sufficient funding for the necessary structures. Thus, cultural festivals and heritage site preservation appear to be a problem in both urban and rural areas.

Studying the effect of the preservation of cultural heritage festivals and heritage sites on community development was prompted by the fact that most researchers, such as Daskon, Binns and Mataraso, have done research on how other cultural aspects, such as cultural food, music, belief systems, customs, and so on, impact community growth. People and communities, for example, possess unique purposes, beliefs, practices, and knowledge systems that support diversity and identity while being essential to maintaining livelihoods, according to Daskon and Binns (2009), so the function of culture in continual community growth has received much attention lately. According to Mataraso (2007), cultural action has been used to promote community development in the United Kingdom for at least thirty years, with positive results.
While there are many scholars working on the aforementioned cultural aspects, in SA a gap seems to exist for studies on the effect of preserving the cultural heritage festivals and heritage sites on the development of communities. This study aimed at determining the potential of cultural heritage festivals and heritage sites as a tool for community development in SA.

1.3 RESEARCH OBJECTIVES

Primary objective

The primary goal of this study was to investigate, analyse and document the effect of the preservation of cultural heritage festivals and heritage sites as a tool for the development of communities in South Africa.

Secondary objectives

1) To examine whether cultural heritage festivals are still taking place to clarify the preservation of their existence through government funding.

2) To determine whether the cultural heritage sites are still standing and maintained for the purposes of developing the communities.
3) To observe and assess the government's involvement in preserving the cultural heritage festivals and heritage sites to help with the development of communities.
4) To examine the participation of the community members on the cultural heritage related activities.

1.4 RESEARCH QUESTIONS

In order to attain the purpose of the research, the following guiding questions were formulated:

Main research question

1) How might the preservation of cultural heritage festivals and heritage sites used as a tool for development affect the development of communities?

Secondary research questions

1) Which cultural heritage festivals are still happening within the communities?
2) Which condition is the heritage sites in currently and how many people visit them to learn about South Africa's heritage and culture?
3) How involved is the government in the preservation of the cultural heritage festivals and heritage sites?
4) What is the participation rate of community members in cultural heritage festivals and how many visit heritage sites?

1.5 CONTRIBUTION OF THE STUDY

This section discusses the contribution of the study. The section is divided into two subsections that address the contribution to theory and practice.

Theoretical contribution

This study is important to everybody that has an interest in making sure that South African culture and heritage are preserved and never perish. This study sheds light

on the question of the effect of the preservation of cultural heritage festivals and heritage sites as a tool for community development. It sets out government's role in making it possible for culture and heritage to remain a part of the everyday lives of South Africans for the purposes of development.

The study provided information on the experience of community members of the cultural heritage festivals and heritage sites. The study contributes to the existing knowledge that culture is important to the development of everyone's everyday lives and adds to what people already know about these two cultural aspects. The study may also contribute to community members' interest in their culture and heritage.

Practical contribution

One of the practical contributions of this study is that the government will be able to ensure that the cultural heritage festivals and heritage sites are publicised and that people are aware of the existence of these cultural aspects. The government will also know what steps to take to make improvements to the preservation of these cultural aspects. The other contribution is that the study could alert government to start educating the people about culture and heritage as they are important and have a positive effect on communities. Community members will be informed by the study findings about the importance of participating in these cultural aspects and even the existence of cultural heritage festivals, the condition of the heritage sites and their potential positive impact on people's lives.

The contribution of this study was to understand how the cultural heritage festivals and heritage sites could be used as a tool for community development.

1.6 DELIMITATION OF THE STUDY

Because of limited time, this study did not cover all provinces in South Africa to ascertain what the communities had to say about the cultural activities or events or cultural sites in their areas. The study did not include cultural food or cultural aspects other than cultural festivals and heritage sites because there is existing research on these aspects. For example, Daskon and Binns (2009) assert people as well as communities possess unique meanings, traditions, and knowledge bases that support diversity and identity while being essential to maintaining a means of

subsistence, so the role of culture in sustainable community development has received much attention lately. Mataraso (2007) states that in the United Kingdom, cultural action has been employed to promote community development for at least thirty years, with good outcomes.

1.7 SIGNIFICANCE OF THE STUDY

According to Perry *et al.* (2020), in urban agendas at various levels of intervention cultural heritage has been understood quite narrowly. Duxbury *et al.* (2007) state that in order to create sustainable places, academics and activists have long advocated that social capital and culture need to be given more consideration. This research contributes to a better understanding of the effects of cultural heritage activities and preservation, as manifested through cultural heritage festivals and heritage sites, on community progression in the South African context.

Community-based tourism is part of a larger strategy of diversifying rural livelihoods and when indigenous foods, arts and crafts are used, local culture becomes a tourist attraction (Giampiccoli*et al.,* 2012). Based on the information presented above, incorporating local cultural heritage festivals and heritage sites into the community development process and using them as a development plan and toolkit are crucial. Because the study focuses on cultural heritage festivals and heritage sites, it will essentially broaden understanding of the influence of cultural activities, cultural heritage festivals and heritage sites on the development of communities, as they may also serve to attract tourists.

Investing in the variety of cultural activities in the country, namely arts, cinema, theatre, visual arts, music or dance, can contribute positively to achieving community development (Salord, 2011). This study highlights the fact that investing in cultural activities, festivals and sites as culture projects can play a part in the progression of communities, as they are cultural aspects that also contribute to the cultural sector.

The information gathered in this study can also be used by UNESCO to evaluate the value of cultural heritage festivals and heritage sites in the communities of South African provinces. The study may benefit future researchers because they can gather the necessary information about the topic and build their reflections on it. The

collected data can also be used as a baseline for related future studies. Finally, because cultural activities are so important in people's lives, the study's findings will benefit the communities.

1.8 OUTLINE OF THE STUDY

The study is organised into five chapters that are connected to the issues related to the study.

Chapter 1

The first chapter introduces the study, discussing the background, problem statement, research objectives, research questions, delimitations and significance.

Chapter 2

The second chapter provides the literature review and discusses the theoretical and related literature.

Chapter 3

The third chapter reviews the research methodology and discusses the research design, population and sampling techniques, data collection methods, data analysis, challenges and limitations, trustworthiness/rigour and ethical considerations.

Chapter 4

This chapter presents research findings and their interpretation, as well as the implications of the study for related public policy.

Chapter 5

This chapter provides the findings, conclusions and recommendations of the study.

CHAPTER 2: LITERATURE REVIEW

The chapter provides a theoretical framework followed by the literature review.

THEORETICAL FRAMEWORK

2.1 INTRODUCTION

According to Kerlinger and Lee (2000), a theory is a group of interconnected constructs (concepts), descriptions and propositions giving an organized picture of circumstance by explaining relationships among variables. This definition states three things: 1) a theory is a body of propositions made up of clearly defined and related constructs, 2) a theory lays out the relationship between a group of variables(constructs) and by doing so, provides a systematic view of the phenomena the variables describe and 3) a theory explains phenomena by outlining how and which variables are related to one another, allowing the researcher to make predictions.

Functional theory

Functional theory constitutes the study's theoretical approach. Functionalists see the community as a system in which all components cooperate to form the whole. Cultural norms facilitate society's smooth operation, while cultural values influence people's decision making. Thus, culture is necessary for societies to exist (Lumen, 2021). The theory's explanations are based on both material and non-material items. The theory's components are participation and the existence of cultural aspects. Individuals participating in cultural activities; cultural sites; and the presence of cultural sites in the areas where the communities reside comprise the participation component. It also includes individuals' attitudes to cooperating to function.

The status of cultural heritage sites in the area determines the presence of cultural components. According to Kim *et al.* (2015), participation in organised cultural activities may play a dominant role in developing a sense of cultural sensitivity. Lumen (2021) believes that all aspects of a community should work together to form a cohesive whole. According to Terzi *et al.* (2015), one way to improve one's quality of life is to increase the frequency with which one participates in cultural activities.

This theory essentially explains the significance of cultural activities within communities. It highlights the significance of working together to preserve the cultural activities that exist in the community, as well as participating in them every now and then. What is more important is having organised cultural activities, in this case, cultural heritage festivals and heritage sites. As a result of the organisation of the aforementioned cultural aspects, participating in them and working together will positively impact community development. The theory also emphasises that the societies cannot exist without a shred language and heritage, and civilisation cannot survive without a shared set of values and social structure. Culture is preserved by being transferred from generation to generation. Hence the importance of this theory for this study is its focus on working together to preserve cultural heritage festivals and sites which will benefit the community as a whole. The theory also highlights that communities rely on culture to continue developing and that the existence of culture meets community members' social and personal needs.

2.2 GENERAL LITERATURE REVIEW

This chapter provides a literature review on the effect of the preservation of cultural heritage festivals and heritage sites on community development. To explain the effects, numerous domains could have been explored. Although the literature covers a wide range of topics, this review concentrated on three major aspects that the researcher believed were relevant to the study – cultural heritage festivals and heritage sites, community participation and public funding.

2.3 CULTURAL HERITAGE FESTIVALS AND HERITAGE SITES

According to Brennan *et al.* (2008), culture plays a crucial sovereign role in forming community discussion and measure and local cultures are key components of community and community development. Wilson (2015) asserts that identity and culture are important and appropriate in almost every society. According to Booyens *et al.* (2021), South African culture is regarded as important for job creation, poverty reduction and community development. Having said that, the study argues that community development practitioners must incorporate cultural systems, values and traditions into their community development initiatives.

Preserving cultural activities as communities could improve the everyday lives of people. Large-scale cultural festivals are appearing as an important and developing industry and play a crucial part in the lives of the host community (Mxunyelwa & Tshetu, 2018). The Bristol Harbour Festival in the United Kingdom, Rio Carnival in Brazil, Vodacom Durban July and Grahamstown National Arts Festival in South Africa are some of festivals within the world. Higgins-Desbiolles (2016) emphasises that festivals can be used to promote cultural preservation and revitalisation, cultural sharing and economic opportunities for indigenous communities. In addition, hosting cultural festivals and events could have positive effects on the community's culture and education.

Saayman and Rossouw (2011) conducted a survey in the Eastern Cape province in July 2009 with the aim of clarifying the effect South Africa's longest running national arts festival, the Grahamstown National Arts Festival, had on the economic development and the well-being of the people. The study demonstrated that the festival contributed substantially to both job and revenue creation, thus there were economic benefits to the government's investment in arts and culture.

Cultural heritage resources are material artifacts and/or intangible traditions, memories and rituals that represent a society's past environmental activities and are passed down to future generations (UNESCO, 1998). A one-day seminar held on August 29th, 2008, and jointly organised by the Japan Bank for International Cooperation and the UNESCO World Heritage Committee focused on how world heritage sites contributed to community development and the reduction of poverty by balancing development cooperation programmes with public works projects that safeguarded world heritage sites while also sustaining community life (Kausar, 2009). It was evident that many developing countries faced challenges in preserving world heritage sites.

Community members of the city of Minneapolis anticipate that the World Heritage Site designation will benefit their livelihoods, and they have specific expectations. Thus, Historical settlement sites' cultural preservation should be seen as essential to the development of the community's livelihood.

Researchers confirm that cultural heritage has a positive impact on development plans. For instance, Bowitz and Ibenbolt (2009) argue that local economy is frequently said to benefit from investments in cultural heritage (and other forms of culture), not only with regard to cultural utilization but also regarding the increased employment and revenue. They found that cultural heritage contributed 7% to the overall employment and income in their region.

Booyens *et al.* (2021) found that the Guga S'thebe, a multi-purpose cultural space in the Langa township in Cape Town, was impactful: whilst the centre served as a maker space for local creative people, they also saw social development outcomes about the centre.

