

**CHALLENGES FACED BY THE LIMPOPO HERITAGE RESOURCES  
AUTHORITY IN THE CONSERVATION OF HERITAGE RESOURCES, LIMPOPO  
PROVINCE,  
SOUTH AFRICA**

**BY**

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**2021**

## **DECLARATION**

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I declare that the dissertation hereby submitted to the University of Limpopo, for the degree of Master of Arts in Anthropology (degree & field of research) has not previously been submitted by me for a degree at this or any other university; that it is my work in design and in execution, and that all material contained herein has been duly acknowledged.

**Motlanthe, M (Ms)**

**06/10/2021**

## **DEDICATION**

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To my siblings Philla, Phillip and Joseph; my daughters Morongwa and Thakgalo, and my mother Maria.

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## **ACKNOWLEDGEMENTS**

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I would first like to thank my dissertation supervisor, Mr F Roodt (Faculty of Humanities) and co-supervisor, Professor MJ Potgieter (Department of Biodiversity in School of Molecular and Life Sciences) at the University of Limpopo. Their doors were always open whenever I encountered a problem or had questions about my research or writing. They went out of their way to encourage and support the study. At some point I had lost all hope of completing this dissertation and was on the verge of admitting defeat. However, they were patient with me, worked on my strengths and weaknesses, rejuvenated me with positive energy and eventually got me to my finest. Through them, I have witnessed the art of excellent mentoring and teamwork.

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- Seconded officials for LIHRA.
- Managers of LEDET and Department of Public Works, as well as the station commander of the SAPS (Polokwane).
- The Dzata manager and custodians of the Tšate Provincial Heritage Site.
- The local communities of Ha-Mandiwana and Tšate.

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## **ABSTRACT**

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Heritage conservation is an enormous challenge in South Africa. Although the National Heritage Resources Act (No 25 of 1999) (NHRA) is amongst the best heritage legislation in the world, implementation has proved to be problematic. NHRA made provision for the establishment of the Limpopo Heritage Resources Authority (LIHRA), an institution of the provincial government responsible to coordinate heritage management in the Limpopo Province. Currently, LIHRA's duties are either not clearly articulated, or it is not exercising its authority prudently. Consequently, heritage conservation in the Limpopo Province is limited.

This study explored the challenges experienced by LIHRA in the conservation and management of heritage resources in the Limpopo Province. It examined LIHRA's mandate and duties, legislation, budget, physical resources, personnel profile, social responsibility challenges, local politics, infrastructure, and external developmental threats. Furthermore, it investigated LIHRA's intergovernmental relations and cooperation with other government bodies. The attitudes of heritage site managers and other staff towards conservation and their working conditions, as well as execution challenges, were also documented. Lastly, the study examined the local community's awareness and expectations of the work being done by LIHRA, as well as the need to conserve and manage heritage resources.

The study selected members of the LIHRA council and the seconded LIHRA officials from the Department of Sports, Arts and Culture (DSAC), executives of Limpopo Economic Development, Environment and Tourism (LEDET), the Department of Public Works (DPW) and the South African Police Services (SAPS), and heritage manager at the Dzata in the Vhembe District, as well as the custodian of the Tšate Provincial Heritage Site in the Greater Sekhukhune District of the Limpopo Province. Furthermore, local community members of Ha-Mandiwana in the Vhembe District and in the Tšate Greater Sekhukhune District were also designated. These participants were nominated because of their involvement and knowledge in heritage conservation. A semi-structured questionnaire was employed, and a thematic analysis method was used to analyse the data.

It has been established that LIHRA does not receive sufficient support from the provincial DSAC, even though the NHRA makes provision of the Member of the Executive Council (MEC) of DSAC to be accountable for it. LIHRA is not fully functional and is therefore unable to fulfil its mandate. This is due to a lack of adequate funds, staff, and physical (logistical) resources, such as vehicles. Therefore, most of its duties are performed by the South African Heritage Resources Agency (SAHRA) on their behalf. Instead, it has been assigned to only perform Section 34 of the NHRA, which deals with the conservation of historic buildings.

LIHRA is unable to attend to site visits or to interact with heritage site managers. Therefore, to the managers/custodians, LIHRA exists only in name. Furthermore, it comes as no surprise that local communities near heritage sites are not even aware of LIHRA's existence. However, the museum section of DSAC oversees provincial heritage sites with museums, which effectively means that provincial sites, which do not have museums are neglected by both LIHRA and DSAC.

In conclusion, LIHRA's existence is very important for the survival of heritage resources in the Limpopo Province; hence the MEC must be held accountable for its under-performance. It is recommended that the MEC must ensure that LIHRA is provided with the essential tools it needs to become fully functional, commencing with legislation and a competency assessment from SAHRA. LIHRA must strengthen ties with other government departments to simplify heritage conservation in the province. Heritage managers/custodians need to have a close relationship with LIHRA to ensure that sites do not lose their provincial heritage status. However, for that to happen, LIHRA needs to be more proactive. Information about LIHRA must be accessible to the public, as heritage conservation is the responsibility of everyone, not only LIHRA.

## VERNACULAR TERMINOLOGY

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|  |   |
|--|---|
| <b>Badimo</b> (Sepedi)   | Ancestors   |
| <b>Dzata</b> (Tshivenda)   | A resting place or refuge   |
| <b>Go phasa</b> (Sepedi)   | Sacrifice   |
| <b>Go phasa badimo</b> (Sepedi)                                      | Sacrifice to the ancestors  |
| <b>Go rapela</b> (Sepedi)  | Prayer  |
| <b>Kgadi</b> (Sepedi)  | The father's older sister   |
| <b>Kgoro</b> (Sepedi) or <b>Khoro</b> (Tshivenda)                    | A group of households which mainly shares the same surname and identity |
| <b>Lellelateng</b> (Sepedi)  | It cries inside   |
| <b>Magadi</b> (Sepedi)   | Bride-wealth  |
| <b>Makhazi</b> (Tshivenda)   | Father's sister   |
| <b>Motho</b> (Sepedi)  | Person  |
| <b>Moya</b> (Sepedi)   | Spirit  |
| <b>Mmele</b> (Sepedi)  | Body  |
| <b>Mwari/Nwali</b> (Tshivenda)                                       | The Vhavenda supreme God  |
| <b>Ngoma-lungunda</b> (Tshivenda)                                    | A magical drum  |
| <b>Raluvhimba/Khuzwane</b> (Tshivenda)                               | Other names ascribed to the Vhavenda God                                |
| <b>Thoho-ya-ndou</b> (Tshivenda)                                     | The head of an elephant   |
| <b>Tshisevho</b> (Tshivenda)   | A supplementary dish  |
| <b>Tšate/Mošate</b> (Sepedi)   | King's Kraal  |
| <b>Ubuntu /botho (Isizulu/Sepedi)</b><br><b>Vhakomas</b> (Tshivenda) | Humanity<br>Headman's assistant   |

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|                               |  |
|-------------------------------|--|
| <b>Vhusa</b> (Tshivenda)      | The Vhavenda porridge                      |
| <b>Zwidutwane</b> (Tshivenda) | White python/fertility god of the Vhavenda |



## **ABBREVIATIONS**

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|                  |   |
|------------------|---|
| <b>AIA</b>       | Archaeological Impact Assessment  |
| <b>CATHSSETA</b> | Culture, Arts, Tourism, Hospitality and Sport Sector Education and Training Authority |
| <b>DPW</b>       | Department of Public Works  |
| <b>DSAC</b>      | Department of Sports, Arts and Culture  |
| <b>EIA</b>       | Environmental Impact Assessment   |
| <b>ESUs</b>      | Endangered Species Units  |
| <b>HIA</b>       | Heritage Impact Assessment  |
| <b>HWC</b>       | Heritage Western Cape   |
| <b>ICOM-SA</b>   | International Council of Museums in South Africa                                      |
| <b>LEDET</b>     | Limpopo Economic Development, Environment and Tourism                                 |
| <b>NALEH</b>     | National Forum for the Law Enforcement of Heritage Related Matters                    |
| <b>LIHRA</b>     | Limpopo Heritage Resources Authority  |
| <b>MEC</b>       | Member of the Executive Council   |
| <b>NHC</b>       | National Heritage Council   |
| <b>NHRA</b>      | National Heritage Resources Act (No 25 of 1999)                                       |
| <b>NMC</b>       | National Monuments Council  |
| <b>PHRA</b>      | Provincial Heritage Resources Authority   |
| <b>ROD</b>       | Record of Decision  |
| <b>SAHRA</b>     | South African Heritage Resources Agency   |
| <b>SAHRAFS</b>   | South African Heritage Resources Authority Free State                                 |
| <b>SAHRIS</b>    | South African Heritage Resources Information System                                   |
| <b>SAMA</b>      | South African Museums Association   |
| <b>SAPS</b>      | South African Police Services   |

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**UNESCO** United Nations Educational, Scientific and Cultural Organization

**VDC** Venda Development Cooperation

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# **CHAPTER 1 - INTRODUCTION**

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## **1.1 GENERAL INTRODUCTION**

Heritage is defined as a broad concept that includes tangible items, such as natural and cultural environments, which encompasses landscapes, historic places, sites and built environment, as well as collections of past and continuing cultural practices, knowledge and living experiences (McKercher & Du Cros 2003). Heritage is regarded as anything that someone wishes to collect or conserve, and to pass on to the next generation (Howard 2007). People in the present are creators of heritage and not merely receivers or transmitters of it. Therefore, the present creates the heritage it requires and manages it for a range of contemporary purposes (Chaiyakhet, Thongpoon & Jusoh 2016).

Heritage conservation is a crucial aspect in the everyday livelihood of every civil society, because heritage resources convey people's identity, history and origin. Heritage is vital for national identity, national cohesion, employment generation, education, as well as cultural and religious values (Chirikure 2013). However, the climate of globalisation, technological advancement, political conflict, and population mobility, along with the spread of participatory democracies and market economies, makes for rapid changing cultures and communities. This poses a threat to the conservation of heritage resources (Palumbo & Teutonico 2002).

### **1.1.1 Intergovernmental relations and cooperation between statutory bodies and LIHRA**

Mathebula (2004) noted that intergovernmental relations may be regarded as the interaction of the different spheres (in the case of South Africa), tiers and/or levels of government. Kumar and Van Dissel (1996) state that intergovernmental relations systems exist to support and implement cooperation and strategic alliances between two or more organisations. There are a variety of economic reasons for the formation of these alliances. Furthermore, the Constitution Act (No 108 of 1996) declares that in the Republic of South Africa, government is constituted as national,

provincial and local spheres of governance that are distinctive, interdependent and interrelated (RSA 1996).

The dictionary meaning of “co-operative” includes, amongst others, the following: collaboration, teamwork, interaction, co-ordination, assistance, and sponsorship. It is an adjective of the word “co-operation”, meaning a willingness to co-operate (Mathebula 2004). Co-operative government, therefore, is about partnership governance characterised by national unity, peace, co-operation and co-ordination, effective communication, and an infinite conflict avoidance attitude (Malan & Mathebula 2002). Furthermore, cooperative governance is there to ensure that all levels of government should galvanise for the purpose of governance (Haurovi 2012). However, intergovernmental cooperation can result in conflict between spheres due to different priorities, aims and objectives (Goble, Lewis, Hill & Phillips 2014).

### **1.1.2 Heritage Managers / custodians**

The professional heritage manager must be able to provide an enabling environment for the continued use, and conservation of, heritage resources (Katsamudanga 2003). The role of the heritage manager is to safeguard heritage assets for posterity; to ensure that the use of heritage assets by the present generation does not compromise the ability of future generations to use and benefit from those assets; and to ensure that the present generation properly manages the heritage assets it holds in trust for the nation as a whole (Garrod & Fyall 2000:691). Researchers, conservationists and heritage managers face immense pressure in determining the most appropriate methods to conserve and manage heritage resources. Questions of identity, meaning and values indicate the likelihood of there being conflicting notions of ownership to heritage, and therefore conflicting sets of values and interests with which heritage managers have to contend (Rahman 2013:1591).

### **1.1.3 The involvement of local communities in heritage conservation**

The definition of a community is highly problematic, resulting in multiple definitions (Aref, Gill & Aref 2010). Most definitions in the sociological and anthropological fields emphasize the concept of community as relatively small scale, with boundaries, and strong ties among members (Chapman & Kirk 2001). A community as defined by Bradshaw (2008:6) has historically shared boundaries with one's geography of residence.

Chirikure and Pwiti (2008) pointed out that throughout the world, local communities possess long histories of interaction with their cultural and natural environments. Associated with these communities is a cumulative body of knowledge, skills, practices and representations. Therefore, Borrini, Kothari and Oviedo (2004) emphasised that heritage conservation cannot, and will not, happen without the support of local communities. Ndoro (2001) indicated that exclusion of local communities from heritage management can be detrimental, as it can result in violent confrontations or court case actions. Garrod and Fyall (2000) noted that heritage only has significance to the extent that it benefits people. If people are prevented from experiencing a heritage asset, it can no longer be considered part of their heritage. Cousins and Kepe (2004:45) indicated that local communities should play a proactive role to ensure positive benefits from heritage conservation. Thus, Chirikure and Pwiti (2008) found that in recent years, there has been a healthy tendency to use heritage sites for economic and educational benefits of local communities.

## **1.2 PROBLEM STATEMENT**

Heritage conservation is a challenge in Africa. In many African countries, heritage resource agencies are ineffective due to the application of out-dated laws, insufficiently skilled personnel, poor infrastructures and local political crises (Boswell 2008). In South Africa, heritage legislations are world-class, but the implementation of policies is still a significant area of concern (Chirikure 2013). The Western Cape and KwaZulu-Natal were the only provinces that had fully functional Provincial Heritage Resources Authorities (PHRAs), while other provinces are either completely

under-staffed or under-trained to deal with all aspects of the NHRA (No 25 of 1999) (Wiltshire 2013). This results in several provinces having their heritage resources under threat (Frescura 2015).

The Limpopo Heritage Resources Authority (LIHRA) is mandated with the responsibility to coordinate heritage management in the province. Currently, LIHRA's duties are either not clearly articulated, or it is not exercising its authority prudently. Consequently, heritage conservation in the Limpopo Province is in disarray. Therefore, this study will seek to uncover the challenges LIHRA experiences with regard to heritage conservation. The concerns being investigated include LIHRA's mandate and duties, legislation, budget, personnel profile, socio-economic responsibility, local politics, infrastructure and external development threats.

### **1.3 SIGNIFICANCE OF THE STUDY**

The significance of the study lies in the fact that although South Africa has outstanding legislation regarding heritage conservation and management, there exists a serious problem with the implementation of the legislation within the three-tier system of management. LIHRA is crucial for the conservation and management of heritage resources in the Limpopo Province. The study aims to provide baseline operational guidelines for LIHRA in order to mend or strengthen its intergovernmental relations and cooperation with other government bodies, heritage managers/custodians and local communities.

### **1.4 THE SCOPE OF THE STUDY**

A number of aspects defined the scope of the study. LIHRA in the Limpopo Province was chosen because this institution is important in the conservation and management of heritage resources in the Limpopo Province. The study identified members of the LIHRA council as interviewees and seconded officials from the DASC tasked to administer LIHRA, executives of Limpopo Economic Development, Environment and Tourism (LEDET), the Department of Public Works (DPW), the South African Police Services (SAPS) and heritage manager at Dzata Provincial

Heritage Site in the Vhembe District and the custodian of Tšate Provincial Heritage Site in the Greater Sekhukhune District of the Limpopo Province. Furthermore, local community members for Ha-Mandiwana in the Vhembe District and Tšate (Sekhukhune District) were also designated. These participants were selected because of the involvement and/or knowledge in heritage conservation.

## **1.5 RESEARCH QUESTIONS**

Data presented in Chapter 4 of this study are as per the following questions.

### **A. In terms of LIHRA, the following general questions were raised:**

- i. Is LIHRA able to fulfil its mandate?
- ii. Is it able to perform all its duties?
- iii. Does it comply with heritage legislation?
- iv. What are its budget constraints?
- v. Does it have enough personnel?
- vi. Are socio-economic responsibilities surpassing heritage conservation responsibilities?
- vii. Does local politics affect heritage conservation?
- viii. Is it able to ensure that heritage manager/custodians adhere to the requirements of the NHRA?
- ix. Are external developments a threat to heritage conservation?

### **B. The following general questions were put to the executives of LEDET, DPW, and SAPS:**

- i. Is there cooperate with LIHRA?
- ii. Are they informed about the NHRA (No 25 of 1999)?
- iii. Do they comply with heritage legislation?

### **C. With regard to heritage manager/ heritage custodians, the following was asked:**

- i. Are they qualified to do heritage conservation?
- ii. How is their relationship with LIHRA?

- iii. Have they studied the heritage management plan of the provincial heritage site?

**D. In terms of local communities, the following questions were raised:**

- i. Are local communities aware of provincial heritage sites?
- ii. What is the attitude of the local community towards the heritage site in the area?
- iii. What perception does the local community have of the heritage site?
- iv. Does having a provincial heritage site have an impact (positive/negative) on the local community?
- v. What aspirations do they have about the heritage site in their area?
- vi. Is LIHRA involved in assisting to conserve the heritage site?

## **1.6 AIM AND OBJECTIVES**

### **1.6.1 Aim**

This qualitative study investigated the problems experienced by LIHRA in the identification, conservation, and management of heritage resources in two local communities in Limpopo Province.

### **1.6.2 Objectives**

The objectives of the study were to:

- i. Examine LIHRA mandate and duties, legislation, budget, physical resources, personnel profile, social responsibility challenges, local politics, poor infrastructure, and external development threats.
- ii. Identify and investigate the intergovernmental relations and cooperation between statutory bodies in the Limpopo Province and LIHRA.
- iii. Document the attitudes of heritage site managers/custodians and other staff towards conservation and their work conditions, as well as implementation challenges.
- iv. Assess local communities' awareness and expectations of LIHRA's responsibilities as well as the need to conserve and manage heritage resources.



## **1.7 THEORETICAL FRAMEWORK**

### **1.7.1 Heritage Theory**

There are references to the protection of culture historical structures dating from the Ancient Near-East and Egypt, pre-Islamic monuments in Muslim areas, ancient Chinese royal ensembles and in ancient Rome through to the Renaissance period in Europe. It is, however, the Age of Enlightenment, in the 18<sup>th</sup> century that reveals the difference of the Western philosophy from thinking about heritage from the rest of the world. Ideologies from this period culminate in the desire to establish a proper framework for the formal protection and safeguarding of the cultural heritage, which are further developed in the 19<sup>th</sup> century. Early State protection in the form of national legislation was introduced by the Papal Administration in the early 19<sup>th</sup> century and then followed by Prussia, England and Italy (Jokilehto 2008).

It is mainly from this background that national legislation on heritage protection developed in South Africa. The study employed this approach because legislated heritage protection is a Western concept. Therefore, when discussing the structure and implementation of LIHRA this method was applied as a point of reference.

### **1.7.2 The Afrocentric Theory**

According to Asante (1987), Afrocentricity is defined as the placing of African ideals at the centre of any analysis that involves African culture and behaviour. Afrocentrism is a mode of thought and action in which the centrality of African interest, value, and perspectives predominate. Nobles (2006) further defined Afrocentric as being interchangeable terms representing the concept that categorises a quality of thought and practice, which is rooted in the cultural image and interest of African people. Furthermore, it represents and reflects the life experiences, history and traditions of African people as the centre of analyses. Mazama (2001) argued that most academics and communities fail to define the term Afrocentric and often misunderstand its meaning. Being Afrocentric does not simply mean being African, but to emphasise the importance of cultivating a consciousness of victory as opposed to dwelling on oppression.

From the above definitions, it can be assumed that the emphasis of the Afrocentric theory is to study Africans in their own setting, and to empower them to be intellectuals or authors of their own phenomenon, and give their own interpretations of the worldview without being influenced by any Eurocentric practices. Afrocentricity, as Asante (2009) explains, is based on the idea of the centrality of the African experience. Within Africology, issues pertaining to African cosmology, epistemology, axiology, and aesthetics must be considered. However, Mkabela (2005) noted that African indigenous culture has undergone rapid change since the onset of colonialism. Africanists have established a pluriversal perspective in research while maintaining a strong orientation to collective values reflected in the concept of *ubuntu* and an appreciation of indigenous African people's holistic view of the world. Therefore, she suggested that when dealing with African indigenous culture, it is essential that researchers apply the African centred research. This type of research undertakes an African analysis and yield indigenous African knowledge that recognises the African voice; that tells another story. This is the nucleus of the Afrocentric paradigm.

The study employed the Afrocentric approach when involving local communities as participants and to identify specific duties and duty-bearers of the indigenous people involved in the research regarding heritage conservation. Conservation of heritage among African citizens of Limpopo Province by LIHRA, according to Afrocentric scholars, is aimed at the promotion of citizens' identities, destiny, and spirituality; remove or integrate some colonial ties linked to heritage conservation by incorporating African principles in the new heritage legislation; and encourage the participation of indigenous people or local communities in the conservation of heritage resources.

## 1.8 OUTLINE OF THE STUDY

**Chapter 1** provides a brief introduction and problem statement. It explains the scope of the study, the limitations and research questions. Furthermore, it elucidates the aim, objectives and the theoretical framework of the study.

**Chapter 2** comprises of definitions, a brief explanation, and examples of natural and cultural heritage. It also outlines the literature review of heritage conservation and management in terms of legislative framework, the intergovernmental relation and cooperation between LIHRA and other government departments. The literature review provides an overview on other scholars' research concerning the roles of heritage managers/custodians and local communities in heritage conservation.

**Chapter 3** offers detailed information about the two study sites (Dzata and Tšate Provincial Heritage Sites), their location and historical background. It also explains the ethnography of the Makhado and Greater Tubatse Local Municipalities. It explains the context in which the study was conducted.

**Chapter 4** It clarifies the research methodology adopted for data collection.

**Chapter 5** presents the research results. This chapter also contains a summary of the demographic information of participants. It provides an outline about challenges faced by LIHRA in heritage conservation in the Limpopo Province, and insight into the cooperation between LIHRA and other government departments. Furthermore, it captures data about the interaction between LIHRA and heritage managers/custodians and the role of local communities in heritage conservation.

**Chapter 6** is a discussion of the study results, supported by the relevant literature. This chapter additionally puts forth a management plan that with assist LIHRA in fulfilling its mandate.

## CHAPTER 2 - LITERATURE REVIEW

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### 2.1 TYPES OF HERITAGE

#### 2.1.1 Natural heritage

Natural heritage is defined as features consisting of physical and biological formations, or groups of such formations, which demonstrate natural significance, geological and physical formations, and precisely delineated areas that constitute the habitat of indigenous species of animals and plants (Australian Heritage Commission 2002). Natural sites are precisely delineated natural areas of outstanding universal value from the point of view of science, conservation or natural beauty (Cameron & Rossler 2013). South Africa's Cape Floral Region Protected Areas in the Western Cape is an example of natural heritage site (Figure 2.1). Levin (2008) asserted that this site was inscribed as a world natural heritage site by the United Nations Educational, Scientific and Cultural Organisation (UNESCO) in 1999.



