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**Unpacking Cultural Creative's demand for transmodern tourist experiences in
Soweto**

By

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201313855

A dissertation submitted in fulfilment for the requirements for the Degree of
Masters in Tourism and Hospitality

at the
School of Tourism and Hospitality
College of Business and Economics
University of Johannesburg

Supervisor

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2019

DECLARATION

I pledge that the information rendered in this study is authentic and original unless clearly indicated otherwise and in such instances full reference to the source is acknowledged and I do not pretend to receive any credit for such acknowledged quotations, and that there is no copyright infringement in my work. I declare that no unethical research practices were used or material gained through dishonesty.

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Date

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Student number

20 May 2019



DEDICATION

To the silent revolutionists working in the dark to serve the light.

‘Truth is unspoken, it is woven’



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RECOGNITION

The completion of this dissertation would not have been possible without the following people:

My family: Thank you to my parents, Wilbert and Ntombi Mkhize and my brothers Musa and Sizwe Mkhize for the unconditional support.

A big thank you to my supervisor Dr Milena Ivanovic for believing in me, compromising for me, for being patient with me and for the incredible knowledge and guidance.

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ABSTRACT

As an opportune discussion, this research study investigates a possibility for the development of transmodern township tourism through an underlying paradigm revision within the South African cultural tourism market. In an attempt to show how tourism in South Africa can be aligned with the contemporary transmodern paradigm of humanity, this study explores the motivations, values and lifestyles of tourists visiting the iconic township of Soweto. The focus is to extract a clearly identifiable segment of tourists, the Cultural Creatives, whom uphold a transmodern value system amongst the general tourists coming into Soweto and to determine what tourists experiences appeal most to them. Therefore, the research question addressed by this dissertation is: Are there Cultural Creatives visiting Soweto and how many? If so, what experiences are they looking for in Soweto and what does this mean for Soweto?

The main justification for undertaking this research is that the transmodern paradigm in relation to tourism in an African context lacks considerable empirical evidence. In order to understand the subjective meanings and realities of the tourists coming into South Africa in relation to the transmodern paradigm, the explorative nature of this research investigates the differences in tourist's choice of tourism experiences and level of authenticity experienced. More specifically, the relationship between upholding a transmodern value system and having a more authentic tourist experience.

The research framework for this study comprises a non-probability, convenience sampling and mixed method to quantitative and qualitative data collection and analysis. A questionnaire and semi-structured interviews serve as the survey instrument for this research. Data collection commenced in January 2018 to May 2018 in different places around Soweto. The final sample size consists of N=252 survey respondents from all tourist generating continents.

The findings from the main statistical tests, thematic analysis and triangulation of results reflect positively on the main assumptions of the research. The results from the ANOVA test revealed that between and within the three study groups (backpackers, general tourists and wandering tourists) there is a statistically significant difference. Post hoc comparisons using the Dunnett T3 test indicated that the mean difference for general tourists was significantly different from wandering tourists. Another significant mean difference was between backpackers and general tourists, however, there is no statistical difference in the mean score between backpackers and wandering tourists suggesting that wandering tourists and backpacker tourists uphold similar transmodern values and are close representatives of the Cultural Creatives.

The Pearson's Chi-Square test results revealed that *walking around a township* $X^2(2, n=128) = 9.462, p = 0,009$ indicates that there is a significant relationship between walking around a township as a tourist upholding a transmodern value system and the level of authenticity experienced. The Cramer's V measurement revealed that analysis for *walking around a township* ($n=128$) indicates an almost medium effective size between .10 and .30 and is the highest Cramer's value ($v = 0,272$) of the entire analysis. These results affirm the significance of the p value = 0.009 as indicative of a positive relationship between walking around a township as a tourist upholding transmodern values and having a more of an authentic tourist experience than general tourists.

Keywords: Soweto, Transmodernity, Cultural Creatives, Transmodern value system, Authenticity, Authentic economy, Transmodern tourism.

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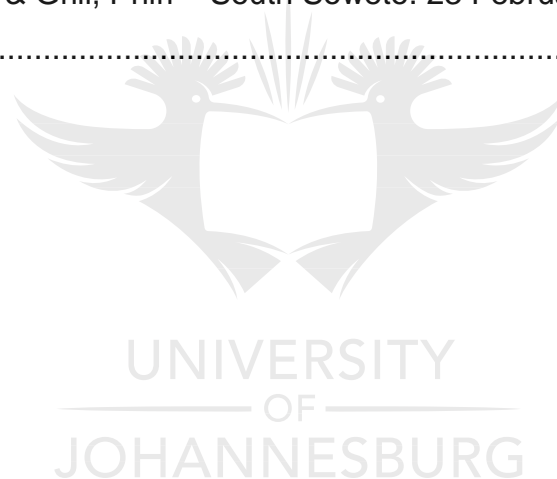
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LIST OF ABBREVIATIONS

SAT	South African Tourism
STATSSA	Statistics South Africa
GTA	Gauteng Tourism Authority
UNWTO	United Nations World Tourism Organisation
SPSS	Statistical Package for the Social Sciences
OECD	Organisation for Economic Co-operation and Development
WHO	World Health Organisation





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CHAPTER ONE

INTRODUCTION, PROBLEM STATEMENT, OBJECTIVES AND METHOD OF RESEARCH

1.1 INTRODUCTION

“Who are you? Yellow man: Nobody really, but I’ve got a strong torch and I’ve been looking at that thing you found in the dark. You’d be surprised, the possibilities...”
(Beck & Linscott, 1991:269)

The world is currently going through seismic societal changes irreversibly triggered by globalisation (Coccia, 2005; Turton, 2006; Lin, Chang, Liu, Chan, Lin & Yeh, 2015; Stiglitz, 2018), which is a multivariate and ongoing techno-economic integration of the world that continuously shapes its economy, politics, technology, natural environment, and every social and cultural aspect of the global world (James & Steger, 2014; Dwyer, 2015). As the main driver of globalisation, information technology has integrated into our lives in an intense and irreversible manner enabling not only instant access to information but an interconnectedness of civil societies at a speed and scale never seen before in human history. Despite an accelerating rate of technological and economic development, the new globalised world is not a very pleasant place to be (Dutta, 2018; Stiglitz, 2018). In a world dominated by political challenges, economic collapses, rapid climatic change, resource depletion and the biggest social inequalities in human history, there is a need for new perspectives aimed at developing transformative models for human development (Prichard, Morgan, & Ateljevic, 2011; Du Toit-Brits, 2018; Leal, Raath, Lazzarini, Vargas, de Souza, Anholon, Quelhas, Haddad, Klavins & Orlovic, 2018, Kloep, Hendry & Saunders, 2019). Social changes due to a shift in consumer values and motivations towards authenticity are thus an inevitable response to the current threatening environmental, social and economic position that the Earth finds itself. There is a yearning for something more intangible or sacred that encourages a balance between the progress and sustainability, order and freedom, masculine and feminine, power and love (Judith, 2006:19; Nhanenge, 2007; Rifkin, 2002, 2009; Brennan & Lo, 2016). In this light, new multidisciplinary perspectives are progressing beyond the shackles of scientific rationality to new

revisionary perspectives and approaches that incorporate anthropology and ecology among the likes (Judith, 2006; Rifkin, 2009). It is an innate shift in perspective that emerges from the deconstruction of modern society's' legacy of intellectual dominance, actively encouraging the reconstruction of a new form of 'reality' built on human imagination (Dussel, 2002; Prichard *et al*, 2011:944; Grosfoguel, 2011; Tateo, 2015).

This underlying reconstruction of reality is the 'transmodern' perspective (Dussel, 2002, 2008; Ghisi, 1999, 2006, 2008; Gibbons, 2017; Sadar, 2004, 2013; Rodriguez, 2017, 2019). Transmodernity is an emerging paradigm of humanity and a new planetary vision that is an expression of certain underlying (post-material, post-patriarchal, post-secular) values that humans are reliant on to direct their decisions about the economy, politics and everyday lives (Ghisi, 2008). Transmodernity represents a fundamental societal revision across multiple disciplines and different forms of enquiry. This societal revision emerges from the postmodern "information/knowledge" societal phenomenon of immense pluralistic realities where knowledge has been produced and reproduced in unfathomable scales making reality more uncertain as everybody's narrative is equally compelling (Rifkin, 2005:5). This pluralism of competing beliefs has thus bred a population of "existential nomads" (Giddens, 1991: 21; Rifkin, 2005:5), whom out of conceptual resistance of the modern world epistemic and changes in lived experiences have forged a way of being human that transcends the modern world-system and generates its own ways of seeing and thinking. Transmodernity, in its basic form, is not a plateau above the preceding paradigms of modernity and postmodernity, but rather, a transcendence through the two paradigms into another state of being. It embodies the return of a divine logic that is actively tolerant and genuinely democratic in nature and so, as a paradigm, it denotes mankind's interdependency and responsibility for the survival of the Earth (Ateljevic, 2013: 203).

A number of previous studies show that there is an emerging consumer segment (Inglehart, 1990 1997, 2008; Popcorn & Marigold, 1996; Byrant & Veroff, 1982; Ray & Anderson, 2000; Ray 1996, 2008; Ruitter, 2010; United Nations World Tourism Organisation, 2016), which finds its expression through a transmodern line of thought (Ruitter, 2010). These individuals are in the forefront of an ongoing societal change

(Ray & Anderson, 2000) as they “create new values and who, without knowing it, are activating the 21st century paradigm” (Ghisi, 2008:158). They account for approximately 35% of the general world population in developed countries (America, Europe, and Japan) and 10 – 25% in developing countries (De Lena, 2009) and so they are a consumer group/sub-culture that is growing rapidly and significantly even though undetected. They are referred to as ‘conscious consumers’ or as coined by Ray and Anderson (2000), the “Cultural Creatives”, and are the leaders of this “silent revolution” based on a transmodern value system (Ray & Anderson, 2000). Cultural Creatives are in every social group, from the working class to the elite; and so they are not necessarily demographic specific, but fall into a group according to their values, worldview and the lifestyles they lead. Some of the values that they uphold include (Ray, 2008: 8);

- Ecological sustainability and concern for the planet (not just environmentalism)
- Liking what is foreign and exotic in other cultures
- What are often called ‘women’s issues’ by politicians and the media (i.e., concern about the wellbeing of women and children especially better health care and education, desire to rebuild neighbourhoods and community, desire to improve caring relationships and family life)
- A social conscience
- Demand for authenticity in consumption and social life and a guarded social optimism
- Giving importance to altruism, self-actualisation and spirituality as a single complex of values

Notwithstanding everyday life, the values of the Cultural Creatives are equally expressed through travel (Ray & Anderson, 2000), therefore, have implications for the tourism industry. As tourists, the Cultural Creatives expect travel that leads to a transformatory experience in that it offers an educational, experiential, authentic, altruistic and/or spiritual experience (Gelter, 2010). This transformational travel denotes a search for conscious consumption and growth through learning and discovery (Ivanovic, 2015:9). Conscious tourists seek long-term solutions and so are highly significant in that they immerse themselves in the local culture, promote equality show respect to local people and their way of life. Their interaction in a destination is

sustainable, honest and inspiring as they are genuinely interested in the problems of the destination and therefore tend to come back as volunteers or to help people in various ways. It is with the prevalence of this new breed of conscious consumer/tourist that the need for the creation of new authentic experiences arises. In the case of the Cultural Creatives, economic and tourism offerings that lead to transformatory experiences that validate a sense of being true to one's (authentic) self (Ivanovic & Saayman, 2015: 33), thus, the need for an economic alignment of the use-value of products with the consumer's self-image (Ivanovic, 2014:8). The creation of new authentic experiences that fit into the transmodern paradigm, contemporary tourists consumption behaviour and the economic value that is representative of their transmodern value system, may pave the way to the organic development of transmodern tourism in South Africa.

South Africa is well into a profound change as the older, discriminatory paradigm of separate development disintegrates, and politicians, academics, church leaders, businesspersons, and responsible citizens search for a glimpse of the new order – the New Paradigm (Beck & Linscott, 1991:27). The proposed transmodern paradigm is thus not only relevant but also highly important in that it carries the catalytic power to influence societal behaviour and the type of products, services and experiences that contemporary citizens and tourists demand, thus becoming the new purchasing criterion for economic offerings to be aligned accordingly. The Cultural Creatives, therefore, serve as the main subject of the study by investigating their presence in the township of Soweto, Johannesburg, South Africa, as individuals who uphold a transmodern line of thought. Ultimately, the search for the Cultural Creatives will help unravel the nature of their demand for transmodern tourist experiences in the iconic and touristy township of Soweto. This research study contributes to contemporary social studies that link tourism to the transmodern paradigm by providing empirical evidence of the characteristics, motivations and values of the Cultural Creatives and thus the identification of a transmodern value system amongst tourists choosing to visit an African township, Soweto. This chapter further outlines the problem statement leading to the aim and objectives of the study. The methods employed in the study are briefly outlined and the study area is presented. The chapter concludes with an operationalization of key concepts and a chapter outline of the whole study.

1.2 PROBLEM STATEMENT

As time progresses, every human being in the world faces a series of pressures and problems ranging from personal, family, business or neighbourhood problems to city, race, nation or global problems that require attention and action. A person's time and space perspectives depends on cultural background, past/present experience, and the immediacy of the problems confronting him/her on each of those levels (Meadows, Meadows, Randers & Bahrens III, 1972). The majority of the world's people are concerned with matters that affect their immediate reality over a short period of time while only very few people have a global perspective that extends far into the future, while thinking about and acting on problems far beyond their immediate reality (a city, a nation, or a humankind). The survival pressures they perceive involve not only themselves and family but also the community with which they identify (Meadows *et al* 1972:18). Differences in people's time and space perspective are caused by the way in which individuals process and react to external issues. Each individual tends to select particular issues for attention based on his/her own perspective and life values, and ignore or downplay others (Ray, 1996:13). In this sense, people with a global perspective must have successfully solved the problems in a smaller scale (personal, family) before they move their concerns to a larger one (community, nation, and world). Ultimately, the larger the space and the longer the time associated with a problem, the smaller the number of people who are actually concerned with its solution (Meadows *et al*, 1972:18). From this spiral view (small scale to big scale), transmodernity embodies this analogy as a wider and global perspective in the form of a socio-cultural and philosophical movement that not only exercises a holistic, planetary and collective view of reality but also proactively works towards its realisation.

This research aim is to identify signs of a transmodern value system through an exploration of tourist's motivations, values and their interaction with experiences and activities on offer in Soweto. An attempt to identify the presence of a transmodern conviction is in response to claims by subaltern and well-known scientists, daily observations and interactions in society concerning the current self-destructive ways

in which the world finds itself in (Atkisson, 2006; Rifkin, 2005). Explicitly, these self-destructive ways concern issues such as:

- Hunger, malnutrition in underdeveloped countries, poverty (Webb, Stordalen, Singh, Wijesinha-Bettoni, Shetty & Lartey, 2018)
- Rising inequality (Piketty & Goldhammer, 2014)
- The widening gap between the rich and the poor (Shiva, Lockart & Schroff, 2015)
- The rising consumption of antidepressants in developing/ (under)developed countries (Organisation for Economic Co-operation and Development, 2013)
- The overwhelming emphasis of money and material gain as a measure of progress (Kasser, 2016), and
- The issue of ecological destruction of the planet and global warming (Ramasamy & Surendran, 2012)

All these socio-economic and environmental issues that the world is facing have been in existence for a number of years boiling up to the current state of a “seeming paradox of gargantuan proportions” (Atkisson, 2006:233). This means that mankind has realised that it can no longer secure its survival and move forward with its current destructive ways yet at the same time it cannot stop as these unsustainable ways can pave the way for more sustainable solutions (Atkisson, 2006:233). Given this transmodern contemporary paradigmatic revision in society, tourism knowledge also faces a theoretical reshuffle in its foundations (Tribe, 2010), from being grounded in neo-liberal market ideologies and values (Tribe, 2009:3), to resurfacing as a transformative perspective towards mitigating the current global issues that affect the world through tourist’s conscious consumption of tourism offerings and sustainable interaction with a destination.

The results from this study are expected to shed light on the direction that the township tourism product experience in Soweto is headed i.e. as only another leisure attraction, another form of economic development or simply transformational in that it elicits social change that transcends tangible economic value. More so, putting more emphasis on sustainability practices and aligning the South African tourism offering as

a tourism offering that provokes a deep questioning of the meaning and purpose in people's lives through empathetic, engaged, authentic and invited rather than imposed encounters with the lives of others (Ateljevic & Tomljenovic, 2016:30).

Mair and Ried's (2007:519) challenge social researchers to provoke a broader debate about the role that they can and should play in affecting social change. Amidst a global crisis that has fogged the planet for a while now, the function of tourism knowledge that is rigid is contested with a more 'softer' approach, hopeful tourism (Prichard, Morgan & Ateljevic, 2011). Hopeful tourism can be seen as a values-based, unfolding transformative perspective (imbued by principles of partnership, reciprocity, respect and reflection) which aspires to stimulate debate on the philosophical scope of tourism enquiry and the potential role of tourism scholars as agents of change (Prichard, Morgan & Ateljevic, 2011:942). Tribe (2009:3-4) stresses the need for an academic engagement that questions its dominant philosophies and the meaning and purpose it carries. In this regard 'hopeful tourism' presents itself as an opportunity to reflect on the ontological foundations of tourism by posing questions on truth, beauty and virtue for the creation of a more just and sustainable world (Ateljevic, 2011: 957, Prichard, Morgan & Ateljevic, 2011:942). Consequently shifting the foundations of tourism towards a transmodern paradigm and a focus on tourism development that is built on a more sustainable and just foundation relating to Quality of Life (Čomič, 2014, Veenhoven, 2014).

The United Nations World Tourism Organisation (UNWTO, 2016) expresses that the highly evidenced emergence of the transformative conscious consumer and the Cultural Creative lacks broader quantitative exploration of its characteristics. Henceforth, Rogerson and Visser (2004) stress that there is a need for an understanding of who the tourists visiting South Africa are and what their needs are. This research study, therefore, aims to contribute to the identified knowledge gap. In relation to the transmodern paradigm, the Cultural Creatives and authentic tourist experiences, the research question posed by this study is; Are there "conscious" travellers visiting Soweto and how many? If so, what experiences are they looking for in Soweto and what does this mean for Soweto?