Derrett (2004) asserts that cultural events can be utilised as a tool to provide communities with direction. He adds that cultural festivals promote cultural tourism by allowing the community that host to show and foster a feeling of acceptance (Derrett, 2008). Getz (2007), however, at first described cultural festivals as transient gatherings where individuals shared an experience apart from daily life. A year later, Getz (2008) conducted research and realised that in recent years festivals had risen to the top list of rapidly expanding tourism attractions. Getz (2010) also discovered that cultural festivals had the potential to serve as a source of community identity. Community identity essentially refers to which community one belongs to; it is determined by birth and belonging and has nothing to do with acquired qualifications and accomplishments.

Mxunyelwa and Tshetu (2018) maintain that because there are typically more viewers than participants at cultural festivals, the local economy normally benefits from them. They have the possibility to have a long-term impact on tourism because they are well known internationally and are characterised by local pride. For instance, the Eastern Cape province's National Arts Festival promotes the local economy and offers local artists the chance to exhibit their creative works and thus grow.

The above-mentioned researchers emphasise that culture has a positive impact on development, which means that it will also have a positive effect on the development

of communities. But for the preservation to be successful, specific systems have to be used. Drummond and Snowball (2021) point out that for them to obtain results required the use of the Geographic Information System (GIS) mapping technique to identify the Cultural and Creative Industry (CCI) focusing on the Sarah Baartman District in a rural area in SA. Their findings revealed the general importance of cultural heritage assets and visual arts and crafts with comparative advantage for performance and celebration and design and creative services.

Mataraso (2001) argues that during the twentieth century culture has grown in social importance. It can be seen as a key element in sustained human development. He adds that the definition of culture expresses that it has value in human life by helping people to create and build up their identity. Salord (2011) maintains that economic studies have shown that culture is a significant vector for economic and social development as it creates jobs and services are exchanged amongst communities. For example, community-based tourism and local food contribute to community development by alleviating poverty in poor communities (Giampiccoli *et al.*, 2012).

Wilson (2015) confirms that identity and culture are crucial and appropriate in almost every society. That said, it is important that the practitioners of community development take culture into consideration within the community development initiatives by incorporating cultural systems, cultural values and traditions.

According to Siregar (2018:61), “it is essential to explore both global and local perspectives to enlighten the understanding of cultural heritage”. He adds that the spiritual and moral values, which cannot be formally registered using general criteria, can be maintained by paying appropriate attention to local perspectives. It is pertinent to take into account heritage as a source of tourism-related revenue. It requires broad acknowledgement through heritage registration to promote cultural significance on various fronts. As the heritage site is well known, it is crucial to keep local residents’ internalization of traditional values intact.

Rhohidi (2015), in his study of culture, came up with a diagram that shows culture between two interconnected aspects. The first states that to ensure stability in life, one has to preserve cultural activities. The second states that culture is a preserver

where it is dynamic, progressive, adaptive and creative. Hence this study offers an understanding of the impact of the preservation of the two cultural aspects, namely cultural heritage festivals and heritage sites, on community development, as well as the importance of including the aforementioned cultural aspects in development plans.

The late former President Nelson Mandela once said, “when our first democratically elected government decided to make Heritage Day one of our National Days, we did so because we knew that our rich and varied cultural heritage has a profound power to help build our new nation. In the vein of celebrating shared culture, rather than focusing on cultural division” (Petersen,2022). Preserving cultural heritage is fundamental to all communities and serves as a vital source of identity and continuity. As a result, the South African Government (2013) believes that to quickly employ cultural heritage to address the issues that communities come across today, South Africa is ought to recover, rebuild, and preserve a variety of cultural heritage elements. For example, preserving Freedom Park, which is the heart and soul of South Africa captured in one breath-taking space, could have a positive impact on communities. Image 1 below shows how beautiful Freedom Park is.

Image 1: Freedom Park

Source: GAPP.NET

Another example is Robben Island, one of South Africa's many cultural heritage sites, which is visited every year by thousands of people eager to understand and honour the island's significance in South African history. Image 2 below shows how many people visit Robben Island.

Image 2: Robben Island

Source: iStockphoto.com

The preceding discussion illustrates the significance of conducting this study because these cultural aspects are important to communities and bring about change by developing them. As a result, preserving them will have a positive impact on community development.

South Africans promote both professional and grassroots artists through cultural festivals; for example, the annual Indoni Cultural Festival, the SAMA Awards which honour artists, the Gauteng Carnival "Pale ya Rona" and others from other provinces. These cultural festivals are significant because they have a positive impact on communities by encouraging business ventures endeavours in every place, increasing social unity in the community; strengthening and growing the arts, culture and heritage sector; and promoting the local economy. According to Bob *et al.* (2019), regarding how cultural festivals are distributed geographically, their documentary analysis revealed that festivals were organized in all South African provinces, with Gauteng being the province that hosted more festivals. Hence the study was conducted using Gauteng province as the research area.

2.4 COMMUNITY PARTICIPATION

Local involvement has been viewed as a driving force for change and progress (Thetsane, 2019). One could argue that community involvement is crucial for maintaining festivals and historic sites that celebrate cultural heritage. Jelincic *et al.* (2020), in their study on ensuring the continual of cultural heritage by means efficient public policies, demonstrated the critical significance of collaboration and wide stakeholder participation; outstanding cultural awareness; funding source diversification; community adoption of cultural heritage; adherence to professional

standards; innovative solutions; and meticulous spatial planning. This shows that the local community's involvement could shape the community members' own future, ensure that culture and lifestyles are honoured and create jobs within the community. Thus, community involvement is key to maintaining development in most sectors. It is important to prioritise community participation as it could bring about a positive effect on the growth of the community. According to Waziri and Swazuri (2012), the local community's involvement shapes the people's future, ensures that traditions and lifestyles are honoured and generates local jobs.

Rukwaro (2016) discusses community participation in the preservation of gazetted cultural heritage sites in Kenya and the launching of a natural and cultural heritage programme. Rukwaro (2016) states that the residents in Kenya saw their participation as a chance to voice their opinions on the projects. Local residents saw themselves as both directly benefitting from preservation efforts at heritage sites and the creators of the heritage being preserved. To the extent of their skill and resources, community members provided both material and untouchable resources to the accomplishment of the conservation efforts. They were eager to offer items like building materials for traditional homes and artifacts, as well as workers for excavating the latrines and sowing trees at the sites.

This is supported by Ming Su and Wall (2012), who assert that community involvement is necessary for effective historical tourism and community development. Participation levels and methods change based on the heritage site's nature and setting. Manyanga *et al.* (2010) contend that the discourse surrounding community engagement occasionally has overly high goals and is difficult to put into practice.

According to Malijani (2019), local participation appears to be a promising strategy for planning and developing cultural heritage tourism programmes. He adds that community involvement could reduce passivity by giving people a chance to take part as key stakeholders in the planning, development and operation of rock art sites. The Chongoni Rock Art World Heritage Site in Malawi was formally added to the UNESCO World Heritage list in 2006 but has faced numerous challenges.

According to Milajani (2019), one feature of this failure is inadequate participation bylocal communities in the development of cultural tourism.

On August 29, 2008, a one-day seminar was held at Tokyo's United University titled "World Heritage and Public Works: Development Cooperation for Poverty Alleviation" and was co-hosted by Japan Bank for International Cooperation and UNESCO'S World Heritage Committee. Kausar (2009) states that development cooperation was singled out as a way to achieve both heritage preservation and poverty reduction.

The inability of local communities to control their resources has been recognised as one of the great problems confronting heritage management in Tanzania and other African countries (Kamamba, 2005; Musiba, 2012). According to the authors, there is an absence of enthusiasm among local communities for the preservation of cultural heritage resources.

2.5 PUBLIC FUNDING

According to the Department of Arts and Culture (DAC), there is a growing recognition that South Africa's cultural and creative industry/sector (CCI) play an important role in the economy and, if sufficiently supported, can have a crucial effect (Department of Arts and Culture, 2019). Jelincic *et al.* (2020) maintain that ensuring heritage stability is a difficult task that depends on several factors, such as financial management and human capacities. As a result, public funding is critical for the preservation of cultural heritage festivals and heritage sites. According to Baldi (2018), despite cultural industrialisation leading to growth in communities or the economy, the sector depends severely on public funding internationally. The Department of Arts and Culture (2019) sets out the various kinds of government funding projects and models in South Africa. CCI funding in SA is primarily used for the following:

- Immediate assistance with festivals, events, productions, artists, and so on
- Assisting cultural organisations in using funds to support cultural events/activities and cover operational costs
- Infrastructure construction and upkeep
- Instructional programmes

- Research and advocacy initiatives and programmes.

According to Gertzer (2017), public funding is justified because the cultural and creative sector supply public goods and services. O'Hagan (2016) maintains that the sector has the potential to contribute to social transformation and economic development.

In South Africa there is a programme called the Mzansi Golden Economy (MGE) that aims to unlock the arts, culture and heritage sector in order to create long-term jobs and address social cohesion. Bob *et al.* (2019) found that while two of their thirty respondents did not specify the number of years they had received MGE funding, 13 (43.3%) had received funding for one year during the three-year reporting period and 50% had received funding for multiple years. Only three people (10%) had received funding for all three years. The majority (66.7%) had received funding for 2015/2016, 40% for 2016/2017 and 23.3% for 2014/2015. This implies that the festivals and events were not supported throughout the three-year period. This is in line with the MGE framework and provides opportunities for a wide range of cultural activities and organisations.

Matarasso (2001) states that cultural significance in society increased during the twentieth century, particularly during the latter part of the 20th century. Culture itself can be seen as crucial element in sustaining human development. The city of Minneapolis decided to include arts and cultural activities in the plans for developing its residents and came up with policies to help the city create thriving and robust communities through arts and culture (Minneapolis 2040 comprehensive plan, 2019). To determine whether including cultural activities would aid in the development of its communities, the city's creative City Roadmap planning process was surveyed. According to the Minneapolis 2040 comprehensive plan (2019), the city’s residents and artists acknowledged the importance of offering arts and culture programmes to ensure that people with differences connected and made a tangible contribution to their own community. Many people acknowledged the importance of cultural activities in their local communities (Minneapolis 2040 comprehensive plan, 2019). This demonstrates that the residents of the city of Minneapolis believed that cultural activities had an active role in developing communities.

Action steps taken for building healthy and resilient communities through arts and culture were as follows (Minneapolis 2040 comprehensive plan, 2019):

- Celebrate the rich, varied nature and identities of the city's neighbourhoods and galleries by focusing arts and culture programmes on supporting and attractive communities of colour, low-income communities and indigenous groups.
- Motivate community organisations and groups to enhance the city’s public space by enhancing their capabilities, streamlining the approval process, and fostering a friendly atmosphere that fosters trust and ties the city’s government to communities of colour through cultural and artistic initiatives.
- Create a sense of belonging by representing local communities' ethnic, racial and cultural identities through the design of public art.
- Attract artists and community members in shaping the city's public art programme's long-term vision and direction.
- Encourage the development and maintenance of public art projects by government partners.
- Promote artistic appearance and placemaking along commercial and cultural galleries, as well as parks and public plazas.
- Improve on the leadership of city-wide cultural organisations that celebrate and promote the traditions and culture of different racial and ethnic groups.
- Motivate participation in non-traditional, hands-on, grassroots and life-long arts opportunities.
- Engage artists of colour, indigenous artists and arts and cultural organisations in the leadership of these opportunities.

According to Bria and Cruzado’s (2015) study of the Hualcayán Cultural Heritage Festival, the desire to create a festival and the yearning for a cultural tradition showed that Hualcayán residents believed that a festivity commemorating a constructive link to cultural heritage could patch a hole in their social lives and uniqueness. Bria and Cruzado (2015) explain that the citizens of Hualcayán believed that cultural heritage festivals made their community a true community. The Hualcayan residents were on the same page as the Minneapolis residents on the importance of including culture in the planning process of developing their communities.

2.6 CONCLUSION

According to the literature review, cultural heritage festivals and heritage sites are important for human, economic and community development. This is supported by Bob *et al.* (2019), who state that in South Africa, where traditional cultural practices were systemically undermined and marginalized by colonial and apartheid structures and systems, festivals and events play a significant role in enabling people to explore cultural expression and genres while also taking advantage of economic opportunities.