**Figure 2.1.** Cape Floral Region Protected Areas (Western Cape Nature Conservation Board (n.d.).

### 2.1.2 Cultural heritage

Cultural heritage is the legacy of physical artefacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present, and bestowed for the benefit of future generations (UNESCO 2017a). The cultural heritage may be defined as the entire quantity of material signs, either artistic or symbolic, handed on by the past to each culture and, therefore, to the whole of humankind (Jokilehto 2005). An example of a South African cultural heritage site is the Cradle of Humankind World Heritage Site in Gauteng, west of Johannesburg (Figure 2.2). It was designated in 1999 because of its importance as a locality where numerous hominid fossils have been discovered since the 1930s (Lelliott 2016). Cultural heritage is of immense importance in the construction of identities and, therefore, the behaviour of society (Turnpenny 2004).



**Figure 2.2.** The Cradle of Humankind World Heritage Site. The image is of “Mrs Ples”, a 3.3 million years old fossil of *Australopithecus africanus* (Mason 2006).

Cultural heritage is often seen as either intangible or tangible (ICOMOS 2002). Intangible refers to aspects of heritage that cannot be physically touched (Lixinski 2013), in other words it consists of immaterial elements, such as traditions, oral history, performing arts, social practices, traditional craftsmanship, representations, rituals, knowledge, and skills transmitted from generation to generation within a community (Franchi n.d.).

Tangible cultural heritage is a heritage that can be stored and physically touched (Nwauche 2017). It refers to physical artefacts produced, maintained and transmitted intergenerationally in a society (UNESCO 2003). This includes artistic tangible monuments, groups of buildings and sites and the scope of environments as natural properties (Ahmad 2006). Examples of tangible cultural heritage are the Uluru-Kata Tjuta National Park in Australia, Tombs of the Bugunda Kings at Kasubi in Uganda, and the Cradle of Humankind in South Africa. However, Prosalendis (2003) emphasized that all tangible heritage resources have intangible values linked to them, but not all intangibles have a tangible form.

## **2.2 HERITAGE CONSERVATION AND MANAGEMENT**

### **2.2.1 Legislative Framework**

#### ***2.2.1.1 World Heritage Convention***

The World Heritage Convention was adopted by UNESCO's General Conference on 16 November 1972 (Slatyer 1983). The convention is a framework for the protection of these unique and valuable sites (UNESCO World Heritage Centre, 2007). It provides for a permanent legal, administrative, and financial framework that promotes cooperation and contribution to the protection of the world's natural and cultural heritage (Levin 2008). The Convention sets out the duties of state parties in identifying potential heritage sites and their role in protecting and preserving these heritage sites. Hundred and ninety-two state parties have signed the World Heritage Convention, making it a universally accepted set of principles and framework of action (UNESCO 2017b). Each state party to the Convention recognises its primary duty to ensure the identification, protection, conservation, and transmission of the cultural and natural heritage situated in its territory to future generations (UNESCO

World Heritage Centre 2007). The World Heritage Convention serves as a catalyst to raise awareness for heritage preservation, as well as access to the World Heritage Fund (UNESCO World Heritage Centre 2008). However, a key benefit of ratification, particularly for developing countries, is access to the World Heritage Fund. About US\$4 million was made available in 2008 to assist state parties in identifying, preserving and promoting World Heritage sites (Hastings 2014).

South Africa ratified the Convention in 1997, and subsequently translated it into domestic law through the promulgation of the World Heritage Convention Act (No 49 of 1999) (Department of Environmental Affairs 2014). Section 5 of the Act (No 49 of 1999) (RSA 1999) promulgates that the Department of Environmental Affairs and Tourism is responsible for enforcing and implementing the Act in the Republic. This department is thus accountable for the identification, conservation, and management of world heritage sites in South Africa (World Heritage Convention Act (No 49 of 1999) (RSA 1999).

UNESCO has declared nine World Heritage Sites in South Africa, while an additional site, like the Liberation Route, is being prepared for nomination. The five sites graded as cultural heritage sites include Robben Island (1999), Mapungubwe (2003), Fossil Hominid Sites of South Africa (1999), the Richtersveld Cultural and Botanical Landscape (2007), and the Khomani Cultural Landscape (2017); while the three natural heritage sites include the Isimangaliso Wetland Park (1999), Cape Floral Region Protected Areas (2004), and the Vredefort Dome (2005). Additionally, the Maloti-Drakensberg Park contains both natural and cultural characteristics (UNESCO 2017c). South Africa, Ethiopia and Morocco are leading the continent in the conservation and management of world heritage sites (UNESCO 2018).

### **2.2.1.2 The National Heritage Resources Act (No 25 of 1999)**

Prior to the first democratic elections of 1994, the National Monuments Act (No 28 of 1969) governed the management of South Africa's cultural heritage for the last three decades through the activities of the National Monuments Council (NMC) (Ndlovu 2011). According to Meskell and Scheermeyer (2008), the National Monuments Act of 1969 provided limited protection for heritage related to living communities, and mostly concentrated on prehistoric archaeological sites and artefacts. Hence, the



NHRA (No 25 of 1999) replaced the National Monument Act and came into operation on 1 April 2000 (Deacon 2015).

#### **2.2.1.2.1 South African Heritage Resources Agency**

The NHRA made provision for the establishment of the South African Heritage Resources Agency (SAHRA) to become a statutory body, and the lead authority for the implementation of the Act (Manetsi 2007). SAHRA replaced the NMC as the National Heritage Authority, and was charged with managing national heritage sites (Wiltshire 2013); SAHRA is an implementing agency of the Department of Arts and Culture (SAHRA 2016).

Section 8(1) of the NHRA makes provision for the development of a three-tier system for heritage resources management, namely on national, provincial and local levels.

- Grade I. Heritage resources at the national level are managed by SAHRA, and are of national significance.
- Grade II. Heritage resources at provincial level are managed by Provincial Heritage Resources Authorities (PHRAs).
- Grade III. Heritage resources at local level are managed by the Local Heritage Authorities (Scheermeyer 2005). The Grade III tier was further split into three sub-categories depending on a site's significance: IIIa = high, IIIb = medium and IIIc = low local significance (Wiltshire 2013).

Section 13(1) of the NHRA makes provision for SAHRA to co-ordinate the identification and management of the National Estate by devolving powers to Provincial and Local Heritage Authorities (RSA 1999). Smuts (2015) stated that in a bid to conserve and manage heritage resources in South Africa, SAHRA works closely with the South African Museums Association (SAMA) and the National Forum for Law Enforcement of Heritage Related Matters (NALEH). Benson (2013) noted that although the NALEH was non-functional in 2013, it was an effective forum comprising members of the Endangered Species Units (ESUs), the Department of Sport, Arts and Culture (DSAC), the INTERPOL National Central Bureau in Pretoria, the International Council of Museums in South Africa (ICOM-SA) and the National Heritage Council (NHC).

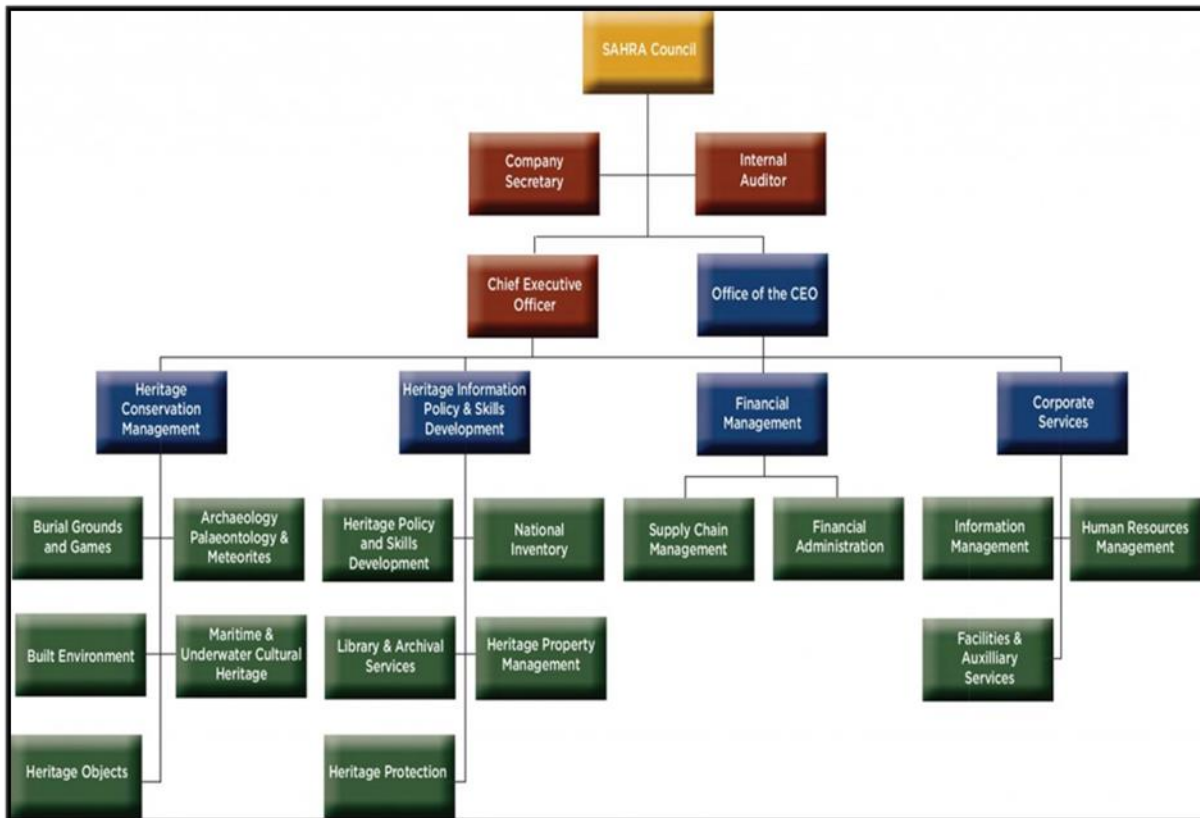


Section 39(1) further makes provision for SAHRA to compile, consolidate maintain and coordinate information on heritage resources for the inventory of the national estate, which must be in the form of a database of information on heritage resources (RSA 1999). Therefore, in 2011 SAHRA developed the South African Heritage Resources Information System (SAHRIS) (Smuts 2015). This information system allows for online processing of permits, impact assessments, surveys, grading and declarations (Wiltshire 2013). According to SAHRA (2016), it provided training for six Heritage Western Cape (HWC) heritage officers and 20 delegates from Limpopo to ensure that their competency in performing tasks on SAHRIS. Furthermore, on skills development, SAHRA had an integrated heritage resources management course at Rhodes University, a youth skills development with Culture, Arts, Tourism, Hospitality and Sport Sector Education and Training Authority (CATHSSETA), and Kara Institute (Parliamentary Monitoring Group 2015). This is in line with section 13(1f) that makes provision for SAHRA to promote education and training in fields related to the management of the national estate.

Section 8(6) promulgates that SAHRA assesses the capacity of PHRAs to perform specific functions in relation to prescribed categories of heritage resources (RSA 1999). Van der Merwe (2003) indicated that in terms of a dysfunctional PHRA and local heritage resources authorities, SAHRA is expected to carry out their functions. Marquez-Grant and Fibiger (2011) thus noted that SAHRA had regional offices in some provinces, and some functions are delegated regionally. Wiltshire (2013) asserted that only two provinces have fully functional PHRAs, namely; the Western Cape (Heritage Western Cape) and Amafa/Heritage KwaZulu-Natal. According to the Parliamentary Monitoring Group (2015), in 2015 SAHRA was working to encourage other provinces to the same level of functionality. However, SAHRA (2016) noted that in 2016 SAHRA managed archaeological and paleontological matters for six provinces, namely; the Northern Cape, Free State, Gauteng, Limpopo, Mpumalanga and North West, for these provinces have not appointed qualified professionals to manage archaeology and palaeontology matters. This is in correspondence with section 13(1d) which makes provision for SAHRA to advise, assist and provide professional expertise to any authority responsible for the management of national estate at provincial and local level (RSA 1999).

SAHRA performs Section 35 and Section 36 on behalf of the seven dysfunctional PHRAs (Saccaggi & Esterhuysen 2014). Section 35 promulgates that no person may destroy, damage, excavate, alter, remove from original position, collect, own, trade in, sell for private gain, export from South Africa any archaeological or paleontological, heritage objects or meteorites without a permit issued by the responsible heritage resources authority. Section 36 of NHRA makes provision for heritage authorities to protect human remains that are older than 60 years and are found outside a designated graveyard (RSA 1999). The same legislation does not apply to graves younger than 60 years and found within graveyards demarcated by local municipalities.

Frescura (2015) is of the opinion that heritage conservation in South Africa is a total disaster because of SAHRA's failure to meet its functional duties and has trampled the three-tier system of heritage management. However, Smuts and Gribble (2015) argued that SAHRA is unable to meet its mandate due to a lack of adequate funding, which in turn limits its ability to employ the necessary numbers of professional staff. Prins (2016) emphasized that the government should be blamed for the dismal functioning of SAHRA and the PHRAs, because it failed to provide them with adequate support in order for them to comply with the NHRA. The SAHRA Annual Report (2010) suggested that the challenges and opportunities within SAHRA are not something that cannot be dealt with by a determined and innovative staff. For SAHRA to achieve evolution means that the provinces must take a very active role in setting up PHRAs. While the ultimate authority rests at the national level, much of the identification and management of cultural heritage is the responsibility of provincial and local governments (Figure 2.3).



*Figure 2.3. South African Heritage Resources Agency organogram (SAHRA 2016).*

### **2.2.1.2.2 Provincial Heritage Resource Authority**

Section 23 of the NHRA state that a Member of the Executive Council (MEC) may establish a PHRA, which shall be responsible for the management of the relevant heritage resources within the province. It should be a body corporate capable of suing and being sued in its corporate name, and which should be governed by a Council constituted as prescribed by regulations published in the Provincial Gazette (RSA 1999). However, the NHRA does not make provision to compel the MEC to establish a PHRA, nor does it penalises the MEC should he/she fail to establish a PHRA. In order to establish a PHRA, as required in terms of the NHRA, each provincial department responsible for Sports, Arts and Culture must publish regulations. These regulations will enable it to form a council as a legal public entity and set out how the council will operate and which sections of the NHRA it will be responsible for implementation (Deacon 2003). The strategic plan must be assessed annually by the council of the national body, SAHRA, to ensure that the province has the necessary competence and funding to meet its responsibilities. Furthermore, the NHRA notes that if SAHRA finds a PHRA to be incompetent, the

province may appoint SAHRA to act on its behalf on an agency basis (Deacon 2003). Hence, LIHRA was established under the Limpopo Heritage Resources Authority Regulation 70 of 2003 (RSA 2003a).

According to the Department of Arts and Culture (n.d.), although the NHRA makes provision for the establishment of PHRAs, its implementation has been problematic. Wiltshire (2013) indicated that after a few years passed in the early 2000s, PHRAs were established in all nine of South Africa’s provinces, staffed and located in the provincial offices of the Department of Arts and Culture. Figure 2.4 serves as an example of how a fully functional PHRA should be equipped to perform all its duties as promulgated by the NHRA (RSA 1999).



**Figure 2.4.** Amafa/Heritage KwaZulu-Natal Organogram (Heritage KwaZulu-Natal 2017).

Saccaggi and Esterhuysen (2014) indicated that PHRAs were meant to be established in 2002. However, due to the challenges in their setup and lack of funding, only certain functions were handed over. LIHRA has been granted partial powers to review and approve the heritage component of impact assessments undertaken in terms of Section 38. This only extends to the historical built

environment provided for in Section 34 of the NHRA. Section 38(1) of the NHRA (RSA 1999) promulgates that any person undertaking a development, which includes a listed activity, must notify the responsible heritage resources authority and provide them with details regarding the location, nature, and extent of the proposed development. Wurz and Van der Merwe (2005) added that it is from Section 38 that heritage agencies are empowered to request Archaeological Impact Assessment (AIA) or Heritage Impact Assessment (HIA) reports if they consider development will impact on a heritage resource.

Ndlovu (2011) stated that, after following all the procedures, approval rests between heritage agencies and environmental departments depending on the legislation under which the full application is being considered. Fuentes-Bargues (2014) noted that a Record of Decisions (ROD) (also called development consent) is published by the environmental agency, which determines the environmental viability of the project, as well as the conditions and requirements to be imposed. Ndlovu (2011) asserted that a ROD will contain one of the following recommendations: go ahead with no conditions; provide conditions to be filled before development can commence; provide conditions to be satisfied during the development; or reject the application. If the ROD has conditions, some of these may relate to heritage requirements, depending on the nature of the comments received from the heritage agency.

Nevertheless, section 7(b) of the NHRA promulgates that a PHRA must be responsible for the management of Grade II heritage resources (i.e heritage resources that are of provincial significance as stipulated in section 8(1) of the NHRA (RSA 1999). Furthermore, Section 27(2) of the NHRA states that a PHRA must identify those places that have special qualities which make them significant in the context of the province or a region, in terms of heritage assessment criteria set out in section 3(2) and prescribed under section 6(1) and (2), and must investigate the desirability of their declaration as provincial heritage sites (RSA 1999). Hence, a written motivation for the declaration of a place as a heritage site must be prepared and kept on record by heritage authorities (RSA 1999). However, Lithole (2010) argued that LIHRA's role to promote and declare new heritage sites is hindered by limited resources and funding.

Section 30 of the NHRA makes provision for each province or region's PHRA to compile a heritage register. Thus, a register must list the already declared provincial heritage sites and local heritage resources that have been placed on the register (RSA 1999). Such listing or placing on the heritage register can only take place once the necessary formal procedures have been carried out as per section 27 of a provincial heritage site (Grade II) and section 30(7) to (11) for local heritage resources (Grade III) (RSA 1999).

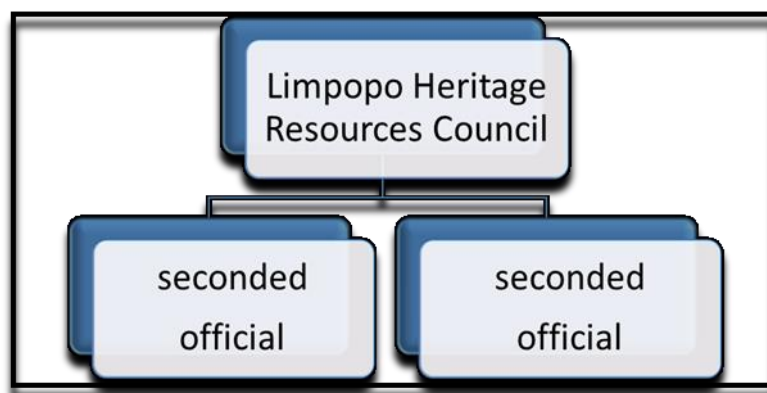
LIHRA declared Tjate, Soutini-Baleni, Dzata, and the Malebogo-Boer War Battlefields as Provincial Heritage Sites (Grade II) in terms of section 27(6) of the NHRA Act 1999 (No 25 of 1999 (Thotse 2015)).



**Figure 2.5.** Declaration of Provincial Heritage Sites (Thotse 2015: 112).

The National DAC (n.d.) stated that the PHRAs exist in name only in some provinces, but are dysfunctional in practice. Section 8(6)(a) promulgates that a PHRA or a local authority shall not perform any function in terms of this Act, or any other law, for the management of heritage resources unless it is competent to do so (RSA 1999). Furthermore, Section 8(6)(d) asserted that the assessing authority may

at any time, and shall at least every two years, reassess the competence of a subordinate authority, and review the assumption of functions and powers under this Act. If indeed this happens at all, there is no transparency in the way the procedures are handled (RSA 1999). Prins (2016) is of the opinion that these two sub-sections of Section 8 seem to be ignored, while incompetent PHRAs are allowed to continue. Frescura (2015) argues that LIHRA is amongst the most incompetent PHRAs because it only consists of two heritage staff members who are not experts in heritage conservation. LIHRA is amongst the seven most dysfunctional PHRAs. Figure 2.5 indicates the current organizational structure of LIHRA.



*Figure 2.6. Limpopo Heritage Resources Authority organogram.*

The Parliamentary Monitoring Group (2003) is of the opinion that heritage authorities are seemingly powerless to prevent the obliteration of heritage resources or enforcing heritage legislation. Pickard (2001) argues that it is unfair to blame heritage organisations, for heritage legislation fails to indicate how to ensure the necessary financial resources needed for the conservation and management of heritage resources. Prins (2016) asserted that due to the fact that the majority of PHRAs are not corporate bodies, they are not autonomous and may not possess funds with which to run their organisations. They are invariably subservient to provincial departments that dole out funding derived from departmental allocations, which results in limited resources and capacity, causing uncertainty around the mandate to fund the PHRAs (DAC n.d).

## **2.3. INTERGOVERNMENTAL RELATIONS AND COOPERATION BETWEEN STATUTORY BODIES AND LIHRA**

### **2.3.1 Limpopo Department of Economic Development, Environment and Tourism**

The Limpopo Department of Economic Development, Environment and Tourism (LEDET) was established in December 2004 as a result of its separation from the former Department of Finance and Economic Development by an executive council decision (Government Gazette 2012). The core functions of this department are to create jobs through a sustainable environment, ensuring a healthy and fair trade, positioning Limpopo as the preferred eco-tourism destination, sustainable environmental management, increased productive investment and thriving enterprises in all sectors (Government Gazette 2012). Furthermore, LEDET is the designated management authority for all provincial nature reserves (Department of Economic Development, Environment and Tourism n.d.).

The legislative mandate of LEDET (2017) is to develop the province's economy and manage environmental and tourism activities. At national level, LEDET is promulgated by the National Environmental Management Act (NEMA) (No 107 of 1989) which empowers the department to manage all environmental functions in the province. Moreover, at provincial level, LEDET is governed by the Limpopo Environmental Management Act (LEMA) (No 7 of 2003), which mandates LEDET to sustainably develop, manage and promotes tourism processes and resources in the Limpopo Province (RSA 2003b).

### **2.3.2 Department of Public Works, Roads and Infrastructure**

According to the Limpopo Provincial Government (2013), the Republic of South Africa Constitution Act (No 108 of 1996) and the Public Service Act (Proclamation No 103 of 1994) promulgated for the establishment of the Department of Public Works, Roads and Infrastructure. The role of this department is to serve as a custodian and manager of all provincial government land and buildings for which legislation does not make other departments or institutions responsible (Department of Public Works, Roads and Infrastructure 2017). Amongst its other functions, it provides and manages accommodation for line function departments, including additional facilities



for the Department of Justice, Correctional Services, Defence and Safety and Security, to assist other line departments in the development of policies for infrastructure delivery Whitepaper (1997). Furthermore, the mandate includes the determination of accommodation requirements, rendering expert built environment services to client departments as well as the acquisition, management, maintenance and disposal of such provincial government land and buildings (Department of Public Works 2011).