1.3 AIM AND OBJECTIVES

This study narrows down to the following aim and objectives:

1.3.1 Aim

This research study aims to investigate the existence of a transmodern “value system” and thus a clearly identifiable segment of international tourists, both from the global North as well Africa that form part of the subculture of the Cultural Creatives. By analysing the motivations and values of tourists visiting the township of Soweto in Johannesburg, the research aims to find out if there are products and experiences in Soweto that appeal to Cultural Creatives. Furthermore, the research aims to determine a share of Cultural Creatives among tourists visiting Soweto to determine if there are differences or a lack thereof between the experiences of those who uphold a transmodern line of thought and those who do not.

1.3.2 Research Objectives

The above aim translates into objectives that help contribute to the knowledge gap identified in the problem statement.

Objective 1: To identify the presence of Cultural Creatives as a subculture upholding transmodern values amongst tourists coming into Soweto.

Objective 2: To identify the Cultural Creative’s choice of tourist experiences and activities when visiting Soweto.

Objective 3: To find out if there is a difference between the authenticity of experiences of the Cultural Creatives and the rest of the tourists visiting Soweto.

Objective 4: To triangulate the results of the statistical tests, in depth interviews and non-participant observations and make conclusions and recommendations in response to what Cultural Creatives see as a gap in current Soweto tourism offerings.

1.4 METHOD OF RESEARCH

The method employed in this research study is divided into, firstly, literature study and secondly, an empirical study.

1.4.1 Literature Study

The review of literature informing this study follows the below structure:

- Firstly, an exploration of the transmodernity theory through seminal author's frame of reference (Rodriguez, 1989, 2001, 2004, 2007, 2019; Ghisi, 1999, 2006, 2008; Sadar, 2004, 2013; Cole, 2005; Dussel, 1978, 2002, 2008) by tracing its genesis in academia, the larger tourism discourse and its prevalence in epistemological subaltern studies.
- Secondly, a discussion of the transmodern value system, the authentic economy and authenticity as significant manifestations of this transmodern societal mind shift and new transmodern criterion for consumption, worldview and value system as part of life values. The discussion of these is to identify specific value characteristics consistent with those who are representative of the transmodernity line of thought.
- Thirdly, an exploration of the so-called "silent movement" of the Cultural Creatives tracing back from its identification in earlier studies and its stance in the 21st century. Specifically, Cultural Creatives as transmodern tourists.
- Fourthly, a discussion around authenticity and transformatory experiences in tourism in relation to their applicability to the transmodern paradigm and the Cultural Creatives.

Ultimately, the engagement with literature on the theoretical concepts forming the basis of the research is an exploration in alignment with the objectives of the study.

1.4.2 Empirical Study

This section provides a brief description of the methods used to obtain reliable data. In addition, a description of the site selected as the area of focus and an outlining of the manner in which the data is analysed.

1.4.2.1 Research design and method of collecting data

The transmodernity paradigm is grounded in unique ontology and epistemological inquiry. For the purpose of this study about exploring the transmodern traits of the subjective reality of the tourists coming into Soweto, the study therefore assumes a constructivist ontological position.

Constructivism is a theory about knowledge and learning; it describes both what “knowing” is and how one “comes to know” (Fosnot, 2013: i). Ontology is the study of being in the world (Crotti, 1998: 10) and it is concerned with the study of existence in the world, whether it be ‘parts’ or ‘substances’ that make up the world and its existence (McQueen & McQueen 2010: 151). Epistemology involves examining what is true and not true in relation to knowledge of things (Scales, 2013:2), more specifically, how knowledge can be created, acquired and communicated (Scotland, 2012:9). Since social phenomena and the meanings attached to them are in constant revision (Bryman, 2008: 19), the research design adopted for this research study is an interpretive approach. This is for the reason that interpretive studies help the researcher in inductive reasoning trying to understand specific phenomena through the meanings that people assign to them (Walsham, 1993:4-5). In a phenomenological perspective, the research makes use of both quantitative and qualitative (mixed) methods of collecting data for the main reason that it allows for an in-depth understanding of the experiences and perspectives of the participants (Ritchie & Lewis, 2003). According to Halcom and Hickman (2015:5), a mixed method study allows for complementarity in that one method can be used to elaborate, illustrate, enhance or clarify the results from another:

- a) Process – quantitative provides outcomes; qualitative the processes
- b) Unexpected results – surprising results from one, other explains
- c) Confirmation – quantitative tests qualitative generated hypotheses

1.4.2.2 Scales of Measurement

Each consistent value (not all) named on Ray's surveys (2000, 1996, 2008) is part of a measurement scale that was combined to form 28 questionnaire items used to measure the following transmodern worldview dimensions:

1. Xenophilism
2. Less concern for job prosperity
3. Leaving a legacy of eco-sustainability for future generations
4. Pro-feminism
5. Concern over global warming
6. Demand for authenticity
7. Self- actualisation
8. Idealistic social concern/contribution
9. Minimalism
10. Altruism
11. Spirituality
12. Social concern/Activism
13. Financial materialism
14. Nature as sacred
15. Rejection of neo-liberal economics
16. Mass media tolerance (television)

A 4-point forced answer Likert scale without an indifferent position in the middle and opposite poles on either end through the contrast of "strongly agree/strongly disagree" is used (Cooper & Schinder, 2011:364). The use of a 4-point Likert scale is justifiable in that it forces the respondent to either agree or disagree with the worldview statements allowing for more precision during data analysis. More so, it can easily be converted into an ordinal scale of measurement presenting a platform for comparing two subjects pertinent to the dependent variable (Pallant, 2011:99).

The reliability of scale is measured by Cronbach's Alpha values (α) in the range of 0.60 - 0.80 which Daud, Khidzir, Ismail and Abdullah, (2018:1030) considers to be moderate, but acceptable, especially for assessing consumer behaviour. Ray (2008:11) asserts that the constructed scales in his study are reliable and reproducible

with a Cronbach Alpha (α) ranging from .55 to .85. Therefore, in alignment with Ray's constructed scales, the questionnaire items for the study questionnaire were combined in respect producing a Cronbach Alpha value of $\alpha = .624$.

1.4.2.3 Site Selection

Soweto is chosen as the study area as it is a highly significant tourist node within the South African tourism offering. In the new dispensation, Soweto has not only become a symbol of oppression and racial segregation but a symbol of liberation and a power of the human spirit in the new free world. Most importantly, the values associated with Soweto are in line with what new emerging transmodern consciousness and Cultural Creatives stand for, hence the choice of Soweto as the study area. As a must-see attraction, Soweto attracts international tourists interested in seeing the main symbols of South Africa's struggle against the apartheid (Mandela House in Vilakazi street and Hector Pieterse Memorial and Museum) as well as how the country has progressed since its first democratic elections in 1994 (Ramchander, 2004; 2007).

Situated southwest of the City of Johannesburg Metropolitan Municipality, the name Soweto is a derivation of the name South Western Township and is the largest black residential area in the country. Soweto attracts about 220 000 tourists a year (South African Tourism, 2016:82), while the general tour of Soweto attracts about 55 000 tourists a year (SAT, 2018:8) and a significant percentage of them are cultural tourists (Ramchander, 2007). Township tours to Soweto, therefore, continue to gain considerable popularity amongst culturally motivated tourists as they want to see the 'real' people of Soweto (Mengich, 2011; Ramchander, 2004: 46).

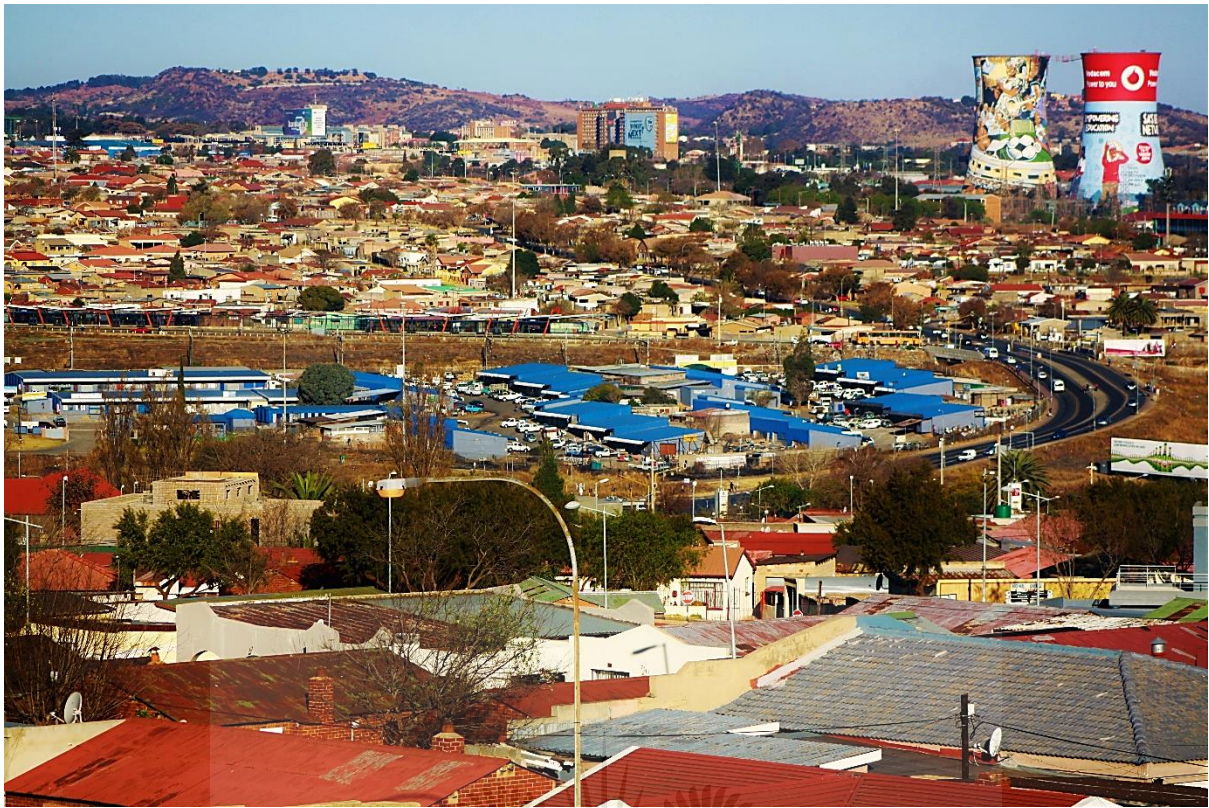


Figure 1.1. Soweto (Source: Author)



Figure 1.2 Tourist groups walking towards Vilakazi Street (Source: Author)

1.4.2.4 Sampling strategy

Non-probability stratified random quota sampling is used in this research. The reason behind this is that non-probability sampling is inexpensive and allows the researcher to use subjective methods in an effort to decide which elements are used in the studied population according to the situation being faced by the researcher (Battaglia, 2011).

1.4.2.5 Sampling method

For ease of access to gaining knowledge on the desired sample (Battaglia, 2011), convenience sampling is applied as the surveyor/interviewer selects the first available respondent who meets the criteria. This type of nonprobability sampling is used for the reason that it facilitates easy accessibility to the sample in terms of geographical proximity, availability at a given time, or the willingness to participate (Dörnyei, 2007).

Moreover, the study makes use of quota sampling as a sampling selection mechanism. Quota sampling is a type of non-probability sampling where a stratum of the population is defined and a quota is set for sample element for each stratum (Rahi, 2017:3). Therefore, given that there is not yet data available that can account for the number of Cultural Creatives in South Africa the quota sample selected for the study mirrors the proportional representation of inbound international tourists according to their country of origin based on official national statistic, SAT, STATSSA etc. The assumption is that the pre-measured prevalence of Cultural Creatives in a specific country implies that we can expect to find the same proportion of Cultural Creatives from that specific country in the sample visiting South Africa-Soweto.

1.4.2.6 Sampling frame and sampling size

The sampling size for this study was set at 250 and data collection was in between the 3rd January 2018 – 06 June 2018. The sample size (N=250) is stratified as per continent based on 2018 SA annual statistics (SAT, 2018; Statistics SA, 2018:4). Africa is calculated separately from the other continents in the national statistics, therefore, 20% was subtracted from Europe (68% - 48% = 20%) and allocated to the study's desired sample size for Africa.

Table 1.1. Sample size stratification

Continent	Stats SA statistics (Jan 2018) in %	Study sample (250) & %	Interview sample
Europe	166 328 (68%)	48% (n=120)	7
Americas	41 460 (17%)	17% (n=43)	4
Asia & Australasia	32 711 (13.3%)	13.3% (n=33)	3
Middle East	4 158 (1.7%)	1.7% (n=4)	1
Africa	845 163 (98.4%)	20% (n=50)	5
N=250		100%	20

Arising from the subsequent studies, approximately 18% of international long haul tourists coming into South Africa are the closest representation of the Cultural Creatives (Ivanovic & Saayman, 2013). In this regard, the researcher can only assume that one out of every five (1:5) international tourists coming into Soweto should be the closest representation of a Cultural Creative. The main assumption in selecting the sampling frame is that the Cultural Creatives population is, on average, consistent everywhere across the main tourism generating regions (Western Europe, America and Japan) accounting for 33 – 37% of the population (De Lena, 2009:n.p). In addition, about 65 – 70% of Cultural Creatives globally are women (Ghisi, 2010:40). Informed by statistics regarding the distribution of international tourists visiting South Africa and Soweto, the assumption is therefore that +/- 4 500 international tourists visit Soweto per month.

1.4.2.7 Data analysis

The data collected was captured and coded using Microsoft Excel and a statistical analysis programme called Statistical Package for the Social Sciences (SPSS) version 2.3 was employed. For data analysis the following tests are employed:

1. One-way between groups analysis of variance (ANOVA) for objective 1 (identify Cultural Creatives as a subculture upholding transmodern values amongst tourists coming into Soweto)
2. Pearson Chi-Square test and Crammer's (V) test for objective 2 (to identify Cultural Creatives choice of authentic tourist experiences and activities when visiting Soweto)

3. Pearson Chi-Square test and Cramer's (V) test for objective 3 (to find out if there is a difference between the authenticity of experiences of identified Cultural Creatives and the remaining sample of tourists visiting Soweto).

To increase the reliability of the study, the above mentioned statistical tests are aligned with the objectives of the study and were analysed through the assistance of a qualified statistician. The qualitative data was analysed thematically for content analysis of transcribed interviews in order to identify similarities/differences, consistencies/contradictions and the symbolic content of the data in relation to the transmodern line of thought. This study investigates the transmodern value system from three vantage points which are a survey questionnaire, semi-structured interviews and observations (pictures). This version of triangulation draws on a corroborative logic, where different forms of data and methods are used to corroborate what they are measuring, and sometimes to corroborate each other (Mason, 2006:8). A corroborative logic is thus employed to integrate quantitative and qualitative data.

1.4.3 Ethical considerations

Ethics is the branch of philosophy that deals with the dynamics of decision-making concerning what is right and wrong (Fouka & Mantzouro, 2011). In relation to the nature of this study, the following ethical considerations are minded:

- The respondents were first asked permission to be handed a questionnaire (Appendix A) or be interviewed (Appendix B).
- Photos of the tourists were taken after tourists were informed that photos are strictly for research purposes and the identities will not be revealed.
- Personal information of the tourists was not requested if respondents felt uncomfortable with it and if requested, it was treated with confidentiality.
- Respondents were allowed to withdraw from the study at any time

1.4.4 Limitations of the study

Research limitations are potential weaknesses in the study that cannot be controlled by the researcher (Simon, 2011). They are constraints to boundaries that the study

can go past and therefore they influence the results and conclusions of the study (Simon & Goes, 2013). The circumstances, situations and factors that affected the collection of data are:

- Population of the Cultural Creatives

There is not yet reliable empirical data available that accounts for the population of the Cultural Creatives coming into South Africa.

- Soweto as a day-trip attraction

Tourists visiting Soweto are usually making use of tourist guides and due to the tight schedules in which tourist guides operate, engaging with tourists becomes difficult.

1.5 DEFINITION OF CONCEPTS

The key concepts pertinent to the study are defined and presented below.

1.5.1 Dominant world-views or paradigms

The three worldviews are Modernity, Postmodernity and Transmodernity. All three worldviews represent a paradigm that humanity has been reliant on to make sense of reality at specific times in the progression of society.

1.5.1.1 Modernity

As a belief system, modernity rests on the assumptions that the natural world can be transformed for the benefit of individuals and society-at-large by applying scientific thinking to all aspects of intellectual, social, cultural and economic life (Eisenstadt, 2002, 2010; Elliot, 2001:32; Firat & Dholakia, 2017:506). More specifically, modernity is an impressive set of cultural inventions that have been focused on solving what were the generic sets of human problems for most of human history (Ray, 2008:32).

1.5.1.2 Postmodernity

The postmodern epoch has been described as the era of complexities and paradoxes implying that the defining characteristics of this epoch are uncertain (Elliot, 2001: 33). Most commonly it is characterised by mass imitations of the modern society; increased

cultural diversity, competing beliefs, pluralism and ambiguity (Arnason, 2002, Aylesworth, 2015).

1.5.1.3 Transmodernity

Transmodernity is a term describing a development of thought that seeks a synthesis of the best of 'pre-modern', 'modern', and 'postmodern' reality (Cole, 2005; Ghisi, 2006; Rodriguez, 1989; Sadar, 2004). It is post-patriarchal, post-secular, transdisciplinary and promotes quality of life (QOL) as a measure of progress; therefore, this paradigm is actively tolerant and genuine by definition (Ateljevic, 2011: 503).

1.5.2 Authentic economy

A new economic order that is a maturation of the post-capitalist knowledge/experiential economy (Gilmore & Pine, 2007). It represents a different view of production and consumption of the economic value moving away from the perspective of delivering/staging consumer experiences to rendering authenticity through authentic qualities of the products which are consumed as reconfirmation of an authentic self (Pine & Gilmore, 2012:16-19).

1.5.3 Authenticity of tourist experience

Authenticity means a fair, honest and balanced account of social life from the standpoint of a person who lives in a specific world (Ramoshaba, 2016:76). In tourism, authenticity is used to denote both, the authenticity of the object and authenticity of tourist experience (MacCanell, 1976).

1.5.4 Transformatory tourist experiences

These are travel experiences that are motivated by self-discovery, independence, care for places visited, and seeking deeper meaning in travel that would foster self-development towards true and authentic-self (Tomljenovic, 2015:4).