Much research has been conducted on community participation and public funding as part of the preservation of cultural heritage festivals and heritage sites. It has been emphasised that community participation as well as public funding – primarily from government – are an important component of human development (Rukwaro, 2016). Despite the aforementioned reviews, no study has yet been conducted on the impact of cultural heritage festivals and heritage sites on the development of communities. As a result, the literature highlighted the gap that this study fills.

CHAPTER 3: RESEARCH METHODOLOGY

3.1 INTRODUCTION

This chapter describes how the study was carried out and sets out the methods and techniques used in data collection. These methods were chosen with the intention of addressing the objectives that contributed to the overall goal of this study, which were to investigate, analyse and document the impact of the preservation of cultural heritage festivals and heritage sites as a tool for community development in South Africa. According to Webster (1985), to research means to thoroughly analyse or examine.

This chapter discusses the research design, population, research methodology and sampling techniques that were used in the study, as well as data collection techniques and data analysis. Finally, the chapter addresses trustworthiness/rigour and ethical considerations.

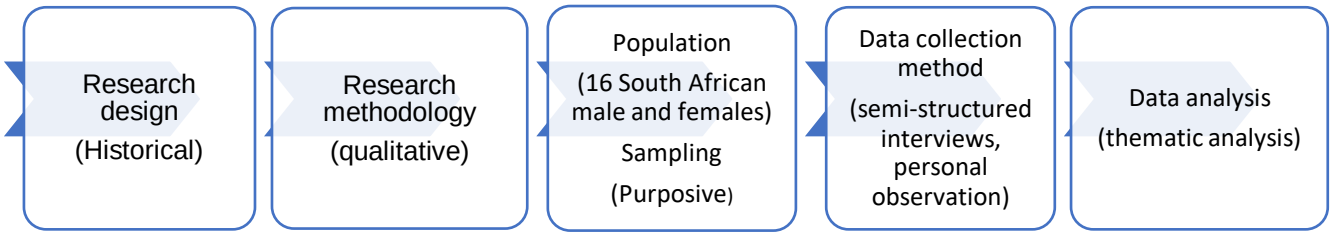


Figure 1: The research process

3.2 RESEARCH DESIGN

The processes for collecting, analysing, explaining and reporting data in research studies are known as research designs. A research design, according to Flick (2018), is a framework for collecting data and analysing results that allows researchers to answer the study's research question. The design for this study is historical. According to Berg (2012), historical research is sometimes referred to as historiography, which is the investigation of historical elements, whereas Kerlinger (1972:673) describes historical research as a crucial examination of past episodes, developments and experiences through the lens of information source validity and subsequent interpretation of the relevant testimonies. It is distinct from other

scientific methods because it focuses on past experiences that are difficult to capture.

Historical research is sought not only to come across former events, but also to associate those events to the present and future. The historical method first appeared in the nineteenth century, when the study of Western history became standardised in universities and research institutions (Igger, 2005:23).

The goal of historical research is to demonstrate the significance of past events in the present situation. Primary and secondary sources of historical data are frequently used terms, with original sources offering first-hand knowledge or direct evidence and secondary sources providing second-hand information. According to Spilackova (2012), historical materials are generally divided into sources of primary characters and sources of secondary characters, with the dividing factor being whether the document author is an immediate observer of the historical event or just provides a representation of the event known as "at second hand." As a result, data for historical research are gathered from both primary and secondary sources. It is always necessary to thoroughly review the materials gathered. External criticism and internal criticism are the two types of evaluations that historical research should be subjected to. External criticism, according to Mistry (2021), is the establishment of validity by determining the authenticity of the sources. It primarily deals with data relating to form and appearance rather than content meaning, whereas internal criticism weighs the document's testimony about the truth. Internal criticism is the process of determining reliability by correcting and interpreting the content of documents. External criticism, for example, would look into discovering whether a letter was drafted by the person whose signature appeared on the letter. Internal criticism, on the other hand, would assess the material contained in the document in the case of written documents.

Speeches, old letters, journals or diaries, comic books and newspaper articles are examples of primary historical sources, as well as songs from the time period, written accounts of interviews or autobiographies, artifacts or photographs from the time period, legislation or court decisions from the time period, etc. This study used past conference proceedings, newsletters, newspapers, government documents, book chapters and articles.

3.3 RESEARCH PHILOSOPHY

The interpretivist research philosophy served as the base for this study, as the focus was on people's thoughts. Since reality is shaped by the perceptions of others, interpretivism sees reality as being extremely subjective (Collins & Hussey, 2014:45). It is crucial to remember that interpretative research philosophy aligns with how researchers grasp issues and context, study behaviour and gain an understanding of it, and examine culture to cultivate empathy for the intended audience.

The research approach used for this study was inductive, which is compatible with the philosophy of interpretive research. The study employed an inductive approach mainly because it generated a theory called functional approach from research and worked on that to reach the goal, rather than starting the study with a theory as a foundation.

3.4 RESEARCH METHODOLOGY

Depending on the research objectives, research can be conducted using either quantitative or qualitative methods (Atieno, 2009; Collis & Hussey, 2009), but a few studies utilize qualitative research methods (Ncube, 2018).

Through participants interaction and observation, qualitative research aims to give researcher a means of comprehending a phenomenon (Denzin & Lincoln, 2008). Qualitative methodology further aids in understanding life experiences and reflecting on people's understandings and shared meanings of their daily social lives and realities (Limb, 2001). This study employed a qualitative research design which is more often used in social sciences studies. The participants were required to respond based on what they saw and knew about the subject matter. Qualitative research is conducted close to the issue being discussed and gives data which enable rich, detailed explanations that can be taken in context. Qualitative research has three fundamentals, namely data collection, procedures to analyse and organise data and reporting.

Table 1: Features of qualitative and quantitative research

Qualitative research	Quantitative research
The aim is an absolute, comprehensive illustration.	The purpose is to allocate attributes, add them up and create statistical models to try and make sense of what was noticed.
The design becomes clear as the research develop.	All features of the study are attentively designed before data are gathered.
The researcher is the one collecting data required for the study.	The researcher gathers numerical data using instruments like equipment or questionnaires.
Data is in a non-numerical form	Data are in the form of numbers and statistics. Numbers and statistics are forms of Quantitative data.
Instinctive –participants'' explanation of events is crucial, e.g., it employs participant observation, interviews, etc.	Objective –explore accurate quantification and analysis of selected notions, e.g., uses surveys, questionnaires etc.
Qualitative data are"abundant ", use more time and reduced generalisable.	Although quantitative data can test hypotheses and are well organised, they may overlook contextual information.
It is common for the researcher to become emotionally invested in the topic	It is common for the researcher to remain emotionally separated from the topic.

Source: Langkos (2014)

With reference to the above table, the aim of acquiring the instinctive views of community members on their experiences of the cultural heritage festivals and heritage sites led to the choice of using qualitative methods in this study.

3.5 POPULATION

According to Jha (2014), a population is a group of individuals who share certain characteristics that the researcher is interested in gathering to solve a research problem. For the aim of this study, the population is described as any South African that has an idea of what cultural activities, specifically cultural heritage festivals and sites, are all about. The population of this study included community members from

different tribes in Gauteng province and consisted of 16 people. Among these 16 people were those who had worked for the Department of Arts and Culture in the past, they also recommended to the researcher additional people with whom they had collaborated on cultural-related initiatives. Additionally, the researcher conducted interviews with Freedom Park heritage site staff members that were encountered while on the site for a visit.

The employees from the National Heritage Council were among others who were interviewed and they were recommended to the researcher by the former staff member of the Department of Arts and Culture with whom they had collaborated on cultural events and seminars. Finally, there were also employees from Ditsong National Museum of Cultural History.

Gauteng

Gauteng is best known as the City of Gold. This is where a great number of multicultural people congregate. The Tswana, Northern Sotho (Pedi), Zulus, Xhosas, and Swati, to name but a few multicultural groups, can be found in Gauteng. Despite being urbanised, people maintain their cultural activities. The study focused on the City of Tshwane, also known as Pretoria; willing participants were interviewed on their experiences of cultural heritage activities and heritage sites and events.

3.6 SAMPLING TECHNIQUES

According to Barker (1999), sampling can achieve two major objectives. Identifying representatives of the subject matter under study and, on the other hand, minimizing bias is the first one. The second involves extrapolating results from a sample to the entire population that the sample was taken from.

Non-probability sampling differs from probability sampling in that it excludes random selection, whereas probability sampling includes random selection. This means that the use of non-probability samples cannot be justified by probability theory. The study employed a snowball sampling method with a non-probability sample. The respondents who approved to take part in the study were specifically chosen by the researcher.

The study's sample size was 16 people, with representatives from each of the eight cultural groupings chosen, namely Northern Sotho, Venda, Tsonga, Tswana, Zulu, Xhosa, Ndebele and Swati speaking people. The sample size of 16 individuals participating in the study included women and men. The first 5 participants were known to the researcher for the purposes of referrals to the people they knew. The study used a non-probability sample and a snowball sampling method.

The population of the sample was selected to meet specific criteria, namely:

- Belong to one of the cultural groupings chosen for the study
- Be of either gender
- Be 18 years or older
- Be mentally sound to consent to participate
- Be willing to participate.

3.7 DATA COLLECTION METHOD

Interviews were used as a data collection strategy. Potter (1996) argues that interviews are effective data collection tools in qualitative research. According to Blaxter *et al*. (2006), interviews are worthwhile because they allow researchers to discover data that is probably not easily accessible when using techniques such as questionnaires and observations. During a one-on-one interview, the researcher can converse with the respondents and observe for nonverbal clues. It is also guided but has a free-flowing element. One of the tools the researcher used to gather data for this study was through interviews. The study also made use of personal observation of the designated areas. While the questions on a questionnaire are not in-depth as those on an interview, the information they yield is comparable.

The study employed semi-structured interviews and personal observation, as briefly discussed below:

- *Semi-structured interviews*

  When one wants to disclose the sense of peoples' experiences and to know about their daily life experiences, using interviews is helpful. According to Kvale (1996), the qualitative research interview strives to acknowledge what is happening in the world from the people's point of view and uncover their lived

world before scientific clarification. This interview served to inform the study about the participants' cultural activities, sites and events.

- *Personal observation*

  Observation helps with getting the necessary background information on what is being researched. Burgess (1999), Denzin (1989) and Patton (1990) all state that personal observation provides researchers with a tool that will allow them to link information acquired from the questionnaire and to confirm the data collected through semi-structured interviews. For the study's purposes the people's responses to what was done culturally were observed.

Most of the interview questions were open-ended; there were no closed-ended questions because the open-ended questions allowed for more varied detail and participants felt free to speak about their experiences. Open-ended questions demand a written response from the participants, as opposed to closed-ended questions, which have options selected by the researcher. Because open-ended questions allowed participants to elaborate on their responses and respond on their own terms, it was made possible to include them. The participants were given the assurance that the answers could not be linked to them at the stage of data analysis, therefore ensuring anonymity.

Interviews have been criticised for their faults and weaknesses. This is supported by Robson (2002:94), who states that interviews are seen as time-consuming regarding both gathering of data and analysis because they require to be transcribed, coded and possibly translated, as was the case in the present study. The researcher addressed the challenges through setting up enough time for the interviews so as not to feel that too much time was consumed by some participants. Therefore, the time and pace of the interviews were managed. The researcher also sent the questions to the participants prior to the interview for them to prepare to save time. Brown (2001) reviews the advantages and disadvantages of interviewing as follows:

Table 2: Advantages and disadvantages of interviews

Advantages	Disadvantages
High amount of return	Takes more time
Fewer insufficient responses	The study is of small scope
Can entail actuality	Never completely unidentified
Managed response protocol	Possible unintentional prejudice
Comparatively adaptable	Possible discrepancies

One of the advantages of using personal interviews is the high return rate. Although it took time, there was also good cooperation from participants whom the researcher met in person. The questions that guided the researcher were answered honestly, with only a few exceptions because they were related to other answers that the participants had already provided.