The Department of Public Works, Roads and Infrastructure (2017) cited that amongst other legislative mandates this department is promulgated by National Building Regulations and Building Standards Act (No 103 of 1999) and the Northern Province Land Administration Act (No 6 of 1999). Furthermore, the Limpopo Provincial Government (2013) indicated that the department adheres to the NHRA (No 25 of 1999), but failed to indicate the means or to which sections it applies.

### **2.3.3 South African Police Service**

The South African Police Service (SAPS) is the national police force and principal law-enforcement agency of the Republic of South Africa (Tait 2012). SAPS was formed after the first democratic general election in 1994. The SAPS' responsibilities and duties are regulated by the Constitution Act of South Africa (No 108 of 1996) and the South African Police Service Act (No 68 of 1995) (Young 2007). Their mandate is to prevent, combat and investigate crime, maintain public order by protecting and securing the inhabitants of South Africa and their property, and to uphold and enforce the law (Minnaar & Ngoveni 2004). Wakefield (2015) stated that the South African Defence Minister, Nosiviwe Mapisa-Nqakula, echoed that the government will not turn a blind eye on any crime. Smuts (2015) suggested that crimes committed to heritage resources are not taken as seriously by the SAPS compared to other criminal offenses. Wakefield (2015) noted that it is the duty of the SAPS to investigate, apprehend and bring to justice any person who destructs or vandalises heritage resources. Furthermore, Vollgraaff (2014) indicated that heritage crimes are not reported to specialised police units, which has also added to the reasons for the lack of successful prosecutions, resulting in insufficient case studies to study trends.

The SAPS (2017) indicated that their department adheres to NEMA 1998 (No 107 of 1998) and Marine Living Resources Act (No 18 of 1998) as far as heritage conservation is concerned. However, there is no clear indication of how their department cooperates with heritage departments in their departmental legislation mandate. However, section 40 of the constitution of South Africa has made provision for all government departments to work together (RSA 1996). Craythorne (2006) noted that all spheres of government must adhere to the principles in Chapter 3, and must conduct their activities within the parameters provided in that chapter. These parameters are tied to the principle of co-operative government of intergovernmental relations.

## **2.4 HERITAGE SITE MANAGERS/CUSTODIANS**

Ismail, Masron and Ahmad (2014) stated that the primary duty of heritage managers is to protect and conserve the site under their control. Their duties are similar to those of a museum curator. Museum curators are subject specialists in a field related to their museum's mission, researchers, and supervisors of museum collections, exhibition developers, and public advocates for the collection (Low & Doerr 2010). Kotler and Kotler (2000) noted that heritage managers often struggle with the workload since they are expected to manage issues of maintenance, conservation, research, exhibition and education in the institution, while simultaneously making their sites more popular and competitive. Chen and Chen (2010) added that heritage managers should focus on visitors experiencing the quality of heritage when developing sustainable strategies for their heritage, which will increase the popularity of the site and attract more visitors. However, Hall and McArthur (1998) are of the opinion that the cultural heritage site manager's crucial task is to involve the local community to increase the quality of planning and reduce the likelihood of conflict. This will ensure that sound plans remain intact over time, increase the community's ownership of its heritage through education and other awareness creating campaigns, and to enhance the community's trust in heritage management.

## **2.5 INVOLVEMENT OF LOCAL COMMUNITIES IN HERITAGE CONSERVATION**

A community is a body of people inhabiting the same locality (Appaih 2006). Han, Yang, Shi, Liu and Wall (2016) stated that local community members must be stakeholders in local heritage sites since they are an important force in its conservation, management and development. Marshall (2002), however, noted that originally archaeologists and heritage managers perceived local communities as cheap labour for fieldwork rather than users of knowledge of the past. Jamieson (2000) indicated that it is important for local communities to be involved, for their participation can help to build long-term capacity and improve the ability of local communities to manage and influence the outcome of their development. Hence, Eboreime (2005) stated that heritage development in Africa offers a unique opportunity for community empowerment through integrated development, with the potential to mobilise resources. Moreover, a positive relationship between the heritage site and local community can promote the protection of heritage sites (Han et al. 2016). Steck (1999) is of the opinion that, for heritage management to thrive in cultural tourism, initial procedures must be put in place to benefit local residents, respect local culture, conserve natural resources, and educate both tourists and local residents.

Ndlovu (2011) indicated that an absence of community involvement causes challenges to heritage authorities in the implementation of cultural heritage legislation. Abungu and Ngoro (2008) noted that, in Nigeria, the declaration of a heritage monument leads to the local communities' disempowerment and take away their right of control and access.

Chirikure (2013) stated that in South Africa, heritage legislation requires community involvement, but more often than not consultation is mostly carried out towards the end of projects after major decisions have already been made. This creates an acute problem for human origin sites, because most date so far back that no local people directly associate with them. Grimwade and Carter (2000) highlighted that for cultural heritage, management is often focused on conservation or exploiting heritage sites for tourism purposes, resulting in local communities being side-lined from their own heritage.

## CHAPTER 3 – THE STUDY SITES: DZATA AND TŠATE

### 3.1 DZATA PROVINCIAL HERITAGE SITE

#### 3.1.1 Location

The Dzata Provincial Heritage Site is located in Ward 27 of the Makhado Local Municipality of the Vhembe District, in the eastern part of the Limpopo Province, South Africa. It lies in the Nzhelele River Valley next to the Gadabi Stream, some 40 km west of Thohoyandou, near the offices of the Mphhephu Tribal Authority (Loubser 1991). This provincial heritage site is situated in the eastern section of the Soutpansberg Mountain (Deacon 1993) between the towns of Makhado (Louis Trichardt) and Thohoyandou on the R522 road, in Nzhelele, Ha-Mandiwana Village (Stroebe, Swanepoel, Pell & Groenewald 2006) (Figure 3.1).



**Figure 3.1.** Location of the Dzata Provincial Heritage Site within the Vhembe District of the Limpopo Province (Google Maps™ 2018a).

### **3.1.2 Historical background**

Apart from Mapungubwe and the Thulamela heritage sites, Dzata is probably the most well-known heritage site in the Limpopo Province. It used to be the capital of the ruling Singo tribe and the home of their legendary leader, Thoho-ya-Ndou (Loubser 1991). It is divided into two sections, namely Dzata 1 - also known as Dzata Tshiendulu - and Dzata 2, also known as Dzata Nzhelele or Dzata Mikondeni (Deacon 1993). According to tradition, the area in which the Dzata 1 ruins are located is under the local jurisdiction of Chief Nkoneni Netshiendeulu of the Tshiendeulu Royal family, who has been the custodian of the heritage site since its abandonment (Makhado Municipality & Dzata Steering Committee 2012). Dzata 1 is currently under ownership of the government.

The Dzata 2 heritage site is trust land, owned by the government; it was used to benefit the surrounding community (Topographic Maps South Africa 2018). The heritage site covers 0.8 - 1.2 ha, and consists of the fragmentary remains of a series of stonewalls similar to the ruins found in Zimbabwe (Davison 1995).

Dzata 2 was declared a national monument by the National Monuments Council on 29 June 1938. According to Deacon (1992), this heritage site was the first national monument to be declared in Venda, and it became the place of the sacred drum of the Vhavenda. The main challenge after its declaration as a national monument was the erection of a fence around the site to prevent damage to the walls caused by grazing cattle and goats. A fence was initially constructed in 1939, but between 1945 and 1959 the fence would often be reported as stolen or as collapsed, which resulted in animals inflicting more damage to the heritage site.

Deacon (1992) noted that the fence was repaired in 1959 and an herbicide was used to eradicate growth on the walling. In the 1960s modern buildings were erected within the fenced heritage area for use during the annual Dzata Day celebrations on 1 February. In 1966 R1 000 was put aside for further restoration work at the heritage site, but Mr BJ Grobbelaar, the official in charge of the project, failed to do so, and the funding were withdrawn to be used for another project. It was only after a meeting in Venda on 30 July 1980 by four cabinet ministers of the former Republic of Venda, the South African Ambassador to Venda and five delegates from the National

Monuments Council, that an agreement was reached to restore the heritage site, but no funds were available to undertake the work.

Kutama (2002) noted that the former Venda President, PR Mphephu, instructed the Venda Development Cooperation (VDC) to develop Dzata 2, where eventually a museum was built on site in 1986. The aim of developing a museum was to showcase the place where the VhaVenda originated, and to display and promote the cultural and historical significance of the site. Mafune (2004) stated that when the development of the Dzata 2 project began in the late 1980s, an initial budget of approximately R500 000 was envisaged for its completion. The budget proved to be inadequate, resulting in a number of development proposals not being completed. The insufficient budget consequently limited adequate management and maintenance to the new infrastructure, and no further restoration work on the heritage site was undertaken (Mafune 2004).

Makhado Municipality and the Dzata Steering Committee (2012) affirmed that a cultural resources management plan for the Dzata Provincial Heritage Site has been developed, which outlined the scope of work required for it to obtain provincial heritage site status. Following the implementation of the heritage management plan, the *musanda* walls were restored. In terms of infrastructure development, pathways were constructed and eroded areas were rehabilitated. At Dzata 1 trees and tree roots were removed from walls and vegetation around the site were cleared before the walls of this site were also restored.

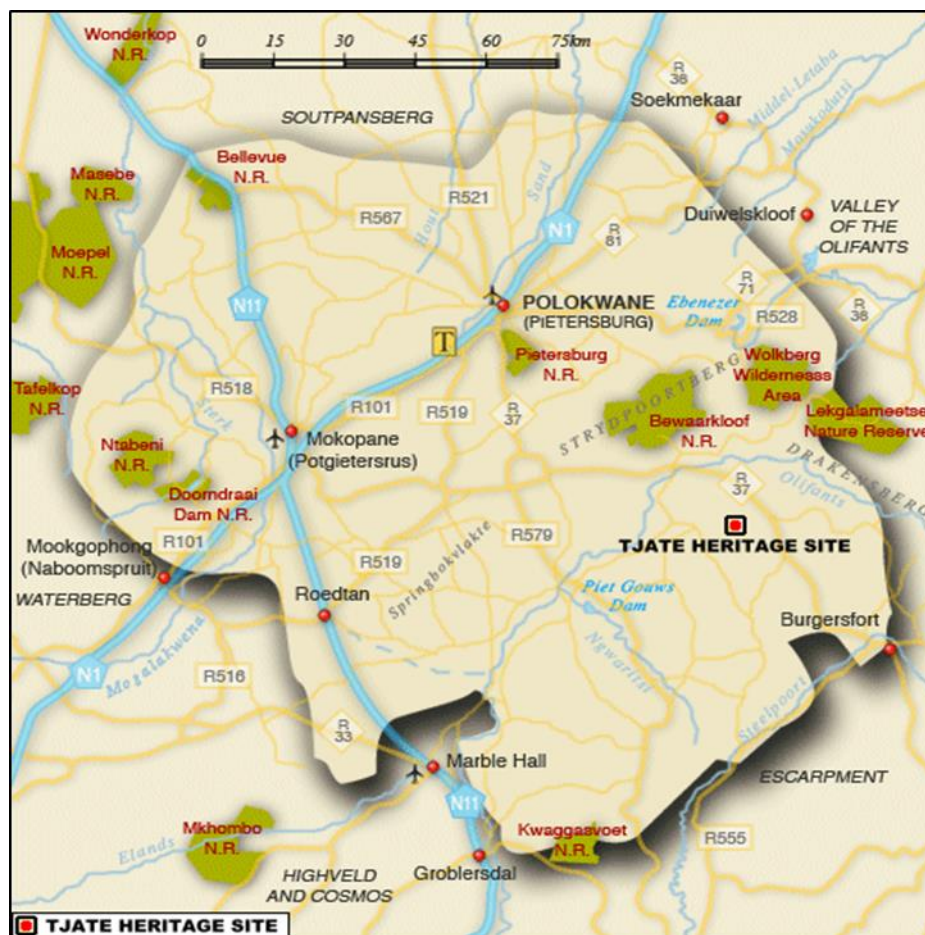
In terms of employment, the heritage management plan (Makhado Municipality & Dzata Steering Committee 2012) proposed the appointment of a curator, a qualified archaeologist, a tour guide, security personnel, cleaning and ground staff as well as artisans to staff the envisaged cultural village. Booklets explaining the history and oral tradition of the Dzata Provincial Heritage Site helped to create awareness and provide information about the sites. The major role players responsible for the Dzata Provincial Heritage Site to attain its status were LIHRA, DSAC, the Steering Committee and Makhado Municipality (Makhado Municipality & Dzata Steering Committee 2012). The Provincial Department of Sport, Arts and Culture's (2013)

report confirmed that the museum built at the Dzata Provincial Heritage Site was upgraded and maintained by their departmental museum section.

### 3.2 Tšate Provincial Heritage Site

#### 3.2.1 Location

The Tšate Provincial Heritage Site is located within the Tubatse Local Municipality of the Greater Sekhukhune District in the Limpopo Province. It lies east of the Leolo Mountain and west of Modimolle Hills on the farms Djate 249KT and Hackney 116KT. It is south of the road between Mosego and Swale (Thotse 2015). The Tšate Provincial Heritage Site is 150 km from Polokwane, and 250 kms from Mbombela; its nearest town is Burgersfort, approximately 69 km to the southeast (Figure 3.2).



**Figure 3.2.** Location of the Tšate Provincial Heritage Site within the Greater Sekhukhune District of the Limpopo Province (Google Maps™ 2018b).

### 3.2.2 Historical background

Küsel (2007) stated that the Tšate Provincial Heritage Site is one of the most important heritage sites in the northern part of South Africa. Küsel (2008) remarked that this provincial heritage site forms an integral part of the rise and fall of the Pedi Empire, one of the largest empires of black people before colonisation. The Tšate Provincial Heritage Site portrays the struggle and resistance of the Pedi people against colonisation. This heritage site represents to the Pedi their history, greatness, struggle, and ancestors. Thotse (2015) noted that the events of the Sekhukhune Wars took place over a large portion of what is known as 'Sekhukhuneland', but also links with Burgersfort, Steelpoort and eventually with Mapoch's caves at Roosenekal and Botshabelo near Middelburg.

The Tšate Provincial Heritage Site was declared a Provincial Heritage Site on 23 February 2007 (Thotse 2015). However, the site of Sekhukhune's capital at Tšate is today an informal settlement. Prior to it being declared a provincial heritage site, it was impacted by unwanted visual intrusions, like mining conveyer belts and mine dumps (Küsel 2008).

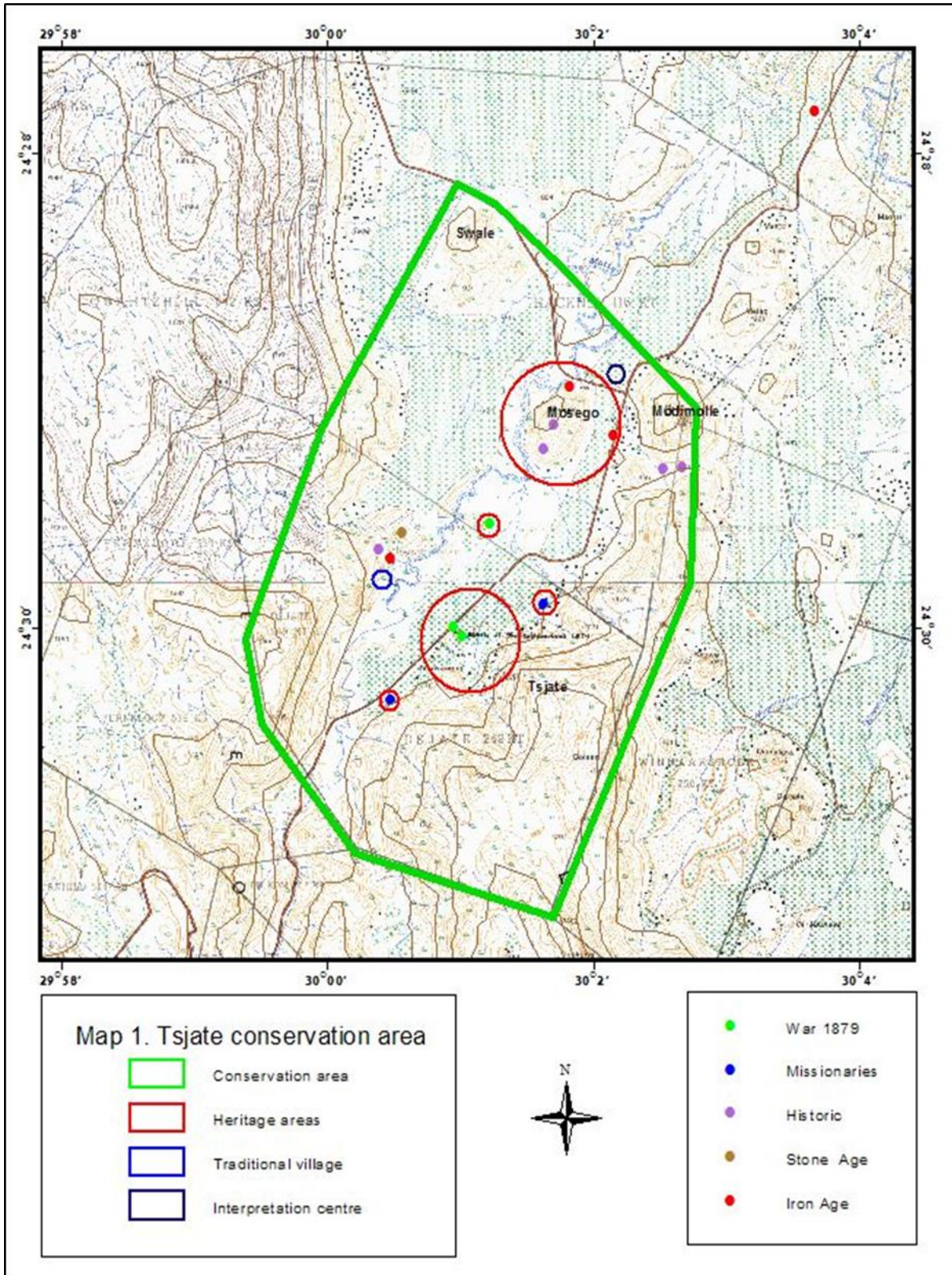
In terms of development, the site was prepared for development by clearance of all pioneer vegetation and treatment of the remaining stumps with growth inhibiting herbicides. Access to the existing road through the site was blocked and a new parking area was prepared west of the site (Steyn & Associates Consortium 2009). A corrugated iron roof was constructed over the excavated hut floors. This excavated area is linked by way of the reception area, to a lookout area from where the Sekhukhune Battle is sketched and to the Berlin Mission Station (Steyn & Associates Consortium 2009).

A new archaeological site was also discovered on top of Tšate Mountain, which has all the features of a royal residence due to the square stone house structure in the centre surrounded by eroded round house structures. It also has a *kgoro* that appears to meet the classical description of indigenous royalty. Furthermore, rock art was found on the northern border of the declared site; there are a number of sacred sites as well as 26 graves (Steyn & Associates Consortium 2009).



Steyn and Associates Consortium (2009) stated that with regard to staffing, five tour guides from the local communities were selected and formally trained by an accredited service provider during two one-week sessions in July and August, with practical work assignments in between. In terms of marketing and advertisement, two road signs have been constructed on each side of the R37 pointing towards the turnoff to the Tšate Heritage Site. A colour brochure has been prepared and handed out to visitors by the tour guides. A further booklet of 10 pages on the Tšate Heritage Site has also been printed.

This provincial heritage site is located within the domain of Chief Ntobeng (Küsel 2008). The area falls within the jurisdiction of the Greater Tubatse Municipality area for administration purposes and services. The Greater Tubase Municipal Council, the Department of Sports, Arts, and Culture and LIHRA are the main role players.



**Figure 3.3.** The location Tšate Provincial Heritage Site conservation area (Küsel 2008: 35).

### **3.3 ETHNOGRAPHY**

#### **3.3.1 Makhado Local Municipality (Vhembe District)**

##### ***3.3.1.1 Demography and socio-economic conditions***

The municipality consists mainly of Venda people, with 69% of residents being Venda, 27% are Tsonga, and 2% are Bapedi. The rest of the population (2%) consists of Whites, Indians and Coloureds (Census, 2011a). The population in Makhado Local Municipality is dominated by a young generation, with 35.9% of people aged between 15 – 34, followed by people aged 5 - 14 and adults 36 - 64 (22.2% each). Unschooled individuals constituted 2.3%; some with primary schooling constituted 43.8%; completed primary schooling (6.6%); some secondary schooling (37%); completed secondary schooling (8.4%); higher education 1.3%, and not applicable (0.5%) (Census, 2011a).

In terms of gender, Census (2011a) indicated that the municipality consists of 45.60% males and 54.31% females. This dominance of females is largely due to the phenomenon of migrant labour, where men leave the area to find jobs in the more affluent urban areas such as Gauteng. It is therefore not surprising to find that most households are headed by females. With regard to household heads, Census (2011a), indicates that 57% of households are headed by people aged between 40 and 64 years, followed by people aged 25 - 39 years (19%) and people of 65 and older (24%).

With regard to socio-economic conditions in the municipality, Census (2011a) indicated that 18.6% of people are unemployed. The municipality's economic growth potential is in agriculture and ecotourism. The main occupation sector is agriculture (commercial and subsistence farming), from which the majority of people derive their livelihood. The level of unemployment negatively impacts on housing, with 17.7% of residents living in traditional and informal dwellings, shacks and squatter settlements; 14.9% of households do not have access to sanitation; 8% of households have no access to piped water, 20.9% of households don't have electricity, and 85.7% of households are without refuse removal.

### **3.3.2 Historical Evidence (Vhembe District)**

#### ***3.3.2.1 Archaeological perspective of the early origin of the VhaVenda***

The origin of the Vhavenda people cannot be accurately determined from oral history alone, for it is biased towards the ruling Singo lineage. Huffman (2007) synthesised the origins of Venda identity using archaeological, linguistic, historical and oral history sources. Archaeological evidence shows three layers of occupation, namely the original VhaNgona, followed by main groupings such as the Lembethu, Mbedzi and Thavhatsindi, and lastly the Singo dynasty. The VhaNgona consisted of descendants from Mapungubwe and Mutamba as well as Kalanga (Khami) and the Sotho-Tswana speakers. The second layer comprises the Lembethu, Mbedzi and Thavhatsindi chiefdoms, which moved in from Zimbabwe at the beginning of the 15<sup>th</sup> century. They lived at the known archaeological sites of Makahane and Thulamela (Zimbabwe style ceramics with the Karanga language) and Machedema, Verulam and Verdun (Khami style ceramics with the Kalanga language). The VhaNgona groups and the second layer Kalanga speakers integrated and produced Thavatshena ceramics, which developed into the Letaba ceramics made by the Venda and related peoples. According to Huffman (2007), this integration and the ceramic sequence reflect the evolution of Venda identity and language during the 16<sup>th</sup> and the early 17<sup>th</sup> centuries.