1.4.5 Ontological authenticity

Represents a new type of authenticity of the new transformatory tourism experience which emerges as a confirmation of authentic-self, as being true to oneself and as a heightened awareness of real, true, authentic self (Ivanovic, 2015:16). Authentic self

is the utmost existential state of being as it transcends beyond everyday/extraordinary ontological poles of being in the world (Ivanovic, 2015: 17).

1.4.6 Cultural Creatives

A distinct population segment of competent, inner and outer-directed activists who choose to live a balanced and artful life of spiritual, personal and social growth as well as a lifestyle of health and sustainability (Ray & Anderson, 2000).

1.5 CHAPTER OUTLINE

Five chapters' form this proposed study. Each chapter is briefly outlined below:

Chapter 1: Introduction, problem statement, objectives and method of research.

The introductory chapter provides the context and rationale of the research through a presentation of background information supporting the knowledge gap identified. A statement of the problem guiding the research is articulated. The objectives and methodology are elaborated together with the definition of terms and short chapter outline.

Chapter 2: Literature review

In this chapter, the theoretical concepts informing this study are explained. The transmodern paradigm is explored through different author's frame of reference and in relation to the tourism discourse. The transmodern value system is outlined. Tenants of the 'silent revolution', the Cultural Creatives that are at the forefront of the 21st century transmodern paradigm are described. The chapter concludes with a link between authentic and transformatory tourist experiences in relation to transmodernity.

Chapter 3: Methodology

The manner and techniques that the study employs with consideration of the study area, the township of Soweto, South Africa and the transmodern paradigm founded in values research are explained in this chapter. The process of selecting the sampling frame and the sample size is explained given the peculiar nature of the target sample,

especially in terms of mirroring South African inbound international tourism statistics to ensure the representability and validity of the study. Soweto's tourism landscape and its current tourism experiences are investigated with regards to its potential as a transmodern tourist destination and the potential of the tourist's transmodern values to shape its future tourism offerings.

Chapter 4: Quantitative data presentation and analysis

Under this chapter, the results of data analysis from the questionnaires collected from tourists coming into Soweto are presented. Statistical tests such as the one-way analysis of variance (ANOVA) with post hoc tests (Dunnnett T3), Pearson Chi-Square (X^2) and Crammer's Value (V) test are conducted linking to each objective.

Chapter 5: Qualitative data analysis, conclusions and recommendations

This chapter presents a thematic analysis of the interview responses from the study tourists followed by triangulation of the results with observations (pictures). This chapter concludes the study and makes recommendations for further research in line with the findings of the study.

1.6 CONCLUSION

This chapter presents a brief outline and structure of the dissertation. Firstly, through an introduction that contextualises what the study is about through a presentation of the background information supporting the study and a substantiation of the study and its relevance through a statement of the research problem. Secondly, the methodology is briefly outlined in the context of the theoretical concepts guiding the study and the site selected for the study. Lastly, the potential limitations and ethical considerations are expressed and the key concepts are defined.

CHAPTER TWO

TRANSMODERNITY, NEW TRANSFORMATORY EXPERIENCE AND THE CULTURAL CREATIVES.

2.1 INTRODUCTION

As we continuously witness a progression in the philosophy of science, ontology and epistemology, philosophy of mind and social reconstruction, society leaps from one paradigm to the next in response to these progressions. From a modern society of objective truth to a revolutionary affirmation of relative truth in a postmodern society on to the unifying truth of a transmodern society. This section presents an engagement with literature informing the basis of the research such are modernity as a productive paradigm, postmodernity as a progressive paradigm and transmodernity as a receptive paradigm and new world order. Further engagement entails the transmodern value system, the authentic economy grounded in co-creative (transformatory) tourist experiences and the tenants of a transmodern value system in search for authentic transformatory tourist experiences as the Cultural Creatives.

2.2 TRANSMODERNISM UNPACKED

The following section presents an overview of three dominant philosophical paradigms and societal and economic orders, modernity, postmodernity and transmodernity.

2.2.1 Modernity

As there is no single, agreed upon idea of modernity the suggestion is to view modernity not in the singular, but rather speak of “alternative modernities” (Kaya, 2004:38) or “multiple modernities” (Eisenstadt, 2002). Such a fluid view is for the reason that the observed processes that lead to what we might recognise as modernity if taking place in different civilizations will produce different results that reflect their divergent starting points (Taylor, 1999:161). All too common, modernity as a paradigm refers to a period of history with all its technological advances and the underlying belief-system (Elliot, 2001:32). Modernity as a paradigm epitomises an impressive set

of cultural inventions that have been focused on solving what were the generic sets of human problems for most of human history (Ray, 2008: 32), such as the commodification of the economy and growing structural urbanisation (Eisenstadt, 2010). Specifically, the telephone to communicate farther, the automobile to reach farther distances, the computer to automate certain mental functions and weapons to concur other nations. As a belief system, modernity rests on the assumptions that the natural world can be transformed for the benefit of individuals and society-at-large by applying scientific thinking to all aspects of intellectual, social, cultural and economic life (Elliot, 2001:32). As a “totalising logic” (Harvey, 1989:9), so to say, modernity is founded on instrumental rationality and objectification (Beshara, 2017:2), industrialisation, standardisation, mass production/consumption, secularism and bureaucratic hierarchies (Elliot, 2001:32).

Modernity can also be seen as a double-edged phenomenon in that it is considered as the fruition of which is often linked to enlightenment (Firat & Dholakia, 2017:506) and emancipation – the bringing about of liberty, universality, social security and in contrast, even darkness in that it is also described as a destroying or dehumanising epoch (Kaya, 2004: 37). The ontology of modernism is rationality and objectivism is its epistemology. Toulmin (1990) asserts that the Western assumption of ‘rational’ inquiry leads to the ‘best’ answers but negates intellectual diversity and tolerance, which in turn, leads to unfairness and oppression for others. Hence modernism as a societal system is non-inclusive as it advocates each individual (urban working class) to pursue success, which, in the western vernacular, has generally meant the rat race for financial success and status display (Ray, 2008: 12; Rifkin, 2013:n.d). Much emphasis of modernism is on continual and often accelerated, population growth, land occupancy, production, compulsive consumerism and eventual waste of natural resources (Meadows *et al*, 2004: 185). In short, modernity epitomises an age of abundance and the reign of an indulgence era (The Futures Company, 2010).

2.1.2 Postmodernity

While modernity only focuses on a certain subculture, the urban working class, and is non-inclusive, postmodernity, as the term suggests, denotes a progression from

modernity thus the use of the prefix 'post'. Postmodernity represents an era of complexities and paradoxes implying that the "defining characteristics of this epoch are uncertain" (Elliot, 2001: 33). The emergence of the post-modern era in the 1970s is commonly linked to the post-industrial era and globalisation driven by the rapid technological advancement of communications, finance, politics, education and other aspects of our world. As such, it effectively fosters the rapid and free-flow of information across many spectrums of inquiry leading to mass imitations of reality (Elliot, 2001; Jafari & Goulding, 2008:837).

Postmodernity rests on the ontology of relativism and epistemology of de-differentiation (deconstruction). It challenges standing modernist hierarchies and systems of thought and meaning with claims to an objective truth (Ivanovic, 2015). It is thus the deconstruction process of reality whereby the ideological walls of modernity are reduced to an intellectual rubble where everyone's narrative is equally compelling and thus creating the plurality of competing truths to reality (Ateljevic, 2009; Ateljevic & Tomljenovic, 2016:28; Rifkin, 2005, 2013:n.d). The plurality of meanings resulted in endless differentiations typical of new postmodern paradigm leading to cultural diversity, competing beliefs, pluralism, ambiguity and the stagnation of the modern value of progression, with trade and "meaningless hyper-consumerism" of the postmodern society leading to eventual saturation (Tribe, 2009).

"If post-modernists razed the ideological walls of modernity and freed the prisoners, they left them with no particular place to go. We became existential nomads, wandering through a boundary-less world full of inchoate longings in a desperate search for something to be attached to and believe in. While the human spirit was freed up from old categories of thought, we are each forced to find our own paths in a chaotic and fragmented world that is even more dangerous than the all-encompassing one we left behind" (Rifkin, 2005:5).

As society navigates through the postmodern rubble, humanity faces an increasingly distressed and unsustainable world that screams for hope and transformation (Ateljevic, 2011:497). As Rifkin (2005:5, 2013:n.d) so eloquently explains, postmodernism presents an existential dilemma putting an emphasis on the loss of personal identity and the search for a renewed society.

Humanity's rapid assimilation into a modern society led to an acceleration of global issues relating to war, terrorism, social, political and economic corruption, environmental degradation, the economic crisis, fuel and food crisis, ethnic exclusion, poverty and inequality, to mention but a few. Furthermore, a widening gap between the rich and the poor, where the household incomes of the richest 10% grow faster than those of the poorest 10%, is a real threat to social order and survival of half of humanity (OECD, 2011:22). More so, a post-industrial society is characterised with a notable increase in individual feelings of pressure in the "rat race", time poverty (working 50-60 hours a week), anxiety, cynicism, depression, self-mutilation and obesity, increasing suicide rates, over-consumerism (producing less manufactured goods for more natural resources) and overall political and environmental chaos (Ateljevic, 2013: 200 -201; World Health Organisation, 2015). These socio-economic and environmental issues are thus representative of the saturation of the modern system of living indicating that postmodernism has reached a point of exhaustion (Onega, 2017: 367).

2.1.3 Transmodernity

In the past three decades, a number of authors have detected a shift in consumer motivations and behaviours from modern/postmodern manifestations and realities of product/service development and consumption towards more sustainable patterns of consumption, lifestyles, values and motivations. While a Spanish philosopher Rodriguez (1989, 2001, 2004, 2007, 2011, 2017, 2019), and a Belgian intellectual and futurist Luyckx Ghisi (1999, 2006, 2008) laid way to the concept of transmodernity, Enrique Dussel (1999, 2001, 2002, 2008) an Argentinian-Mexican scholar, is the most cited when it comes to subaltern studies relating to transmodernity (Ateljevic, 2011).

Transmodernity is a mixture of both rational and intuitive ways of thinking (Pink, 2006). It represents a complete shift in all aspects of one's life, from consumption, value(s) system, work, leisure patterns, global ecological awareness, to concerns towards environmental sustainability and a desire to live more sustainably. In essence, consumers are standing for something they consider important and taking active action towards its realisation (Gelter, 2008:1). As a post-industrial contemporary

concept, transmodernity represents a decline in the dominant Euro-American industrial, patriarchal, imperial, capitalistic and colonial world-system of the modern society (Tribe, 2009:20; Ghisi, 2008, 2010). Transmodernity is a xenophilian global consciousness built on global networks of information technology, a celebration of local and global diversity with a greater tolerance for ethnic, racial and sexual differences (Gelter, 2008, 2010). Transmodernism is also a paradigmatic societal transformation and a shift that surpasses the preceding paradigms, modernity and post-modernity (Ghisi, 2006). It is much like a transfer of modernity and postmodernity from the edge of chaos to a new order of society (Sadar, 2013:968), or reality that is all-inclusive and democratic in nature (Ghisi, 2006).

Complexities

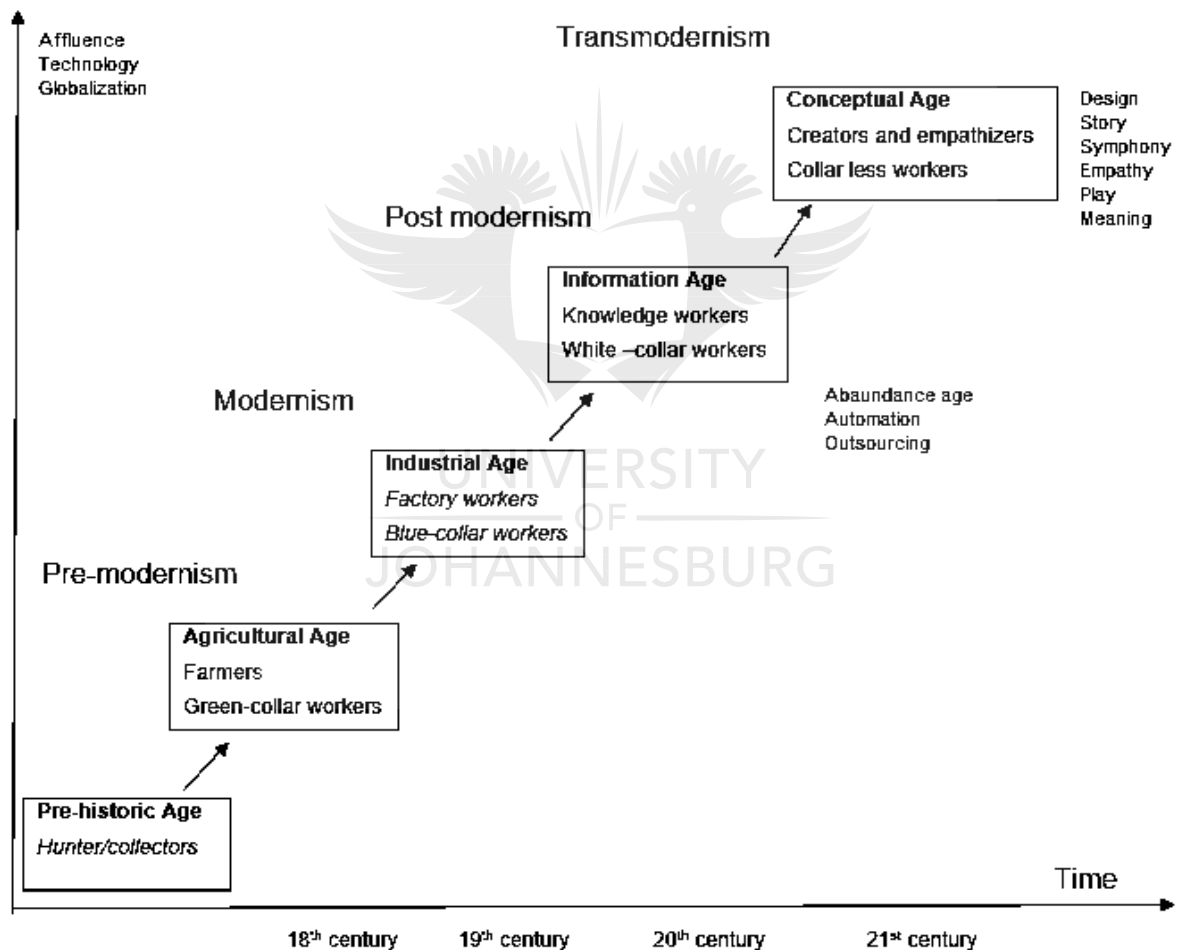


Figure 2.1. A changing world: the “stage thinking”. Modified after Pine & Gilmore 1999 (Source: Gelter, 2017:5)

Rodriguez (1989, 2007) asserts that transmodernity forms part of a dialectic triad to which modernity and post-modernity complete the tri-dimensional valence that

resembles a Hegelian logic to dialectic humanism. The Hegelian dialectic can be seen as a compass that guides our thoughts and actions through propositions and opposing conflicts that eventually lead to a solution (Rapaana & Frederich, 2005). In this context modernity serves as a thesis (the proposed), postmodernity progresses as an antithesis (critic), while transmodernity emerges as a synthesising paradigm (Cole, 2005). Transmodernity thus combines the best elements from both preceding paradigms while ultimately preserving their defining impetus (Rodriguez, 1989:13; 2017:3) and so emerges as a legacy of modernist and postmodernist stylistic practices, and a rehabilitated ethical consciousness (Gibbons 2017, n.p.).

Ateljevic (2013: 2011, 2016: 26) affirms “transmodernity” as an umbrella term that defines this “socio-cultural, economic, political and philosophical shift” that carries a universal message symbolic of mankind’s mind shift, but is often articulated differently by natural and social scientists, economists, political activists, artists, writers, spiritual leaders and many successful social entrepreneurs. It is, however, of utter importance not to look at transmodernity as the universal solution for all of humanity’s problems as it naturally presents a more insecure and precarious panorama, however, socio-economic and environmental instability must be managed strategically (Rodriguez, 2017). Much like the *Gaia thesis* (Lovelock, 1974, 2009) denotes that all organisms and their inorganic surroundings on Earth are connected into one, self-regulating system, which makes us interdependent, vulnerable and responsible for the Earth as an indivisible community, Transmodernity is founded on the same realisation (Ateljevic, 2009). Thus, transmodernity as an unfolding shift in humanity’s perception towards a transmodern society does not mean that all that is a result of modernity and postmodernity is completely destructive. It rather demonstrates that these paradigms seem to have reached a point where they can no longer proceed on their own as the dominant worldviews and so need a framework/model to compliment or safeguard their progression.

2.3 THE THEORETICAL MODELS UNDERPINNING TRANSMODERNISM

The following section provides a detailed discussion of the synthesising models that logically direct the evolutionary progression of modern society towards a transmodern

mind shift. Models under discussion are the *Limits of Growth model* (Meadows, Meadows, Randers & Bahrens III, 1972) and the follow-up report *The Limits to Growth: The 30-Year Update* (Meadows, Randers & Meadows, 2004), *Lazlo's Model of Evolutionary Transformation* (1996), and the *Application of Lazlo model* on the whole system proposed by Maria Rodriguez (2012).

2.3.1 Limits of Growth Computer Simulation Model (World3) (1972)

The need for a synthesising framework/model echoes through a computer simulation model, *The Limits to Growth Computer Model (World3)*, developed by the Massachusetts Institute of Technology international interdisciplinary team for The Club of Rome an "invisible college" established in 1968 (Meadows, Meadows, Randers & Bahrens III, 1972). The Club of Rome is an informal but a highly prestigious organisation comprising of the most renowned scientists of our time (102 full members, 41 honorary members such are ex-heads of states, 22 associate members). The study conducted between 1970-1972, explored a 'Predicament of Mankind' arising from the exponential economic and population growth with a finite supply of resources. Meadows, Meadows, Randers and Bahrens III (1972:10-11) specify that "the intent of the project is to examine the complex of problems troubling people of all nations. Namely, poverty in the midst of plenty; degradation of the environment; loss of faith in institutions; uncontrolled urban spread; insecurity of employment; alienation of youth; rejection of traditional values; inflation and other monetary and economic disruptions. These seemingly divergent parts of the "world problematique," as The Club of Rome calls it, have three characteristics in common (Meadows, Meadows, Randers & Bahrens III, 1972:10-11):

1. they occur to some degree in all societies
2. they contain technical, social, economic, and political elements
3. Most important of all, they interact

The model predicted a system-wide collapse of the industrial society that was expected to begin in the early 21st century (around 2015). Multiple simulations and tests were conducted in an effort to find ways of avoiding a collapse by proposing

changes to both technology and social behaviour (Meadows *et al*, 1972). It was found that a significant change can occur only if both technology and social behaviour change simultaneously because if only one aspect changes, then a collapse can only be delayed as opposed to being stopped.