In conclusion, while interviews are an effective way of gaining insights into interviewees' perceptions, they can be used in conjunction with other methods such as direct observation and questionnaires, "providing in-depth information about participants' inner values and beliefs" (Ho, 2006:11). Utilizing observation method as a companion to interviews, for example, would permit researchers to look into participants' external behaviour and internal beliefs. Therefore, as part of the data collection method, the study included personal observation –the researcher directly observed the frequency of cultural heritage festivals and state of preservation of the cultural heritage sites, more especially the building structures of the sites and the visitors' attendance.

3.8 DATA COLLECTION PROCEDURE

The researcher set up interviews with participants by contacting them directly. The interviews were schedule data time and place suitable for participants. However,

most of the interviews happened in the offices of the participants working in different government departments. The researcher presented the documents with proof that she was a student, as well as a consent form that participants required to sign. The interviews took place in various venues ranging from homes to offices. The interviews ranged from 15 to 20 minutes due to the detailed answers of participants. They responded to the more probing questions included in the interview.

The researcher conducted the interviews with the participants in person. The researcher first approached five participants she knew from each of the chosen cultural groupings in order to be referred to the appropriate participants who might be familiar with the cultural activities in South Africa. During the meeting, the researcher introduced herself, explained who she was and what the objective of the research was. She assured respondents that they could freely express their opinions and share their personal interactions with cultural heritage festivals and heritage sites with the researcher. The introductions helped reduce the participants' scepticism about freely expressing their opinions.

Participants could choose the language used for communication. This was done to ensure that participants were comfortable with the language so that they could communicate effectively. Most participants preferred to communicate in English, which reduced the researcher's need for a translator. The researcher speaks at least four official languages, and for those who did not understand English well, a translator was used. Notes were taken during the interviews with participants. Some participants were uncomfortable with being recorded, so the researcher took extensive notes to ensure that no details were missed.

The participants asked the researcher to send them the questions ahead of time so they could prepare for the interview. The researcher supplied the guiding questions to the respondents because being prepared could increase the amount of data collected during the minimal interview time. Essentially, the researcher did whatever was most convenient for the participants as long as it produced good results for the study.

3.8.1 Personal observation

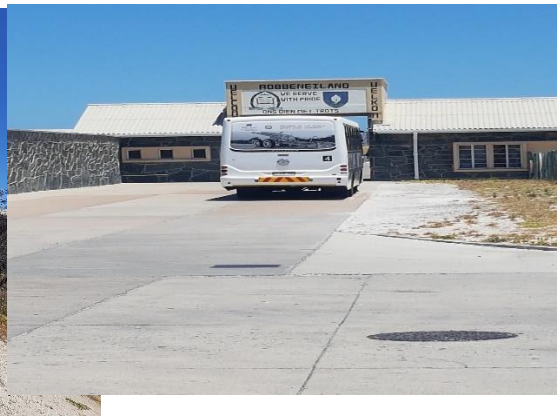
Direct personal observation can provide a wealth of information and awareness about a phenomenon. Observation was thus a critical qualitative method employed during the data gathering period when the researcher visited some of the heritage sites around Gauteng province, as well as Robben Island in the Western Cape, and observed how frequently people visited the locations and what the current state of their structures was. The Robben Island heritage site was included in the study mainly because many people, like the community member who participated in this study, knew much about it. Thus, the researcher saw fit for it to be included in the study although it was not in Gauteng.

The photographs below show the current state of some of the heritage sites directly observed by the researcher, namely Robben Island (Image 3), Ditsong National Museum of Cultural History (Images 4 and 5), Voortrekker Monument heritage site (Image 6), Freedom Park heritage site (Images 7and 8) and the SAPS Heritage Museum (Image 9). It is clear that the structures are in good condition, which shows that the heritage sites are maintained well, except for one that looked abandoned and is in central Pretoria.

3.8.1.1 Current state of heritage site Robben Island

To the researcher's surprise there was a large number of visitors on Robben Island. most of whom were tourists from outside the country. One could tell how interested they were in knowing what exactly Robben Island was all about. The bus in picture 3.2 is used to show visitors around Robben Island; when it was packed with visitors, another bus was called to accommodate yet more tourists. Picture 3.3 shows the building structures of the heritage site; they are in good condition and maintained to continue operating and teaching people about the South African heritage. Who wouldn't want to know the place where the first black president of South Africa, Nelson Mandela, spent 27 years of his life?

3.1



3.2

3.3

Image 3: Robben Island heritage site

3.8.1.2 Current state of Ditsong National Museum of Cultural History

Upon the researcher's arrival at the Ditsong National Museum of Cultural History she was astonished at the good condition of the site but disappointed at the small number of visitors. The researcher also observed that the contents were still in good condition although not abundant. There were signs informing visitors that the content would be supplemented in due course. What was amazing was seeing a guide show a group of school students some of the cultural objects of the country and explaining how important they were to South Africans. The pictures below show the entrance –

where guests are welcomed by a beautiful Ndebele painting – and building structure of the museum and some of the contents.

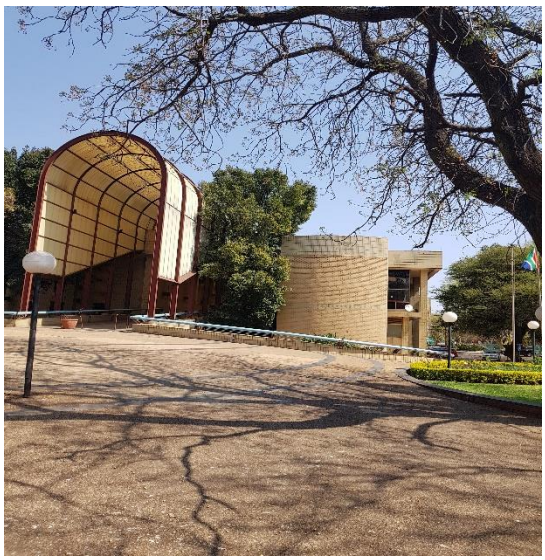
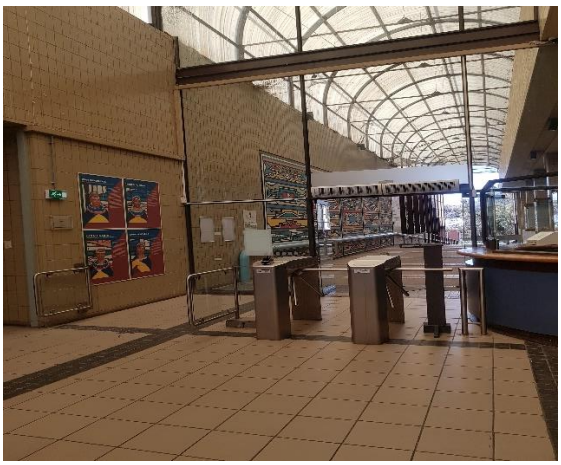
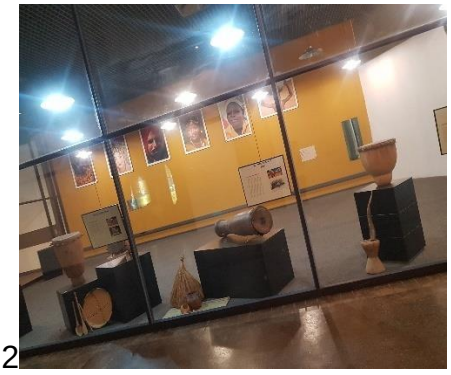
4.1   4.2

Image4: Ditsong National Museum of Cultural History

The following are pictures of some of the contents found at the Ditsong cultural heritage site – explaining Tsonga culture, the Venda iron age pottery and stages of female initiation and the different types of drums that are used to make music. There are also craft arts that could be used to address the issues of crime, poverty, unemployment, economic disempowerment and HIV/AIDS in our country. That shows how important culture and heritage are to the community members.

5.1   5.2

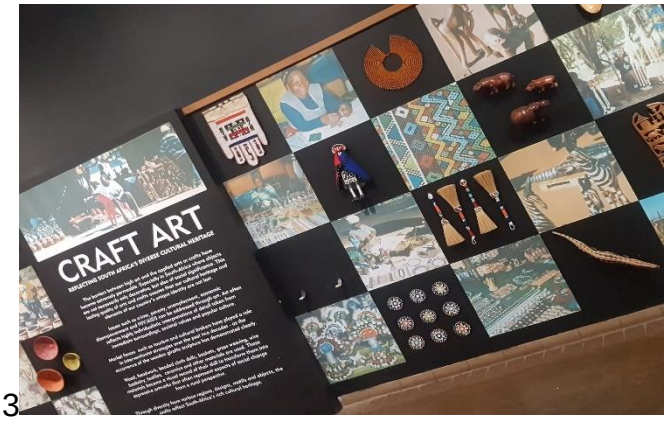
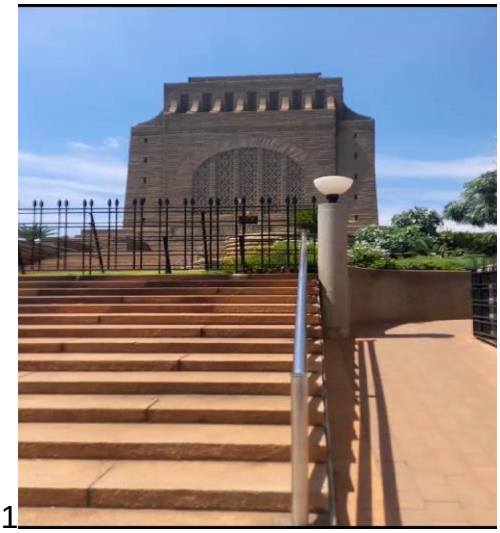
5.3 

Image 5: Contents of the Ditsong cultural heritage site

3.8.1.3 The current state of the Voortrekker Monument heritage site

What the researcher observed was that the Voortrekker heritage site was a very quiet place during working days, with few visitors. The researcher also observed that the building structures were in a good condition. The entrance fee was quite steep, which could be one of the reasons for the lack of visitors.

6.1 

6.2 

6.3 

Image6: Voortrekker Monument heritage site

3.8.1.4Current state of Freedom Park heritage site

At the entrance to Freedom Park there is nothing that attracts one's attention or motivates one to visit the heritage site. The picture below shows the dull and unattractive entrance to Freedom Park, which one would miss if one were not paying attention. Thus, one of the issues that the government should look into is making heritage sites attractive to people.

7.1

Image 7: Freedom Park heritage site

The researcher observed that Freedom Park was an interesting heritage site because upon entering the premises one is drawn to the content. The pictures below depict some of the contents; these are in good condition, which shows that they are maintained. Image8.1 shows the water spouts with the eternal flame in the centre and some light poles which they call reeds as they symbolise the rebirth of the South African nation. Image 8.2 shows the traditional music instruments and the clay pots that were used during the struggle times[1]. Image 8.3 is a representation of a place called Isivivane in the Zulu and Xhosa languages. It is a sacred space, the spiritual resting place for those who lost their lives fighting for freedom and the liberation of South Africa. It invites people with different faiths and religions to celebrate their shared spirituality and heritage.

8.1

8.2

[1]The struggle times simply means a long and difficult struggle against the oppressive system of apartheid.

8.3

Image 8: Freedom Park heritage site: inside

The tour guide mentioned that the Department of Arts and Culture was trying to put measures in place to simplify the daily chores associated with the maintenance of the contents, like replacing the use of paper to display information for visitors. There were few other people on the day of the researcher's visit, but the guide mentioned that on working days the place was busy, with mostly international tourists. The Freedom Park heritage site is well maintained and still in good condition; it just needs the community members to visit and learn about their heritage.