Huffman (2007) reasoned that the present ruling Singo are the descendants of the third and final occupation who established the Thovhela kingdom. Thovhela was the son of the Changamire Rozwi leader who moved across the Limpopo River from Zimbabwe to settle in the Nzhelele River Valley around 1700 after a succession dispute. This conquest consolidated the Venda nation for the first time. Huffman (2007), therefore, argues that the 'real' Venda existed before the Roswi-Singo conquest.

#### ***3.3.2.2 Oral history perception of the Vhavenda origin***

According to Van Warmelo (1932), when the Singo crossed the Limpopo River and settled in Venda, under the leadership of Chief Dimbanyika. Matshidze (2013) added that they settled in a place called Tshiendeulu, in the Nzhelele Valley of the Thovhela state. Mudau (1940) claimed that Dimbanyika beat a magical drum, known

as *Ngoma-Lungundu*, to generate a sound that killed those autochthonous Venda people who resisted the invasion. However, Fokweng (2009) argued that Dimbanyika placed his four sons and other kinsmen as petty chiefs throughout the villages and gradually incorporated other groups under his leadership. Phophi was the oldest of his sons who ruled Nzhelele, Tshisebe in Makonde, Rshivhase in Phiphidi and Bela in Vuba. Loubser (1991) indicated that the Singo tribe eventually merged with the Tshivenda-speaking majority, and were regarded as the original or real Venda, and became known as the BaVenda or Venda people of South Africa. Mabogo (2012) noted that they built their first capital and called it Dzata (a resting place and a refuge). Hanisch (1980) stated that archaeological evidence shows that Dzata was occupied for a period of almost 60 years from around AD 1700 to AD 1760.

Dimbanyika died in 1720, not long after settling at Dzata. He was succeeded by Phophi, who called himself Thoho-ya-ndou (head of the elephant) given that his father “the elephant” had died. However, Thoho-ya-ndou moved his village from the top of the Tshiendeulu Mountain into the Nzhelele Valley, where he then created a new capital at Dzata 1 (Loubser 1991). Huffman and Hanisch (1987) asserted that Dzata 1 is also known as Tshiendeulu. Dzata 2 is referred to as the old Dzata village, Dzata Nzhelele or Dzata Mikondeni. Thoho-ya-ndou’s reign was described as the golden age of the BaVenda, for under his leadership he managed to unite all the chiefdoms in the Soutpansberg (Stayt 1968).

After his death, the united Singo front came to an end with the succession dispute. His son, Tshikalanga, succeeded him, and Thoho-ya-ndou’s brothers declared their villages independent from the capital. During his reign Venda developed into several autonomous chiefdoms (Fokweng 2009). Huffman (1986) noted that despite the various chiefdoms in the Soutpansberg, Dzata was the biggest complex, which signifies the political importance of the resident ruler. Dzata was eventually destroyed by fire around 1760.

### **3.3.2.3 The war with the Boers**

The arrival in 1836 of a group of Boer (farmer) migrants under Louis Trichardt intensified internal rivalries between the rival sons of the Venda paramount ruler Mporu (De Vaal 1986). Ramabulana, the elder of the two brothers and rightful heir, had been defeated in battle by his younger brother, Ramavhoya, but with Louis Trichardt's military assistance Ramabulana was restored to the throne, and this in turn led to the establishment of a white settlement at Oudedorp in 1849 (Van Warmelo 1940). This set a precedent for Venda chiefs to seek assistance from white settlers as well as from other neighbouring tribes in order to settle succession rivalries. It also increased social instability, exacerbated by inroads from the Swazi polity under Ngwane, to the east, and the consolidation of the Pedi and Tlokwa polities to the south. The introduction of tax and the appointment of Albasini as tax collector soured relations with the Boer settlers (Delius 1984).

Makhado, Ramabulana's son, rejected the South African Boer Republic's insistence that its political authority incorporated Venda, and in 1867 mounted a successful attack which destroyed the Boer settlement of Schoemansdal and ended Boer occupation of Venda for a while. In 1869 Albasini led an army against Makhado, but was defeated at the Nzhelele river valley (Muthivhi 2010). In 1883, Sir Theophilus Shepstone met several Venda chiefs at Commandoboom and at Palmaryville, and extracted a promise from them to pay tax. Makhado had rebelliously refused to attend the meeting (De Vaal 1986), thus, new legislation was passed in 1885 which promulgated the president of the South African Republic to appoint chiefs, and also prohibit the indigenous people from carrying firearms. These events prepared for the victory of the South African Republic in the 1898 Mphedu war (Wessman 1908).

Wessman (1908) indicated that as the influence of the South African Boer Republic grew, it successfully allied itself with some of the Venda chiefs. This weakened Venda socio-political hegemony and pacified the political influence and military power of the Venda king. After his death in 1895, Makhado was succeeded by his son Mphedu, who also took a hard-line stance against the South African Boer Republic. Van Warmelo (1940) noted that by 1898, the South African Boer Republic had the support of most of the Swazi and Tsonga communities, and had won over several Venda chiefs, including Sinthumule and Davhana, Mphedu's cousins. Thus

prepared, the South African Boer Republic declared war and Mphephu was defeated on 16 November 1898 when his capital in the Zoutpansberg Mountains at Luatame was bombarded and set on fire (Nemudzivhadi 1998). His defeat brought to an end the last resistance to colonial control in South Africa. Treaties were signed with the chiefs of Dzata and Sibasa, and the area was ruled from Pretoria up until 1979 when Venda was granted independence (Younge 1992).

### **3.3.3 Venda Historical Social and Cultural Life**

#### **3.3.3.1 Social setting**

According to Mabogo (1990), the Venda has always maintained a clear and unquestionable social hierarchy. Heading the hierarchy is the chief who rules the whole nation. Matshidze (2013) asserted that a chief rules a section which consists of more than two villages paying tribute to the king. The area comprises of a number of villages under the leadership of headmen (Stayt 1931). Nenguda (1990) and Matshidze (2013) stated that the headmen had power to settle minor cases without the traditional leader's interference. Tshitangoni and Francis (2016) added that depending on the size, each village could be divided into sub-villages under the *Vhakomas* (Headman's Assistant). Buijs (2002) pointed out that when making decisions on all matters concerned with affairs of his people, the chief is supposed to consult and follow judgement of a *Makhadzi* (father's sister). De Beer (2006) noted that in the VhaVenda culture the position of the *Makhadzi* is very important, chiefly concerning succession.

The Bureau for Economic Research: Co-operation Development Studies (1979) as in Tshikudu (2004) asserted that amongst the Vhavenda the most important primary social group is the nuclear family, which consists of the husband or father, his wife or wives and children. His family respects him as the head and decision-maker of the family and farming matters. As head of the family he is responsible for providing his wife/wives and children with clothes, food and medicine; he bears the responsibility for the conduct of his family, and settles all household disputes. His wife/wives are responsible for crop production for the family while he is working somewhere outside Venda.



Like other African societies, the Vhavenda practices polygamy (Mulaudzi 2005). Raphalalani and Musehane (2013) postulated that arranged marriages still form an integral part of the Vhavenda culture. According to Stayt (1931), initiations schools are used as a general preparation for marriage, where boys and girls are taught to understand the significance of marriage and childbirth, and they are warned of pitfalls and dangers that they are likely to encounter during the course of their lives.

In the past the Vhavenda regarded cattle as a source of wealth rather than a means of livelihood, depending almost entirely on agriculture for subsistence (Stayt 1931). The staple food of the Vhavenda is porridge (*vhuswa*) made from maize meal (mealies). It is generally accompanied by a supplementary dish (*tshisevho*) or some other delicacy, which is served on a special dish and always contains salt. Van Dyk, Bouwman, Barnhoorn and Bornman (2010) noted that a typical Venda homestead includes a number of families living together. The courtyard is kept clean by sweeping and polishing with cow dung. The *Khoro* is commonly constructed next to the cattle enclosure. This is where men and older boys spend much of their evenings discussing issues that cannot be shared with women, affecting them only, and where young men learn about their roles.

### **3.3.3.2 The Vhavenda belief system**

The Vhavenda, like other African societies, believe in supreme beings to which they perform rituals and offer sacrifices (Munyai 2007). The VhaVenda supreme god is referred to as *Mwari* or *Nwali*. Other names ascribed to this Vhavenda God are *Raluvhimba* and *Khuzwane* (Mafukata 2015). According to Ndou (2007), the Vhavenda believe that *Nwali* was the creator of the universe. Whenever people experience problems beyond their control, such as drought, floods, tribal warfare and epidemics, they have to perform rituals to appease *Nwali* (Mabogo 2012). Ritual ceremonies related to national problems and disasters are performed by the chiefs' kraal with him presiding as the priest.



The Vhavenda culture is built on a vibrant mythical belief system, with water as an important theme (Van De Wiel & Gaigher 2005). They believe in the sacredness of lakes and rivers, and that rain is controlled by the White Python god (Dzivhani & Mudau 1958), who is also known as the god of fertility, Zwidutwane, and lives at the bottom of Lake Fundudzi (Musehane 2012). The White Python is believed to be the rain god, and sacrifices to this god are believed to ensure good rains for crops (Chilliza & Diop 2014). Since the lake is enveloped in magic and mystery, no one swims there (Makgopa & Frangton 2016). The python dance is a ceremony that is very dear to the heart of the Vhavenda people, and it is performed during the pre-marital initiation school of the Vhavenda girls (Henama & Sifolo 2017).

### **3.4 Greater Tubatse Local Municipality (Greater Sekhukhune District)**

#### **3.4.1 Demography and socio-economic conditions**

This municipality consists of 78.6% Pedi, 6.9% are Tsonga and isiNdebele is 3.8%. The rest of the population consists of isiZulu (2.1%) while other languages comprise 8.6% (Census 2011b). The population in the Greater Tubatse Local Municipality is dominated by people of working age; 60.4% is aged between 15 to 64, 34.5% is younger than 14 years, while 5.1% is elderly being 65 years and older (Census 2011b).

In terms of gender, Census (2011b) indicated that the municipality consists of 52.2% females and 47.8% males. The majority of the population, 49.3%, has primary level education with 47.9% who has secondary education. Only 0.8% people have tertiary education, and 1.6% has no formal schooling. The Integrated Development Plan (2016) indicated that the Greater Tubatse Municipality, like the other four municipalities in the Greater Sekhukhune District, have the least number of highly skilled individuals in the Limpopo Province. The low skills level reduces the ability of the district to innovate, to be economically productive, and to implement productive measures.

With regard to socio-economic conditions in the municipality, Census (2011b) showed that 50.3% are unemployed. The Greater Sekhukhune District is experiencing a decline in formal job opportunities because of the general global

economic meltdown. This has led to escalating unemployment, particularly among the economically active population of 18 years and older. This has encouraged the fast growth of the informal sector in the district. The economic base of the municipality is mainly in the areas of mining and agriculture (Census 2011b).

The high level of unemployment further impacts negatively on housing, with 83% of residents living in traditional and informal dwellings, shacks and squatter settlements; 6.3% of households have no access to sanitation while 9.5% of households have no access to piped water; 75.7% of households don't have electricity, and 7.9% of households are without refuse removal (Census 2011b).

### **3.5 Historical Evidence of Pedi Origin (Greater Sekhukhune District)**

#### **3.5.1 Early origin**

The origin of the Sotho-Tswana people pre-date oral history and was only recently mapped out by means of archaeological research, combined with linguistics. According to Huffman (2007) the origins of the Sotho-Tswana can be traced to the Moloko Branch of the Uruwe Tradition in East Africa. The earliest recorded presence of Moloko south of the Limpopo River is the *Icon* facies at about AD1300. At least three separate facies derived from *Icon*, each with a similar direction of change in motifs; *Letsibogo* in Botswana, *Madikwe* in North West Province and Botswana, and *Olifantspoort* in the Magaliesberg. These facies date to AD1500 - 1700 (Huffman 2007). *Madikwe* pottery in turn developed into *Buispoort*, where the Kgatla once lived. The Pedi are an important offshoot of the Kgatla who are thought to have moved northeast from the Pretoria/Rustenburg area in the mid-seventeenth century to what is now known as Sekhukhune land (Huffman 2007).

According to oral history the Pedi finally settled in the area between the Oliphants and Steelpoort Rivers, now known as Driekop (Rammala 2002). When the Pedi arrived, they were led by Thobela, who was nicknamed Lellelateng (It cries inside) (Magubane 1998). The Kwena, Roka, Koni and Tau tribes were already living in that area (Yakan 1999).

### **3.5.2 Rise of the Pedi Empire**

For many years after the Pedi settled in Bopedi, they grew in numbers and accumulated wealth (Mönnig 1967). However, it was under the leadership of Mampuru, that the Pedi began to attack and ultimately conquer neighbouring tribes. Thulare is recalled as the greatest and most beloved chief. He is described as wise, courageous and had a military mind. It was under Thulare's chieftainship that many tribes were conquered and the Pedi Empire greatly expanded. It is assumed that Thulare died in 1820, and two years after his death the Pedi Empire was crushed and disrupted by Mzilikazi's reign of terror throughout the Transvaal (Rasmussen 1976). Mzilikazi, a lieutenant of the great Zulu warrior and chief Tshale, captured a large number of cattle during one of his sorties but, instead of delivering them to his chief he fled with a large number of his following to establish his own tribe, settling in the South-Western Transvaal (Mönnig 1967). His armies attacked and defeated the Pedi, burning their villages, plundering their cattle and killing Thulare's sons, except Sekwati and Seraki (Delius 1984).

Sekwati gathered what was left of the Pedi and fled to Ramabulana, where he remained for four years before returning to Bopedi, re-establishing their dominance (Delius 1984). He established himself at Phiring near Pokwani on a rocky hill, also known as Magali's (Hunt 1931). In 1837 the Pedi first contacted the immigrant Boers, who in 1845, settled to the east of Bopedi at Ohrigstad under their leader, Hendrik Potgieter. Accusations and counter-accusations of stock-theft and encroachment of land were made. In 1847 and 1852 Potgieter attacked the Pedi. Although he was unsuccessful in his attempt to take Phiring, Sekwati no longer felt safe and moved his village to Thaba-Mosego (Mosego Hill), naming the new village Tšate. In November 1857 a peace treaty between the Pedi and the Boer Republic was signed (Mönnig 1967). It was during this time that young men took to migration labour, working for settlers in the Cape. They would often return with money, guns and ammunition. In 1861 Sekwati allowed Merensky and Nachtigal to build a mission station not far from Tšate, at Kgalatlolo Hill (Delius 1977).

### 3.5.3 The Sekhukhune wars

In 1861 Sekwati was succeeded by his eldest son, Sekhukhune. Internal fighting between him and his half-brother Mampuru, ended when Sekhukhune beat him in a silent *coup d'état*. Mampuru, favoured by his father, fled to Swaziland from where he threatened Sekhukhune's chieftainship (Smith 1969). However, it was during Sekhukhune's reign, marked by war and unrest, that the Pedi consolidated their power. Over time he accumulated a large hoard of guns and ammunition, continuing inter-tribal warfare. Two groups of Swazi people fled from the Swazi region and settled in Bopedi. A large Swazi army followed into Bopedi, but was crushed by the Pedi (Mönnig 1967).

Sekhukhune's initial relations with the Boers and missionaries were friendly, who recognized the Steelpoort River as the boundary (Küsel 2008). His relations with the missionaries prospered to such an extent that they were allowed to build a mission station, Ga-Ratau, near Tšate. As a result of his friendship with the missionaries and their success in treating the ill and wounded, the mission made progress beyond expectations. Among the converts was one of Sekhukhune's wives and his half-brother, Johannes Dinkwanyane (Küsel 2008). The converts, however, antagonised Sekhukhune, who perceived his absolute authority being undermined, and he started to impose restrictions on Pedi Christians. The situation worsened until he drove away the Christians. Hence, on 18 November 1864, the Christians, led by Merensky and Dinkwanyane, fled to a farm near Middelburg where a mission station, Botshabelo, was established. Johannes eventually left Botshabelo with his followers and settled in the Lydenburg District (Mönnig 1967). Sekhukhune openly recognised him as a Pedi chief, thus extending his empire beyond the Steelpoort River. Relations between the Boers and the Pedi became more and more strained (Kinsey 1973).

On 16 May 1876, the Boers declared war against the Pedi. Johannes Dinkwanyane's village was seized, and he was slain. They then advanced on Tšate, Sekhukhune's stronghold. Although the Boers managed to destroy part of the village, they were unable to dislodge the Pedi. They retreated and built Fort Weber, west of the Leolo Mountains. It later became known as Ferreira's Horse (Mönnig 1967). A second fort at the Steelpoort River was named Fort Burgers. From these

two forts, the Boers continuously harassed the Pedi. Sekhukhune, realising that his position had become untenable, sent for Merensky and asked him to mediate with the South African Boer Republic (Smith 1969). Early in February 1877, the two parties met at Botshabelo to discuss peace terms. It was decided that the Pedi were to pay two thousand head of cattle to the South African Boer Republic, that they would become subjects of the Boer Republic, and that the land beyond the Steelpoort River would be recognised as their area. The treaty was signed on 15 February 1877 (Malunga 2003).

Two months later, Sir Theophilus Shepstone annexed the Transvaal on behalf of the British Crown. He acknowledged the treaty between the Boers and the Pedi, notified Sekhukhune that the Pedi would be recognised as British subjects, and demanded the payment of the 2000 head of cattle (Küsel 2007). Sekhukhune refused. The situation deteriorated and Captain Clarke, who was stationed in Bopedi, started a campaign against the Pedi. After a few minor skirmishes, he sent for more troops. Additional troops under Colonel Rowlands were sent, but had little success (Malunga 2003).

After the Zulu war, General Garnet Wolseley stipulated that Sekhukhune should recognise the British Crown, pay taxes and permit the construction of a number of forts in Bopedi. He also had to pay the fine of 2500 head of cattle immediately (Mönnig 1967). When Sekhukhune refused again, Wolseley mobilised his task force of a number of regiments, aided by 8000 Swazi warriors and Mampuru's men, a total force of 12000 men (Harms, 1985). In a well-executed flanking attack, the Pedi were completely routed on 28 November 1878. During the battle, Sekhukhune was captured and imprisoned in Pretoria with a few attendants. This ended the Sekhukhune era, and with it, the Pedi Empire (Thompson 2001).

## **3.6 Historical Social and Cultural Life**

### **3.6.1 Social setting**

The Pedi economy was internally subsistent, and in its organisation the family is basically self-sufficient. The chief, as head of the tribe and symbol of its unity played a leading role, initiating practically all economic activities (Mönnig 1967). Authority is also vested in a headman, a council of elders or family heads in a type of primitive democracy, leadership depending on prestige, though the headship may be hereditary (Waldmann 1975). Each family was allocated a particular area in which it is most economically active and it has rights to the products. In the past, the Pedi depended greatly on rain as a factor that would determine their well-being (Harries 1929). However, the proximity of Johannesburg and the gold mines has resulted in the migration of most able-bodied men, leaving behind a population of elders, women and children (Waldmann 1975).

In terms of the various economic activities, labour was divided between the sexes. The strict formalised division is connected with the livestock: with the exception of pigs and fowls, cattle, sheep and goats are only handled by males (Baumann 1928). All housework is done by women, while both sexes share in agricultural activities, although assigned separate duties. Although there is no formal division of labour according to age, certain duties are assigned to the children of each sex (Mönnig 1967). In the early 1960s the majority of Pedi men laboured on nearby farms, mines or were employed in domestic service. Later, especially more recently, they became employed in factories or industry (South Africa History Online 2011). Female wages have also begun, but are generally rare and sporadic. Some women worked on farms for short periods or as domestic workers in the towns and cities of the Witwatersrand since the 1960s.

Land was administered and distributed by the Chief (Mönnig 1967). Overpopulation resulted due to the government's relocation policies, and the system was then modified.

Villages are divided into different clans, a group of households that mainly share the same surname and same identity (*kgoro*) (Evers 1974). A household's fields and its residential plot are inherited, ideally by the youngest married son (South Africa History Online 2011). Each group of households are built around a central area, combining a meeting place, cattle byre, graveyard and ancestral shrine (Magubane 1998). The Pedi traditionally lived in round thatched huts of clay and cow dung (Waldmann 1975). However, aspirations to live in a modern style have led to the restructuring of their homes from the round thatched hut style to rectangular, flat-tin-roofed houses. Modern Pedi speakers living outside Sekhukhuneland are urbanised and live in suburbs and townships along with many who are not of their tribe (TFPD Foundation 2017).

### **3.6.2 Pedi belief system**

The Pedi believe in continued life after death. According to them, a person (*motho*) consists of a body (*mmele*), soul (*moya*) and spirit (*seriti*). The soul (*moya*) is closely connected with breath and spirit (*seriti*) with a shadow. Physical life, which is biologically conceived, is however not the same as human life. A human becomes a person only at birth when the body receives its other attributes. It is essential for every person to strengthen and protect his/her *seriti*, largely to protect it from harm, which can cause death of the body. At the time of death, the body releases the *moya* and *seriti* for continued existence, the supreme method of strengthening the *seriti*. In the hereafter, the *seriti* in its unified existence with the *moya* attains supernatural powers that are worshipped by the living descendants (Mönnig 1967).

It is believed that the living and the dead can mutually influence one another. The influence of the living on the ancestor spirit, although not great in its effect, forms the basis of all rites connected with the ancestor spirits (Mönnig 1967). The living has to respect, honour, obey, thank their ancestors' spirits for their blessings and also feed them through sacrifice. However, the ancestor spirits has, on their part, unlimited powers over the lives of the living. They have power over life and death, sickness, and health, poverty, and prosperity. Their main desire is to be remembered by their descendants. If this is done faithfully, they reward the living (humans and livestock) with plentiful rain and good harvests. But if they are forgotten or disregarded, they

may withdraw their protection, bring ill health or death, drought and disease among the crops, or bereave their descendants of their possessions. Nevertheless, not all spirits of dead persons are worshipped and not all dead persons are considered to become ancestors (*badimo*), like the spirits of children who go to their forefathers. The traditional Pedi beliefs include initiation, rainmaking, fertility festivals and also bride-wealth (*Magadi*) (Webster 2003).

Worship of the ancestors is conducted mainly through prayer (*go rapela*) and sacrifice (*go Phasa*). The two elements are usually combined in the same ritual (*go phasa badimo* - to sacrifice to the ancestors). These elements are basic to all rituals connected with ancestors, whether in a family circle or on a tribal basis (Mönnig 1967:58). On both the mother and father's side the veneration of ancestors (*phasa*) involved animal sacrifice or presenting beer to the shades. A key figure in family ritual was the father's older sister (*kgadi*) (Basadi-Ba-Bapedi Cultural Development Trust 2005).