The Limits of Growth study was able to accurately anticipate a rise in the world population to 6 billion by 2000 from 3.9 billion in 1972, and a 67% increase in global food production, which is pretty close to the actual rise of 63% (Meadows, Meadows, Randers & Bahrens III, 1972:53). The sole aim of this 1972 report was to provide warnings of a global crisis if certain human behaviours are not controlled, expressed through its forward 1992 report *Beyond the Limits*. Further into the future was the focus of 2002 report, the *Limits to Growth: The 30-Year Update* (Meadows, Rander & Meadows, 2004) which presents the essential parts of the original analysis (1972) and summarises some of the relevant data and the insights they have acquired over the past three decades. The conclusions of all three reports suggest changes to fundamental values and the mental conviction of the society. The latest is report highly relevant in the context of the proposed transmodernity paradigm shift as puts forward an argument of the need for a synthesising ideological paradigm for viewing and dealing with current world imbalances.

2.3.2 Lazlo's (1996) Model of Evolutionary Transformation

According to Ervin Laszlo's 1996 *Model of Evolutionary Transformation* there is a point where civilizations go through a cascade of crisis such as wars and various depressions whether individually or collectively, or economically or socially, that lead to growing instability, as illustrated in Figure 2.2. Figure 2.2 illustrates that civilizations either adopt a new, more mature culture in order to re-stabilise, or continue to live in an unsustainable way, eventually failing (death) as time (years, decades, centuries, generations) progresses (Macquarrie, 2012:184). Lazlo (2001:9) asserts that a societal macro shift toward a successful conclusion can only happen if the critical mass of people in society evolve their mindset by generating and embracing values, worldviews, and ethics that integrate with the conditions that inadvertently spawned from the technological innovations of their predecessors (the modern society).

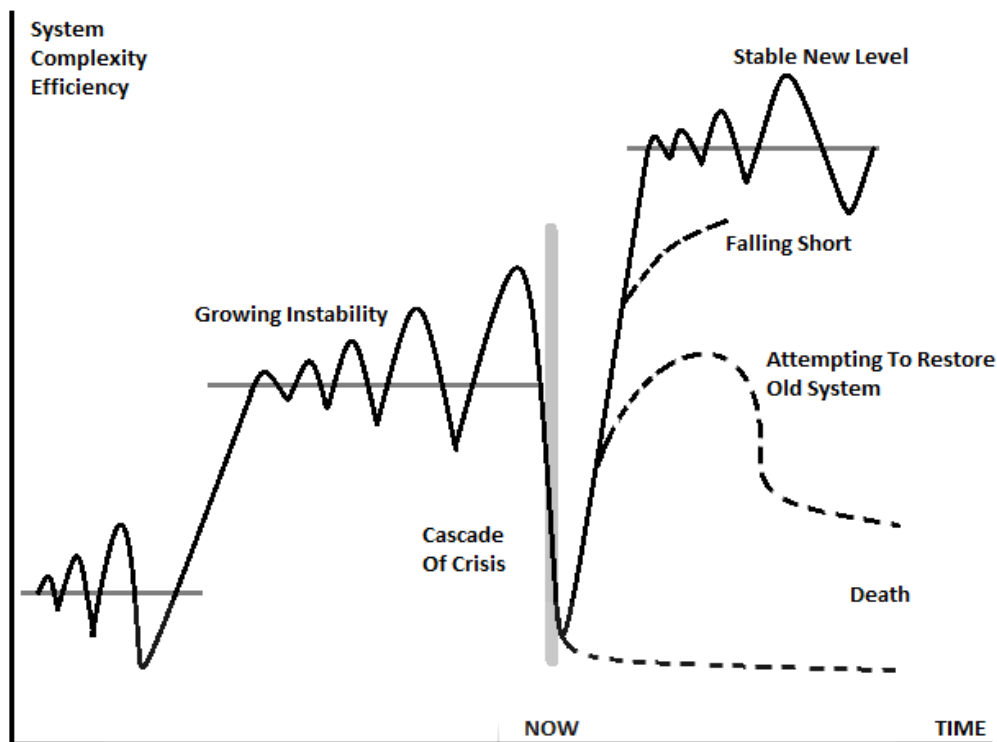


Figure 2.2. Lazlo's Model of Evolutionary transformation (1996) Source: Macquarrie, (2012)

The model's prediction can thus be identifiable as a transmodern mind shift as a contemporary paradigm that is capable of providing this "new" level of stability with a newly emerging value system.

2.3.3 Maria Rodriguez's (2012) application of Lazlo's model

According to Maria Rodriguez's interpretation of Lazlo's Model of Evolutionary Transformation, the model suggests a global saturation and so points to the current global situation of unbridled expansion (Rodriguez, 2012). The model illustrates that following a "normal" cyclical stage, the economic system enters into a phase of faster and faster successive crises. This vicious cycle progresses into an age of instability making way to the ensuing search for reforms aimed at reaching scales that give meaning to the subjects of hegemonic power. However, after a certain point, the crisis worsens because the financial system itself, whose innovations once looked like a solution, does not know how to respond to the underlying problem of the reduction of

the optimal scale of production leaving mankind with only three alternatives as presented in Figure 2.3 below:

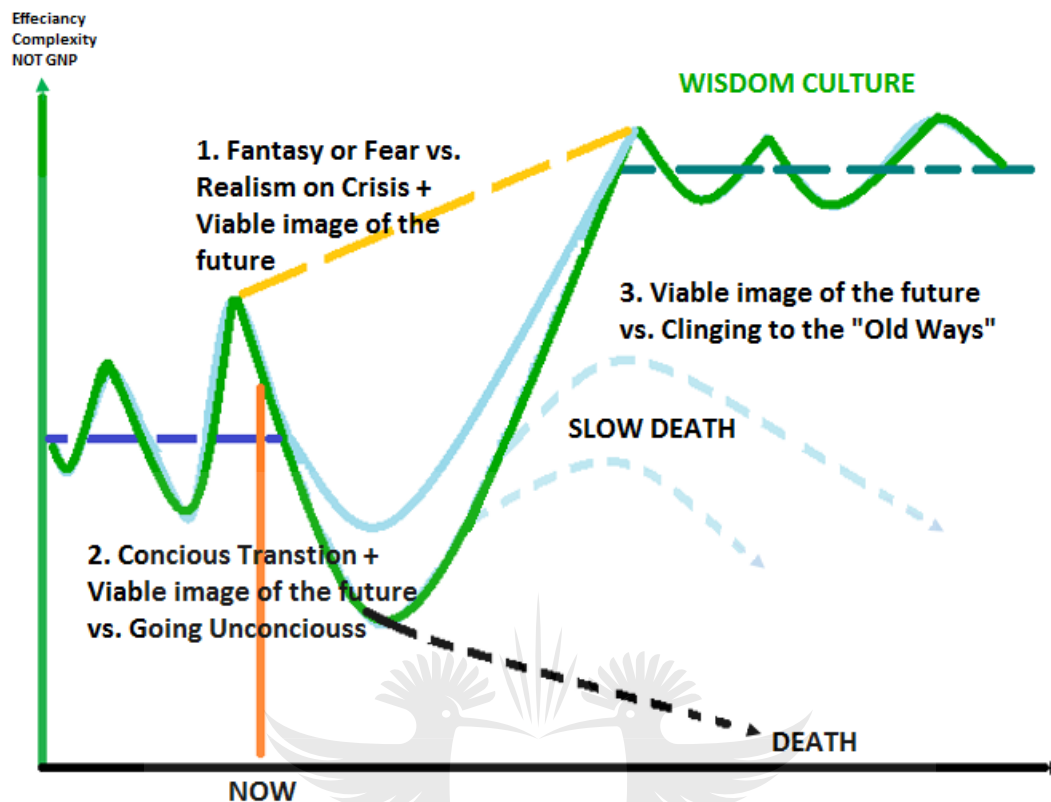


Figure 2.3. Maria Rodriguez's application of Laszlo's Model of Evolutionary Transformation: Key choice points. (Source: Rodriguez, 2012)

1. Keep the current system in place with no fundamental changes, allowing the struggle for ever-slimmer profits to feed decomposition (*Death*)
2. Leave space for change, but revert to 'hegemonic' power at the first signs of recovery (*Slow death*)
3. Push decisively towards the transition to an alternative mode of production, reaching for a new inclusive model (*Wisdom culture*)

Laszlo's model in its basic form coupled with an application to a societal system by Magda Rodriguez ultimately points to the possibility of raising developmental alternatives. It suggests the appearance of a new narrative (new consciousness) towards bringing about the new *Wisdom culture* in accordance with new values, new means and even raising up new forms of public administration (Rodriguez, 2012). *Wisdom culture* is pervaded by spirituality, implicating that its bearers should see the world as a systemic whole. Though it could be argued that spirituality is a branch of

systems thinking, coupled with compassion, love and empathy, however, in the context of the transmodern paradigm, carefully implemented spirituality can thus provide the means for generating better futures (Jakonen & Kamppinen, 2015:15). Maria Rodriguez asserts that this new reform/wisdom culture is transmodernity as it encourages the adoption of new life values and actively downplays some inherent life values from the modern and postmodern society in order to form a new paradigmatic value system with the creative function that is indispensable in the 21st century

Ultimately, the transmodernism paradigm shift marks a significant milestone that humankind has reached where humanity is now on the search for a meaningful reality and life and thus the emergence of a new set of values (Dussel, 1978). These values are reflective of a new perspective that is founded in a Quality of Life (QoL) signifying a social shift in consumption, values and a heightened global ecological awareness reflective of *Integral Theory of Consciousness* (Wilber, 1997) or so called *integral culture* (Ray, 1996). A number of authors operationalise an *Integral Theory of Consciousness* (Wilber, 1997) into a number of constructs, such as a global relational consciousness (Rifkin, 2005), cultural eruption (Dussel, 2002:221), circularity paradigm (Steinem, 1993; 2004), reflective-living system paradigm (Elgin, 1997), love ethics (Hooks, 2000), newness (Cole, 2005:90), the silent revolution (Ingelhart, 1977), planetary vision (Ghisi, 2006). Ultimately, all these concepts reflective of an *Integral Theory of Consciousness* demonstrate an awareness that all living things (including plants and animals) are vulnerable and responsible for each other and thus interdependent and connected as one (Ateljevic, 2009:20).

2.4 THE TRANSMODERN VALUE SYSTEM

The basic conception of values can be described as “desirable goals varying in importance that serve as guiding principles in people’s lives” (Shwartz, 1995:93). This may as well mean that people use what they value most as a compass that directs them into making decisions that are aligned with what they believe matters most in their lives. As values are placed in order of importance and the moral agent exercises choice freely, this forms an ordered system of things that matter most and ultimately characterise an individual (Shwartz, 1992, 2006), “cultural groups, societies, and

individuals, to trace change over time, and to explain the motivational basis of attitudes and behaviour" (Shwartz, 2012:3). While values can be categorised into personal (ideals about personal life) and social (ideals about how society should be), it is cautious to assume that one cannot exist without the other.

This section covers an in-depth discussion on what makes up a transmodern value system. It describes life values and assesses the values inherent in generational cohorts (generation x and y). This section also looks into spirituality and its link to transmodernism through concepts such as the *synchronicity phenomenon* and *spiral dynamics*.

2.4.1 Inverted pyramid of values

As expressed by Yankelovich (1991: 123), in an inverted pyramid of opinions, attitudes and values (see Figure 2.4), values should be seen in a different light from opinions and attitudes. Values reflect an individual's goals and ideas, expressing either ultimate ideals, ["I hold faith with the golden rule"], instrumental ones ["hard work pays off"], or personal and group interests ["My family means more to me than rising to the top of the company"]. The inverted pyramid indicates that opinions derive from attitudes and attitudes derive from values. Opinions can change from day-to-day, attitudes change much slower while values may take generations to change or never. Opinions are more specific than attitudes while attitudes are more specific than values (Ray, 1996:7). Ultimately, values inform opinions through attitudes.

Ray (1996:9) ascertains that values are distinctive to subcultures because each culture supplies a context from which values are learned, as opposed to values being embodied as a function of intelligence or personality. Beck (2016) describes the adoption of a value system as an adaptive intelligence (a human intelligence that arises in response to life conditions) that emerges in people and societies in response to the challenges and complexities of life conditions. Therefore, as the foundation of subcultures, values thus add another important dimension to our societal self-image. When looking at values, Ray (2008) urges that one should be aware of their in-depth and slow changing nature, especially as indicators measured with surveys or in-depth interviews.

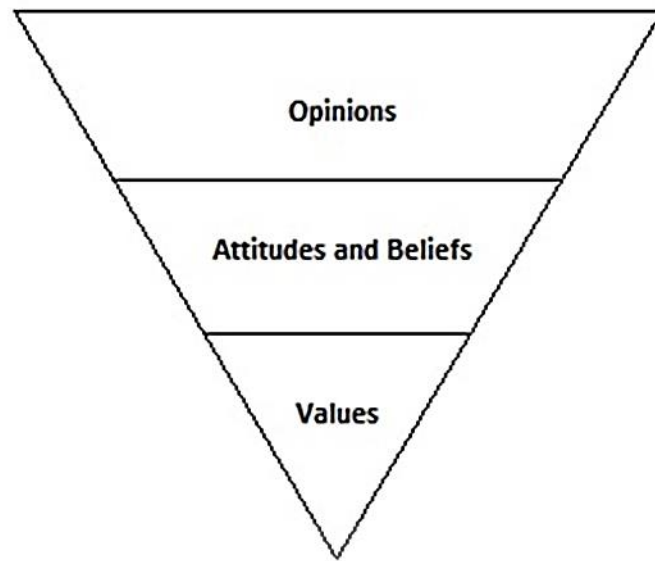


Figure 2.4. The inverted pyramid of opinions, attitudes and values (adapted from Yankelovich, 1991)

Transmodernity signals an 'era of consequences' with the values found in individual and societal responsibility (The Futures Company, 2010). Responsibility in the form of "consensual/biosphere politics" or "politics from below" where people are aware of their mutual interdependence and no longer want to routinely vote for in preservation of old-fashioned hierarchy driven regimes (Rifkin, 2005). A change in societal values towards an adaptation of a new value system and mind frame that actively encourages mankind's assimilation towards a socially, environmentally and economically sustainable world (Pritchard, Morgan & Ateljevic, 2011). According to Ghisi (2006:78), these post-patriarchal transmodern values are as follows:

- Respect for the environment
- Importance of human relations
- Fostering the joy of creation
- Contact with nature and link with the cosmos
- Spiritual dimension
- A joint effort of both women and men to fight for the better world of tomorrow by rejecting values of control and domination

The embodiment of the above-mentioned values can be traced to the emergence of worldwide philosophical, social development and consciousness movements related to civil rights, women's rights, social justice, ecology and environmental concerns, hunger issues amongst third world peoples, new spiritualities and psychotherapies, bio-foods and the growing climate crisis of the planet (De Lena, 2009). Such successive social movements have led to vast numbers of people re-interpreting how they see themselves, the world they live in and their place in it. This interaction between individuals and successive consciousness movements has created a spiral of mutual transformation where one's new or expanded inner life focusing on a Quality of Life (QOL) seeks to create congruity (social improvement) in one's outer life and thus the growing social activism for a better world (De Lena, 2009).

2.4.2 Quality of Life (QOL)

Quality of Life (QOL) is a shift in perspective from an emphasis on material capital to intangible assets and the harnessing of human potential making it an inherently transmodern value as transmodernity focuses on a "quality of life" (Ateljevic, 2009:284; Tibbs, 2011). It criticises the normalised or generalised notions of work in its artificial detachment from life (Ateljevic, 2013: 204). A "quality of life" is a notion used in fact to denote a subjective set of qualities of life which can be ordered based on the following two distinctions (Veenhoven, 2014):

- Between opportunities for a good life and the outcomes of life. Here the focus is on the utility of life and so the quality is in the environment (utility in life)
- Between external and inner qualities of life which is dependent on individual appreciation of life

The notion of QOL as a concept used to measure progress in society is to its core one of the main pillars of transmodernity that is highly essential. Consequently, QOL is encouraging a deeper confrontation with their inner life and the quality of being in their lives by embracing the workings of the feminine transmodern values through spirituality, synchronicity and spiral dynamics.

2.4.2.1 Spirituality

Spirituality is the essence of a transmodern value system as much as it is the quest for the authentic self. The phenomenon of adopting new values or living one's values is referred to as the "silent revolution" (Ray & Anderson, 2000). A silent revolution which is a manifestation of one's individual journey, ultimately, towards the advent of a new value system that shifts away from modern society's patriarchal values of command, control and conquest that have assimilated into common, daily human practice and fashioned an aggressively competitive society (Ghisi, 2006). The transmodern value system is, therefore, best explored through an understanding of certain concepts that tie human development towards a shift in perspective and thus a shift in life values towards spirituality. One of the core meanings of spirituality is that it involves mental contents that conceptualise the world in terms of interconnected, networked entities, where the one-dimensional materiality of the physical world (flatland) is transcended. Though it could be argued that spirituality is a branch of systems thinking, coupled with compassion, love and empathy, however, in the context of the transmodern paradigm, carefully implemented spirituality can thus provide the means for generating better futures (Jakonen & Kamppinen, 2015:15). The concepts explored are the *Synchronicity* phenomenon and *Spiral Dynamics*.