3.8.1.5 Current state of SAPS Heritage Museum

The researcher observed that the SAPS Heritage Museum was dilapidated. The place was closed and abandoned and there was no indication that it was operating even before Covid-19 shut down many places. Although it was discouraging to see the state the museum was in, especially for a government building, the researcher did not rule out that other heritage sites were closed. How will people know about their culture and heritage if South Africa has such sites in the centre of a city?

9.1 

9.2 

Image 9: SAPS Heritage Museum

The researcher discovered that cultural heritage sites still exist but are not frequented by community members, probably due to ignorance or lack of interest in the culture and heritage of South Africa. The researcher also observed that the entrance fees could keep people from visiting the sites because the researcher also had to pay to enter the heritage sites. The heritage sites that the researcher visited appeared to be well maintained as the building structures and the contents inside were in good condition and there were people working there daily, but they were not frequented by community members. The researcher also noticed that cultural heritage festivals were hard to come by; this could be due to a lack of focus on the cultural sector in the country by the people and the government. It takes a long time for one to occur in a specific location. Festivals mostly take place in September, which is officially Heritage Month in South Africa.

The fact that the Castle of Good Hope was recently designated a National Heritage Site shows that South African cultural heritage sites are preserved. It was also found that the National Heritage Council worked hard to preserve the culture and heritage of South Africa.

3.9 DATA ANALYSIS

Data analysis is one of the most crucial phases in qualitative research (Leech & Onwuybuzie, 2007). Mouton and Marais (1991) state that data analysis is known as

the process of dissecting a phenomenon into component parts in order to better understand it. This study entailed thematic analysis because the researcher used qualitative research. Obtaining high-quality observations, conversations, and/or documents, in addition to having the ability to converse, make observations about observations, and/or record documents constitute qualitative data analysis. Thus, qualitative data analysis can be defined as the examination of data gathered through methods such as interviews and observations (Chenail, 2012).

Analysing qualitative data necessitates a deep dive into the collected data; thus, thematic analysis was used in the study. According to Braun *et al.* (2006), The social, cultural, and structural factors that influence people's experiences can be highlighted through thematic analysis. It can also generate knowledge in conjunction with the interconnection between the researcher and the participant, revealing socially constructed meanings.

According to Kiger *et al.* (2020), thematic analysis is used when a researcher wants to understand experiences, thoughts or behaviours across a data set. Because this study investigated and analysed people's experiences, thematic analysis was best suited – themes emerged from collected data.

3.10 CHALLENGES AND LIMITATIONS

There were some limitations to the field work. One such issue was that the estimated time constraints for completing interviews overlapped due to the unavailability of the participants who had agreed to participate in the interviews. More time was required to complete the interviews successfully. For instance, an interview with the Department of Sport, Arts and Culture could have resulted in much rich data but there was no response to any of the emails sent to set up an appointment, even after a long waiting period. Another difficulty encountered was that some of the participants disliked the idea of an interview and preferred answering the questions in the form of a questionnaire. Due to their knowledge of the subject, the researcher had to compromise and settle for what satisfied them.

Despite the challenges mentioned above, one of the study's strengths was that personal observation was one of the data collection methods used, which aided in verifying some of the information mentioned in the interviews and questionnaires.

Some participants cancelled appointments before the scheduled time more than three times. Other participants cancelled their participation in the study entirely due to personal reasons. As a result of the time constraints imposed, the study was delayed. One of the interviews which took place at the participant's workplace was interrupted by a colleague so the recording was paused and the participant lost momentum, but the interview went on regardless.

3.11 TRUSTWORTHINESS/RIGOUR

According to Pilot and Beck (2016), trustworthiness and rigour indicate the researcher's level of confidence in the data, interpretation and methods used to ensure the study's quality. So, to demonstrate the study's trustworthiness the following concepts were employed: credibility, transferability, dependability and confirmability. These act like validity and reliability in a quantitative study. This is supported by Hatch (2007), who asserts that in conventional quantitative research, the notion of validity is basically comparable to that of trustworthiness; its origins can be traced back to early 1980s attempts by qualitative researchers to legitimise their work and persuade others to take it seriously. Table 3 lists Lincoln and Guba's trustworthiness criteria and summarises the techniques for achieving them.

Table 3: Trustworthiness criteria and techniques

Criteria	*Techniques*
Credibility (internal validity)	1) Extended meetings 2) Continual monitoring 3) Triangulation (sources, methods, investigators) 4) Peer evaluation 5) Studying negative cases 6) Proficiency in reference (archiving of data)

	7) Participants inspection
Transferability (external validity)	8) Dense explanation
Dependability (reliability)	9) Overlap techniques (triangulation of methods) 10) Dependability audit –assessing the procedure of the inquiry (how data were gathered; how data were retained; reliability of data)
Confirmability (objectivity)	11) Confirmability audit –investigating the outcome to certify that the findings, interpretations and recommendations are supported by data
All 4 criteria	12) Reflective journal (about self and method)

Source:Lincoln and Guba (1985)

To elaborate on the techniques the following is discussed:

Credibility

Stahl and King (2020) define credibility as "how congruent are the findings with reality". To ensure this, the study included lengthy engagements; interviews lasted a long time where necessary and were followed up where possible. There was also an ongoing observation of both the researcher and the subject of the research.

Transferability

Ncube (2018: 135) defines transferability as "the extent to which findings can be transmitted to other contexts or groups". The study was densely described, with as many details as possible to promote sense-making.

Dependability

Dependability is the degree to which research protocols are documented, enabling someone not involved in the research to monitor, review, and assess the research process, as well as the consistency and dependability of the research findings (Moon

et al., 2016). As a result, for the sake of dependability the interview responses were stored in a safe place until the final report had been reviewed.

Confirmability

According to Moon *et al.* (2016), researchers must demonstrate that the findings are directly related to the conclusions in a manner that is repeatable and observable in order to get confirmability. Confirmability's application relevance is similar to that of credibility, with consequences for studies that offer policy recommendations. Thus, for the purposes of confirmability the audit data that emerged were reviewed to identify any necessary and possible contradictions, and participants were contacted where possible to confirm the interview responses.

Lincoln and Guba (1985) recommend using these techniques to establish the study's credibility to lead the field events and execute inspections to ensure that the planned processes are in fact being followed.

3.12 ETHICAL CONSIDERATIONS

The current study was subject to certain ethical issues. Universities go to considerable measures to ensure the safety and dignity of research participants, given the significance of ethics in research and the difficulties involved (Silverman, 2009). The Tshwane University of Technology's Faculty of Economics and Finance has a research ethics committee whose goal is to ensure that ethical requirements are met when conducting research. The research proposal for this study was presented to the Tshwane University of Technology Economic and Finance Research Ethics Committee for approval and the research was allowed to proceed.

The communities' participation was contingent on their agreement to participate in the study. After being approached by the researcher and given an explanation of the research process, the participants voluntarily took part in the study. For ethical and confidentiality reasons, the real names, telephone numbers and addresses of the individuals were not included when data were collected through semi-structured interviews. Additionally, the researcher assured the participants that the information they provided would be kept private and that the supervisor would be the only person

to discuss the specifics of each interview. Permission to write down some of the extended answers was also obtained from the participants. The participants were assured that the answers to the interview questions would be kept private. Additionally, participants were told that the study would use pseudonyms, that their employer would not be mentioned in the report and that they could end the interview at any time if they did not wish to continue.

An interesting finding was that community members chose not to participate in cultural heritage activities even when no payment was required.

3.13 LIMITATIONS OF THE STUDY

The first limitation of the study was that it only investigated the cultural heritage festivals and heritage sites; any other cultural aspect was excluded to focus the study. Another limitation was that because of time constraints the study only involved community members in Gauteng province, foregoing the collecting of data from the other eight provinces while Gauteng had all the sources needed for the study. A further limitation was that the study used the semi-structured interviews and personal observation only as data collection methods. Semi-structured interviews allowed for a wide range of responses as well as more detailed responses and the researcher was able to ask clarifying questions as needed. Personal observation was used to confirm what the respondents were saying during the interviews.

3.14 CONCLUSION

This chapter described the research methodology employed in the study. The researcher discussed the research design and gave an overview of the procedure and philosophy. The chapter also addressed the study's population and sampling techniques. The chapter then went on to discuss data collection methods and the challenges that came with them. The data analysis process and strategies for ensuring study rigour were explained. The chapter concluded with the ethical considerations pertaining to conducting fieldwork and reporting on the findings.

CHAPTER 4: RESEARCH FINDINGS AND DISCUSSION

4.1 INTRODUCTION

This chapter highlights the findings of the study. The general objective of the study was to investigate, analyse and document the effect of the preservation of cultural heritage festivals and cultural sites as a tool for the development of communities in SA. In achieving this objective, the results of the study specifically identified some of the cultural heritage festivals and heritage sites that were still operating or in existence. The discussion explores and expands on the objective of the study.

The purpose of this study was achieved by meeting the research objectives, namely:

- To examine whether the cultural heritage festivals are still taking place to clarify the preservation of their existence through government involvement.
- To determine whether the cultural heritage sites are still standing and preserved for the purposes of developing the communities.
- To observe and assess the government's involvement in preserving the cultural heritage festivals and heritage sites to help with the development of communities.
- To observe the participation of the community members.

The findings for the research objectives are discussed below. Pseudonyms are used in order to keep participant identities private.

4.2 OVERVIEW OF THE PARTICIPANTS

The participants held positions ranging from secretaries to directors in different organisational hierarchies and came from diverse industries. Respondents were between 28 and 54 years old. Some of the respondents were from companies associated with entertainment and the hosting of events and were able to share their experiences of what was different after they had hosted the cultural events. The participants came from different cultural groups like Zulus or Pedis, to name but a few, and had different career paths with different positions at different workplaces. Below is a list of participants.

Table 4: List of participants

Pseudo-name	Ethnic group	Age
Emily	Xhosa	35
Vongani	Venda	28
Boitumelo	Tswana	35
Boipelo	Tswana	30
Tebadi	Pedi	50
Reabetswe	Pedi	45
Masindi	Venda	48
Lindokuhle	Zulu	30
Nyiko	Tsonga	32
Cornet	Swati	40
Khawula	Ndebele	54
Xholani	Xhosa	45
Vincent	Zulu	45
Wandile	Swati	31
Ramaesela	Pedi	50
Zandile	Ndebele	35

A total of 16 people was interviewed – 10 females and 6 males. Securing an appointment with participants in higher positions was somewhat challenging due to their busy schedules but the researcher managed to replace participants who cancelled appointments with other participants through referrals.

4.3 RESEARCH FINDINGS

This section summarises the findings that were obtained in the field. The study sought to ascertain how the preservation of cultural heritage festivals and heritage sites could affect the development of community members when it was used as a tool for development. The study used thematic analysis as the chosen data analysing method. The study also used the objectives and themes that were

identified during the thematic analysis. Table 5 below depicts the objectives and themes that were obtained from data.

Table 5: Summary of the objectives of the study and themes

Research objectives	Themes
To examine whether the cultural heritage festivals are still taking place to clarify the preservation of their existence.	• The existence of cultural heritage festivals.
To determine whether the cultural heritage sites are still standing and preserved for the purposes of developing the communities.	• The maintenance of the buildings on the sites and the contents.
To observe and assess the government's involvement in**preserving the cultural heritage festivals and heritage sites to help with the development of communities.**	• Government funding. • Government marketing. • Measures put in place.
To observe the participation of the community members.	• Community participation

The results are discussed below under each objective and its respective themes.

The main goal of the study was to investigate and document the effect of the preservation of cultural heritage festivals and heritage sites as a tool for community development. The study elucidated that cultural heritage festivals and heritage sites were a potential tool for community development. This requires understanding what cultural heritage festivals and heritage sites are, what participation in them entails and what funding is provided by whom. The community members will be aware of their identity and origins. It is interesting because everyone has culture and everyone has heritage, thus every single person will benefit from the preservation of cultural heritage festivals and heritage sites. According to Harrison (2015), cultural heritage is a process of social and cultural change that has much to contribute to the notion and process of sustainable urban progression.