African artists and intellectuals believe that missionaries alienated Africans from their culture (Seroto 2010) when they became converted Christians. A number of independent churches combine elements of African traditional religion with Christianity. These churches emphasise healing and the Holy Spirit. One of the most well-known of these churches is the Zion Christian Church (ZCC), which was founded by two Pedi brothers. The ZCC has an enormous following and attracts followers from all over South Africa (South African History Online 2011).



## **CHAPTER 4 - RESEARCH METHODOLOGY**

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### **4.1 METHODOLOGY**

This study employed a qualitative approach using a case study design. Qualitative research is interpretive in nature. Interpretivism is concerned with the construction of reality by individuals who participate in it (McMillan & Schumacher 2014). Qualitative research shows concern for context and meaning, occurs in natural settings, introduces the concept of humans as an instrument, deals with data that are in the form of words or pictures or other visuals, rather than numbers and statistics. It has an emergent design and analyses data inductively through the process of coding and categorization (Ary, Jacobs, Sorensen & Walker 2014).

The adoption of qualitative research provides an in-depth and detailed understanding about service-learning from the study participants, allowing for probing issues that lie beneath the surface of presenting behaviours and actions (Cohen, Manion & Morrison 2011).

#### **4.1.1 Data Collection**

##### ***4.1.1.1 In-depth interviewing***

In-depth interviews collected data about the challenges faced by LIHRA in the conservation of heritage resources in the Limpopo Province. Firstly, data collection involved interviews between the researcher, members of the LIHRA council and seconded officials in the offices of DSAC. Secondly, comprehensive interviews were conducted to collect data about the intergovernmental relations and coordination between statutory bodies and LIHRA. Data collection involved interaction between the researcher and the executives of LEDET, DPW and the SAPS in the Capricorn District of the Limpopo Province. Thirdly, in-depth interviews with heritage managers and other staff had the aim to determine their attitude towards conservation, their work conditions, as well as execution challenges. It involved interaction between the researcher and heritage managers of the Dzata (Vhembe District) and Tšate (Sekhukhune District) Provincial Heritage Sites. Lastly, in-depth interviews between the researcher and local communities established their awareness and expectations

of LIHRA's responsibilities and work being done, as well as the need to conserve and manage heritage resources.

#### **4.1.2 Data Analysis**

Data analysis generated meaningful themes and statistics through tables and pie-charts. Thematic analysis - data being analysed by theme - is highly inductive. Themes emerge from the data, and are not imposed upon it by the researcher (Flick 2013). The process of thematic analysis involves studying textual data, identifying themes in the data, coding and interpreting the structure and content of the themes and sub-themes (Vaismoradi, Jones, Turunen & Snelgrove 2016).

##### **4.1.2.1 Transcription**

Transcription refers to the process of reproducing spoken words, such as those in audio recorded interviews, into written text (Halcomb & Davidson 2006). The first step in data analysis is to transcribe the audio recordings, which includes literal statements and noting as much as possible significant non-verbal and para-linguistic communications (Hycner 1985).

##### **4.1.2.2 Listening to the interview for a sense of the whole**

This process entails listening to the interview tape several times and reading the transcription a number of times. It provides context for the emergence of specific units of meaning and themes. The purpose of this step is to obtain a sense of the whole interview, a *gestalt* (Hycner 1985).

##### **4.1.2.3 Delineating units of general meaning**

Once a sense of the whole of the interview has been contextualised, the rigorous process of reviewing every word, phrase, sentence, paragraph starts. Significant non-verbal communication is noted in order to elicit the participants' meanings. This process is the crystallization and condensation of what the participants would have said, determining the general meaning (Hycner 1985).

#### ***4.1.2.4 Delineating units of general relevance to the research questions***

This step marks the beginning of the critical phrase in the explication of data. Once the units of general meaning have been noted, the researcher is able to address the research question to the units of general meaning to determine whether the participants responded to and illuminated the research questions (Hycner 1985). If they appear to do so, then they are noted as units of relevant meaning. Statements that are clearly irrelevant to the phenomenon being studied are not recorded (Lister 1999).

#### ***4.1.2.5 Training independent judges to verify the units of relevant meaning***

The training of independent judges serves as a good reliability check to independently verify the process. This independent verification is a helpful check to further establishing the rigor of the study (Hycner 1985).

#### ***4.1.2.6 Eliminating redundancies***

Once the units of general meaning relevant to the research question has been delineated, the researcher is to examine the list of relevant meanings and eliminate those which are clearly redundant (Hycner 1985). The researcher relies on the number of times a meaning was mentioned and how it was mentioned. It is important to note the actual number of times a unit of relevant meaning was listed, since it might be significant in indicating the importance of a particular issue. Non-verbal cues that significantly seem to emphasize or alter the literal meaning of the words are taken into account at this step (Lister 1999).

#### ***4.1.2.7 Clustering units of relevant information***

Once the researcher has listed the non-redundant units of relevant meanings, presuppositions must be bracketed in an attempt to stay as true to the phenomenon as possible. The researcher must determine whether any of the units of relevant meaning naturally clusters together (Hycner 1985).

#### ***4.1.2.8 Determining themes from clusters of meaning***

In this step, the researcher questions all the clusters of meaning to determine whether there are one or several central themes, which express the essence of these clusters, addressing more relevant segments and clusters of meaning (Hycner 1985).

#### ***4.1.2.9 Writing a summary of each individual interview***

After completion of the preceding steps, it is helpful to return to the interview transcription and write a summary of the interview, incorporating the themes that have been elicited from the data (Hycner 1985).

#### ***4.1.2.10 Return to the participants with the summary and themes: Conducting a second interview***

This is an experiential “reality check”. The researcher returns to the participants with both the written summary and the themes to engage in dialogue with all participants concerning the researcher’s conclusions. There are two main issues which will receive attention. Firstly, it has to be established whether the participants agree that the essence of the first interview has been accurately captured (Hycner 1985). If there is disagreement, corrections are to be made. If the participants are in essential agreement with the summary and the themes but want to add further information, a second interview is conducted, focusing on those issues that were not addressed during the first interview (Lister 1999).

#### ***4.1.2.11 Modifying themes and summary***

With the data from the second focussed interview, steps one through nine are utilised. Once this is done, the researcher needs to review all the data as a whole and modify or add themes as necessary (Hycner 1985).

#### ***4.1.2.12 Identifying general and unique themes for all the interviews***

This step requires the phenomenological viewpoint of eliciting essence as well as the acknowledgment of existential individual differences. The researcher explores for themes common to most or all the interviews as well as individual variations. If common themes are identified, these are clustered together as indicating general themes that emerged in most or all of the interviews. The second step is to note

whether there were themes unique to a single or minority of the interviews. These individual variations are important counterpoints to the general theme (Hycner 1985).

#### **4.1.2.13 Contextualisation of themes**

Once general and unique themes have been identified, it is helpful to consign these themes back within the overall contexts or horizons from which the themes emerged. The horizon is essential to the understanding of the phenomenon, since the role the phenomenon plays within the context is one of the determiners of the meaning of the phenomenon (Hycner 1985).

#### **4.1.2.14 Composite summary**

A composite summary of all the interviews accurately captures the essence of the phenomenon being investigated. Such a summary describes the world in general, as experienced by the participants (Hycner 1985).

### **4.1.3 Trustworthiness**

To attain trustworthiness, the researcher followed the research ethics using two instruments for data collection, namely the in-depth schedule and voice recorder, and observation. To ensure the dependability of the envisaged study, clear interview questions had been developed and systematic research methods, corresponding with the visualised study, followed.

The data collection tools for capturing information and maintaining unbiased scientific procedures were pre-checked and evaluated by the supervisor and evaluated by the Department of Sociology and Anthropology, the School of Social Sciences Research Ethics Committee, and the Turfloop Research Ethics Committee from the University of Limpopo.

## **CHAPTER 5 - RESULTS**

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### **5.1 DEMOGRAPHIC INFORMATION AND EMPLOYMENT PROFILE OF PARTICIPANTS**

#### **5.1.1 LIHRA seconded officials**

The two LIHRA officials who were interviewed are in the employment of DSAC. They are aged 36 and 45. One has a Master's Degree in Development Studies, has been in DSAC employment for six years and is a Director; the other, Assistant Director, holds an Honours Degree in Archaeology and have been employed for nine years.

The director's job description is to manage heritage resources on behalf of LIHRA, while the assistant director's job entails being a secretary for LIHRA, arranging meetings for members of the LIHRA council, taking minutes during meetings, undertaking sites visits (should the need arise), and deal with applications for permits. Both these participants had undergone heritage practitioner training at the SAHRA.

#### **5.1.2 Members of the LIHRA council**

Two members of the LIHRA council were interviewed, aged between 36 and 45 years. One has a BA degree in Information System, while the other has a Master's Degree in Environmental Science. The personnel profile of these council members indicates that their appointment was motivated by their experience as heritage practitioners. One acts as chairperson for DSAC, while the other is an environmental consultant. One council member noted that her job entailed performing administrative duties for LIHRA, while the other served as a chairperson of the audit risk committee. Both participants stated that there were eight or nine members of the LIHRA council, who usually hold quarterly meetings to compile progress reports, discuss heritage legislation or policy documents for the MEC.

### **5.1.3 Intergovernmental Relations and Cooperation between Statutory Bodies and LIHRA**

A director from LEDET was interviewed, a construction project manager from the Department of Public Works (DPW), and a station commander of the SAPS.

The LEDET director has been employed for 14 years, is aged between 46 and 55 years, and has a Master's Degree in Environmental Science. His job description involves approving environmental development in the Limpopo Province by managing impact environmental assessments by ensuring environmental authorisation.

The DPW construction project manager has been appointed for nine years, is aged between 36 and 45 years, and has an Honours Degree in Civil Engineering. His job entails the maintenance and construction of government buildings.

The SAPS station commander has been employed for 14 years, is aged between 36 and 46 years, and had a BA Degree in Public Management. His job description consists of combating crime in the Limpopo Province.

### **5.1.4 Heritage Site Managers/Custodians**

The manager of the Dzata Provincial Heritage Site is a Black female, aged between 36 and 45 years, and has an Honours Degree in Archaeology as well as a postgraduate diploma in Museums and Heritage Studies. She has been the administrator for 13 years. Her job consists of managing human resources and museum visitors, as well as the preservation and maintenance of this heritage site. She received training as heritage manager at DSAC.

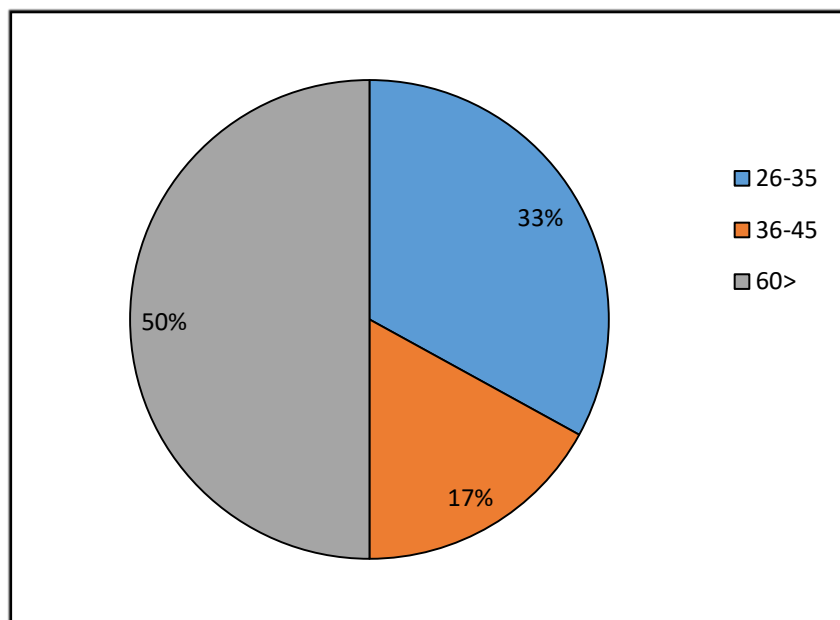
The custodian at the Tšate Provincial Heritage Site is also female, Black, aged between 36 and 45 years, and completed Grade 8. She has not been formally appointed by the government and has no formal training as a heritage manager but has served as heritage custodian of the local community for the past seven years. Her passion for heritage conservation has led her to take this self-appointed job. Her

job description entails educating visitors about the site’s history, as well as cleaning and safeguarding resources at this provincial heritage site.

### 5.1.5 Community Members

#### 5.1.5.1 The Ha-Mandiwana community

The study interviewed six people, of which 67% were females and 33% males. Three interviewees were older than 60 years, while those between 36 and 45 years constituted the 17% of the sampling cohort (Figure 4.1). No participants in the three other age groups (<25, 46-55 and 56-60) were interviewed.



**Figure 5.1.** The age of participants from the Ha-Mandiwana community.

Seventeen percent of the interviewees have obtained primary level of education, 50% have attained secondary level education, and 33% have tertiary education.

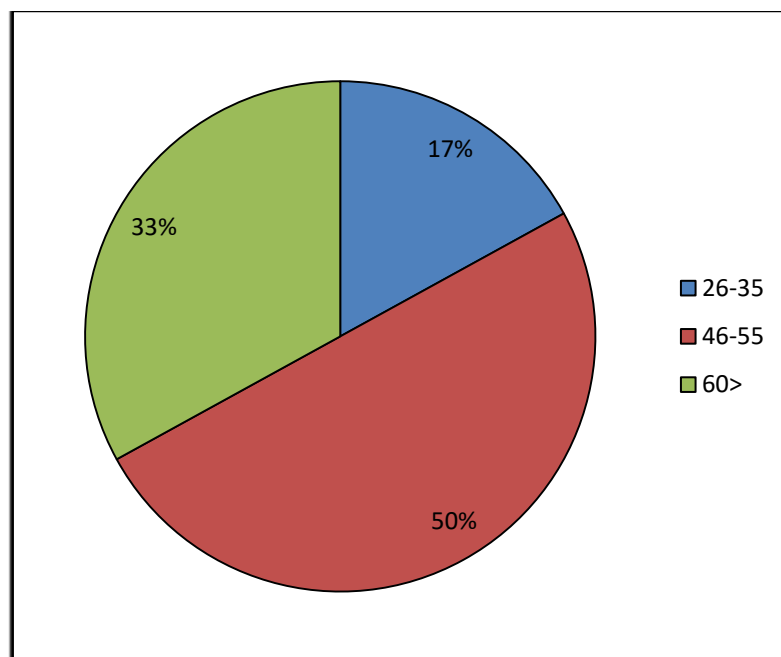
Half of the participants are unemployed, 33% of them are employed in the informal sector, and 17% is self-employed. The largest percentage (50%) of participants earns between R1000 and R2000 per month while 17% earns less than R1000 per month. Thirty-three percent earns more than R5000 per month.



The vast majority (66%) of those interviewed had been living in the community for more than 20 years, 17% lived there between 16 and 20 years, with 17% have occupied the area between 10 and 15 years.

### 5.1.5.2 Tšate community

The study interviewed six people, of which 83% were female. Half of the interviewees were aged between 46 and 55 years, while those between 26 and 35 years made up 17% of the sampling cohort (Figure 4.2). No participants were interviewed in the other three age groups (<25, 36-45 and 56-60).



**Figure 5.2.** Age of participants in Tšate community.

Participants represented various educational levels: 33% have no formal schooling while half has obtained secondary education. Only 17% of participants has attained tertiary level education.

Most (67%) of the participants in the study are unemployed, while only 33% of the participants are employed in the informal sector; none are self-employed. Fifty percent of participants earned between R1000 and R2000 per month, while the other half earns more than R5000 per month.

Fifty percent of the interviewees have lived in the community for more than 20 years, while 33% have been resided there between 16 and 20 years, with only 17% who lived in the area for less than 10 years.

## **5.2 CHALLENGES FACED BY LIHRA**

### **5.2.1 Mandate**

Both the members of the LIHRA council and seconded officials stressed their dissatisfaction with LIHRA's mandate. Reasons put forth included insufficient staffing and funds, and limited logistical resources, such as vehicles. They stated that LIHRA was still in the early stages of re-establishing itself, only appointing council members in August 2015. The interviewees affirmed that they were exploring ways to secure funding for LIHRA to fully implement its mandate in terms of Section 24.

### **5.2.2 Duties**

Both sets of interviewees (members of the LIHRA council and seconded officials) indicated that LIHRA was unable to perform some of its functions due to limited resources related to inadequate staffing, funding and physical resources, such as vehicles. The appointment of the members of the LIHRA council has been great in facilitating assistance to the seconded officials to perform some of the work. Currently there are no measures in place to employ staff.

### **5.2.3 Legislation**

LIHRA is unable to fully comply with the promulgation of NHRA (No 25 of 1999), and therefore considered to be amongst several dysfunctional PHRAs. However, a signed agency agreement with SAHRA makes provision for LIHRA to perform only NHRA's section 34 (which deals only with historic buildings), while the rest of the functions are implemented by SAHRA.

#### **5.2.4 Budget**

LIHRA's budget is inadequate and sporadically allocated: no budget was allocated for 2015, and R400 000 for both 2016 and 2017. A large sum of the budget is used for payment of the members of the LIHRA council, in other words it does not directly serve heritage conservation matters. The interviewees are of the opinion that it is pointless to have measures in place counter-acting this, since they have been disappointed by the inexperienced Board of Directors at DSAC.

#### **5.2.5 Personnel**

LIHRA has no permanent staff except for the two-seconded officials from DSAC. Both the members of the LIHRA council and seconded officials indicated that, due to a lack of capacity, some of LIHRA's functions could not be performed, while some others are underperformed. There are no measures in place to appoint LIHRA employees due to a lack of funding.

#### **5.2.6 Social responsibility challenges**

Many socio-economic demands are made upon government departments, such as poverty and health care, which makes prioritising heritage conservation difficult. Hence, heritage conservation is an under-funded area. The Limpopo government does not take heritage concerns serious enough by showing any visible and tangible interest in heritage-related issues. Hence, the request for additional funding has been ignored.

#### **5.2.7 Local politics**

Although the members of the LIHRA council stated that they have not encountered any politically motivated incidences in their work, the seconded officials noted that they encountered politically motivated incidences which have affected LIHRA's ability to conserve heritage resources. An example would be the replacement of a political administrator, which usually affects heritage management due to a different vision by whoever is in charge. However, due to its lack of capacity, LIHRA does not have

any measures in place to ensure that local politics do not influence its ability to conserve heritage resources in the province.

### **5.2.8 Infrastructure**

NHRA section 45(1) has sanctioned heritage authorities to serve on owners repair orders or maintain a site that is in despair. However, LIHRA has never implemented this section due to lack of resources. LIHRA is therefore unable to enforce heritage custodians to comply with the requirements of the NHRA, it not being mobile to monitor heritage resources owners' compliance with NHRA in terms of the physical development and/or maintenance of their sites.

### **5.2.9 External development threats**

On enquiry about current and potential future external developmental threats, contradictory viewpoints emerged. The members of the LIHRA council issue permits for development projects on heritage sites, and indicated that LIHRA has measures in place to deal with such eventualities; they were unaware of any external development threats. In contrast, the seconded officials emphasised that there are major developmental threats to heritage sites, but that LIHRA is not equipped to deal with current or future development threats. As such, these issues are currently overseen by SAHRA.

## **5.3 INTERGOVERNMENTAL RELATIONS AND COOPERATION BETWEEN STATUTORY BODIES AND LIHRA**

### **5.3.1 Limpopo Economic Development, Environment and Tourism**

The LEDET director stated that the relationship between his institution and LIHRA is non-existent, the reason being that heritage-related issues stemming from LEDET's mandate is ignored by LIHRA, which has led to their functions being side-tracked and projects being delayed. Therefore, LEDET resorted to sending their applications to SAHRA. Furthermore, he indicated that LIHRA needs to improve and be more visible. LEDET is aware of the NHRA, and complies with its promulgations. For instance, when an EIA application has reference to a heritage structure, a report is

sent to both LIHRA and SAHRA. Moreover, the NHRA has made provision for SAHRA to take a maximum period of 30 days upon receiving an application to present feedback. However, once a permit has been issued and development has commenced, they are expected to send reports updating SAHRA throughout the project. The director stated that his administration has never ignored recommendations from SAHRA, for it forms part of their legislative mandate to work with heritage authorities. Yet, he affirmed that there were incidences where the two organisations had different views about development projects. As part of the normal course of dispute resolution, they usually enter into negotiation and eventually reach an amicable solution.

### **5.3.2 Department of Public Works**

The DPW interacts regularly with LIHRA, depending on the nature of a project. Communication is often conducted telephonically, via email or meeting, to discuss reinforcements and maintenance of heritage buildings. He explained that from LIHRA the director was the person they contacted, while from the DPW, LIHRA contacted the construction project manager. He further noted that the DPW's relationship with LIHRA is excellent. In his view there are no elements that LIHRA need to improve regarding the execution of their mandate, indicating that they were already doing an exceptional job.

This interviewee stated that his department was aware of Section 34 of the NHRA, and was complying with it. Hence, they apply to LIHRA for permits before undertaking construction on heritage sites. A heritage consultant is also appointed to guide them through proper channels to uphold this Act. Thus far, they have not experienced any challenges when applying for permits from LIHRA. The maximum waiting period for LIHRA to issue a permit or respond is two to three weeks. LIHRA had never delayed in responding to permit applications; in fact, upon receiving a permit request, LIHRA sends an email to acknowledge receipt of the application. While the permit is being processed, LIHRA sends updates to indicate the progress made for that application.

### **5.3.3 South African Police Service**

The Station Commander of the SAPS in Polokwane was unaware of LIHRA's existence or its functions, and referred to SAHRA as the heritage authority responsible for heritage conservation in the Limpopo Province. However, he did not know the location of their offices. He was aware of the NHRA, but was not sure what it constituted. His station has never been involved in an incident or a case whereby they had to collaborate with LIHRA in the past three years. Furthermore, he mentioned that he would like to get more information about LIHRA and the NHRA.

## **5.4 HERITAGE MANAGERS/ CUSTODIANS**

### **5.4.1 LIHRA's visibility and involvement in provincial heritage sites**

The heritage manager at the Dzata Provincial Heritage Site was aware of LIHRA's existence, noting that LIHRA's duties are to advise and assist in the preservation and protection of heritage sites in the province. The manager reports to DSAC, who undertake annual site visits. The manager and officials from the DSAC interact regularly via telephone, email and meetings, which are either held at the Polokwane head office or at Dzata. Discussions revolve around the collection of reports, and to facilitate site inspections. She believes that their relationship with the department is excellent. She is of the opinion that the DSAC does not need to change or upgrade services. She stated that she is aware of the Dzata management plan, but has not studied it.