2.4.2.2 Synchronicity

Synchronicity (Jung, 1952; Jung & Pauli, 1955, 1973; Grasse, 1996; Jarowski, 1996; Richard, 2006; Aziz, 2008; Surprise, 2012; Duane, 2015) can be described as the "acausal connecting principle" that serves a similar role in a person's life to dreams with the purpose of shifting a person's egocentric conscious thinking to greater wholeness (*eco-centric*). More so, it is regarded the universal presence and sharing of ideas and emotions (Remo, 2011), that is descriptive of a governing dynamic that underlies the whole of human experience and history-social, emotional, psychological, and spiritual. As stated by Ateljevic (2009:278), transmodernity echoes 'synchronicity' as a wider description of people who seem to be on a similar frequency all engaged in the parallel intellectual universe around the globe who articulate related ideas, but often express them in different realities and manners. The synchronicity phenomenon highly resonates with Ervin Lazlo's (2003) *connectivity hypothesis* which posits that nature is made up as a nested hierarchy of non-locally connected coherent systems

in the physical world, living world (organisms) and coherence in the sphere of the mind (transpersonal). Through investigation in diverse areas such as quantum physics, physical cosmology, the biophysics of the organism, evolutionary biology, and consciousness research, Lazlo (2003:49) proposes that these diverse phenomena imply a system-wide connectivity in nature and that such connectivity in turn suggests the presence of an interconnecting field.

More specific to this study in relation to transmodernity and transpersonal coherence (coherence among brains and minds of different people) is the coherence that social psychologists ascribe as lived experiences to the networks of cultural meaning that emerge in society. As an example, Cambray (2009:880) draws our attention toward larger systems of a socio-political nature or representatives of a cultural zeitgeist (general intellectual, moral and cultural climate of an era or distinctive to a particular time or age) that is, to collective phenomena, events that can be identified as having emergent and synchronistic features about them. These events, which are experienced both individually and collectively, signify an underlying connection embedded in the fabric of nature. This connection, just as the Gaia thesis (Lovelock 1974, 2009), denotes that all organisms and their inorganic surroundings on earth are connected into one, self-regulating system.

2.4.2.3 Spiral Dynamics

The spiral dynamics concept is built on the collected works of United States psychologist Dr Clare W Graves (1981) of Union College, New York on the evolution of value systems through the “double helix theory” grounded in the *Emergent Cyclical Levels of Existence Theory* (ECLET) (1981). In the ECLET, Graves’ puts forward that the psychology of the mature human being is an unfolding, emergent, oscillating, spiralling process, marked by progressive subordination of older, lower-order behaviour systems to newer, higher-order systems as man’s existential problems change.

Graves’s work, also known as *Gravesian Theory*, was taken up and developed by his two students, Christopher Cowan and Don Beck (Beck & Cowan, 1996, 2006). They coined the term ‘*Spiral dynamics*’ to encapsulate Grave’s human development model consisting of eight levels whereby each level represents cultural, psychological and

cognitive reality for human beings and so constitutes a whole worldview (Beck & Cowan, 1996:28). Graves referred to these levels as levels of psychological existence and ordered her levels according to the degree of freedom of choice an individual allows himself; the more freedom an individual has, the higher the level of awareness the individual attains.

These levels are bio-psycho-socio-spiritual systems, ways of thinking and values systems (Beck, 2016). Namely, Graves' levels are as follows: (1) Survival Sense - Beige (2) Kin spirits - Purple (3) Power Self - Red (4) Truth Force - Blue (5) Enterprising Self - Orange (6) Human Bond - Green (7) Integrated Self - Yellow and (8) Global View/Order - Turquoise and if the spiral pattern holds, (9) the individual should tend to be oriented, self-controlling & consolidating (Beck & Cowan, 1996, 2006; Force, 2018:3). See Figure 2.5 below:

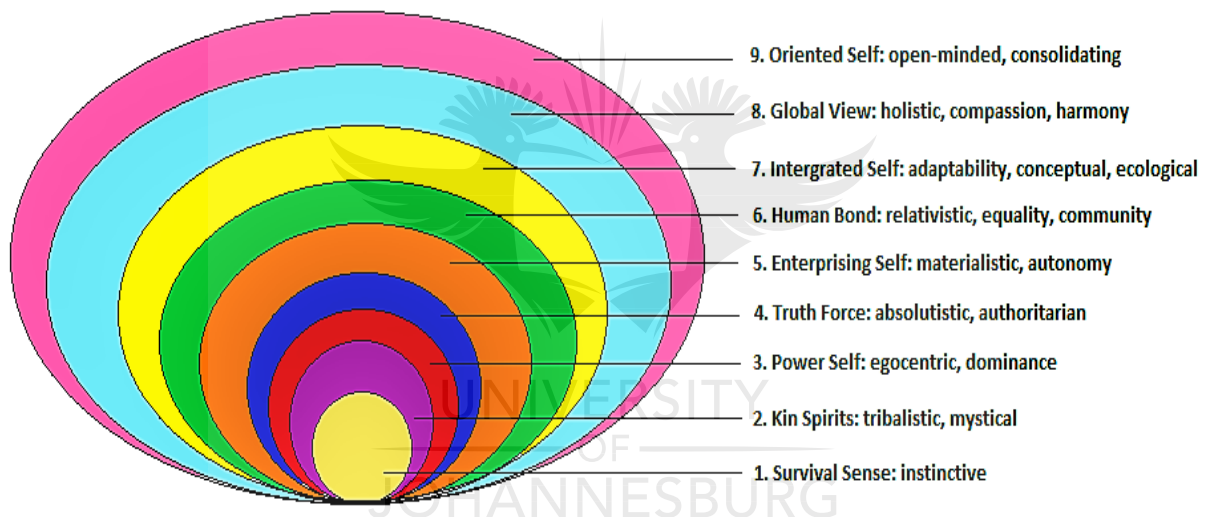


Figure 2.5. The evolving spiral of psychological existence (Beck & Linscott, 1991:81) Spiral dynamics is thus a wider and unfolding awareness of reality (Mcdonald, 2010:6) as each level of the spiral refers to a state of consciousness that people and cultures pass through (Robins, 2016:7). These levels of existence on the spiral also indicate our degree of civilization and self-development, therefore, these levels can be attributed to society at large. To a certain extent, the spiral dynamics theory can be paralleled to Maslow's hierarchy of needs which uses a five-level pyramidal structure to map the evolution of people's needs: physiological ones, safety, love and belonging, esteem and, finally, self-actualisation and 'transcendence' (Butters, 2015: 68).

Spiral dynamics is the recognition that, as we are compelled to face more and more complexity, the human mind will adapt to more complex thinking (McDonald, 2010:6). Therefore, given the current existential, environmental and social-economic predicament of humankind that represents unprecedented complexity and conflict, certain individuals in society have thus gravitated to a more complex thinking, introducing a new order of thinking (Beck & Roemischer, 2016). This new order of thinking is a resemblance of the transmodernity paradigm because it is integrative and holistic as it seeks to combine the thinking mechanisms from the pre-modern, modern and post-modern era as opposed to replacing or disregarding them.

Specific to spiral dynamics, transmodernity can be seen as a mixture of three stages:

- **Green** - *Human bond* (human rights, liberty, collectivism, thinking is relativistic; structures are egalitarian; the processes are consensual; seek peace within the inner self and explore, with others, the caring dimensions of community)
- **Yellow** – *Integrated self* (complexity, chaos, interconnections, thinking is systemic; structures are interactive; the processes are integrative; live fully and responsibly as what you are and learn to become)
- **Turquoise** - *Global view* (globalism, eco-consciousness, thinking is holistic; structures are global; the processes are flowing and ecological; experience the wholeness of existence through mind and spirit (Beck & Cowen, 1996)

As the human being navigates and matures through the various levels of psychological existence, worldviews and life values also change. The quality in the life that the individual leads therefore continuously faces revision and subsequent maturation.

2.4.3 Indicators of change in QOL values

In an earlier study that was focused on understanding changes in the way Americans subjectively experienced life conducted by Byrant and Veroff (1982), national samples of “psychologically normal” American adults were taken in the years 1957 and 1976. Interesting results came out of the study concerning the basic conception of mankind’s existence which is about finding purpose in life. The development of society over time resulted in life, in general, becoming more complex, meaning that decisions about one’s future were no longer an easy task. Ultimately, uncertainty about the future

especially in young adults was evident. Byrant and Veroff (1982) describe this phenomenon as a shift in the social and cultural basis of wellbeing to a more personal basis. In the same vein Tibbs (2011:18) alleges, “People were focusing on the self and looking for opportunities for self-expression and self-direction”. Social scientist, Robert Inglehart (1990, 1997, 2008) refers to “post-materialist” values as a manifestation from a position characterised by economic and physical security. A good example of an early indicator of this values shift are changes in behaviour and lifestyle patterns in a specific portion of the American population as presented by Popcorn and Marigold (1996:36-37). A study aimed at analysing and predicting current and future consumer behaviours and trends as presented in Table 2.1.

Table 2.1. Indicators of changes in behaviour and lifestyle patterns

INDICATORS OF CHANGE	DESCRIPTORS
Small indulgencies	seeking little, often inexpensive rewards as sources of comfort and pleasure
Egonomics	focus on self and inner feelings
Cashing out	tendency to exchange monetary rewards for life quality and satisfaction
Staying alive	concern and focus on health and wellness
The vigilante consumer	emphasis upon demands and expectations for values and personalisation in the marketplace
99 lives	prevalence of people to assume and attempt too many roles and responsibilities in a lifetime
Save our Society	interest and involvement in community, environmental and societal concerns
Clanning	getting together with others with whom you share common interests
Pleasure revenge	rebellling against “right” things
Anchoring	connecting with the spiritual sense
Female think	caring and sharing approach
Emancipation	caring and sharing for man
Icon topping	anti-big, especially as it comes to business and government

Source: Popcorn and Marigold (1996)

Transmodern consumer motivations are associated with authenticity and sustainability (environmentally, socially and economically) therefore would require the offerings of products and services in this respect. Elkington and Hardigab (2008) and Gardetti and Torres (2013) make reference to the “social entrepreneurs” that have a deep concern for environmental and societal problems and want to actively address these problems through their business endeavours. The common practice here is that the pure profit motivation has to go hand in hand with considerations for social and environmental well-being. Ateljevic and Tomljenovic (2016:29) assert a shift from a focus on maximising self-interest (*ego-centric*) to making a contribution to the social, cultural and environmental eco-systems within which a firm operates (*eco-centric*).

2.4.4 Generational cohorts and QOL value changes

Values are slowly changing as they are measured not on a scale determined by years or months, but that of generations. Consequently, the transmodern value system encourages an examination of the inherent values evidenced through different generational cohorts that are relevant in the current world, specifically: Generation X, born 1962-1979 and the Millennials, born 1980 – 2000 (Howe & Strauss, 2003). Both generational cohorts seem to have not much of a difference concerning ‘freedom’ values such as work/life balance and meaningful work. However, status-related values such as influence and responsibility seem to be favoured the least by generation X (Cennammo & Gardner, 2008:898). Generation X is a group who benefited from relative political and economic stability (Maiers, 2017:213). Generation X is individualistic, thus began the shift away from work-centred lifestyles (Maiers, 2017:213). The group values autonomy and places greater value on the extrinsic rather than the intrinsic (Coupland, 1991).

In contrast, the Millennials are characterised as a generation that leans more to intrinsic values like knowledge sharing (mentoring and training), putting much value on a balance between work and life, are socially concerned (Zemke, 2000), are more tolerant, and better travelled than many of the preceding cohorts (Howe & Strauss, 2000, Valentine & Powers, 2013:598). Each country’s Millennials are different, but due to globalisation, social media, the exporting of Western culture and the speed of

change, worldwide Millennials are more similar to one another than to older generations within their nations (Stein & Sanbourn, 2013:26). The Millennials are more inclined to family life values and to leisure over wage employment (Twenge, Campbell, Hoffman, & Lance, 2010). In addition, they represent mobility, migration, rather shallow roots and perceptiveness (Knopova, 2017:233).

Millennials are commonly perceived as selective and demanding consumers as they grew up with a greater offer of products and services (Sweeney, 2006). Generally, they expect more selectivity, personalisation and customisation in their products and services (Sweeney, 2006), therefore are more resistant to commercially oriented advertising (Gauzente & Roy, 2012). The Millennials desire distinctive brands with traits of their own that will serve as a form of self-expression (Gupta, 2010). The ambition is to communicate an authentic image of life with which they have an intimate experience and are familiar both with their outer (the environment and relations) and inner sides (personal experiencing and psychological condition) (Knopova, 2017:233). The Millennials are constant happiness seekers, in quest of independence, love, harmony and of their true selves thus as travellers the Millennial are typically shunning commitments, however, assiduously waiting for their dreams to come true (Knopova, 2017:233).

Gardetti and Torres (2013:15) report on the arising threat of transmodernism as a trend that has the catalytic power of influencing the markets of luxury brands. The report alleges that the value of luxury brands is often more questioned as the fascinating glamour associated with luxury is slowly losing its awe as people start to adopt to new (minimalistic, anti-consumerism) behaviours in response to new transmodern motivations. Thus marking a shift in consumer motivations in alignment with the transmodernity paradigm as a new conscious class of consumers, the Cultural Creatives.

2.5 CULTURAL CREATIVES

Cultural Creatives dedicate their lives to pursuits of personal development and growth, the advent of a purposeful life that is grounded in spirituality, and to the desire to be a participant in the quest towards making a positive change on the planet (Universespirit,

2010). They are competent, inner-directed activists who choose to live a balanced and artful life of spiritual, personal and social growth as well as a lifestyle of health and sustainability (Universespirit, 2010). A silent movement critical of western ideas and ideologies and characterised by the conviction to steer their values, lifestyles and culture to lay a path to a new view on the world and way of life (Ray & Anderson, 2000; Ray, 2008).

Cultural Creatives are named so because they are highly creative about living their own values in spite of distracting or opposing value pressures from the larger culture in which they live. To make their creative and moral decisions Cultural Creatives use an expanded collection of postmodern and post-postmodern (transmodern) values and principles (De Lena, 2009). These postmodern values and principles not only include and synthesize the life-affirming values of the previous pre-modern, traditional and modern evolutionary periods but they also in some cases transcend them (De Lena, 2009). Cultural Creatives are integrative in that they are multi-disciplinary. They want to know their options and maximize their choices. In their lifestyle choices, they strive to balance rationality (facts) and intuition (feelings) for the best of both worlds. They are willing to use the best wisdom and best processes from any natural, technological or scientific source and blend them together for effective and practical problem solving (De Lena, 2009).

The surfacing of the Cultural Creatives as a socio-political movement or “sacred activism” stems from the realisation that human capabilities come from within and therefore reaffirm individual growth, spirituality and actions that counter contemporary global discourses of fear, alienation and disempowerment (Ateljevic, 2009: 290). Dr Paul Ray and Sherry Ruth Anderson (2000), in their book *Cultural Creatives: How 50 Million people are changing the world* discovered this unique segment in the American population. The book was the result of psychographic research that included a survey on over 100,000 Americans, 100 focus groups and several in-depth interviews on consumer values and beliefs. Ray and Anderson’s 1999 survey revealed that 26%, about 50 million adults (hence the book title) of the US adult population (of about 200 million at the time), were found to fall under the new subculture called Cultural Creatives. These findings were in line with earlier Paul Ray’s 1995 survey that revealed that approximately 23.6% or 44 million Americans fall under the subculture

of the Cultural Creatives with 60% of them being women (Ray, 1996: 20). Ray (2008, 2012) makes a distinction of the existing subcultures in the modern/postmodern society by categorising the American population into three distinct subcultures:

1. **Traditionals** - are a subculture of traditional and conservative values and beliefs, and include many low income and low education elderly people as well as upper middle class “double conservatives” who are both cultural and economic conservatives. They have difficulty in handling complexity and the modern world, combined with reactivity against change. Their average age is mid-fifties.
2. **Modernists** - represent the current cultural mainstream: their current malaise about “what this modern world has come to” is what the media emphasize since that is where the media is centred. Their ages and educations fit the national profile and they include a wide range of incomes from the lower middle class to rich. They include not only conventional factory and office workers, but the technological creatives of the modern world, such as engineers and doctors, as well as business people.
3. **Cultural Creatives** – are coming up with most new ideas in modern society, operating on the leading edge of cultural change. They have been labelled this new kind of change as “Trans-Modern”, going “beyond Modernism”. This is primarily a “middle” to “upper middle” income population. Their median age is 42 and they are more educated than the other subcultures.

Table 2.2. Subcultures in U.S. population

Year	Cultural Creatives	Moderns	Traditionals	Total
1995	24.0%	47.0%	29.0%	100%
1999	27.0%	48.0%	25.0%	100%
2008	34.9%	39.7%	15.4%	100%

Source: Ray (1996, 2000 & 2008)

A similar study with the Statistics Office of the European Commission (Eurostat) in 1997 revealed that 20% of the European population adopted the similar values as those representative of the Culture Creatives (Bréchon & Tchernia, 2002). The follow-up American Cultural Creatives Survey by Ray (2008:10) revealed that 34.9% (or 80

million) of Americans are changing their lifestyles by departing from traditional or modern cultures to tailor a new way of life.

In a similar vein, a report called 'Eyes wide open, wallet half shut' by Ogilvy and Mather (2010) presents the results of the market study on the emerging post-recession consumer. The results revealed that 75% of the study respondents expressed that they would rather get out of the 'rat race' than climb the corporate ladder, and more so, 76% would rather spend more time with family than make more money. Ultimately, these conscious consumers that are really not age and gender specific, are described as 'awake, alert and aware' (Ogilvy & Mather, 2010:41). What clearly emerged from these studies is that as the Cultural Creatives are part of an evolving and rapidly growing subculture that is neither traditional nor "the dressed for success" Moderns, but people who were more grounded in both the inner-directed kinds of psychological development and spiritual development and highly engaged in big issues of our time (Ray, 2012). This rapid increase is thus highly significant as it has the power to influence and disrupt the most advanced capitalist consumer driven societies on the planet.

2.5.1 Cultural Creative life-values

Many Culture Creatives believe they are co-creators of a new global integral age for all of mankind (Universe Spirit, 2010). Their primary concern is the survival of the planet, world peace, self-actualisation, social justice and spirituality that is not governed by religious dogmas (Ateljevic, 2013). Ultimately, their goal in life is to find a balance between work life, personal life and passion. Cultural Creatives cannot be identified beforehand or through demographics, they can only be identified through the values they uphold and the lifestyles they lead (Ray, 2008).