Furthermore, it is important to consider that boycotts and resistance to apartheid are examples of how South African culture and actions both contributed to and solved some of the nation's biggest issues. Heritage is a living, breathing monument to South Africans' resilience and unity in diversity, not just an historical object or item. Thus, protecting the cultural legacy requires both active responsibility and inaction.

4.3.1 Research objective 1: To examine whether the cultural heritage festivals are still taking place to clarify the preservation of their existence.

Theme: The existence of cultural heritage festivals.

Cultural events are vital to the growth of community members. Festivals like the Cape Town International Jazz Festival and Zulu Reed Dance bring people from all walks of life together, celebrating universal music, dance and customs. This theme primarily pertains to whether cultural heritage festivals still exist and if so, whether they are decreasing. According to the interview results, cultural heritage festivals are not as common as they used to be. The researcher validated the scarcity of the festivals by conducting personal observation. The respondents indicated that they only experienced the heritage festivals in the month of September as it is known as the heritage month of the country. This demonstrates that the South African government does not prioritise cultural events and only focuses on cultural and heritage activities in September.

One of the participants indicated that there was a need for plans and strategies to ensure that more cultural heritage festivals happened instead of the sole focus on the month of September, as it could improve the cultural sector of SA.

According to a respondent:

"*The last time I personally experienced cultural heritage festival was on the 2nd of September 2022, where every individual spoke about their culture and their experiences about them. And I must say we learnt a lot."* *Boitumelo*

Another respondent indicated that:

"The cultural heritage festivals shouldn't only be experienced on the month of September as culture has an important role to the country." Emily

This response is supported by the literature: according to UNESCO (2023), in today's interconnected world, culture serves as a resource for community identity, unity, cultural transformation and ideas renewal. Mokwena (2023) states that the City of Tshwane encourages its residents to be part of the cultural and heritage programmes as they can improve their lives. Mokwena (2023) emphasise the significance of the cultural heritage programme and points out that one of the programmes that took place in the City of Tshwane was called the Mamelodi Heritage Marathon and was aimed at promoting a healthy lifestyle in communities. The participants acknowledged that these cultural aspects were as important as other sectors to the development of communities. Brennal*et al.* (2008) maintain that culture is fundamental in shaping communities and that the local cultures are crucial elements of community development. Based on the responses of the participants, the cultural heritage festivals do exist but are inadequate, as they mostly happen in the month of September for the obvious reason that it is heritage month. The participants encouraged the government to have heritage festivals throughout the year.

According to some respondents:

"We used to have cultural heritage festivals here at work which would be hosted in the library but is no longer happening." *Masindi*

"When I think of the cultural heritage festivals I think of my childhood and there is nothing that I can recall in my adult stage of life. I used to attend the festivals at the grounds around our area and even halls but recently I haven't heard of any announcements saying there will be a cultural festival happening. Our culture is dying each day." *Nyiko*

These comments and others' responses basically indicate that cultural heritage festivals used to happen years ago but have almost ceased to exist.

One respondent noted:

"It has been a while I experienced the cultural heritage festivals and we need to have more of them to showcase how beautiful our cultures are." *Vincent*

This finding is confirmed by Davis (2023), who states that South Africa is known for its diverse cultural heritage and rich cultural variety. This essentially means South

Africa has a wealth of museums, galleries and cultural organisations that document and celebrate the country's rich heritage.

Some participants indicated that they didn't even know when there were cultural heritage festivals. They added that once they had grown up there were no cultural festivals. It is clear that something has to be done for cultural heritage festivals to be part of South Africans' everyday lives, as they have the potential to develop communities. This is confirmed by Mxunyelwa and Tshetu (2018), who state that cultural festivals are emerging as a major and rising industry, with a significant impact on the lives of the host communities.

The data from the interviews and personal observation showed that the cultural heritage festivals did not exist as they used to, due to government's limited involvement. The participants emphasised that they should happen more often because they were necessary for the development of communities.

4.3.2 Research objective 2: To determine whether the cultural heritage sites are still standing and preserved for the purposes of developing the communities.

Theme: The maintenance of the building structures and the contents of the sites.

Heritage sites are important for safeguarding cultural identity. Sites like Robben Island, where Nelson Mandela was imprisoned, represent the nation's perseverance and triumph over adversity. This objective basically referred to whether the cultural heritage sites were maintained or abandoned. The theme sought to examine whether the buildings were attractive enough to lure visitors. The respondents had different views on the cultural heritage sites: some were happy with the buildings while others were not interested in visiting the sites. With regard to this objective, a participant held the view that:

"Our cultural heritage sites are maintained well, they look good from outside, but they do not serve the purpose for the South Africans to not forget where they come from, more especially their identity and knowing about their heritage as they should. It's absurd." *Khawula*

Another respondent mentioned that:

“Some cultural heritage sites are so dirty and don’t even have the things to attract the people to come in and view the contents and learn about our culture. They are not attracting people and they are just not enough.” Ramaesela

As a respondent indicated,

“I have no knowledge of such places. Not because I am not interested in them but because they are not marketed enough. I could say more people don’t know about these sites because we are not told about them. Out of sight, out of mind.” Emily

This basically indicates how difficult it is for South Africa to preserve and maintain the heritage sites, more especially the buildings. Kausar (2009) confirms that due to limited support, many developing countries find it hard to protect cultural heritage assets. Samuels (2015) adds that South African and international museums are dealing with a financial and relevance problem. Cathey (2017) agrees with Samuels and asserts that formerly, museums around the world were mostly supported by government. However, the government currently provides significantly less funding for museums and historic sites. The country should encourage development and maintenance of public arts projects and heritage sites by the government and partners (The Minneapolis 2040 comprehensive plan, 2019). It will ensure that preservation takes place and that community members are affected. This is supported by UNESCO (2023), which states that people’s daily lives are enriched by historical landmarks, such as living heritage and natural sites, whether they experience them directly or through a linked technology.

Based on the interview and observation results, some cultural heritage sites are maintained, while others are not maintained or are abandoned or used for other things. The respondents expressed different emotions about them and indicated that South Africa could do better at these cultural heritage sites because they had an important role to play in individuals’ everyday lives. Every heritage site’s purpose should be known so as to attract more visitors. This is supported by Samuel (2015), who advises that heritage exhibitions need to have a clear idea of their value proposition and their place in modern South Africa in order to draw sponsors. Mokwena (2023) also states that the Gauteng residents are encouraged to visit Tshwane’s diverse heritage sites and make full use of them as they exist for them to learn about South African culture and heritage.

4.3.3 Research objective 3: To observe and assess the government's involvement in preserving the cultural heritage festivals and heritage sites to help with the development of communities.

Theme: Government funding.

This objective and theme refer to the observations and assessment of government's involvement through funding in the preservation of cultural heritage festivals and heritage sites to help with the development of the communities. The views of community members were gathered on how the government was doing with funding these cultural aspects. The respondents were divided: some felt the government was doing something but not enough and others felt that the government was not doing anything at all. However, they all agreed that government funding of these cultural aspects would help preserve the cultural aspects and the development of the communities would be a success.

The participants were asked if they thought the government was doing enough in terms of funding for the cultural heritage festivals and heritage sites and the following were their responses:

"The government is trying although they are not doing enough." *Reabetswe*

"The government is not doing enough to preserve these cultural aspects; I've never even seen them in my area about the issues of cultural things for that matter" Boipelo

The responses basically reflect how unhappy the community members were with the involvement of the government – in this case, with regard to funding. This feeling is confirmed by literature, as Samuel (2015) states that SA's museums and heritage places operate in an extremely controlled funding environment as they struggle to prove their importance in a post-democratic and more technologically perceptive and difficult society. They felt the government was slow to address South Africa's cultural issues and if the government could alter its stance on culture in general, South Africa's cultural sector might thrive. The respondents also believed other fundraising strategies should be employed, such as securing sponsors. These findings are supported by the literature study which emphasised that the government of South Africa had come to depend on corporations, civil society organisations and

individuals to fund the heritage places and museums (Bob *et al*., 2019). Kent and Ruther (2020) maintain that because the government cannot properly fund the preservation of necessary structures, heritage professionals must now rely on donations.

Another respondent said that:

"It's pity the government focuses on the cultural things only when we are approaching the month of September, and I personally think they would do better if they were putting more effort the entire year as it will improve the cultural aspects in our country and that way the sponsors would be interested seeing that the government is serious about our culture." Wandile

This respondent argued that the government should take South African culture seriously and put more effort into the cultural sector as it had an impact on the growth of the people, like other sectors in South Africa. This is supported by UNESCO (2021), which mentions that South Africans should integrate cultural activities into their lives as it is essential for community development.

Some community members highlighted that before 2020 government used to do something, but Covid-19 had altered its priorities. Others emphasised that government was doing what it could but that government officials should stretch themselves and criss-cross the country to find out what happened in particular areas that needed their involvement, perhaps financially, to showcase that specific area's culture.

Based on the results from the interviews, there is a lack of government involvement, particularly related to financing. The respondents did emphasise that the government should do more, as this could have a positive impact on the development of the people.

Theme: Government marketing skills.

This theme explained how the government made community members aware of the cultural heritage festivals and of the heritage sites of South Africa. It is important to have strategies for involving people in cultural aspects. As they say: if something is out of sight it will definitely be out of mind. This theme informed the researcher on

the views of the community members on how government publicised cultural heritage festivals and the heritage sites that one could visit. The following were the views of the respondents:

"The government's marketing skills about these cultural aspects lacks something to give them the strength to attract people to participate in them." Xholani

"The government should do more of exposures and create more awareness about our culture where everyone present can have a platform to express their knowledge about their culture, that could help the next person." Vongani

This finding showed that the government wasn't doing enough to make sure that the people of South Africa had some knowledge about their culture. This feeling was supported by the literature study which indicated that it was crucial for Tshwane to work together with culture and heritage institutions to ensure that residents had access to rich cultural experiences (Mokwena, 2023).

Another respondent stated that:

"These cultural aspects should be marketed to the youth and partner with tertiary education institutions and bodies such as AU and SADC." Cornet

This finding is confirmed by Mokwena (2023), who highlight the words of De Bruin about the importance of integrating the cultural and heritage aspects with academic institutions, which will assist with having more informed and educated citizens. Cultural and heritage aspects should be included in the curriculums of academic institutions to raise awareness of what culture and heritage in South Africa are about. Respondents indicated that cultural aspects were not prioritised in government plans and allocated funds were often insufficient to ensure that the culture and heritage aspects were available to the people.

An important point shared by a respondent was:

"We need to have systems and programmes that will help with the marketing structure of the culture in our country." Zandile

The feeling is confirmed by literature; The Minneapolis 2040Comprehensive Plan (2019) asserts that the residents and artists acknowledge the importance of offering

arts and culture programmes to ensure that people with diverse backgrounds interact and see the real benefits of their own community. Thus, government should offer other things to attract and inform community members about the existence of these cultural aspects. Mokwena (2023) relates that the Member of the Mayoral Committee of Tshwane, Peggy de Bruin, indicated that the participation of the residents in cultural and heritage programmes would offer the opportunity to celebrate diverse cultures and traditions and learn the languages of different tribal groups.

Based on the interview results, the government did not really have the skills to motivate people to participate in the cultural heritage festivals or visit heritage sites. According to community members, programmes and systems could promote such activities and expand people's knowledge of culture.

Theme: Measures put in place.