The self-appointed manager at the Tšate Provincial Heritage Site was unaware of LIHRA's existence or its functions. She stated that she does not know to which government department to report regarding the site. The last inspection by a government official was in 2010. It is clear that there is no interaction between Tšate and any provincial heritage department. In her opinion, the departments charged with heritage matters should regularly visit the site to and assist her with the multitude of challenges she faces. She is not aware of the Tšate management plan and has never read it or had access to it.

## 5.5 INVOLVEMENT OF LOCAL COMMUNITIES IN HERITAGE CONSERVATION

### 5.5.1 Ha-Mandiwana Community

#### ***5.5.1.1 Awareness of the name Dzata and its etymology***

The majority (67%) of study participants believe that the traditional culture in the community is strong and that community members still value their culture and its practices. All respondents stated that they were familiar with the origin of the name Dzata.

#### ***5.5.1.2 Attitude***

All participants have been to the Dzata Provincial Heritage Site. The main reason for visiting the site was enjoyment (viewing), while 17% sought employment and 17% visited for educational purposes. All participants felt they could visit the site at any time. Entrance is free, and people feel safe to visit the site due to the presence of on-site security. They indicated that the current condition of the heritage site was excellent (Figure 4.3).



**Figure 5.3.** Entrance to the Dzata Provincial Heritage Site.

### **5.5.1.3 Perception**

Eighty-three percent of participants had been reluctant to visit the facility prior to Dzata's declaration as a provincial heritage site, for it was not well maintained. Upgrading only followed after it was declared a provincial heritage site when a museum was built, which is well maintained, and serves as an oral source of the Bavenda origin (Figure 4.4).



**Figure 5.4.** *The current condition of the Dzata Provincial Heritage Site.*

### **5.5.1.4 Impact**

All study participants agreed that the site has benefited the local community of Ha-Mandiwana economically and educationally, reasons being that most of the employees at the site are residents of this community. Respondents view the site as a tourist attraction, which created the potential for small businesses such as curio selling. School groups from all over the Vhembe District, as well as from other parts in the province and South Africa visit this heritage site, and learn about the origin and cultural practices of the BaVenda.



### **5.5.1.5 Aspirations**

All the interviewees agreed that the site could be of great use to them by creating more jobs (Figure 4.5). It was their wish that the site continues to serve as a centre for education for the younger Venda generation to learn their history. None had any negative remarks about this site, pointing out that it was well managed.



**Figure 5.5.** *Employees from Makhado Municipality performing maintenance duties at Dzata Provincial Heritage Site.*

### **5.5.1.6 LIHRA's visibility to local communities**

None of the participants knew about LIHRA's existence or its functions but reference was made to the DSAC as the government organisation responsible for heritage sites. All were all satisfied with DSAC's efforts to conserve the site. This view is supported by the fact that the site is well-guarded with security and fencing around it. Staff is employed to ensure that the site is well-managed, and there are well-informed tour guides to provide detailed information about the history of Dzata. The interviewees were of the opinion that measures taken by the DSAC were effective and should be continued.

## 5.5.2 The Tšate Community

### 5.5.2.1 Awareness of the name Tšate and its etymology

The majority (83%) of participants believed that the traditional culture of the community is not strong, and that people in the community no longer value their culture and its practices. All participants are familiar with the origin of the name Tšate, stating that it was named after the mountain that occurs in the area, and also as reference to the surrounding area.

### 5.5.2.2 Attitude

All participants have visited this provincial heritage site (Figure 4.6). The main reasons for 67% of the interviewees for visiting the site was to attend a wedding function, while 33% visited for performing maintenance duties. However, due to no on-site security and proper fencing, the interviewees felt unsafe. They pointed out that the site in general was in a poor condition of maintenance.



**Figure 5.6.** The current condition of the Tšate Provincial Heritage Site.

### **5.5.2.3 Perception**

The majority (83%) stated that they have already been residents in the area before Tšate was declared a provincial heritage site. It was pointed out that prior to the site being declared a provincial heritage site, it was not well-maintained. However, after the erection of a monument to Kgoshikgolo Sekhukhune I (Figure 4.7), the site was developed and maintained by the provincial government, but only for two years, where after it yet again became neglected and started to deteriorate.



**Figure 5.7.** *The monument of Kgoshikgolo Sekhukhune I.*

### **5.5.2.4 Impact**

The participants all agreed that the heritage site has not contributed economically or educationally to the community after the initial two years of its declaration as a heritage site. Since 2010 the provincial government did not maintain the site, resulting in tourist numbers dropping, and in tandem small businesses also floundered.



### **5.5.2.5 Aspirations**

Thirty-three percent of the participants indicated that the Tšate Provincial Heritage Site can be of great value to them in creating micro-enterprises, such as selling crafts and curios to tourists. The majority (83%) of interviewees felt that the government should create jobs for them at the site (Figure 4.8).



**Figure 5.8.** Local community volunteers who maintain the Tšate Provincial Heritage Site.

None of the respondents had any positive comments about the site. Their main concern is the poor security and absence of proper fencing around the site, which lead to people trespassing and animals grazing on the site (Figure 4.9). Other negative aspects include the absence of staff, lack of tourists and the general dismal state of the site. They were also angered by the fact that heritage authorities and other government departments only visit the site during heritage day celebrations. According to them, the government needs to fence the site in its entirety, improve security, and employ people to do maintenance and to serve as tour guides.



*Figure 5.9. The current condition of the fence at the Tšate Provincial Heritage Site.*

#### **5.5.2.6 LIHRA's visibility to local communities**

None of the participants were familiar with LIHRA, its functions or where its offices are located, which explains the perception that LIHRA do not show an interest in preserving the heritage. They indicated that the government needs to improve and ensure that the Tšate Provincial Heritage Site is restored, upgraded, well-maintained and conserved for future generations.

## **CHAPTER 6 - DISCUSSION, CONCLUSION AND RECOMMENDATIONS**

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### **6.1 CHALLENGES FACED BY LIHRA**

#### **6.1.1 Mandate**

The study found that LIHRA had failed to reach its mandate in 2017, which is due to inadequate staffing, funding and logistical resources such as vehicles. Furthermore, prior to 2015 LIHRA was operating without a council. LIHRA's failure to reach its mandate is problematic and debilitating for various reasons. Firstly, this can lead to corrupt practices within the body, and secondly has implications to heritage conservation. Thirdly, it enables developers, heritage owners and local communities to criminally exploit heritage resources. An extensive literature search for sources offering remedial action which can assist LIHRA to reach its mandate was fruitless. It is therefore proposed that the MEC for DSAC must become more involved in the operation of LIHRA, and address funding and staffing issues that prevent it from performing its mandate.

LIHRA's situation is not in accordance with Section 8(6)(a) of the NHRA (No 25 of 1999), which promulgates that a PHRA or local authority shall not perform any function in terms of the Act or any other law for the management of heritage resources unless it is competent to do so (RSA 1999). Prins (2016) found that parts from section 8 are often ignored by the SAHRA, the organisation responsible for assessing the PHRA's effectiveness. The Parliamentary Monitoring Group (2015) argued that SAHRA itself is dysfunctional and unable to reach its obligatory mandate. Frescura (2015) found that it is optimistic to expect SAHRA to assist PHRA's to achieve their mandate. Roodt (2006) is of the view that for either SAHRA or PHRAs (like LIHRA) to reach their mandate, the three-tier system (Section 2.2.1.2.1) need to be joined, and heritage authorities need to work together at either national, provincial or local level rather than compete with each other.

### **6.1.2 Duties**

This study revealed that LIHRA is unable to perform most of its duties. With LIHRA being unable to perform its functions heritage resources are neglected. According to Chirikure (2013), a shortage of resources for heritage conservation has been a mantra for a long time, and yet even the few resources that are available, are not used wisely to improve heritage conservation. Frescura (2015) suggested that heritage authorities need to spend fewer funds in engaging in fruitless meetings in order to allocate more for improving heritage conservation.

### **6.1.3 Legislation**

This study found that LIHRA is unable to fully comply with the promulgations of the NHRA. The Act has a long list of functions that LIHRA is supposed to perform, but due to insufficient staff, funding, and logistical resources they are incapable to comply. After its assessment by SAHRA, it was deemed inept and was assigned to only performing section 34 from the Act, while the rest of its functions are performed by SAHRA on its behalf. Currently, in compliance with the Act, LIHRA issues permits to the DPW.

Smuts and Gribble (2015) noted that SAHRA has been encumbered with an overload of work due to the absence of several PHRAs. An example is Tomlinson's report (2009) about the endangered Riversford Blockhouse, but his report was ignored both by SAHRA and the South African Heritage Resources Authority Free State (SAHRAFS). It is impractical to set up a world-class legislation, which can fluctuate to favour circumstances, as is the case with the NHRA. It is unrealistic to expect the civil public to adhere to the Act while heritage authorities are failing to so.

### **6.1.4 Budget**

This study found that LIHRA's budget was inadequate and sporadically allocated. As recent as 2015 it was not allocated any funding, while in 2016 and 2017 they received an amount of R400 000. Prins (2016) explained that the fact that the majority of PHRAs are not "corporate bodies", they are not autonomous and may not possess funds with which to run their organisations. They are invariably subservient

to provincial departments that dole out funding derived from departmental allocations. This results in a shortage of financial and human resources to run the authorities. Chirikure (2013) pointed out that with no resources there is nothing heritage authorities can do in terms of heritage conservation. Ndlovu (2011) argued that heritage conservation institutions must accept that African governments will never prioritise funding for heritage conservation, for their focus is on eradicating social responsible challenges such as poverty, health and education. As such those institutions should start dealing with the funds they have and deliver as best as they can.

#### **6.1.5 Personnel**

LIHRA has no permanent staff due to a lack of capacity to employ staff, resulting in most of its functions being neglected. The personnel performing its functions are the two-seconded officials assisted by members of the LIHRA council. An absence of resources compromises service delivery (Zubane 2011; Main 2015). Without proper funds, PHRAs will continue to be understaffed without the capacity to fulfil their allocated functions, as it is the case with LIHRA (Prins 2016).

Effective heritage legislation must give an indication of how to ensure the financial resources needed for the conservation and management of heritage resources (Pickard 2001). The lack of funding for heritage conservation has resulted in heritage departments failing to attract qualified employees, since they prefer employment at universities and other employers that offer better salaries and permanent positions (Makuvaza & Chiwaura 2014).

#### **6.1.6 Social responsibility challenges**

The study found that the ever increasing social responsibility on the government negatively affects heritage conservation. Socio-economic demands such as poverty and health care complicates heritage conservation. Maina (2015) found that in most developing countries individuals, at various levels of government, often view heritage as an unaffordable luxury when money is in short supply. Africa can learn much from Europe to emphasise the protection of heritage (Van der Pol 2007) because



heritage can be used to develop economic growth in developing countries. In the long run the conservation of heritage resources can provide job opportunities for local communities.

### **6.1.7 Local politics**

The study revealed that members of the LIHRA council were not sure whether local politics pose a threat to heritage conservation. In contrast, the seconded officials stated that local politics definitely has a negative impact on heritage conservation, for a change in political administrators usually affects heritage management due to different visions; if certain values are negated, those aspects will languish. Ndlovu (2011) notes that the South African government allocates large sums of money to selected heritage sites to curry political favour at the expense of other heritage sites. It is thus no wonder that Tomlinson (2009) argued that 'white' heritage, which includes the historic built environment of South Africa, is not being prioritised by the state, hence it is left to individual owners and dysfunctional PHRA's.

It is clear that heritage conservation is negatively influenced by local politics. Kotze and Van Rensburg (2003) found that the NHRA offers comprehensive protection of cultural heritage of South Africa as a whole. Local politicians need to be informed about heritage issues, so that they can assist in the process of taking heritage conservation to the next step, thereby creating wealth, jobs and social harmony.

### **6.1.8 Infrastructure**

The study found that LIHRA is unable to enforce heritage custodians to comply with the requirements of the NHRA. The reasons for this are their inability to inspect most of the declared provincial heritage sites and to assess whether heritage managers comply with this Act. LIHRA's failure to monitor provincial heritage sites clearly result in them being neglected by heritage managers. Roodt (2006) is of the opinion that heritage conservation is not only the responsibility of heritage authorities such as LIHRA, but those of local authorities and municipalities. These entities must also be engaged in developing and adopting heritage policies that promote heritage,

to undertake development, including preparation, approving and implementation of the budget for heritage conservation within their area of jurisdiction.

### **6.1.9 External development threats**

The study found that major developmental threats to heritage sites pose a challenge to LIHRA to effectively conserve heritage resources. Developers are quick to have spotted the incompetence of heritage authorities to uphold heritage legislation, and therefore do as they please without consequences to them (Ndlovu 2011). Eboreime (2005) stated that heritage conservation and development are not antagonistic; economic development and valorisation of heritage can be mutually reinforcing. Since LIHRA is inadequately equipped to deal with this section, SAHRA is responsible for monitoring developments in the province.

## **6.2 COLLABORATION AND COORDINATION BETWEEN STATUTORY BODIES AND LIHRA**

### **6.2.1 Limpopo Economic Development, Environment and Tourism**

The study found that there has been a misunderstanding between LIHRA and LEDET, resulting in limited intergovernmental collaboration and cooperation. This is because LEDET deals with Section 38 from NHRA, which is mainly focused on environmental development. According to Ndlovu (2011), this is due to the high level of development in South Africa, this being the most active section in NHRA.

Deacon (2015) had noted that LIHRA is amongst the most dysfunctional PHRAs, and is not fit to perform Section 38 of the NHRA, the reason for SAHRA's intervention. LEDET was unaware of this and kept sending applications to LIHRA instead of SAHRA. It is alarming that, instead of pointing LEDET to the relevant officials at SAHRA, LIHRA chose to ignore them just because they do not deal with this section of the Act. LIHRA failed dismally to display cooperative governance. Heritage authorities need to be informed to such an extent that developers will not be able to violate the NHRA.

This study further found that LEDET was aware of the NHRA and complies with it by providing both LIHRA and SAHRA with Phase1 Archaeological Impact Assessments (AIA) or full Heritage Impact Assessments (HIA) as required by section 38 of the Act.

SAHRA must be commended for its ability to comply with the promulgation of the NHRA and provide feedback within 30 days after receiving a permit application. LEDET is also able to provide SAHRA with updated reports during developmental proceedings. Both SAHRA and LEDET understand and honour each other's legislative mandate, and they are able to unite and enlighten each other where they differ. The collaboration and coordination between these two organisations are essential, as Eboreime (2005) noted, since many archaeological sites in Africa has been discovered in the course of railway and road building, mining and water supply, and other infrastructure projects.

### **6.2.2 The Department of Public Works**

The study found that the DPW and LIHRA have an excellent relationship since they interact regularly, for Section 34 of the NHRA, which deals with the built environment, was delegated to the PHRAs by SAHRA (Prins 2016). Section 9(3) of the NHRA promulgates that each state department, or supporting body, must maintain and conserve the heritage resources under its control in accordance with standards and procedures set out in regulations by SAHRA in consultation with the DPW (RSA 1999).

The DPW is aware of the NHRA and complies with it by applying for permits before undertaking construction on potential heritage sites or buildings as instructed by Section 34 of the Act. This department also appoints heritage consultants to guide them through the proper channels in compliance with the Act. This compliance is possible since they have appointed personnel with relevant qualifications in the field. According to the DPW, LIHRA performs this section well, for they never experienced challenges when applying for permits from LIHRA. The maximum period for LIHRA for issuing a permit is two to three weeks. LIHRA has also never delayed in issuing permits, updating the DPW of the progress throughout the process.

### **6.2.3 The South African Police Service**

The study found that, although the SAPS Station Commander has been aware of SAHRA as the government body responsible for heritage conservation in the Province, he was unfamiliar with LIHRA and its functions. He was aware of the NHRA but not sure of its content. This is not surprising since the SAPS annual report (2017) did not include the NHRA as part of departmental legislation. It is clear that heritage crimes are not taken as serious by the SAPS. The lack of cooperation between the SAPS and heritage authorities like LIHRA and SAHRA has resulted in an increase in heritage crimes in South Africa (Benson 2013). Vollgraaff (2014) is of the opinion that there is a need to develop a specialised unit within the police force to ensure that heritage crimes are exclusively investigated and documented. Heritage Authorities should take it upon themselves to educate the SAPS about heritage resources and the legislation that guide them for the protection of heritage resources.

## **6.3 HERITAGE MANAGERS/ CUSTODIANS**

### **6.3.1 LIHRA's visibility and involvement in provincial heritage sites**

The study found the Dzata Provincial Heritage Site to be well managed since it is administrated by a qualified heritage practitioner who has undergone formal training and who has vast experience in this position. Despite being female, her professionalism has helped her gain support from a male dominated community. The manager's job description entails administering human resources and museum visitors, as well as preserving and maintaining the heritage site. This data is in line with Low and Doerr (2010) who mentioned similar job descriptions for heritage managers. It is clear that the site is managed by a professional person with a full understanding of her job description, which enables her to reach her mandate.

Since the manager at Dzata is employed by DSAC and reports to the department, she is aware of LIHRA's existence and functions. She is therefore able to interact with LIHRA telephonically, via email and meetings, either held in Polokwane at the head office or at Dzata. She is also familiar with the contact person in the department regarding particular issues, which has been a key factor for her success.

This data is in line with Wilson and Boyle (2004) who found that when a local government forms a partnership with a museum, the museum improves and is often in excellent condition; a condition prevailing at Dzata.

In contrast, the Tšate Provincial Heritage Site is in a state of disrepair, for it is managed by a self-appointed heritage custodian with no qualifications in heritage management, nor has she received any formal training for this position and only has a high school Grade 8 certificate. She stated that her job description is self-tasked, and involves educating visitors about the site's history, as well as cleaning and safeguarding resources at the site. She must be commended for her efforts, as it is rare for a person to still value heritage and conserve it without any economic gain. However, her clear lack of understanding of her role whilst performing duties not assigned to her by LIHRA or DSAC could be the reason for her failure to refurbish the site. Until LIHRA or a government department charged with the conservation of heritage resources steps in and make her appointment formal, and provide with the appropriate education and training, this site will lose its provincial heritage site status and eventually vanish.

The custodian received no support from LIHRA, and the heritage site is without resources. Eboreime (2005) found that the lack of capacity and power to manage a heritage site often results in the site being neglected, as prevailing at Tšate. Given the despairing state of the site, it is clear that LIHRA has failed to apply Section 45 of the NHRA.

Neither the heritage site manager nor the custodian have a management plan for their respective sites, and could not provide information on the implementation challenges with regard to its management. Letellier and Eppich (2015) stated that heritage managers are responsible for adequate recording and cataloguing of information and updating of records.

## **6.4 INVOLVEMENT OF LOCAL COMMUNITIES IN HERITAGE CONSERVATION**

### **6.4.1 The Ha-Mandiwana Community**

#### **6.4.1.1 Meaning of the name Dzata and its etymology**

The study found that culture awareness is strong and still in practice in the Ha-Mandiwana community. Sayej (2010) noted that a community's awareness of cultural heritage sites stimulate them to act as allies in the battle to protect cultural heritage.

#### **6.4.1.2 Attitude**

All community members interviewed have been to visit Dzata. Edson (2014) found that if a heritage site is in a good condition, with free access and on-site security, the local community prides itself in it, as is the case with the Ha-Mandiwana community. According to Ndlovu (2011) a local community will have a sense of ownership of their heritage sites, even when they do not attach spiritual value to it, when they are not denied access. The management at Dzata must therefore be commended for including local community members in their efforts to conserve this site.

#### **6.4.1.3 Perception**

Dzata was upgraded only after it was declared a provincial heritage site. This data is in line with Silberberg (1995) and CRATerre-ENSAG/Convention France-UNESCO (2006) who found that if a cultural heritage site is properly valorised and promoted, it serves as a powerful instrument in the economic and territorial development of a community.

#### **6.4.1.4 Impact**

Dzata is both economically and educationally beneficial to the Ha-Mandiwana community because most of its employees are from the local community. It serves as an oral library for children from the Vhembe District and across South Africa. This is in line with Greffe (2004) who explained that when a heritage site is well maintained and managed, it creates job opportunities for the local community, serves as a tourist attraction, and creates the potential for micro businesses near the site. The CRATerre-ENSAG/Convention France-UNESCO (2006) noted that if a heritage

site is economically beneficial to a local community then the development, conservation and management will also be successful.

#### **6.4.1.5 Aspirations**

This study revealed that all the participants were of the opinion that this heritage site could be of great use to them by creating more jobs, in view of the fact that unemployment is of great concern in the community. Siyahamba (2011), however, found that in South Africa, the National Heritage Council has developed a beneficiation concept that is aimed at assisting local communities living around heritage sites. The residents of Ha-Mandiwana are benefiting from this site in their jurisdiction.

#### **6.4.1.6 LIHRA's visibility to local communities**

Community members were unaware of LIHRA's existence and referred to DSAC as being responsible for managing Dzata, for they have seen vehicles with the DSAC logo visiting this site on several occasions. DSAC (2015) indicated that their Museum Section has the sole responsibility to ensure that provincial heritage sites such as Dzata are well maintained, and has qualified personnel to conduct exhibitions and market it for tourism purposes. Heritage organisations such as LIHRA are accountable to ensure that heritage resources are well conserved, by adding the value of the past, via exhibitions and awareness (Kirshenblatt-Gimblett (1995).

### **6.4.2 The Tšate Community**

#### **6.4.2.1 Meaning of the name and its etymology**

Although culture ties are not strong in the Tšate community and it is no longer practised by local community members, all participants were aware of the meaning of the name Tšate, stating that it was named after the mountain that surrounds the area, and it refers to the area itself. This is in contrast with Basadi-Ba-Bapedi Cultural Development Trust (2005) who discovered that Tšate is the Pedi word for *mošate* or 'king's kraal'. For heritage conservation to be effective, local authorities and community members need to be aware of the significance of the cultural heritage for its protection by the surrounding communities (UNESCO 2012).

#### **6.4.2.2 Attitude**

The participants unanimously agreed that Tšate is in a poor condition. Heritage sites in poor condition fail to attract tourists which negatively impacts on the local community in the sense that it makes them vulnerable to extreme poverty (Nagaoka 2011). This is proven in the Tšate local community, as the vast majority of the interviewees are unemployed. According to Labadi (2007), it is essential to involve local communities from the initial stage of nominating a heritage site, thus creating a shared responsibility with the state in the maintenance of the site.

#### **6.4.2.3 Perception**

The provincial government maintained the site for only two years after its declaration as a provincial heritage site; thereafter it was neglected and started to deteriorate. Marshall (2005) noted that most heritage projects are still initiated and driven by government officials or political authorities, who purport to act on behalf of the people. When the administrator in charge of that project steps down, the project is struck off and often neglected, as was found Tšate. The value ascribed to a heritage site determines whether and how it is safeguarded and conserved (Ndoro 2005).