Table 2.3 Values of the Cultural Creatives

Values	Descriptors
Ecological sustainability	ranges from the need to rebuild communities to the need to cease global warming
Globalism	ranges from the love of travelling and exotic places to the concern over global population problems
Positive human values	range from the empathy for others, to wanting to improve caring relationships in public and private life
Authenticity	refers to having consistent actions in line with values
Altruism	refers to personal growth, self-fulfilment and spirituality
Social activism	includes full commitment to build a sustainable future

Source: Ray & Anderson (2000)

2.5.2 Cultural Creative Sub-groups

The global population of the Cultural Creatives is very large and so has different sub-groups within it. Ray (2008:10) separates Cultural Creatives into two groups namely: *Core Cultural Creatives* (10.6% - 20 million) and *Green Cultural Creatives* (13% - 24 million).

- **Core Cultural Creatives** have concerns relating to psychology, spiritual life, self-expression, are tolerant of foreign cultures (xenophiles) and enjoy mastering new ideas
- **Green Cultural Creatives**, on the other hand, can be described as followers of the Core Cultural Creatives. Their values are centred on environmental consciousness, social issues and an average interest in spirituality, psychology, or person-centred values

De Lena (2009:n.p) further distinguishes the Cultural Creatives as *Integral Creatives* and *Spiritual Creatives*:

- **Integral Creatives** are able to both embrace and work with paradoxes. Integral Creatives want to live appropriately and believe that appropriate living also

means having a life filled with art, beauty, joy and fun as they mature and evolve beyond some of the inherent pathologies of the postmodern world such are:

- the narcissism of 'me' generation
- the culture of victimhood, martyrdom and joylessness
- extreme postmodernism in academia
- rankings or hierarchy
- excessive relativism resulting in loss of appropriate boundaries, loss of morality and aimlessness
- extreme pluralism resulting in loss of discernment
- honouring of certain primitive attitudes or processes
- over-romanticism of the pre-modern past in ecological decision making
- political correctness
- extreme material denial and sacrifice making life void of beauty, art and enjoyment
- Indulgently long attempts at consensus leading nowhere

Integral Creatives are creating entirely new forms of spirituality better suited to the realities and challenges of the post-postmodern world because they have found the spiritualities created in either the pre-modern, traditional or modern eras inadequate (De Lena, 2009).

- **Spiritual Creatives** are also seeking to discover and/or help define for themselves the qualities of a truly universal spirituality, one that most reflects the authentic and timeless nature, purposes and universalness of Ultimate Reality. They want to discover their own personal spirituality and/or their direct relationship with Ultimate Reality rather than be told by others or traditional religious authorities what it should be or look like (De Lena, 2009)

Ray (2000) warns that there is not yet a world map of the spread of Cultural Creatives, however, the statistics are fairly consistent all around the world. The average is 35% for developed countries whereas in developing countries a presence of Cultural Creatives can range between 10 – 25% (De Lena, 2009:n.p), under the correction of viable statistical evidence. The author derives this premise from surveys done in Western Europe, the US and Japan (De Lena, 2009), and the World Value Surveys done from 1981 to date on almost 90% of the world's population. Moreover, the studies

by Inglehart (1990, 1997, 2008) revealed that a growing proportion of the world's population (rich & poor countries) think about meaning and purpose in life. The longitudinal studies of Ray (1996 – 2008) and Inglehart (1999 – 2007) thus provide a clear description of the values that form the moral ground for the emergence of the new “conscious consumers”, the Cultural Creatives and the transmodern worldview. The fact that the values of the Cultural Creatives are equally expressed through travel (Ray & Anderson, 2000) suggests an inherent integration between the transmodern paradigm and tourism.

2.6 TRANSMODERN TOURISM

The link between tourism and transmodernity is logically caught in between terms such as transmodern tourism (Ateljevic, 2009, 2011, 2013); hopeful tourism (Morgan, Pritchard & Ateljevic, 2011); transformative tourism (Reisinger, 2013b); transformative travel (Kottler, 1997; Ross, 2012; Lean, 2014) and conscious travel (Pollock, 2015). Transmodernity was first introduced in tourism at the Annual Nordic Tourism Studies Conference held in Finland in 2006. The theme of the conference was “Visions of Transmodern Tourism”, having a significant focus on the impact of transmodernity on future tourism (Ateljevic, 2009). Tourism faces critical scrutiny on a philosophical, theoretical and practical perspective especially in investigating the role of tourism in attaining the vision for a sustainable world of peace and harmony (Tomljenovic, 2015:3). More specifically, a critical analysis of travel experiences and their role in human development and societal transformation amidst present postmodern developments that are fuelled by technology and the information society that have not yet given any answers to those who seek quality of life (Čomić, 2014). Especially now that there is more tourism-related, empirical evidence of this transmodern change (see Kottler, 1997; Lean, 2014b; Pollock, 2015; Reisinger, 2013b; Ross, 2010; Ruiters, 2010; UNWTO, 2016; Zwakemaker, 2014). This section links tourism and a tourist's quest for authenticity through co-creative transformatory tourist experiences, which form the basis for the authentic economy.

2.6.1 Authentic economy

Pine and Gilmore (2012) ascertain that in industry after industry, in customer after customer, authenticity has overshadowed quality as the dominant purchasing criterion, just as quality overtook costs, and as costs overtook availability. Authenticity is, therefore, the new prevailing economic value that consumers really want. Authenticity of experiences is associated with the final stage of knowledge/experience economy towards a transformatory (authentic) economy (Dussel, 2008). The authentic economy is thus a new economic order that is a maturation of the post-capitalist (post-modern) experiential economy (Gilmore & Pine, 2007, 2013). Value in the authentic economy is actively co-created in a time-spatial context from the design, use context to existential relevance. The authentic economy, therefore, emerges as a shared economy where consumers (including tourists) purchase what conforms to their own self-image as authentic as it is reflective of whom they are and who they aspire to be in relation to how they perceive the world (Ivanovic & Saayman, 2015: 28; Morris *et al*, 2017). Though sustainability is not directly associated with participation or associated with positive attitudes towards the shared economy, however, sustainability is an important factor for those people for whom ecological consumption is important (Hamari *et al*, 2016). In this respect, transmodern tourism, therefore, assumes an intricate role in the authentic economy (Ivanovic & Saayman, 2015:25).

The authentic economy represents a different view of production and consumption of the economic value moving beyond the perspective of delivering/staging consumer experiences to rendering authenticity through authentic qualities of the products as presented in Figure 2.6. Authenticity is rendered holistically and in line with the main types of economic values/offering resulting in the following five types of authenticity as part of the authentic economy (Pine & Gilmore, 2012:16-19):

- natural authenticity (commodities)
- original authenticity (goods)
- exceptional authenticity (services)
- referential authenticity (experiences)
- influential authenticity (transformations beyond self-actualisation)

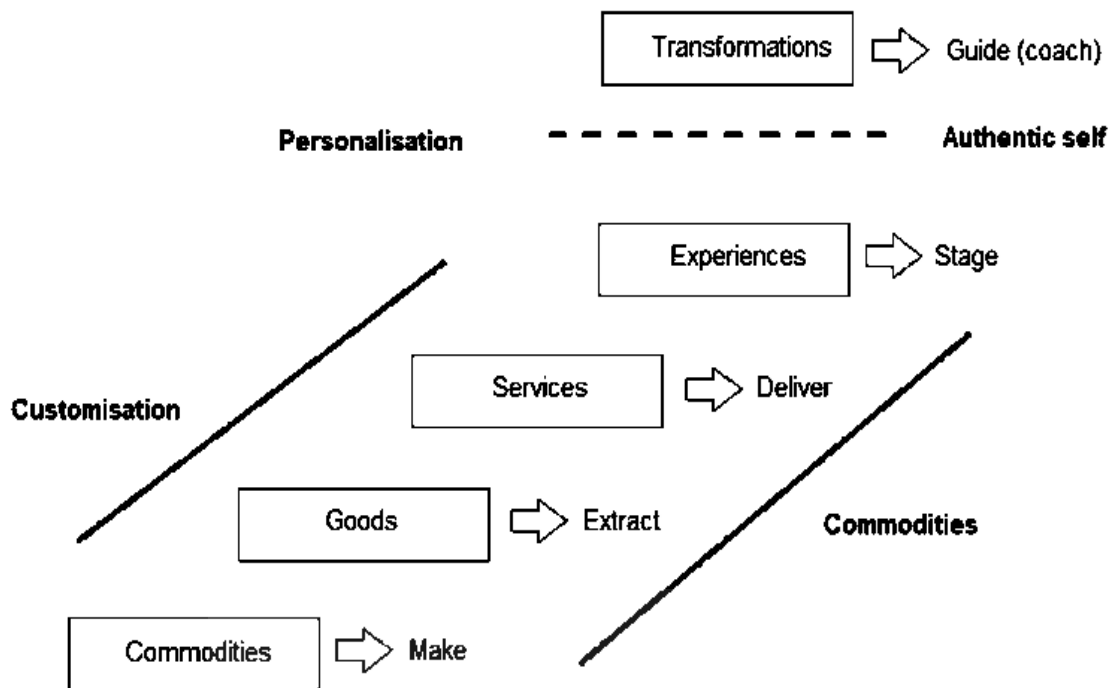


Figure 2.1. Realm of authentic economy: Economic offerings and modes of delivery (Source: Ivanovic, 2014:8)

Transformation is the new transmodern value reflective of individual experience of the authentic self. In the authentic economy, this means the individual is not a passive consumer but rather an active creator of authentic values corresponding to their self-image. The transmodernity paradigm, therefore, immensely influences the type of products, services and experiences that contemporary tourists demand, thus becoming the new purchasing criterion for economic offerings to be aligned with the consumer's self-image (Ivanovic, 2014:8). In the context of the authentic economy, the consumer's self-image would be the authentic-self that requires guidance towards personal transformation (Ivanovic, 2014) through transformative tourist experiences.

2.6.2 Transformatory tourist experience

As put forward by a number of authors (Ateljevic, 2013; Brown, 2009; Brymer, 2013; Heintzman, 2013; Kanning, 2013; Lean, 2009b; Pritchard & Morgan, 2013; Reisinger, 2013b, 2015; Robledo & Batle, 2017; Ross, 2010; Smith, 2013, Wolf *et al*, 2017), tourism has the potential to initiate personal and societal transformation. Travel experiences, therefore, play a major role in encouraging not only individual human

development but also for the development of society. Personal and societal transformation can, therefore, be elicited through travel that can be considered “conscious” in that it is motivated by self-discovery, independence, care for places visited, and seeking deeper meaning in travel that would foster self-development (Tomljenovic, 2015:4). In this sense, travel emerges as an opportunity for conscious travellers to be aware of themselves and their impact on a destination and, therefore, upon their return, encouraging them to change both their life(style) as well as the impact they make on the places they visit in the future (Reisinger, 2015; UNWTO, 2012, 2016). Tomljenovic (2015:15) proposes an operational definition of transformative tourism:

“Transformative tourism is a type of tourism where tourists participate in travel that offers a high level of immersion with the host culture through backpacking, volunteer, educational/study abroad, ecological/nature-based and cultural/creative programs. Their key foundation is the engagement in activities designed for personal and spiritual development – through particular forms of primarily spiritual/religious travel; wellness/health tourism and/or immersion in nature through rural tourism and extreme sports”.

A change in values that is a result of a certain limitation to choice (to choose life options) is the basis of human development for the reason that a change in values makes people mentally free, motivating them to develop, unfold, and actualise their inner human potential (Welzel, 2006). In essence, tourism experiences that are somewhat challenging to the individual can thus be considered transformational (Tomljenovic, 2015: 5). The aspect of ‘challenging tourist experiences’ directs the focus to transformative learning in relation to tourism.

Transformational learning is defined as a shift in consciousness that dramatically alters our way of being in the world (O’Sullivan, 2012:164). This profound shift can be triggered through some kind of critical event, such as a culture shock (Lyon, 2002), culture confusion (Hottola, 2004) or a disorientating dilemma (Taylor, 2007) which represents the initiation of a transformative learning experience usually denoting a life crisis that triggers a questioning of assumptions, resulting in transformed beliefs (Taylor, 2000, 2007). To be specific, when one is faced with the new and/or unexpected, it can trigger introspection and the questioning of beliefs and

assumptions, which is enough to elicit a change in perspective (Ateljevic & Tomljevic, 2016:30). Ultimately, it can lead towards a search of the authentic-self (Brymer, 2013), through sustainable learning resulting in transformations of tourists for sustainability.

Gilmore and Pine (2007) suggest that experiences are felt individually and as a result, transformations cannot be experienced twice by the same individual as they would have been a different person with a different worldview. Their distinction between experiences and transformations is that even though experiences are, to their core, memorable and have the ability to stimulate emotions, transformations are a transcendence of series of experiences that encourage learning, taking action and ultimately realising one's goals. In this light, goals and aspirations thus emerge as an ultimate articulation of an individually desired reality that can only be acquired by the authentic self (Pine & Gilmore 1999).

According to Gelter (2010:48), personal transformation can be placed above self-actualisation on Maslow's hierarchy of needs (see Figure 2.7). The psychological theory of a "Hierarchy of Needs" by Maslow (1954) is an appealing dynamic model that can also be applied within tourism. Maslow classified human needs into five basic needs of physiological, safety, belongingness and love, esteem and self-actualisation needs. Pearce (1988) adapted Maslow's model into the "Travel Career Ladder" with five "career steps" affecting tourist preferences. This ladder scheme consists of Biological needs (including relaxation), Safety and Security needs (or levels of stimulation), Relationship development and Extension needs, Special Interest and Self Development needs, and Fulfilment or Deep Involvement needs (formally defined as self-actualisation) (Pearce 1996:13). Franjić, Srećko and Perišić (2012:120) in their interpretation of traditional maritime cultural heritage integrated Maslow's human needs into experience production using the experience pyramid approach (see Figure 2.7). The authors forward that the pyramid approach suggests that the product should include six elements for being experiential: individuality, authenticity, story, multi-sensory perception, contrast and interaction.

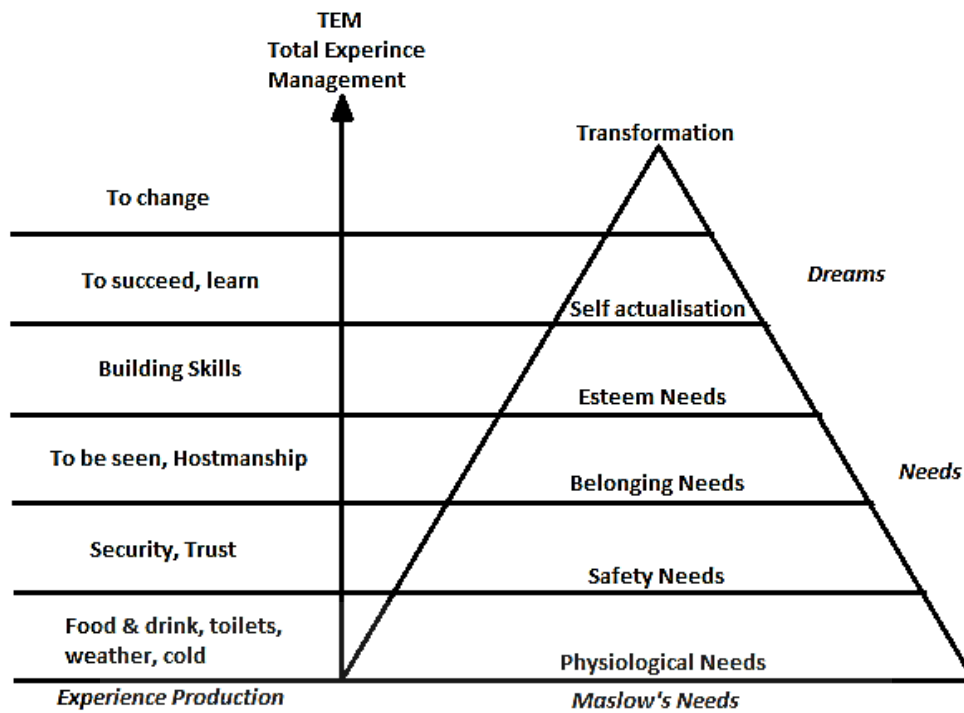


Figure 2.2. Integrating Maslow's needs into Experience Production modified after Maslow (1954) Source: Gelter, (2010:60)

Through these elements, customer's experience proceeds from motivational level to physical, intellectual, mental and emotional, and even spiritual levels (Franjić, Srećko & Perišić, 2012:121). Therefore, when looking at the ability of transmodernity to move beyond the plateaus of modernity and postmodernity, the possibilities of a new reality surfaces. A reality of being true to one's authentic self as a higher order need (Ivanovic & Saayman, 2015: 31). Transformation, therefore, becomes a higher order need that transcends Maslow's self-actualisation level.

Reisinger (2013b) categorizes experiences into specific environments that encourage transformations such are: nature, culture, adventure, wellness, farming and education. In a similar vein, Lean (2009) identified study abroad, religious tourism, nature based and eco-tourism, educational tourism, developmental and volunteer tourism, and backpacking as settings that hold a high potential for eliciting travel related transformations. More specifically, Ross (2013) asserts that tourist experiences such as staying at sacred sites, participating in rituals and ceremonies, being in nature and connecting with it, involvement in sustainable practices, learning esoteric and common history, can all be linked to personal transformation. The aforementioned author further

identifies engaging in self-exploration through meditation, yoga, arts, group activities, learning from local teachers, engaging in physically challenging activities and providing community services (Ross, 2013).

It is evident that tourism offerings should lead to transformatory experiences that validate a sense of being true to one's (authentic) self (Ivanovic & Saayman, 2015: 33). The ultimate emphasis is therefore on the customisation of experiences according to individual preferences in order to elicit a transformation in an individual (Gilmore & Pine, 2007). In light of the requirements of the new authentic economy and contrary to product-based principles of economic production and consumption, it is critical not to view consumers as separate from the production of tourism offerings. The consumer and the product are one and the same as they are part of one and the same experience process. This experience process is in the context of the individual's personal, social and cultural value context referred to as co-creation (Binkhorst, 2005a&b, 2007; Florida 2002, 2005, 2012; Inglehart 1990, 1997; Pine & Gilmore, 1999, 2012; Tan, Kung, & Luh, 2013; Neuhofer, Buhalis, & Ladkin, 2013b; Prebensen, Vittersø, & Dahl, 2013a; Binkhorst & Den Dekker, 2009; Bertella, 2014).