This theme referred to the measures that the community members believed were crucial for preserving the cultural heritage festivals and heritage sites. Some of the respondents mentioned that they were unsure if any measures were in place, and if they were, they weren't as effective as they ought to be, given how unpopular their culture was. Other respondents believed that the preservation of these cultural aspects would improve if there were more stringent measures in place, such as rules and regulations that required the team to monitor and assess the status of these cultural aspects every quarter. Some of the participants' views were as follows:

"I think there are measures because we do have the Department of Arts and Culture (DAC) now and that department I believe it was meant to help with the preservation of our culture in general. I also believe the department has the policies and regulations to promote cultural diversity and preservation within the country." Wandile

"There should be regulatory frameworks and policy prescribes that are there in the DAC on how one recognises a cultural artifact or site and what is it about that gives it that stature." Lindokuhle

In general, the data indicated that as DAC was there to ensure that the cultural and heritage aspects were preserved, measures should be put in place to do so. Cathey (2017) found that the development and preservation of culture and heritage aspects

required involvement and diversity of legislation (plus its applicable regulations) and other legal documents related to the development and management of cultural heritage. The most crucial framework to guarantee sustainability pertains to heritage policies. If the required action is not taken, cultural properties may even perish and heritage sustainability may be compromised (Jelincic & Tisma, 2020).

A respondent shared a profound insight:

"I think the Indigenous Knowledge System (IKS) that the government has initiated are such tools and measures that are put in place to ensure that we do not loose our culture and will go a long way to preserve our cultural heritage sites and festivals." Emily

Based on the interview results, there were measures but they were not implemented as they should be. A respondent emphasised having systems to sure that everything went according to plan. Jackson *et al.* (2002) states that the Arts and Culture Indicator Project (ACIP) is constructed on the theory that including arts and culture in community well-being measures is meaningful. This author basically supports the idea of having a system as a measure to help with preserving the culture.

DAC launched a strategy to reposition the Arts, Culture and Heritage (ACH) sector as a key player in the government's action plan through the White Paper on Arts, Culture and Heritage (Department of Arts and Culture, 2019). Drummond and Snowball (2021) support having measures in place and state that they made use of the Geographic Information System (GIS) mapping technique to identify the cultural and creative industry (CCI), focusing on the Sarah Baartman District in a rural area in South Africa. The findings revealed the widespread importance of cultural heritage assets and visual arts and crafts with advantages for entertainment and festivity and design and creative services.

4.3.4 Research objective 4: To observe the participation of the community members.

Theme: Community participation.

This objective examined whether the community members took part in cultural aspects, such as attending the cultural heritage festivals and visiting the cultural heritage sites. The theme investigated how often community members participated.

Some participants indicated that they did not participate in these cultural aspects due to lack of interest, lack of knowledge or costs involved in participating. Others mentioned that they had participated once. As mentioned in the previous discussions, the participants strongly believed the government could make it easier for them to participate. The following were the views of the participants on their attendance of cultural heritage festivals and visiting of heritage sites.

According to one respondent:

"I only participated in cultural heritage festivals once and a long time ago, not because I chose not to but because nothing pushes me to do that anymore. The feeling we used to feel about our culture is no longer there, even when you're wearing your traditional clothes on a random day people will look at you like a crazy person. It's absurd." *Reabetswe*

This respondent showed great sadness when expressing his/her feelings about today's culture. This demonstrates that some of the community members didn't lack interest in taking part in cultural activities but rather lacked knowledge about cultural events that would pique their interest. The themes explained above should be a way forward to fixing the broken cultural sector for South Africa to have a better tomorrow.

Another respondent stated:

"The community participation is very important towards the preservation of these cultural aspects, and it should be taken serious and a priority by making improvements of trying to make things attractive to the people for them to be interested in knowing their culture and participating in them." *Zandile*

This is confirmed by the literature: Jelincic*et al.* (2020) assert that ensuring the sustainability of cultural heritage requires effective public policies; collaboration and wide stakeholder participation, respect for professional standards, inventive problem-solving, thoughtful spatial planning, community involvement, diverse funding sources, outstanding cultural management, and community appropriation of cultural heritage. Thetsane (2019) asserts that local participation has been observed as a motivation for change and national progress.

According to other respondents:

"I personally find it hard to participate in these cultural aspects because of the monetary cost that we must pay for us to learn about our culture. It can be quite expensive." *Boipelo*

"Participating in cultural heritage festivals is not made easier for us, the way they market them or even the way they advertise them is not good enough because I believe it does not reach everyone who would be interested in participating." *Vongani*

Some participants highlighted the difficulties associated with participating in these cultural events such as money and knowing where and when they were happening. It was clear that the community members did not participate in cultural festivals or visit cultural sites. The respondents indicated that the government was not doing enough to set things right.

The following were the views of the participants on the importance and the effect of cultural heritage festivals and heritage sites as a tool for the development of communities. The respondents expressed how these cultural aspects could have a positive effect on the development of the community members:

"*These cultural heritage festivals and heritage sites are very crucial; we cannot forget where we are coming from. They need to be there even for future reference of our children. I mean this is the beauty of our country."* *Vongani*

"These cultural aspects are important for preservation and sustainability of the culture that it is not forgotten, because with time society evolves, some of these aspects gets forgotten, perhaps it's about time we have these digitized heritage sites or cultural aspect so that they are not forgotten." *Wandile*

"The cultural aspects are very important because they attract the tourists, and also teaches the younger generation about our culture, because looking at us now if the culture was not there, we were not going to know our identity and where we come from." *Boitumelo*

"The preservation will have a positive effect in terms of job creation." *Tebadi*

The findings of the interviews showed that the act of preserving the cultural heritage festivals and sites as a tool for development of community members could have a positive effect on the community members. The findings are supported by the literature: Booyens*et al.* (2021) emphasise that South African culture is viewed as crucial for job creation, poverty reduction and community development. Getz (2010) adds that cultural festivals have the potential to serve as a source of community identity. Community identity essentially refers to which community one belongs to; it is determined by birth and belonging. The respondents did mention that the government should increase its resources to set things right as this would create a better country for all.

4.4 CONCLUSION

In conclusion, the findings as well as the analysis showed the state of cultural heritage festivals and heritage sites currently and the obstacles that the community members faced. The respondents indicated that for these cultural aspects to do well the government needed to do more. It should increase funding, institute measures to help with implementation of the plans, apply marketing skills to raise awareness and devise strategies to inform people about South African culture. This is supported by Jelincic and Tisma (2020), who state that maintaining heritage is a difficult endeavour that depends on a variety of elements, including funding, management and human capacities. The following chapter thoroughly examines the data and the findings and comes up with conclusions and recommendations for the preservation of the two cultural aspects.

CHAPTER 5: CONCLUSIONS

5.1 INTRODUCTION

This chapter summarises the findings of the study. The chapter also presents the conclusions based on the findings outlined in the previous chapter. The contribution of the study and the recommendations are discussed. The general objective of this study was to investigate the effect of the preservation of cultural heritage festivals and heritage sites as a tool for community development. In achieving this objective, the findings of the study specifically described the challenges that hindered these cultural aspects from having a positive effect on the development of communities. It also identified the factors involved in preserving these cultural aspects and measures that could be used to facilitate preservation.

5.2 SUMMARY OF FINDINGS

The purpose of this study was achieved by making use of guiding objectives and themes and examining whether the cultural heritage festivals still existed, whether the heritage sites were maintained and still in good condition, the extent of government funding, the marketing of these cultural aspects to the people, the measures put in place and whether they were implemented to assist with the preservation, the participation of the community members considering the costs associated with participation and individuals' interest and knowledge.

5.2.1 The existence of cultural heritage festivals

The findings of this theme offered crucial information about the existence of cultural heritage festivals and their importance to the development of the community members. The study acknowledged the value of cultural heritage festivals as they teach the community members where they come from and promote cultural sustainability so that it is not forgotten. Bob *et al.* (2019) assert that festivals celebrating cultural heritage, as well as performance of cultural activities in general, are crucial for preserving and embedding cultural heritage in society, which in turn promotes cultural sustainability.

The findings highlighted the importance of cultural heritage festivals for job creation in local communities or even the country as a whole, and their positive impact on

cultural heritage tourism. Snowball *et al.* (2017) and Gregory (2019) point out that the activities related to culture are thought to have a tremendous potential to generate employment and advance social inclusion.

According to the findings, the survival of cultural heritage festivals is at stake in the absence of government efforts to preserve them for the purpose of assisting with development. Basically, the cultural heritage festivals no longer happen as they used to, due to lack of government involvement. The theme showed that the community members were aware of the importance of having regular cultural heritage festivals.

The findings also revealed that the government was not doing enough to ensure that there was preservation of the festivals. Even when the people of SA were interested in attending the cultural heritage festivals and learning about South African culture, it was not made easy for them to do so.

5.2.2 The maintenance of heritage sites and contents

The findings of this theme emphasised the importance of cultural heritage sites and keeping them in good condition for the purpose of developing community members. According to the findings, the heritage sites and their contents were in good condition and properly maintained. However, some respondents indicated that other heritage sites were dirty and dilapidated. It was clear that the government was responsible for making sure that the heritage sites were taken good care of and served the purpose of teaching the people of South Africa about their heritage.

The data also showed that some people were not aware of the heritage sites in SA. The theme revealed the importance of knowing SA culture and heritage and that it could be achieved through visiting the heritage sites. The findings also revealed the important tasks that should be undertaken by the government, which takes us to the next point of the section.

5.2.3 The government's involvement in preserving the cultural heritage festivals and heritage sites

The findings of the theme highlighted the key role of the SA government in preserving the cultural heritage festivals and heritage sites in the interests of the development of the community members. This is linked to Van der Merwe's (2016) emphasis on the part that relevant government agencies play in protecting,

repurposing, and marketing the nation's cultural resources in a targeted manner in order to maintain and expand cultural heritage tourism in the future.

The findings revealed the hindrances to the preservation of these cultural aspects, which could in turn have a negative effect on development. These were government funding which can be called public funding, government marketing and the measures put in place to assist with preservation. The findings revealed that government funding was important for preservation. This statement is linked to several authors who indicate that public funding is crucial in the support of cultural activities and creative industries (Bagwell *et al*., 2015; Baldi, 2018; Getzner, 2017; Long & Morpeth, 2016; Mulino, 2016; Petrova& Hristov, 2016).

The findings revealed that the way the government publicised the cultural heritage festivals and heritage sites was inadequate. The government should make use of its finances to serve the public and ensure that the public was satisfied with its involvement. This is linked to Getzner's (2017) statement that the cultural sector is justified in receiving public support because it contributes to the public good. The data also emphasised the importance of having systems and programmes to assist with the preservation.

The findings offered solutions to the problems faced by the government: government needs to foster awareness of South African culture and heritage and not only focus on the month of September; it should partner with tertiary education institutions, making it compulsory to learn about South African culture and heritage; and it should have systems such as IKS and programmes such as the Mamelodi Heritage Marathon to assist with the preservation and marketing structure of SA culture and heritage.

The study did indicate that there was a potential positive outcome to these issues related to the preservation of cultural heritage festivals and heritage sites. The government could overcome the issues by securing enough funds, strengthening partnerships with other stakeholders to help with funding and creating the necessary systems and programmes. This is linked to literature: Bagwell *et al.* (2015) point out that diverse sources of government funding are crucial for cultural activities. This basically highlights the importance of the partnership betweenthe government and sponsors.

5.2.4 Participation of community members

The theme findings highlighted the importance of active community participation in the preservation of the cultural heritage festivals and heritage sites. This finding is linked to literature: Malijani (2019) maintains that the working together with and active participation of local communities are key to the planning, development and implementation of heritage tourism programmes for cultural heritage sites.

The theme revealed that the community members were dedicated to taking part in these cultural activities; however, it was not made easy for them to do so. The findings revealed that the community members' participation was hindered by the costs involved, as it could be quite expensive to participate. Another hindrance was the absence of marketing which could create awareness in every single person who was interested: not everyone knew where the heritage sites were located or when and where the cultural heritage festivals were happening. These failures limited community participation which in turn had a negative effect on the preservation of these cultural activities. This is supported by Malijani (2019), who pointed out that the inadequate participation of local community members was a debilitating factor in promoting cultural heritage tourism.

The findings finally revealed that not everyone wanted to participate in the cultural heritage festivals or visit heritage sites. This is linked to Malijani's (2019) statement that it is important to understand that not everyone has the time or motivation to contribute to the administration and preservation of the heritage sites.