#### **6.4.2.4 Impact**

This study revealed that since 2010 Tšate has not been of economic value to the local community. The reasons are provided above (5.4.2.3). Kim, Wong and Cho (2007) found a similar trend in South Korea where lack of governmental support for the Changdeok Palace led to substantial deterioration of service quality and a decline in the number of tourists. The status of a declared heritage site can be withdrawn whenever the site is believed to have lost its integrity (Ndoro 2003), as could happen at Tšate. It is therefore crucial that LIHRA steps in and provide the necessary support to ensure that it does not lose its declaration status. According to Pickard (2002), there are two ways in which the state can contribute financially to heritage protection, namely directly through grants and subsidies, and indirectly through incentives and relief from the tax regime.



#### **6.4.2.5 Aspirations**

A majority of the community members interviewed were of the opinion that the government should create jobs for them at Tšate. This community, being afflicted with poverty view the heritage site as their economic redemption. Prajnawrdhi *et al.* (2015) found that in the areas of Denpasar (Indonesia) similar trends were experienced. When a heritage site is conserved it is expected to generate tourism, which helps to increase employment opportunities and an associated employment income, which may be of prime economic importance to local populations (Cukier 1998). The DASC (2013) argued that, while job creation may come about as a possible outcome of effective heritage resources management, heritage resources must be managed and conserved irrespective of economic benefits.

#### **6.4.2.6 LIHRA's visibility to local communities**

LIHRA is not visible enough in this community since no government officials visit the site or show interest in its conservation. This causes a great concern about the future of heritage conservation in Limpopo Province. Traditionally, heritage resources conservation and management is the responsibility of the state (Pickard 2002). According to Grimwade and Carter (2000), although smaller heritage sites which may be modest in appearance, don't attract large numbers of tourists, they are capable of providing socio-economic advantages for local communities and transferring knowledge of the past to future generations; they are therefore worthy of conservation.

### **6.5 CONCLUSION**

In terms of the challenges faced by LIHRA, this study concludes that LIHRA has many internal issues that affect its ability to fully function, and it is unlikely that they will be resolved in the near future. However, DSAC must continue to work with the provincial heritage manager at Dzata, for in their absence the site will be left exposed and vulnerable to exploitation. With regard to its intergovernmental relations and cooperation with other statutory bodies, LIHRA is only able to collaborate with them in terms of the issuing of Section 34 permits. The study concludes that, in LIHRA's current state, it is unlikely that it will be able to work

closely with heritage managers/custodians to enhance the protection and conservation of heritage resources. It is therefore recommended that DSAC, which has done a splendid job in working closely with the manager at Dzata, must apply the same approach to other provincial heritage sites. It is further concluded that local communities need to be more actively involved in their heritage conservation. They must work jointly with the heritage managers/custodians and the heritage authorities to ensure their heritage do not cease to exist.

## **6.6 RECOMMENDATIONS**

In terms of the challenges faced by LIHRA, the study recommends the following:

- The MEC must become directly involved in the control of LIHRA and ensure that a Provincial Heritage Resources Act is passed through the Limpopo Provincial Legislature.
- This Provincial Heritage Resources Act must indicate a financial plan to determine the financial implications for budgeting purposes by the DSAC.
- Based on the budget the LIHRA Council should be able to develop an organogram for its essential human resources structure and to appoint a CEO and other relevant permanent staff with expertise and implement an administrative system to perform the functions stipulated in the NHRA or the Provincial Heritage Resources Act.
- Once LIHRA is adequately resourced, it must be assessed by SAHRA to determine whether it complies to perform functions in relation to the prescribed categories of heritage resources, i.e., Grade II within the three-tier system of heritage management.
- LIHRA should not declare provincial heritage sites unless it has negotiated and reached a formal agreement for the adequate management and protection of such a site with another recognised competent authority such as a Provincial department, a municipality or an acknowledge conservation body.

In terms of the collaboration and coordination between statutory bodies and LIHRA, the study recommends the following:

- If the Provincial Heritage Resources Act is promulgated and LIHRA found competent by SAHRA to perform functions in relation to the prescribed categories of heritage resources, it will be mandated to work closely with LEDET.
- LIHRA needs to maintain the same relationship they have with the DPW with other governmental departments. They should become more visible, in order to develop.
- LIHRA needs to embark on an awareness campaign with SAPS officials about heritage legislation and strategies to safeguard heritage resources in the province.

In terms of the heritage managers, the study recommends the following:

- Liaise with the Museums Section of the DSAC or the local municipality to appoint competent staff at declared heritage sites as is done at Dzata Provincial Heritage Site.
- The LIHRA should in the meantime engage with the self-appointed manager at Tšate to elucidate the challenges of site conservation in terms of funding, marketing, and maintenance. They should discuss possible measures to upgrade the heritage site.
- They must workshop heritage managers biannually about heritage conservation, management issues and legislation.
- LIHRA must apply Batho Pele principles, set service standards to ensure the proper conservation and management of heritage sites and redress problems. In order to solve hostilities between them, the community and the heritage managers, LIHRA should provide the community with reasons they have failed to reach their goals.

In terms of the involvement of local communities in heritage conservation, the study recommends the following:

- LIHRA needs greater visibility to the general public. One means to create greater awareness of the heritage and its significance is to utilise social media.

- Brochures containing information about LIHRA. Its role and functions in heritage preservation should be made available to people who do not have access to internet.
- To raise heritage awareness among local communities, LIHRA should deliver a presentation during the annual Heritage Day Festivals.
- LIHRA should utilise the available, free media to reach local communities, such as major radio stations in Limpopo (Thobela FM, Phalaphala FM, and Munghana Lonene FM ) to promote heritage.

## 6.7 ANSWERS TO RESEARCH QUESTIONS

### A. LIHRA

- i. Is LIHRA able to fulfil its mandate?

*Answer:* LIHRA is unable to reach its mandate due to lack of funding and staff and it is still in the initial stage of establishing itself.

- ii. Is LIHRA able to perform all its duties?

*Answer:* No. LIHRA has limitations due to lack of staffing, funding and logistical resources.

- iii. Does LIHRA comply with heritage legislation?

*Answer:* No, because it is unable to fully comply with the promulgations of the NHRA.

- iv. Does it have budget challenges?

*Answer:* Yes, LIHRA's funding is sporadic, both in its allocation and the amount is inadequate.

- v. Does it have enough personnel?

*Answer:* No, LIHRA has no permanent staff and only two staff members seconded from DSAC.

- vi. Are socio-economic responsibilities over-shading heritage conservation responsibilities?

*Answer:* Yes, because the Limpopo government does not prioritise funding heritage issues but rather on alleviating poverty and improving the healthcare system.

- vii. Does local politics affect heritage conservation?

*Answer:* Yes, change of political administrators usually affects heritage management due to different visions by whoever is in charge.

viii. Is LIHRA able to ensure that heritage site managers/custodians adhere to the requirements of NHRA?

*Answer:* No, it is not mobile enough.

ix. Do external developments pose a threat to heritage conservation?

*Answer:* Yes, there are major developmental threats to heritage sites, and LIHRA is not equipped to deal with this matter.

## **B. LEDET, DPW, and SAPS Executives**

i. Do they cooperate with LIHRA?

*Answer:* No, because LIHRA is not visible enough.

ii. Are they informed about the NHRA (no. 25 of 1999)?

*Answer:* Yes, but there are not fully informed as they gave a partial explanation of what the Act entails.

iii. Do they comply with heritage legislation?

*Answer:* Yes, because they apply for permits each time when undertaking development or construction around heritage sites and they inform heritage authorities either LIHRA or SAHRA to ensure compliance with the heritage legislation.

## **C. The Heritage Manager/Custodian**

i. Do they have qualifications in heritage conservation?

*Answer:* The Dzata heritage manager is qualified with a tertiary qualification in archaeology. However, at Tšate heritage manager has a Grade 8 certificate.

ii. What is their relationship with LIHRA?

*Answer:* They do not have a good relationship due to LIHRA's invisibility. At Dzata the DSAC is involved in the management of the site, while Tšate receives no governmental assistance.

iii. Have they studied the heritage management plans for their respective sites?

*Answer:* No, neither has studied it.

#### **D. Local Communities**

- i. Are the local communities aware of the provincial heritage sites in their area?

*Answer:* Yes, both communities were able to give an explanation of origin and naming of the provincial heritage sites.

- ii. What is the attitude of local communities toward the heritage site?

*Answer 1:* All participants have visited Dzata; although most of them were drawn to it because it is well maintained.

*Answer 2:* All participants have been to Tšate; the majority of these participants were there to attend wedding functions. They stated that the site was in a poor state.

- iii. What perception do the local communities have of the heritage sites in their area?

*Answer 1:* A vast majority of the participants were reluctant to visit Dzata before it was declared a provincial heritage site. They stated that since it was declared it has been well maintained.

*Answer 2:* Most of the participants in Tšate asserted that before it was declared, a provincial heritage site in 2007 it was not well maintained, and after it was declared, it was only maintained for two years.

- iv. Does having a provincial heritage site have an impact (negative or positive) on the local communities?

*Answer 1:* In the Ha-Mandiwana community, Dzata did have a positive impact of the lives of the community members. This is because it benefited them both economically and educationally.

*Answer 2:* In the Tšate community, the site had a negative impact on the lives of the community members since they didn't benefit economically from it.

- v. What aspirations do they have about the heritage sites in their areas?

*Answer 1:* Dzata can create more jobs.

*Answer 2:* Tšate can serve as a platform to establish micro-enterprises such as selling crafts and curios to tourists. The majority were of the opinion that the government should create jobs for them at the heritage site.

vi. Is LIHRA involved in assisting to conserve the heritage site?

*Answer 1:* No. The Ha-Mandiwana residents referred to DSAC a government body responsible for heritage conservation of Dzata, not LIHRA.

*Answer 2:* No, because neither LIHRA nor any other government department have assisted in the conservation of this site, hence its state of disrepair.

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# APPENDIX 1

## Interview Schedule for the MEMBERS LIHRA Council and Seconded Officials

### SECTION A: DEMOGRAPHIC INFORMATION AND EMPLOYMENT PROFILE

#### 1. Demographic information for both LIHRA seconded officials and council members

i. Age

|   |     |   |       |   |       |   |       |   |       |   |     |
|---|-----|---|-------|---|-------|---|-------|---|-------|---|-----|
| 1 | <25 | 2 | 26-35 | 3 | 36-45 | 4 | 46-55 | 5 | 56-60 | 6 | >60 |
|---|-----|---|-------|---|-------|---|-------|---|-------|---|-----|

ii. Level of education

|   |                     |   |         |   |           |   |          |
|---|---------------------|---|---------|---|-----------|---|----------|
| 1 | No formal education | 2 | Primary | 3 | Secondary | 4 | Tertiary |
|---|---------------------|---|---------|---|-----------|---|----------|

#### 2. Employment profile of the LIHRA seconded officials

i. Who is your employer?

|   |      |   |       |   |       |   |                          |
|---|------|---|-------|---|-------|---|--------------------------|
| 1 | DSAC | 2 | SAHRA | 3 | LIHRA | 4 | Other (specify)<br>_____ |
|---|------|---|-------|---|-------|---|--------------------------|

ii. What is your position at the organisation?

|   |     |   |                        |   |                    |   |                        |   |                   |   |                          |
|---|-----|---|------------------------|---|--------------------|---|------------------------|---|-------------------|---|--------------------------|
| 1 | CEO | 2 | Deputy Chief Executive | 3 | Executive Director | 4 | Administrative officer | 5 | Financial Officer | 6 | Other (specify)<br>_____ |
|---|-----|---|------------------------|---|--------------------|---|------------------------|---|-------------------|---|--------------------------|

iii. What does your job at LIHRA entail?

.....

.....

.....

.....

iv. How long (in years) have you been employed by this organisation?

|   |    |   |     |   |     |   |     |   |     |   |   |   |     |
|---|----|---|-----|---|-----|---|-----|---|-----|---|---|---|-----|
| 1 | <1 | 2 | 1-2 | 3 | 3-4 | 4 | 5-6 | 5 | 7-8 | 6 | 9 | 7 | 10> |
|---|----|---|-----|---|-----|---|-----|---|-----|---|---|---|-----|

v. Did you have formal training as a heritage practitioner? Yes  No

If yes, explain.....

.....

.....

If no, explain your appointment in this position.....  
 .....  
 .....  
 .....

### 3. EMPLOYMENT PROFILE OF THE MEMBERS OF THE LIHRA COUNCIL

i. You were appointed to the LIHRA Council; explain what motivated your acceptance to the position of council member?

|   |   |   |                                       |   |   |   |                       |
|---|---|---|---------------------------------------|---|---|---|-----------------------|
| 1 | Qualifications as a heritage practitioner | 2 | Experience as a heritage practitioner | 3 | A relevant representative of the population about heritage conservation matters | 4 | Other (specify) _____ |
|---|---|---|---------------------------------------|---|---|---|-----------------------|

ii. Can you explain the responsibilities that come with your position?

|   |   |   |   |   |  |   |  |   |                       |
|---|---|---|---|---|--|---|--|---|-----------------------|
| 1 | Advise the MEC about heritage management issues | 2 | Monitor the implementation LIHRA functions, powers & duties | 3 | Advise & assist LIHRA about its functions, powers & duties | 4 | Promote the co-ordination policy formulation and management plan | 5 | Other (specify) _____ |
|---|---|---|---|---|--|---|--|---|-----------------------|

iii. How many LIHRA council members are there?

|   |    |   |     |   |     |   |     |   |     |   |     |
|---|----|---|-----|---|-----|---|-----|---|-----|---|-----|
| 1 | <1 | 2 | 2-3 | 3 | 4-5 | 4 | 6-7 | 5 | 8-9 | 6 | >10 |
|---|----|---|-----|---|-----|---|-----|---|-----|---|-----|

iv. How many meetings have LIHRA council members held since their appointment appointed? If you selected option 1, go to the next section.

|   |           |   |             |   |          |   |       |
|---|-----------|---|-------------|---|----------|---|-------|
| 1 | Quarterly | 2 | Half yearly | 3 | Annually | 4 | Never |
|---|-----------|---|-------------|---|----------|---|-------|

v. What are the issues that mainly dominate the agenda for the meetings? Do read the options out.

|   |   |  |
|---|---|--|
| 1 | Establish a provincial heritage Act   |  |
| 2 | Establish LIHRA as provincial heritage authority to undertake its functions |  |
| 3 | Delegate or assign council member to undertake LIHRA functions              |  |
| 4 | Compile progress report, heritage legislative or policy document for MEC    |  |
| 5 | Other (specify _____)   |  |

**SECTION B: THE CHALLENGES FACED BY LIHRA**

**Instructions: This questionnaire is for the seconded official at LIHRA and the LIHRA Council**

**1. Mandate**

i. Did LIHRA meet its mandate in 2016? **Yes**  **No**

If yes, explain .....

If not, why not.....

ii. Are there any measures put in place to ensure that this organisation reaches its mandate? **Yes**  **No**

Explain your answer.....

If not, why not?.....

**2. Duties**

i. Is LIHRA able to fully perform functions? **Yes**  **No**

Explain your answer.....

If not, why not?.....

ii. Are the measures put in place to ensure this institution is able perform all duties?

**Yes**  **No**

Explain your answer.....

If not, why not?.....

**3. Legislation**

i. In your opinion is LIHRA able to uphold the legislative requirements NHRA currently? **Yes**  **No**

If yes, explain how.....  
.....  
.....

If not, what has been the challenges faced by the LIHRA in complying with the NHRA?.....  
.....  
.....

ii. Are there measures put in place to ensure that your organisation comply with this Act? **Yes**  **No**

If yes, explain.....  
.....  
.....

If no, why not?.....  
.....  
.....

**4. Budget**

i. In your opinion, is this institution receiving adequate funding from the Limpopo government? **Yes**  **No**

If yes, why?.....  
.....

If it no, why?.....  
.....

ii. Are there measures put in place to ensure that this organisation receive funding? **Yes**  **No**

If yes, explain.....  
.....  
.....

If no, why not?.....  
.....  
.....

**5. Personnel**

i. Does this organisation have its own employees? **Yes**  **No**

If yes, how many?.....  
.....  
.....

If not, why not?.....  
.....  
.....

ii. Does LIHRA have measures put in place employ its own permanent staff? **Yes**   
**No**

If yes, explain.....  
.....  
.....

If no, why not?.....  
.....  
.....

**6. Socio-economic challenges**

i. In your opinion, are socio-economic responsibilities being prioritised more by the Limpopo government than heritage conservation? **Yes**  **No**

If yes, explain.....  
.....  
.....

If not, explain why not?.....  
.....  
.....

ii. Are there measures put in place to ensure that this organisation receive funding? **Yes**  **No**

If yes, explain.....  
.....  
.....

If no, why not?.....  
.....  
.....

**7. Local politics**

i. Have there been any politically motivated incidences that have affected LIHRA's ability to conserve heritage resources in the previous three years (2015-2017)?

**Yes**  **No**

**Instructions: If do not know go to the next section.**

If yes, mention.....  
.....

ii. Does LIHRA have any measures in place to ensure that local politics do not influence their ability to conserve heritage resources? **Yes**  **No**

If yes, explain.....

If not, why not?.....

**9. Infrastructure**

i. Does LIHRA assist in heritage site management (i.e in the development and maintenance of heritage sites in infrastructures)? **Yes**  **No**

If yes, explain how.....

If no, why not?.....

ii. Are there measures put in place to ensure that your institution receive funding? **Yes**  **No**

If yes, explain.....

If no, why not?.....

**10. External development threats**

i. Are there any external threats or incidences that have threatened provincial heritage site conservation (2015-2017)? **Yes**  **No**

If yes, mention per site.....

If no, why not?.....

ii. Does this organisation have measures in place to ensure that external threats do not threaten the conservation of heritage resources? **Yes**  **No**

If yes, clarify .....

If not, why not.....

The University of Limpopo thank you for your time and sharing your knowledge.



## APPENDIX 2

### Interview Schedule for Government Bodies that Assist LIHRA in Heritage Conservation

#### SECTION A: DEMOGRAPHIC INFORMATION AND EMPLOYMENT PROFILE

##### 1. Demographic information

###### i. Age

|   |     |   |       |   |       |   |       |   |       |   |     |
|---|-----|---|-------|---|-------|---|-------|---|-------|---|-----|
| 1 | <25 | 2 | 26-35 | 3 | 36-45 | 4 | 46-55 | 5 | 56-60 | 6 | >60 |
|---|-----|---|-------|---|-------|---|-------|---|-------|---|-----|

###### ii. Level of education

|   |                     |   |         |   |           |   |          |
|---|---------------------|---|---------|---|-----------|---|----------|
| 1 | No formal education | 2 | Primary | 3 | Secondary | 4 | Tertiary |
|---|---------------------|---|---------|---|-----------|---|----------|

##### 2. Employment profile

###### i. What is your position at the organisation?

|   |                         |   |                        |   |                    |   |               |   |                   |   |                       |
|---|-------------------------|---|------------------------|---|--------------------|---|---------------|---|-------------------|---|-----------------------|
| 1 | Chief executive officer | 2 | Deputy Chief Executive | 3 | Executive Director | 4 | Admin Officer | 5 | Financial Officer | 6 | Other (specify) _____ |
|---|-------------------------|---|------------------------|---|--------------------|---|---------------|---|-------------------|---|-----------------------|

###### ii. What does your job at this organisation entail?

.....

.....

.....

###### iii. How long (in years) have you been employed at this organisation?

|   |    |   |     |   |     |   |     |   |     |   |   |   |     |
|---|----|---|-----|---|-----|---|-----|---|-----|---|---|---|-----|
| 1 | <1 | 2 | 1-2 | 3 | 3-4 | 4 | 5-6 | 5 | 7-8 | 6 | 9 | 7 | 10> |
|---|----|---|-----|---|-----|---|-----|---|-----|---|---|---|-----|

#### Section B. The state of the relationship between LIHRA other government bodies

##### 1. Level of contact

i. Does this organisation interact with LIHRA? Yes  No

**Instructions: If no, go to the next section**

If yes, how would you rate the level of the interaction, seldom, regularly constantly?

|   |        |   |           |   |            |   |              |
|---|--------|---|-----------|---|------------|---|--------------|
| 1 | Seldom | 2 | Regularly | 3 | Constantly | 4 | Non-existent |
|---|--------|---|-----------|---|------------|---|--------------|

###### ii. What is the reason for the interaction?

|   |             |   |                |   |             |
|---|-------------|---|----------------|---|-------------|
| 1 | Legislation | 2 | Reinforcements | 3 | Maintenance |
|---|-------------|---|----------------|---|-------------|

iii. How do you contact LIHRA?

|   |           |   |       |   |         |
|---|-----------|---|-------|---|---------|
| 1 | Telephone | 2 | Email | 3 | Meeting |
|---|-----------|---|-------|---|---------|

iv. Who do you interact with at LIHRA?

|   |          |   |                 |   |           |   |                      |   |                          |
|---|----------|---|-----------------|---|-----------|---|----------------------|---|--------------------------|
| 1 | Director | 2 | Deputy director | 3 | Executive | 4 | Administration staff | 5 | Other (specify)<br>_____ |
|---|----------|---|-----------------|---|-----------|---|----------------------|---|--------------------------|

v. Who from your organisation interacts with LIHRA?

|   |          |   |                 |   |                    |   |                      |   |                          |
|---|----------|---|-----------------|---|--------------------|---|----------------------|---|--------------------------|
| 1 | Director | 2 | Deputy director | 3 | Head of Department | 4 | Administration staff | 5 | Other (specify)<br>_____ |
|---|----------|---|-----------------|---|--------------------|---|----------------------|---|--------------------------|

vi. How would you rate the current state of the relationship between this organisation and LIHRA?

|   |           |   |      |   |      |   |      |
|---|-----------|---|------|---|------|---|------|
| 1 | Excellent | 2 | Good | 3 | Fair | 4 | Poor |
|---|-----------|---|------|---|------|---|------|

vii. Do you think LIHRA needs to work on some elements that can improve the cooperation between your organisation and them? **Yes**  **No**

If yes mention those elements?.....

.....

If not, state why not.....

.....

## SECTION C: INTERGOVERNMENTAL RELATIONS AND COOPERATION BETWEEN LEDET AND LIHRA

### 1. LEDET's Awareness of the NHRA (Act no 25 of 1999)

i. Were you aware that, according to the NHRA, the provincial heritage authority is supposed to oversee any development that could be a threat to a heritage site or monument? **Yes**  **No**

**Instructions: If you do not know go to the next section**

If yes, explain which steps have this organization taken to ensure compliance to this Act?.....

.....

If not, why not?.....

.....