2.6.3 Experience co-creation

The co-creation of tourism experiences resembles the ever-growing importance of personalised experiences and transformations as new emerging consumer motivations and viable economic offerings (Ramaswamy, 2010, 2011). In a simple and innovative perspective on tourism, Binkhorst (2005:3) urges the importance of looking at tourism development in a holistic way. The suggestion is that there should be no separation between supply and demand, company and customer, tourist and host, tourism spaces and 'other' spaces, ultimately, creating a network of stakeholders connected in experience environments in which everyone operates from different time-spatial contexts (Binkhorst, 2005, 2007, Binkhorst & Den Dekker, 2009). Here the human being eventually becomes a tourist when in contact with any tourism context, thus, also part of the creation/production of the tourism experience, ultimately creating unique value for the tourist (Bertella, 2014; Boswijk *et al*, 2005). This unique value results from the individual's interaction in a specific place and time and within the

context of a specific act (Binkhorst & Den Bekker, 2009: 315; Ek, Larsen, & Hornskov, 2012:124). Therefore, a focus on the individual in tourism development helps create a unique value for individual consumers through active and personal interaction with the experience provider and environment (Ihamäki, 2012:2; Mathisen, 2013; Mkono, 2012; Prebensen *et al*, 2013a).

The consumers are/become the final product (or prosumers) through an integrative process of co-production of products and experiences known as prosumption (Toffler, 1980 in Ivanovic, 2014:9). As the tourism co-creation process happens in the tourist sphere it encompasses the behaviour and psychology involved in experiences, before, during and after the travel (Campos *et al*, 2018:386) highlighting the need for destination managers to concentrate on the situational on-site experience, where strong emotions, learning, and meaningful memories emerge (Campos *et al*, 2018:394). The active participation of the tourist in the co-creative experience activities and interactions with others are significant contributors to enhanced attention (Campos *et al*, 2016:1328). Attention emerges as an effect of co-creation and an influencer of memorability. In turn, memorability is perceived to be an important outcome of co-creation experiences (Bertella, 2014) and a very important personal issue for visitors as it links to the meaningfulness of the experience (Minkiewicz *et al*, 2013). This in turn, points to an underlying tourist value system that is driven by the need for an authentic tourist experience.

2.6.4 Authenticity of tourist experience: Ontological authenticity

MacCannell (1976:101) proposed that touristic consciousness is motivated by the desire for an authentic experience. The rise of authenticity as the new consumer sensibility is with the belief that authenticity is what consumers really want and therefore earns the right to be managed as a critical component of production and consumption process in the post-modern economy (Gilmore & Pine, 2007).

According to Ivanovic (2014), the independent evolution of authenticity and the tourist experience as modern concepts cannot be integrated with the postmodernist construct of the authenticity of the tourist experience. This is for the reason that the postmodern epistemology is scattered with deconstructions which are in contradiction with the base

principle of postmodernity; relativism (Beshara, 2017:2), ultimately rendering the authenticity of the tourist experience in the postmodernist view ineffective in the main structure of authenticity discourse (Ivanovic, 2014: 7-8). However, Ivanovic (2014) affirms the new paradigm, transmodernity, as a synthesising paradigm for the unification of fragmented authenticity discourse and the shortcomings of the modern/postmodern epistemologies. While authenticity has two aspects, that of authentic (tourist) “experiences” and that of “toured objects” (Wang, 1999:351), the focus of this research study is predominantly on the former. This approach leans more towards Cohen’s view of authenticity as being a socially constructed concept dependent on the type of tourist engaging in the experience (1988:374).

Handler and Saxton (1988:243) suggest that when individuals feel themselves to be both in touch with the “real world” and with their “real selves”, they are having an authentic experience. Ivanovic (2014:106) describes this type of *authentic experience* as “the ontological authenticity” that emerges as a validation of one’s authentic, real and true self, obtained through authentic tourism experiences. The ontological authenticity denotes the transformations towards authentic-self as a confirmation of values and worldviews that are already a part of everyday life (Ivanovic, 2014:61). However, the author urges the importance of being aware that the ontological authenticity does not lead to the authentic self; only the authentic self can acquire the ontological authenticity (Ivanovic, 2014:106).

2.7 CULTURAL CREATIVES AS TRANSMODERN TOURISTS

According to the UNWTO (2016), conscious consumers (Cultural Creatives) require authenticity, however, the anxiety of the postmodern society in which we live in is essentially inauthentic which is the reason why people search for an escape (Wang, 1999: 837). In the context of the study, the Cultural Creatives are in fact transmodern tourists in search of authentic transformatory tourist experiences as is evident in lifestyle descriptors below (Table 2.4).

Table 2.4 Lifestyles of the Cultural Creatives (Ray & Anderson, 2000: 35)

Lifestyle	Descriptors
Arts and Culture	Are excessive consumers of the arts and culture
Stories “whole process” and systems	They like a system overview: they want to know where a product came from, how it was made, who made it, and what will happen to it when they are finished with it.
Desire for authenticity	They lead the consumer rebellion against things that are ‘plastic,’ fake, imitation, poorly made, throw-away, cliché or high fashion. In traveling, they like meeting/talking to local people. They want access to nature, walking and biking paths, ecological preservation, historic preservation, and master-planned communities that show a way to re-create community.
The Foodies	They are people who like to talk about food, experiment with new kinds of food, cook with friends, eat out a lot, do gourmet and ethnic cooking, and try natural foods and health foods.
Vacation travel/responsible travel	Define the leading edge of vacation travel that is exotic, adventuresome, educational, experiential, authentic, altruistic and/or spiritual. They like tours of temples in India, tours of the backcountry where tourists do not go, ecotourism, photo safaris, or help-rebuild-a-Mayan-village vacations. They do not go for package tours, fancy resorts, or cruises.
Experiential consumers	Many are the prototypical consumers of the experience industry which offers an intense/enlightened/enlivening experience rather than a particular product. Examples include weekend workshops, spiritual gatherings, personal growth experiences, experiential vacations, the vacation-as-spiritual-tour, or the vacation-as-self-discovery.
Books and radio	Cultural Creatives buy more books and magazines, listen to more radio and watch less television. They are literate, discriminating and dislike most what is on TV. They demand good information and have exceptionally good deception-detectors for ads and for misleading corporate or political claims

Source: Ray and Anderson (2000)

Notwithstanding everyday life, the values of the Cultural Creatives are equally expressed through travel (Ray & Anderson, 2000), therefore, have many implications

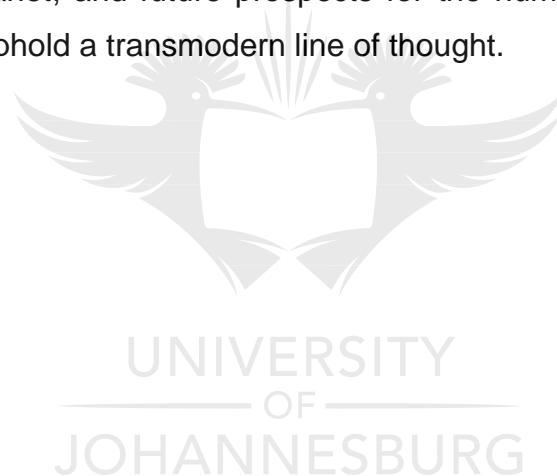
for the tourism industry. Ivanovic and Saayman, (2015:28) assert that the newly emerged consumers' sensibility towards authenticity is directly consequential of the current shift in the world consciousness towards self-actualisation and authentic-self seen as the fundamental value of transmodernism and New tourism (and not postmodernism as is commonly assumed). In this context, Cultural Creatives are thus "new tourists in search for deep transformatory experiences pertinent to new (authentic) transmodern cultural tourism" (Ivanovic, 2014:34).

The UNWTO (2016) conducted a study on transmodern tourist values in 2014, on the existence of conscious travellers and hosts in the township of Auroville, in the south of India. The study is in response to the emergence of the new consumer and is informed by the contemporary discourse on the 'silent revolution' and 'Cultural Creatives'. The results of the study prove the existence of transformational (conscious) tourists/consumers through the identification of visitor's "strong conviction for environmental and social justice as well as putting self-direction, benevolence and universalism" in the forefront as their travel motivations (UNWTO, 2016: 11). The results suggest that their travel motivations are aligned with that of "transformative tourism which is travel to re-invent themselves and the world" (UNWTO, 2016: 46). Gelter (2008:11) thus urges the need for transmodern tourism to be researched both regarding new innovative production concepts, product offerings and the apparent tourism experience that will be the outcome of such transformational experiences.

2.8 CONCLUSION

The manifestation of new consumer values and motivations such as the importance of purpose, authenticity, meaning, sustainability and interconnectedness protrude as critical requirements or economic offerings that require an alignment with the requirements of the new authentic economy (Gelter, 2008) as part of the proposed contemporary transformation of society towards transmodernity. Even though transmodernity can fairly be characterised as a philosophical debate on the problems relating to epistemology, however, such a profound societal shift and its striking implications on societal development warrants investigation. More so, in relation to tourism and its underlying threshold to people's basic urge to explore and be in

different time-space contexts. This critical review of literature pertaining to the transmodern paradigm and its value system, the Cultural Creatives and transformatory tourist experiences reveal the importance of a social progression and the critical role of values-based research in detecting such profound societal progressions to not only make recommendations towards aligning the tourism economy in respect, but ultimately, for social transformation. The rise of self-expression values and post-materialistic liberty aspirations generate a democratic reform potentially by driving people to place more emphasis on democracy while making them more critical of the actual democratic performance (Welzel, 2006). It is, therefore, this “cultural eruption” as Dussel (2002:221) calls it that possess the creative potentiality and function to solve mankind’s present challenges in the 21st century, through the Cultural Creative’s demand for authenticity in every sphere of their lives (Gilmore & Pine, 2007). From a global viewpoint, it is safe to carefully assume that self-expression; a deep concern for the survival of the planet, and future prospects for the humanity is a shared value amongst those who uphold a transmodern line of thought.



CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 INTRODUCTION

The Cultural Creatives represent a noteworthy consumer group that signals a major change in the nature of consumption necessary of identifying in the township of Soweto. All the aspects pertaining to the methodology of the study are outlined in detail. The specific methods such as a mixed-method of collecting data as well as convenience non-probability sampling techniques were implemented in this study in' the ultimate effort of reaching the objectives of the study and making it possible to interpret other aspects that arise through the exploratory approach that the study embodies. This section also includes an important questionnaire development section given that no other study of this particular nature has been done in a South African township.

3.2 RESEARCH PARADIGM

A research paradigm is an inclusive research culture or system of correlative thinking and practice and defines the nature of enquiry along the three dimensions of the research process, ontology, epistemology and methodology (TerreBlanche & Durrheim, 1999). For the purpose of this study in exploring the subjective reality of the tourists visiting Soweto in relation to the transmodernity paradigm, the study assumes a constructivist ontological position.

Constructivism is a theory about knowledge and learning; it describes both what "knowing" is and how one "comes to know" (Fosnot, 2013:i). Ontology is the study of being in the world (Crotti, 1998:10) and it is concerned with the study of existence in the world, whether it be 'parts' or 'substances' that make up the world and its existence (McQueen & McQueen 2010:151). Epistemology involves examining what is true and not true in relation to knowledge of things (Scales, 2013:2), more specifically, how knowledge can be created, acquired and communicated (Scotland, 2012:9). A

constructivist approach commits the research to a balancing of perspectives, learning from both the researcher and respondent, shared knowledge and for the production of a set of qualities of the research i.e. meaningfulness, usefulness, ability to enact social change (Manning, 1997:94). This articulates authenticity that involves a set of criteria (i.e., fairness, ontological authenticity, open-ended and evolving (Lincoln, 1995:275). The knowledge creation process is a dynamic human process that transcends existing paradigmatic boundaries (Nonaka, Toyama & Konno, 2000:14), which is why the dimensions of ontology and epistemology in research play an important role in determining one's thinking paradigm and worldview (Thomas, 2009, 2010).

Knowledge is created in a spiral that goes through two seemingly contradictory concepts such as order and chaos, micro and macro, part and whole, mind and body, tacit and explicit, self and other, deduction and induction, and creativity and control (Nonaka, Toyama & Konno (2000:14). An essential element in leading the knowledge-creating process is dialectical thinking, which transcends and synthesises such contradictions. Transmodernity is a synthesising paradigm that is founded in a Hegelian logic to dialectic humanism (Rodriguez, 1989, 2017, 2019). It is a mixture of rational and intuitive ways of inquiry (Pink, 2006; Gelter, 2008), two seemingly antithetic concepts, therefore, is grounded in unique ontological and epistemological inquiry in the creation of a paradigmatic specific knowledge.

In the transmodern paradigm, knowledge is collectively created by everyone in an open centre and so the knowledge creation process happens transparently through co-creation in a specific time-spacial context without any pyramidal tribulations to 'truth' (Craun, 2013). The creation of knowledge happens through creativity and cooperation, not through job and competition (Ivanovic, 2015:7) and thus open to everyone regardless of social status. In this regard, the creation of context-specific knowledge is therefore based on the individual and how the individual participates in an open centre. Nonaka, Toyama and Konno (2000:14) refer to the concept of "*ba*" which illustrates the context in which knowledge is shared, created and utilised (see Figure 3.1 below).

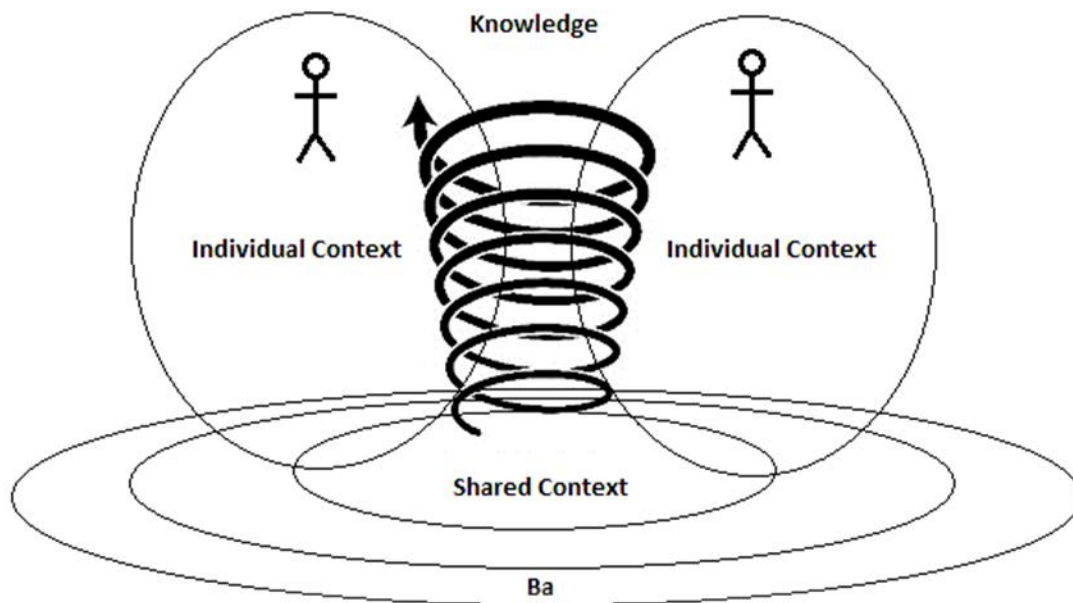


Figure 3.1. BA as shared context in motion for knowledge creation (adapted from: Nonaka, Toyama & Konno, 2000:14)

Knowledge cannot be created without context (social, cultural and historical) as context is essential for individual interpretation and the creation of meaning. “*Ba*” is a time-space nexus in a locational context and so can be seen as an interactive place to perform individual conversions and to move along the knowledge spiral where information is interpreted subjectively to become new knowledge. Knowledge is created through interactions between and amongst individuals and their environments, as opposed to individuals operating alone. Action and interaction is the main implication of *Ba*, therefore, *Ba* is the context shared by those who interact with each other and through such interactions evolve through self-transcendence to create new knowledge (Nonaka, Toyama & Konno (2000:15).

The study assumes the position of an exploratory study with an interpretive approach. This will allow for an explanatory understanding of a visitor’s sense of a subjective reality and the meaning attached to it (Orlikowski & Baroudi, 1991), in relation to the transmodern paradigm.

3.3 RESEARCH DESIGN

A research design is the framework or basic plan for conducting research (Punch, 2009:112). It considers strategy, conceptual framework, tools and procedures (Punch, 2005:63). More specifically, aspects such as measurement techniques, time, budget, and sampling process (Anusree, Sreejesh, & Mohapatra, 2014:17). The research design adopted for this research study is exploratory with an interpretive approach. A number of studies have been done in the township of Soweto regarding tourist interactions with the township i.e. their motivations and the activities they engage in, but none explored the transmodern mind frame and the Cultural Creatives. An exploratory route to research is thus most suitable for this study as there is a lack of knowledge regarding the transmodern paradigm and Cultural Creatives in a South African township (Wilson, 2010:103). An exploratory design also enabled the researcher to make certain conclusions about the demand for alternative authentic tourism in the Soweto tourism offering. More importantly, an exploratory research design is considered flexible and adaptable to change, and inexpensive (Saunders, Kloep & Hendry, 2009:190) thus proved highly convenient as the fieldwork was self-sponsored. Using inductive reasoning, interpretive studies helped the researcher to understand specific phenomena through the meanings that people assign to it (Walsham, 1993: 4). For the purpose of this study in identifying the nature of the subjective reality of the tourists coming into Soweto in relation to transmodernity, a constructivist worldview was adopted.

As described by (Halcom & Hickman, 2015:11), this study takes the form of a parallel design as qualitative and quantitative data were collected concurrently and analysed separately while integration and triangulation of data occurred during interpretation. This study investigates the transmodern value system from three vantage points, namely a survey questionnaire (Appendix A), semi-structured interviews and observations. This version of triangulation draws on a corroborative logic, where different forms of data and method are used to corroborate what they are measuring, and sometimes to corroborate each other (Mason, 2006:8). A corroborative logic is thus employed to integrate the quantitative and qualitative data through a convergence model (see Figure 3.2) of a mixed methods triangulation design, as described by Creswell (1999).