5.3 CONCLUSION

The study revealed the potential effect of preserving cultural heritage festivals and heritage sites as a tool for community development. The major findings were that the preservation of cultural heritage festivals and heritage sites as a tool for community development would have a positive effect on the development of the community members. The study also showed that the cultural heritage festivals did not occur as they used to, due to lack of government involvement and limited participation by the community members, and that their rarity was not to the advantage of the cultural

sector. Conversely, regular festivals would have a positive effect onthe development of communities through job creation and poverty elimination.

It was found that the heritage sites in the country were still maintained and in good condition. If the community members participated through visiting them and knowing about the culture and heritage, there would be a positive effect on the community members. The study also revealed that the government of South Africa directed little attention to the preservation of cultural heritage festivals and heritage sites. What was needed was increased government funding, improved marketing skills so that people could be informed about their culture and heritage and measures to set things right, especially when implementing plans for culture and heritage.

The study also found that there was a lack of participation in the cultural heritage festivals and heritage sites. The community members did not participate in these cultural events due to the costs associated with participation, lack of knowledge about these cultural activities or lack of interest in culture and heritage. The study revealed that the participation of community members in these cultural events would have a positive effect on their development. The community members would know about their culture and identity and there could also be job creation where they were required to work. This would support the sustainability of these cultural aspects since for cultural heritage festivals to be successful, attendees are required, and for heritage sites to function, people are required to visit and view the contents. That is why community members' participation is critical to the preservation of these cultural aspects.

The study also highlighted that cultural festivals and heritage sites served to inform or remind community members where they came from. The final major finding was that the potential positive effect of the preservation of these cultural aspects on the community members was constrained by the dwindling number of cultural heritage festivals, lack of government involvement and limited participation of community members.

5.4 RECOMMENDATIONS

The study revealed that the preservation of cultural heritage festivals and heritage sites as a tool of community development had a positive effect on community members. On this basis, future studies should examine the ability of the government to preserve the cultural heritage festivals and heritage sites. Another recommendation is that future studies should investigate these cultural aspects by including all the provinces and using more people to collect the data. It should also make use of focus groups of men and women of different cultural groupings to explore their experience of their cultures. Community members should participate more often in these cultural events to see positive results. The promotion of community integration could ensure that cultural heritage tourism revenues directly benefit the people of South Africa and enhance their standard of living.

The government should improve its implementation of the plans for the cultural sector. Responsible ministries should make sure that the heritage sites have attractive entrances to pique people's interest in their content. The heritage and cultural contents of the heritage sites are also important features to be considered in upgrading the heritage sites.

There is a need to establish a permanent directorate in the Department of Arts and Culture for regular inspection of the cultural heritage and making sure festivals happen at least once a month. The Department of Arts and Culture should monitor and evaluate the progress and compliance of the directorate every quarter. The government should review legislation on the cultural heritage festivals and heritage sites in South Africa.

The people of South Africa should honour the rich tapestry of cultures that contribute to the beauty and diversity of this country. They should embrace the heritage, celebrate customs and treasure the ties that bind all together today and every day. It is crucial to mention that the creative industry is one of the main areas where variety is explored and a new heritage is forged in the interests of promoting South African culture.

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APPENDIX 1:ETHICS COMMITTEE CLEARANCE FORM

Tshwane University of Technology

Faculty of Economics and Finance Research Ethics Committee [FREC-ECO]

The TUT Research Ethics Committee is a registered Institutional Review Board (IRB 00005968) with the US Office for Human Research Protections (IORG# 0004997) (Expires 19 Jan 2014). Also, it has Federal Wide Assurance for the Protection of Human Subjects for International Institutions (FWA 00011501) (Expires 31 Jan 2014). In South Africa it is registered with the National Health Research Ethics Council (REC-160509-21).The FREC-ECO is a subcommittee of the TUT Research Ethics Committee

8 November 2022

Ref #: FREC 2022/025-ECO
Name: Tleane E

Student 214052733

Tleane E

Title: The effect of cultural heritage festivals and heritage sites preservation as a tool for community development
Programme: Master's in MEcon: Comparative Local Development (Structured)
Supervisor: Dr E Makhetha

Thank you for submitting your consent form and questionnaire for ethics clearance.

The Faculty of Economics and Finance Research Ethics Committee reviewed the documents and approved ethical clearance thereof.

The committee wishes you well with your research endeavors.

Kind regards

Nzimande

Chair: Prof HE Klingelhöfer
Deputy chair: Dr NP Nzimande
Faculty Research Ethics Committee
[Ref#: 2022/025-ECO

cc Supervisor/HoD/etc.

APPENDIX 2:PARTICIPANTS' INFORMATION SHEET

FACULTY OF ECONOMICS AND FINANCE

INFORMATION LEAFLET

PROJECT TITLE: Preservation of cultural heritage festivals and heritage sites as a tool for community development in Gauteng Province

Primary investigator: Masala Elizabeth Tleane
Study leader: Dr Esther Makhetha

Dear Research participant,

You are cordially invited to take part in a research study as part of my formal Masters studies. This information leaflet will assist you in deciding whether or not to participate. Before you agree to participate, you should thoroughly understand what is at stake. You should not agree to participate in the study unless you are completely satisfied with all aspects of it.

WHAT IS THE STUDY ALL ABOUT?

The primary goal of this research is to examine the effect of cultural heritage festivals and heritage sitespreservation on the development of communities in South Africa when used as a tool for development. This research is motivated by a desire to learn how important cultural heritage festivals and heritage sitesare in communities. The study will help us determine whether communities and governments include cultural

aspects in their development plans, as well as whether cultural aspects, such as cultural heritage festivals and heritage sites, still exist and are taken seriously.

To achieve this research goal, the study will conduct personal observations as well as a semi-structured interview with community members. Interview guide questions will be distributed to communities in Gauteng province, with a focus on Tshwane. The study's main goal is to answer the research question, "Does cultural heritage festivals and heritage sites still exist in South Africa and develop the communities?"

WHAT WILL THE RESEARCH PARTCIPANT BE REQUIRED TO DO IN THE STUDY?

Participants in the study will be invited to participate in interviews. The interview will consist of 12 general questions and will take approximately 15 to 20 minutes depending on the answers to other questions. The participant will be required to meet with the researcher face-to-face or via online communication.

The interview will not include any information that participants may consider sensitive. The information provided by the participants will not be linked to them.

ARE THERE ANY CONDITIONS THAT MAY EXCLUDE THE RESEARCH PARTCIPANT FROM THE STUDY?

The research employs a qualitative approach. Because the primary goal of the study is qualitative in nature, participants are required to respond based on what they see and know about the subject matter.

CAN ANY OF THE STUDY PROCEDURES RESULT IN PERSONAL RISK, DISCOMFORT OR INCONVENIENCE?

Because the study will not ask about sensitive information, we do not anticipate any personal risk, discomfort, or inconvenience to the participant as a result of the study.

WHAT ARE THE POTENTIAL BENEFITS THAT MAY COME FROM THE STUDY?

The study will demonstrate the communities' attitudes toward arts and culture. It will demonstrate whether or not the government takes arts and culture seriously, and whether or not they see it as a tool for long-term development. The study will also serve as a wake-up call about the value of arts and culture, as well as how we should embrace and preserve them.

WILL THE RESEARCH PARTICIPANT RECEIVE ANY FINANCIAL COMPENSATION OR INCENTIVE FOR PARTICIPATING IN THE STUDY?

Participants will not receive any financial compensation or incentive for taking part in the study because it is entirely voluntary.

WHAT ARE THE RIGHTS OF THE RESEARCH PARTICIPANT IN THIS STUDY?

Because the research participants will not sign any contract, they have the right to withdraw from the study at any time and for any reason.

HOW WILL CONFIDENTIALITY AND ANONYMITY BE ENSURED IN THE STUDY?

The research participant's information will be kept strictly confidential. During the interview, participants' identities, such as names and addresses, will not be revealed. The study will use the pseudonym. All information obtained for this study will be used solely for this study; if the information is required for other purposes, it will be communicated to the participants in order to obtain their permission to use their information for other purposes. As a result, the data gathered from participants will be strictly restricted to the researcher, study leaders, and designated examiners appointed by Tshwane University of Technology.

IS THE RESEARCHER QUALIFIED TO CARRY OUT THE STUDY?

The researcher is a postgraduate student at the Institute for Economic Research on Innovation (IERI) pursuing a master's degree in Economics in Comparative Local Development. The researcher reasoned that after attending culture lectures and a symposium aimed at demonstrating the importance of culture for many countries, primarily South Africa, it would be a good idea to conduct research on arts and culture to see if it has an effect on community development.

HAS THE STUDY RECEIVED ETHICAL APPROVAL?

Yes. The study was submitted to the Tshwane University of Technology Faculty of Economics and Finance Research Ethics Committee for approval of the formal study proposal and received a reference number FREC 2022/025-ECO as proof that the proposal has been approved.

WHO CAN YOU CONTACT FOR ADDITIONAL INFORMATION REGARDING THE STUDY?

The primary investigator, Tleane M. Elizabeth, can be contacted on her cellular phone at 076 402 7720. The study leader, Dr Esther Makhetha, can be contacted on her cellular phone at 083 752 3205 or via email:esther.makhetha5@gmail.com. Should you have any questions regarding the ethical aspects of the study, you can contact the chairperson of the Tshwane University of Technology Faculty of Economics and Finance Research Ethics Committee, Dr MF Zerihun during office hours at Tel (012) 382 0633, E-mail: zerihunMF@tut.ac.za. In addition, the chairman of the Regional Ethics Committee of the Tshwane University of Technology, Prof. Tendani Ramukumba may also be contacted during office hours at Tel (012) 382 5107, E-mail: RamukumbaTS@tut.ac.za

DECLARATION: CONFLICT OF INTEREST

No conflict of interests has been identified.

A FINAL WORD

Your participation and cooperation in the study will be greatly appreciated. If you agree to participate in the study, please sign the informed consent form below. In such a case, the researcher will provide you with a copy of the signed informed consent.

APPENDIX 3:PARTICIPANTS' CONSENT FORM

CONSENT

I hereby confirm that I have been adequately informed by the researcher about the nature, conduct, benefits and risks of the study. I have also received, read and understood the above written information. I am aware that the results of the study will be anonymously processed into a research report. I understand that my participation is voluntary and that I may, at any stage, without prejudice, withdraw my consent and participation in the study. I had sufficient opportunity to ask questions and of my own free will declare myself prepared to participate in the study.

Research participant's name: (Please print)

Research participant's signature: _____

Date: _____

Researcher's name: (Please print)

Researcher's signature: _____

Date: _____

APPENDIX 4: INTERVIEW GUIDE QUESTIONS

INTERVEW GUIDE QUESTIONS WITH THE COMMUNITIES' MEMBERS

- Name…….
- Date of interview……
- Age……
- Gender…….
- Ethnicity…….

1) What comes to your mind when we talk about cultural heritage festivals and heritage sites?
   ……
2) Do you actively participate in cultural activities such as visiting heritage sites and attending the cultural heritage festivals? If yes, how often?
   ……
3) Do you think cultural heritage festivals and heritage sites are important to our country?
   ……
4) When was the last time you experienced a cultural heritage festival and what were the changes/improvements within the community from that?
   .....
5) How many places in your area do you know that are meant to host cultural heritage activities? If they are available, are they still operating?
   .....
6) Can you tell us the real situation of when cultural heritage festivals existed more in your area? If they ever existed
7) Do u think there are measures written down to help with preserving cultural heritage sites and festivals?
   .....
8) Do you think the Department of Sports, Arts and Culture (DSAC) is doing enough with helping to transform the arts and culture within the communities?
   .....
9) Do you think the preservation of cultural heritage festivals and sites has a positive impact on the development of communities?
   .....
10) What do you think can help with preserving cultural heritage sites and festivals?

…….....

11) How do you think having cultural heritage sites and festivals help develop your community?.....

12) Is there anything else that you would like the researcher to know that we did not include in our questions about the importance of culture?

.....

Thank you for participating