**2. Assessment of LIHRA’s role in cooperation with LEDET**

i. Do you know what the maximum period (in days) is that you need to wait for LIHRA to give feedback after you have notified them? **Yes**  **No**

**Instructions: If you do not know go to question 13**

|   |   |   |    |   |    |   |    |   |    |   |    |   |     |
|---|---|---|----|---|----|---|----|---|----|---|----|---|-----|
| 1 | 7 | 2 | 14 | 3 | 21 | 4 | 28 | 5 | 35 | 6 | 42 | 7 | 49> |
|---|---|---|----|---|----|---|----|---|----|---|----|---|-----|

ii. After issuing a permit, how does LIHRA to ensure that during development process your organisation does not violate the act or their recommendations? **Yes**  **No**

|   |  |   |  |   |  |   |                          |
|---|--|---|--|---|--|---|--------------------------|
| 1 | Place a person from PHRA to oversee that the act is upheld | 2 | Send a person to do regular check-ups to ensure that the act is upheld | 3 | Expect regular report from you to update them of the development proceedings | 4 | Other (specify)<br>_____ |
|---|--|---|--|---|--|---|--------------------------|

**3. Assessment of LEDET in compliance with the NHRA no. 25 of 1999**

i. Has this organisation ever ignored LIHRA recommendations on how development proceedings should take place? **Yes**  **No**

If yes, elaborate why LIHRA recommendations were ignored?.....  
.....  
.....

If no, explain why LIHRA’s recommendations must be upheld?.....  
.....  
.....

ii. Has there ever been a dispute between your department and this heritage authority (2013-2015)? **Yes**  **No**

If yes, were you able to resolve the dispute?.....  
.....  
.....

If no, why not?.....  
.....  
.....

iii. Do you know what the penalty is for violating or ignoring LIHRA's recommendations during development proceeding? **Yes**  **No**

|   |             |   |                       |   |   |   |  |   |                          |
|---|-------------|---|-----------------------|---|---|---|--|---|--------------------------|
| 1 | A paid fine | 2 | The project was ended | 3 | Resulted in a senior person from the organisation dismissed from work | 4 | Resulted in a senior official from the organization jailed | 5 | Other (specify)<br>_____ |
|---|-------------|---|-----------------------|---|---|---|--|---|--------------------------|

v. Do you know who issues the penalty? **Yes**  **No**

|   |     |   |       |   |            |   |                          |
|---|-----|---|-------|---|------------|---|--------------------------|
| 1 | MEC | 2 | LIHRA | 3 | Magistrate | 4 | Other (specify)<br>_____ |
|---|-----|---|-------|---|------------|---|--------------------------|

**Section D: INTERGOVERNMENTAL RELATIONS AND COOPERATION BETWEEN DPW AND LIHRA**

**2. Department of Public Work's awareness of the NHRA (Act no 25 of 1999)**

i. According to NHRA Section 34, no person may alter or demolish any structure or part of structure which is older than 60 years without a permit issued by the relevant provincial authority. Were you aware of this legislation? **Yes**  **No**

If yes, explain what measures has this organization take to ensure that this act is upheld?.....

.....

If not, why not?.....

.....

**3. Assessment of LIHRA's role in cooperation with DPW**

i. Before you decorate or demolish buildings that are protected by the above mentioned legislation you must apply for a permit. Do you know which government agency do you apply to for permits? **Yes**  **No**

|   |      |   |       |   |       |   |                          |
|---|------|---|-------|---|-------|---|--------------------------|
| 1 | DSAC | 2 | SAHRA | 3 | LIHRA | 4 | Other (specify)<br>_____ |
|---|------|---|-------|---|-------|---|--------------------------|

ii. Do you experience challenges when you have to apply for a permit? **Yes**  **No**

**Instruction: If you do not know go Question c**

If yes, what are those challenges?.....  
 .....  
 .....

iii. Are you aware of the timeframe allocated to LIHRA, in accordance with NHRA, before issuing a permit? **Yes**  **No**

**Instructions: If you do not know go to Question d**

If yes, what is the maximum period (in months) which you wait for LIHRA to issue a permit?

|   |    |   |     |   |     |   |     |   |     |   |      |   |       |   |               |
|---|----|---|-----|---|-----|---|-----|---|-----|---|------|---|-------|---|---------------|
| 1 | <1 | 2 | 1-2 | 3 | 3-4 | 4 | 5-6 | 5 | 7-8 | 6 | 9-10 | 7 | 11-12 | 8 | > than a year |
|---|----|---|-----|---|-----|---|-----|---|-----|---|------|---|-------|---|---------------|

iv. Have you ever experienced a situation whereby you had to wait longer to receive a permit from LIHRA after you have send in your application? **Yes**  **No**

**Instructions: If “no” the interview ends here**

(i) If yes, indicate how often have you experienced that last year (2016)?

|   |   |   |   |   |   |   |   |   |   |   |                    |
|---|---|---|---|---|---|---|---|---|---|---|--------------------|
| 1 | 0 | 2 | 1 | 3 | 2 | 4 | 3 | 5 | 4 | 6 | 5> (specify) _____ |
|---|---|---|---|---|---|---|---|---|---|---|--------------------|

If not, why not.....  
 .....  
 .....

v. During the delay, were you interacting with LIHRA/provincial heritage authority to get an update about what could be the causes and what was being done to resolve the hold-up? **Yes**  **No**

If yes, how were you interacting with LIHRA?

|   |   |   |   |   |                      |   |                          |
|---|---|---|---|---|----------------------|---|--------------------------|
| 1 | We always contact them; they don't contact us | 2 | They contact us without us having to contact them | 3 | We engage each other | 4 | Other (specify)<br>_____ |
|---|---|---|---|---|----------------------|---|--------------------------|

vi. Did LIHRA state reasons for the delay in issuing you with the permit? **Yes**  **No**

If yes, what were the reasons?.....  
 .....  
 .....

If no, why not?.....  
 .....  
 .....

vii. Has this delay affected your organisation setup? **Yes**  **No**

**Instructions: If you do not know go Question h**

If yes, mention per project how the delay affect this organisation?.....

.....

If not, which systems does this organization have in place to counteract this challenge? .....

.....

## **Section E. INTERGOVERNMENTAL RELATIONS AND COOPERATION BETWEEN SAPS AND LIHRA**

### **1. Assessment of the SAPS' awareness of LIHRA**

i. Do you know which government department is responsible for the conservation of provincial heritage resources in Limpopo Province? **Yes**  **No**

**Instructions: If you do not know go to Question b**

|   |      |   |       |   |       |   |                          |
|---|------|---|-------|---|-------|---|--------------------------|
| 1 | DSAC | 2 | SAHRA | 3 | LIHRA | 4 | Other (specify)<br>_____ |
|---|------|---|-------|---|-------|---|--------------------------|

If yes, mention where their offices are situated?.....

.....

ii. Do you know what LIHRA is? **Yes**  **No**

If yes, what are their functions?.....

.....

### **2. SAPS' awareness of the NHRA (Act No 25 of 1999)**

i. Are you aware of the existence National Heritage Resources Act? **Yes**  **No**

**Instructions: If "no" go to Question d**

If yes, what does the act entail?.....

.....

ii. Have you ever been involved in an incidence or a case whereby you had to contact or involve provincial heritage resources authorities? **Yes**  **No**

**Instructions: If “no” go to Question e**

If yes, what were the reasons for involving them?.....  
 .....  
 .....

iii. How often did you work with them?

|   |   |   |   |   |   |   |   |   |   |   |                       |
|---|---|---|---|---|---|---|---|---|---|---|-----------------------|
| 1 | 1 | 2 | 2 | 3 | 3 | 4 | 4 | 5 | 5 | 6 | Other (specify) _____ |
|---|---|---|---|---|---|---|---|---|---|---|-----------------------|

iv. Do you think heritage violation cases is taken seriously by your organisation? **Yes**  **No**

If yes, explain?.....  
 .....  
 .....

If not, what would be the reason?.....  
 .....  
 .....

v. Do you think there are some elements that LIHRA has to work on to improve or make your cooperation or partnership with them efficient? **Yes**  **No**

**Instructions: If “no” go to Question 37**

If yes, mention.....  
 .....  
 .....

If not, why not.....  
 .....  
 .....

| vi. | Would you like more information about LIHRA/ NHRA | YES | NO |
|-----|---|-----|----|
| 1   | Limpopo Heritage Resources Authority              |     |    |
| 2   | National Heritage Resources Act                   |     |    |

The University of Limpopo thanks you for your time and sharing your knowledge.

## APPENDIX 3

### Interview Schedule for Heritage Manager/Custodian of the Dzata and Tšate Provincial Heritage Sites

#### SECTION A: DEMOGRAPHIC INFORMATION AND EMPLOYMENT PROFILE

##### 1. Demographic information

###### i. Gender

|   |      |   |        |
|---|------|---|--------|
| 1 | Male | 2 | Female |
|---|------|---|--------|

###### ii. Racial group

|   |       |   |       |   |          |   |                          |
|---|-------|---|-------|---|----------|---|--------------------------|
| 1 | Black | 2 | White | 3 | Coloured | 4 | Other (specify)<br>_____ |
|---|-------|---|-------|---|----------|---|--------------------------|

###### iii. Age

|   |     |   |       |   |       |   |       |   |       |   |     |
|---|-----|---|-------|---|-------|---|-------|---|-------|---|-----|
| 1 | <25 | 2 | 26-35 | 3 | 36-45 | 4 | 46-55 | 5 | 56-60 | 6 | >60 |
|---|-----|---|-------|---|-------|---|-------|---|-------|---|-----|

###### iv. Level of education

|   |                     |   |         |   |           |   |          |
|---|---------------------|---|---------|---|-----------|---|----------|
| 1 | No formal education | 2 | Primary | 3 | Secondary | 4 | Tertiary |
|---|---------------------|---|---------|---|-----------|---|----------|

##### 2. Employment profile

###### i. For how long have you managed the site?

|   |    |   |     |   |     |   |     |   |     |   |   |   |     |
|---|----|---|-----|---|-----|---|-----|---|-----|---|---|---|-----|
| 1 | <1 | 2 | 1-2 | 3 | 3-4 | 4 | 5-6 | 5 | 7-8 | 6 | 9 | 7 | 10> |
|---|----|---|-----|---|-----|---|-----|---|-----|---|---|---|-----|

###### ii. What is your role as Heritage Resources Manager at the provincial heritage site?

.....

.....

.....

###### iii. Did you have formal training as a heritage manager? Yes No

If yes, explain.....

.....

.....



**SECTION B: THE ROLE OF GOVERNMENT IN HERITAGE CONSERVATION AND HERITAGE MANAGEMENT PLAN**

**1. Assessment of LIHRA’s visibility and involvement of in provincial heritage sites**

i. Do know about LIHRA? **Yes**  **No**

If yes, give a background of their functions?.....

.....

If no, why not?.....

.....

ii. I understand that this provincial heritage sites is protected under the NHRA (Act No 25 of 1999) and managed by government. Which government agencies do you report to?

|   |      |   |                    |   |       |   |       |   |                           |
|---|------|---|--------------------|---|-------|---|-------|---|---------------------------|
| 1 | DSAC | 2 | Local Municipality | 3 | LIHRA | 4 | SAHRA | 5 | Other, (specify)<br>_____ |
|---|------|---|--------------------|---|-------|---|-------|---|---------------------------|

iii. Does the government department visit the heritage site? **Yes**  **No**

If yes, how often do they make visits to the site?

|   |         |   |             |   |          |   |                           |
|---|---------|---|-------------|---|----------|---|---------------------------|
| 1 | Monthly | 2 | Half yearly | 3 | Annually | 4 | Other, (specify)<br>_____ |
|---|---------|---|-------------|---|----------|---|---------------------------|

If not, why not?.....

.....

iv. Do you have regular interaction with them? **Yes**  **No**

If yes, how do you contact each other?

|   |           |   |       |   |                          |   |                          |
|---|-----------|---|-------|---|--------------------------|---|--------------------------|
| 1 | Telephone | 2 | Email | 3 | Face to face interaction | 4 | Other (specify)<br>_____ |
|---|-----------|---|-------|---|--------------------------|---|--------------------------|

v. What is their main reason to interact or visit the provincial heritage site?

|   |                  |   |   |   |                         |   |                          |
|---|------------------|---|---|---|-------------------------|---|--------------------------|
| 1 | Inspect the site | 2 | Make presentations/ inform you about heritage legislation | 3 | To collect site reports | 4 | Other (specify)<br>_____ |
|---|------------------|---|---|---|-------------------------|---|--------------------------|

vi. How would you rate the involvement of this government department/organisation in heritage conservation this site?

|   |           |   |      |   |      |   |      |   |              |
|---|-----------|---|------|---|------|---|------|---|--------------|
| 1 | Excellent | 2 | Good | 3 | Fair | 4 | Poor | 5 | Non-Existent |
|---|-----------|---|------|---|------|---|------|---|--------------|

vii. Have you ever experienced challenges in your partnership or collaboration with them? **Yes**  **No**

**Instructions: If no, go to the next section**

If yes, give your suggestion.....  
 .....  
 .....

viii. Do you think that this organisation needs to improve their role in the protection, conservation and management of this provincial heritage site? **Yes**  **No**

If yes, give your suggestion on how they can improve.....  
 .....  
 .....  
 If no, why.....  
 .....  
 .....

**2. Heritage Management Plan**

i. This provincial heritage site has a heritage management plan. Have you read/studied it? **Yes**  **No**

**Instructions: If no, the interview ends here**

If yes, explain its significance.....  
 .....

If no, why not.....  
 .....

ii. Have there been challenges with regard to implementing the heritage management plan? **Yes**  **No**

If yes, mention.....  
 .....

iii. Explain which measures are put in place to overcome those challenges.  
 .....  
 .....

The University of Limpopo thank you for your time and sharing your knowledge.

## APPENDIX 4

### Interview Schedule for local communities of Dzata/Tšate

#### SECTION A. DEMOGRAPHIC INFORMATION

##### i. Gender

|   |      |   |        |
|---|------|---|--------|
| 1 | Male | 2 | Female |
|---|------|---|--------|

##### ii. Age

|   |       |   |       |   |       |   |       |   |       |   |     |
|---|-------|---|-------|---|-------|---|-------|---|-------|---|-----|
| 1 | 18-25 | 2 | 26-35 | 3 | 36-55 | 4 | 56-65 | 5 | 66-77 | 6 | 75> |
|---|-------|---|-------|---|-------|---|-------|---|-------|---|-----|

##### iii. Level of education

|   |                     |   |         |   |           |   |          |
|---|---------------------|---|---------|---|-----------|---|----------|
| 1 | No formal education | 2 | Primary | 3 | Secondary | 4 | Tertiary |
|---|---------------------|---|---------|---|-----------|---|----------|

##### iv. Employment

|   |            |   |                                   |   |               |   |                          |
|---|------------|---|-----------------------------------|---|---------------|---|--------------------------|
| 1 | Unemployed | 2 | Employed by company or government | 3 | Self employed | 4 | Other (specify)<br>_____ |
|---|------------|---|-----------------------------------|---|---------------|---|--------------------------|

##### v. Income per month

|   |       |   |           |   |           |   |           |   |           |   |       |
|---|-------|---|-----------|---|-----------|---|-----------|---|-----------|---|-------|
| 1 | <1000 | 2 | 1001-2000 | 3 | 2001-3000 | 4 | 3001-4000 | 5 | 4001-5000 | 6 | >5000 |
|---|-------|---|-----------|---|-----------|---|-----------|---|-----------|---|-------|

##### vi. How long (in years) have you lived in this community?

|   |     |   |       |   |       |   |     |
|---|-----|---|-------|---|-------|---|-----|
| 1 | <10 | 2 | 10-15 | 3 | 16-20 | 4 | >20 |
|---|-----|---|-------|---|-------|---|-----|

#### SECTION B. THE LOCAL COMMUNITY'S ATTITUDE, PERCEPTION, ASPIRATION AND IMPACT ABOUT THE PROVINCIAL HERITAGE SITE

##### 1. Awareness

##### i. Is traditional culture still strong in this community?

|   |     |   |    |   |                          |
|---|-----|---|----|---|--------------------------|
| 1 | Yes | 2 | No | 3 | Do not know (no opinion) |
|---|-----|---|----|---|--------------------------|

If no, why not.....  
 .....  
 .....

ii. Do you know why Dzata/ Tšate provincial heritage site was given this name?

Yes  No

**Instructions: If no go to the next section**

If yes, explain.....  
.....  
.....

**2. Attitude**

i. Have you ever been to this provincial heritage site? Yes  No

Explain for what reasons.....  
.....  
.....

If no, why not?.....  
.....  
.....

ii. Do you feel that you can go to the provincial heritage site? Yes  No

If yes, explain .....  
.....  
.....

If no, why not.....  
.....  
.....

iii. How would you rate the current state of this provincial heritage site?

|   |           |   |      |   |      |   |      |
|---|-----------|---|------|---|------|---|------|
| 1 | Excellent | 2 | Good | 3 | Fair | 4 | Poor |
|---|-----------|---|------|---|------|---|------|

**3. Perception**

i. Were you a resident of this area before this site was declared a provincial heritage site? Yes  No

If yes, what was the area like before the provincial heritage site was established?.....  
.....  
.....

ii. Has the declaration of this provincial heritage site the area?

If yes explain.....  
.....  
.....

If no, why .....  
.....  
.....

**4. Impact**

i. Has the provincial heritage site benefitted this community? **Yes**  **No**

If yes, how.....  
.....  
.....

If no, why not.....  
.....  
.....

**5. Aspiration**

i. How could the provincial heritage site be of greater use to this community?

**If you do not know go to Question b**

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

ii. What are the most positive things about the provincial heritage site?

**If you do not know go to Question c**

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

iii. What are the most negative things about the provincial heritage site?

**If you do not know go to the next section**

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

iv. What can be done to counteract the negative things about this provincial heritage site?

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

**SECTION C. ASSESSMENT OF AWARENESS OF LIHRA AMONGST LOCAL COMMUNITY MEMBERS**

**1. Visibility**

i. Are you informed about a government organisation named LIHRA? **Yes**  **No**   
 If yes, where are their offices situated? .....

ii. Do you know what LIHRA’s duties are? **Yes**  **No**   
 If yes, mention.....

iii. Which government organisation is responsible for caring for this provincial heritage site?

|   |      |   |                    |   |       |   |       |   |                          |
|---|------|---|--------------------|---|-------|---|-------|---|--------------------------|
| 1 | DSAC | 2 | Local Municipality | 3 | LIHRA | 4 | SAHRA | 5 | Other (specify)<br>_____ |
|---|------|---|--------------------|---|-------|---|-------|---|--------------------------|

iv. In your opinion, is the government department entrusted with the conservation of this heritage site doing enough to ensure that? Explain. **Yes**  **No**   
 .....

v. Which measures can the government take to ensure that this site is not destroyed and is being conserved for the future generation? Explain.  
 .....

The University of Limpopo thank you for your time and sharing your knowledge.

## **APPENDIX 5**

### **PARTICIPANTS' INFORMED CONSENT FORM**

---

Dear participant

My name is Margaret Motlanthe (student number: 200904168), and I am a Masters student in Anthropology at the University of Limpopo, Limpopo Province. To complete my studies, I am expected to conduct a research study and cite a report on my findings.

Founded that the Limpopo Heritage Resources Authority (LIHRA) is not excising Its duties prudently, I am interested in learning about the challenges the provincial heritage office of LIHRA are facing. In short, the study will seek to document LIHRA inter-governmental relations and cooperation with other government bodies; to document the attitudes of heritage manager/custodian and other staff towards conservation and work conditions, examine the local community's awareness and impression of the work being done by LIHRA, as well as the need to manage sand conserve heritage resources.

Please note that your participation in this study is entirely voluntary and you can refuse to participate or stop at any time without prejudice. You can also withdraw your consent at any time, before, during or at the end of the interview. Most important, please note that the results of this study will be processed into a report, but will not include any information that identify you as a participant; you are thus guaranteed to remain anonymous.

#### **PARTICIPANT'S CONSENT**

I hereby confirm that Miss M Motlanthe has informed me about the nature and conduct of the study. I have also received, read, and understood the information about this study. I am aware that the information will be recorded and that the results will be anonymously processed into a study report. Furthermore, I have had sufficient opportunity to ask questions and declare myself prepared to participate in the study.

---

Name of participant

---

Signature

---

Date

---

Name of researcher

---

Signature

---

Date

## **APPENDIX 6**

### **LETTER OF INTRODUCTION FOR DATA COLLECTION**

---

University of Limpopo  
Private Bag X1106, Sovenga, 0727, South Africa  
Tel: (015) 268 2224 / 083 399 1787  
Email: Martin.potgieter@ul.ac.za

---

Dear participants

Please note that Margaret Motlanthe (student number: 200904168), is a Masters student (in Anthropology) at the University of Limpopo, Limpopo Province. To complete her studies, she is expected to conduct a research study and cite a report on her findings.

Founding that the Limpopo Heritage Resources Authority (LIHRA) is not excising its duties prudently, she is interested in learning about the challenges the provincial heritage office of LIHRA are facing. In short, the study will seek to document the LIHRA inter-governmental relations and cooperation and with other government bodies, to document the attitudes of the heritage manager/custodian and other staff towards conservation and work conditions, examine the local community's awareness and impression of the work being done by LIHRA, as well as the need to manage and conserve heritage resources.

Please note that participation in this study is entirely voluntary and interviewees can refuse to participate or stop at any time without prejudice. Participants can also withdraw their consent at any time, before, during or at the end of the interview. Most important, please note that the results of this study will be processed into a report but will not include any information that identify participants, which will remain anonymous.

Regards  
Prof MJ Potgieter  
Co-supervisor  
University of Limpopo



# APPENDIX 7

## ETHICAL LETTER



University of Limpopo  
Department of Research Administration and Development  
Private Bag X1106, Sovenga, 0727, South Africa  
Tel: (015) 268 2212, Fax: (015) 268 2306, Email:noko.monene@ul.ac.za

**TURFLOOP RESEARCH ETHICS  
COMMITTEE CLEARANCE CERTIFICATE**

**MEETING:** 04 July 2017

**PROJECT NUMBER:** TREC/70/2017: PG

**PROJECT:**

**Title:** Challenges faced by the Limpopo Heritage Resource Authority in the identification, conservation and management of heritage resources in the Limpopo Province

**Researcher:** Ms M Motlanthe

**Supervisor:** Mr F Roodt

**Co-Supervisor:** Prof MJ Potgieter

**School:** Social Sciences

**Degree:** Masters in Anthropology

  
**PROF TAB MASHEGO**  
**CHAIRPERSON: TURFLOOP RESEARCH ETHICS COMMITTEE**

The Turfloop Research Ethics Committee (TREC) is registered with the National Health Research Ethics Council, Registration Number: REC-0310111-031

- Note:**
- i) Should any departure be contemplated from the research procedure as approved, the researcher(s) must re-submit the protocol to the committee.
  - ii) The budget for the research will be considered separately from the protocol.  
PLEASE QUOTE THE PROTOCOL NUMBER IN ALL ENQUIRIES.