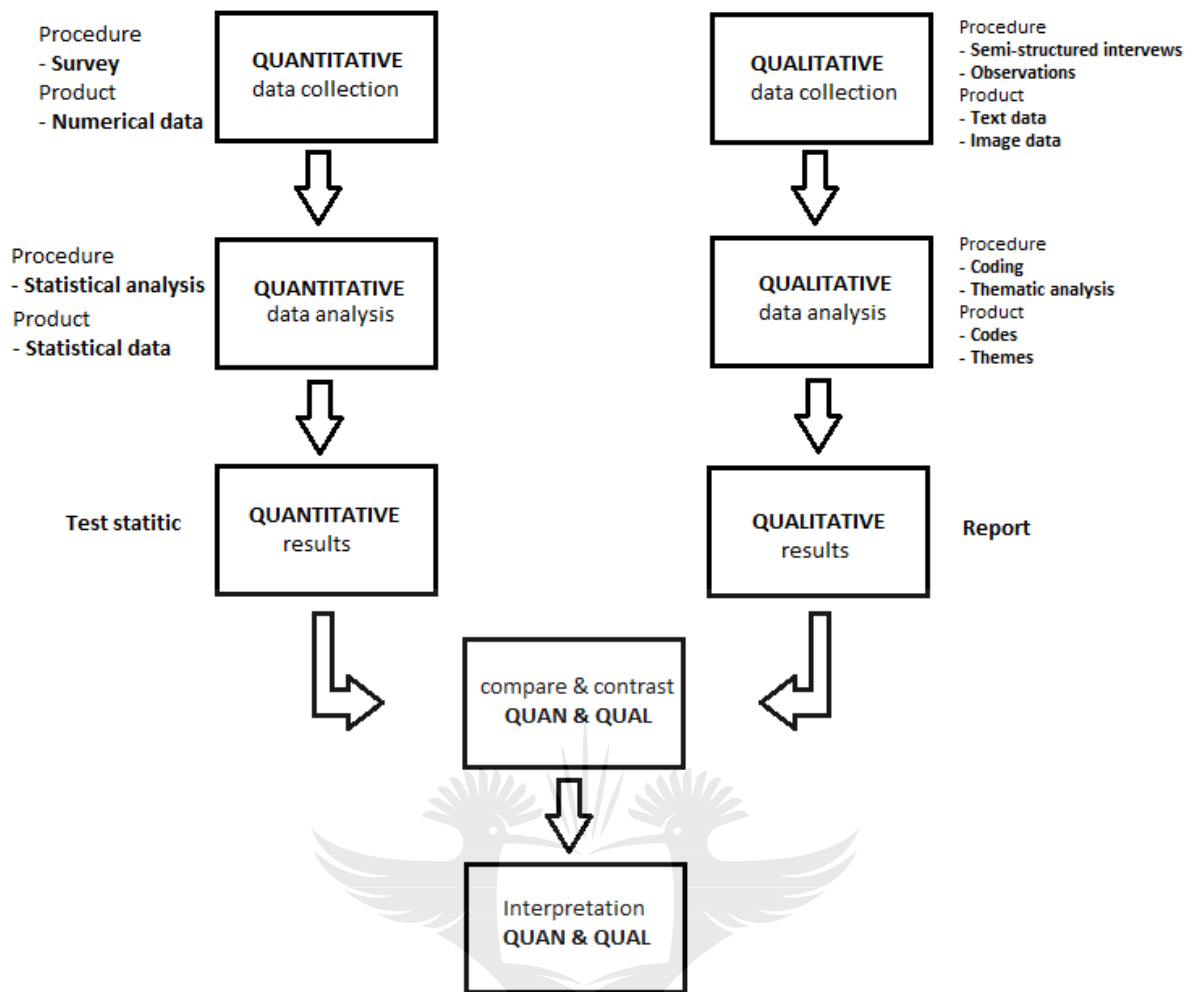


Figure 3.2. Triangulation model for quantitative and qualitative data integration. Adapted from Creswell and Clark (2007)

In this model (Figure 3.2), the researcher collects and analyses quantitative and qualitative data separately on the same phenomenon and then the different results are converged (by comparing and contrasting the different results) during the interpretation (Ndanu & Syombua, 2015:6). This model (Figure 3.2) is effective in comparing, validating, confirming, or corroborating quantitative results with qualitative findings for the purpose of coming up with valid and well-substantiated conclusions about a single phenomenon (Ndanu & Syombua, 2015:6).

3.3.1 Site selection



Figure 3.3. Orlando, Soweto (Source: author)

Soweto is the largest township in South Africa and can be seen as the face of township tourism in South Africa (Hoogendoorn *et al*, 2019). Like any other township, Soweto has a fair share of sociocultural and socioeconomic challenges such as overpopulation, a lack of resources, the uneven distribution of wealth, and low socioeconomic development (Booyens, 2010:277; Khumalo, Sebatlelo, & van der Merwe, 2014). However, the township has also seen much improvement. Soweto's tourism landscape has shown significant growth since 1994 and has truly gained interest and developed as a contemporary township tourism trend locally and internationally. Given its political past, Soweto has become a well-known political cultural heritage destination. The growth of the tourism industry in Soweto has thus made it more accessible to tourists (Rogerson, 2008: 401; George & Booyens, 2014: 450) and as a result, it is referred to as a tourist magnet (GTA, 2010 – 2011).



Figure 3.4. Moema street, Orlando West (Source: author)

Most of the tourism activity in Soweto happens on the Vilakazi-Hector Pieterse Precinct that is located in the suburb of Orlando West. For that reason, the Johannesburg Development Agency has declared the Vilakazi street area through Moema street that connects Vilakazi Street to the Hector Pieterse Memorial and Museum area as an important cultural, heritage and economic node that is expected to encourage job creation and ultimately, an economic development (Booyens, 2010). Soweto tourism is thus expected to be an essential driver of the township's integration into the Johannesburg city's development goals in transforming it into a powerful tourism centre (CoJ, 2016). In this regard, Soweto has been considered a key investment focus for the city of Johannesburg in the past few years and has since been expected to show a return on investment in terms of economic growth and development (CoJ, 2016: 21). However, whether the tourism activity benefits the locals and to what extent is still unclear.



Figure 3.5. Vilakazi street festival (Source: author)

Township tours in Soweto attract a substantial number of international visitors (Frenzel, 2015). South African Tourism's stats have shown that to Soweto attracts about 212 000 international tourists annually (SAT, 2016:82) while the general tour of Soweto attracts about 55 000 tourists annually (SAT, 2018). Though this might be the case, according to Rogerson (2014b) Soweto attracts more domestic tourists than international tourists. However, travel for non-leisure purposes surpasses that of leisure and this is for the reason that most domestic travellers visit Soweto for business reasons in Gauteng while majority of international tourists visit Soweto to experience life on a personal level (Rogerson, 2004b).

Booyesen's (2010) observation about the development of township tourism is that it is inhibited by the fact that tourists hardly walk around townships and therefore, do not interact with the locals. As a suggestion, the author proposed that Heritage trails or walks, as a consumer-oriented development approach could be the solution for this inhibitor as it will make it possible for tourists to interact with the local community by visiting local businesses or charitable organisations. The most successful example is Lebo's Soweto Backpackers, a "landmark" homestay initiative (Frenzel, 2014:534), that provides the platform for tourists to walk around the local communities of Soweto,

visit local schools for volunteering and, of course, supporting the local businesses. More recently, another backpacker has been established, Authentic African Backpackers, that also offers walking tours around the Orlando area.



Figure 3.6. Lebo's backpackers (Source: author)

As a cause for concern, Rogerson (2008b, 2013) touches on the issue of overnight stays in Soweto amongst accommodation establishments' established post-2000 particularly Bread & Breakfasts and guesthouses, where it is recorded by the Tourism Enterprise Programme (2005:n.p) that less than 3% of the establishments in Soweto reach 40% occupancy levels. A credible reason is that the tourists tend to have a preference of staying outside the township in hotels in the Sandton and Johannesburg North suburbs (Rogerson, 2004b), and so can easily be linked to issues of safety and security associated with a township. However, this seems not to be the case according to George and Booyens (2014) on their study on the perceptions of tourists concerning safety and security in a South African township. Their study revealed that 73% of tourists visiting a township felt safe while on a township tour.

Rogerson (2008:404) ascertains that the success of an accommodation establishment in Soweto is for the reason that it was able to capitalise on "specialised or niche

markets”, as is the case with Lebo’s Backpackers. The spawn of these township tourism initiatives resonates with Koens’ (2012) observation of the need for small local businesses in township tourism to open themselves to the wider consumer markets away from mainstream tourism. Thus, Booysen’s (2010) suggestion seems credible in the context of encouraging engagement between the tourists and the locals in a township. Generally, the Soweto tourism economy can be seen as a division of four: accommodation (B&Bs, guesthouses), attractions (museums, art galleries, festivals etc.), restaurants and tour operators. Soweto has seen additions to its township tourism product line along the years and this includes concerts, festivals, sporting events, adventure activities and markets. More notably is the Locrate market hosted at Lebo’s Backpackers every last Sunday of the month.



Figure 3.7. Locrate market logo (Source: author)

Though Soweto exhibits a fair grasp of the tourism economy, Rogerson (2013) expresses a lack in diversification. In light of Soweto as both a developing township and an attraction that caters for cultural tourists, there is much emphasis on the development of tourism offerings and cultural experiences sought by tourists that are “new, authentic and different” (Frey & George, 2008:124). George and Booysens (2014) reveal that almost half of the tourists visiting a township in South Africa are not

solely interested in a township tour, but can go for something more. To be specific, tourists visiting townships are more interested in the local culture and engaging with the locals (Booyens, 2010; Rogerson, 2013). This directs focus to the co-creation of tourism experiences as tourism that involves interaction between the tourist and the place, locals and the living culture leading to an educational, emotional, social and participative experience (UNWTO, 2016: 2). George and Booyens (2014: 461) express how the locals can also enhance the authenticity of an experience through increased participation to facilitate co-creation of tourist experience (George & Booyens, 2014: 464). This expression links to the premise that township tours with limited interaction with the locals compromises the authenticity element (Pirie 2007).

3.3.2 Research instrument

Ray's (2008) conception about personal values and their role in an individual's ultimate life goals supports the research's objective in trying to obtain information about the values upheld by tourists visiting Soweto through the use of surveys and interviews. Through a mixture of qualitative and quantitative approaches to data collection and analysis, this study makes use of a survey questionnaire (Appendix A) and semi-structured interviews with tourists. The survey questionnaire (self-completion) was close-ended and so was useful in extracting information from a number of respondents in a short space of time and useful in testing a theory (Vannette, 2014). Semi-structured interviews help get a deeper understanding of a phenomenon being questioned, and so assume a complementary role to the responses given in a questionnaire (Thomas, 2010). A survey questionnaire complemented with interviews therefore effectively aids the researcher in getting an idea of the subjective reality representative of a transmodern mind frame and value system of the tourists coming into Soweto.

3.3.3 Data collection

Data collection was conducted between 3 January 2018 – 30 May 2018). The study made use of both quantitative and qualitative (mixed) methods of collecting data, mixing refers to the process whereby the qualitative and quantitative elements are

interlinked to produce a fuller account of the research problem (Glogowska, 2011, Zhang & Creswell, 2013). This allowed for an in-depth understanding of the experiences and perspectives of the participants (Ritchie & Lewis, 2003)

- Firstly, for ease of analysis and reach (Pack, 2014), a survey questionnaire (Appendix A) was used
- Secondly, the study made use of semi-structured interviews, therefore, complimenting the survey questionnaire and putting emphasis on the combination of both close-ended and open-ended questions (Thomas, 2010)
- Lastly, observational techniques such as participant observation through pictures and a log book were employed. Previous personal and fieldwork experience also helped the researcher approach the field with awareness

3.3.4 Survey procedure

With this in consideration the following procedure was employed:

- Tourists touring around Orlando West, Kliptown and Diepkloof were approached in these places as they are considered the main tourist precincts in the township of Soweto
- The tourists were handed questionnaires to fill in at their comfort
- Interview respondents were identified according to their first few responses in the questionnaire (Appendix A), specifically, Question 1, which are motivations that are a closest representation of a transmodern line of thought and thus a potential Cultural Creative. Responses that were identified in question 1 are either one of or a combination of “to find myself”, “volunteering”, “spiritual journey” or “personal transformation” responses
- After the survey and interview, the tourist was then asked permission to be taken a photo

3.4 METHOD OF RESEARCH

The methodology section in research explains how the researcher aimed to implement the research design. This includes aspects such as the type of methods employed,

sampling techniques chosen and procedures that will be followed (Mouton & Babbie, 2001). Therefore, under this section, the sampling strategy, method, frame and size of the desired population are delineated. The development of the questionnaire is also outlined in detail following on to how the data will be treated and analysed.

3.4.1 Sampling strategy

Non-probability (convenience) sampling was applied in this research. The reason was that non-probability sampling was inexpensive and allows the researcher to use subjective methods in an effort to decide which elements are used in the studied population according to the situation being faced by the researcher (Battaglia, 2011).

3.4.2 Sampling method

For ease of access to the desired sample (Battaglia, 2011), convenience sampling was employed where visitors were approached on site by the author. This type of non-probability sampling facilitates easy accessibility to the sample in terms of geographical proximity, availability at a given time, or the willingness to participate (Dörnyei, 2007). Moreover, the study makes use of quota sampling as a sampling mechanism. Quota sampling is a type of nonprobability sampling where a stratum of the population was defined and a quota set for sample element for each stratum (Rahi, 2017:3). The quota sample selected for the study mirrors the proportional representation of international tourists according to their continent of origin, which is explained in detail in the following section. This was for the reason that there is not yet data available that can account for the number of Cultural Creatives in South Africa.

3.4.3 Sampling frame and sampling size

There is not any known population measurement available for Cultural Creatives coming into Soweto, therefore, the assumption in selecting the sampling size was that the Cultural Creatives population is, on average, consistent everywhere (Western Europe, America and Japan) accounting for 33 – 37% of the population (Ray, 2008:18). However, arising from subsequent studies, approximately 18% of tourists coming into South Africa are the closest representation of the Cultural Creatives (Ivanovic & Saayman, 2013). In this regard, the researcher can only assume that a minimum one out of every five (1:5) international (long haul) tourists coming into

Soweto should be the closest representation of a Cultural Creative. According to STATS SA (2018:4) upon data collection, the distribution of overseas tourists for the month of January 2018 when data collection started was as follows:

1. Europe: 166 328 (68.0%)
2. North America: 28 834 (11.8%)
3. Asia: 22 856 (9.3%)
4. Australasia: 9 855 (4.0%)
5. Central and South America: 12 626 (5.2%)
6. Middle East: 4 158 (1.7%)

Tourists from these six continents constituted 72, 6% of all tourists from overseas countries (STATS SA, 2018:4). For Africa, virtually all tourists from Africa, 845 163 (98.4%), came from the SADC countries. The above statistical information acts as stratification for the desired sampling frame to mirror the proportional representation of international tourists according to their country of origin. Domestic tourists were not included as it this would have made the study longer than intended. Table 3.1 guides the framing of the desired sample to determine the average number of tourists that visit Soweto.

Table 3.1. Attractions visited by international tourists in Soweto

	2016	2017	2018
Tour of Soweto	55 300	58 700	54 600
Mandela House Soweto	49 000	66 100	57 100

Source: SAT (2018:55)

With the above statistics in mind, the assumption was that Soweto receives about +/- 4500 overseas tourists a month. In light of this, the sample size set at (N=250) was calculated by mirroring the percentages from the national statistics displayed in Table 3.2. The justification for the study sample size (250) is that it mirrors the percentages of the tourist originating continents.

Table 3.2. Sample size stratification

Continent	Stats SA statistics (Jan 2018) in %	Study sample (250) and %	Interview sample
Europe	166 328 (68%)	48% (n=120)	7
Americas	41 460 (17%)	17% (n=43)	4
Asia and Australasia	32 711 (13.3%)	13.3% (n=33)	3
Middle East	4 158 (1.7%)	1.7% (n=4)	1
Africa	845 163 (98.4%)	20% (n=50)	5

N.B. Africa is calculated separately from the other continents in the national statistics, therefore, 20% was subtracted from Europe (64.1% - 44.1% = 20%) and allocated to the study's desired sample for Africa.

Given the complexity of conveniently sampling the desired sample size while maintaining the desired stratum, N=250 was considered sufficient for the study. This sampling method ensured that the sample was reliable and representative to generalise the prevalence of transmodern values amongst tourists coming into Soweto. More importantly, this sampling method ensured that the study had a proportional representation of tourists coming into South Africa, mirroring the studied group of individuals.

3.5 QUESTIONNAIRE DEVELOPMENT

The questionnaire (Appendix A) pertaining to this study was adapted from two questionnaires initially used by Ray and Anderson (2000) and Ray (2008) in order to identify Cultural Creatives in the American society.

3.5.1 Pre-testing and piloting the questionnaire

A pilot study was conducted from the 8th September – 21st October 2017 and a total of 40 questionnaires were collected. Given the complexity of terms and tourists unfamiliarity with underlying values of transmodernism, the questionnaire was pre-tested on two occasions (11th – 12th August 2017 and 18th – 19th August 2017). The pre-test was done in order to see if tourists understand the questions and statements on the questionnaire and to see if it was presentable (easy to read through and understand) to the respondents. A number of changes were made according to the

aspects identified in the pre-tests and pilot questionnaire. These changes are as follows:

- Insertion of the question about pre-trip markers (where the respondent obtained information about Soweto) eventually leading them to visit Soweto
- Deletion of a set of 'yes/no' questions (10) that seemed to delay the respondents from completing the demographic section and so were rather integrated as the follow-up interview questions
- Increasing the worldview statements for Question 4 from 10 to 28. The study mainly investigates the life values of the tourists coming into Soweto and so adding more worldview statements and rewording some for better understanding proved advantageous to reflect the constructs/life values being questioned

3.5.2 Structure of the questionnaire (Appendix A)

The newly developed questionnaire used in this study consists of three sections and 15 questions. These are outlined below:

Section A

This section makes use of questions that help identify the tourist's motivation for visiting South Africa (Question 1) as either "to find myself", "volunteering", "business", "spiritual journey", "to meet new people", "personal transformation" or "other" reasons.

Question 2 aimed to find out how the respondent came to find out about Soweto either through a social media site/website friend, travel agency or any other marker.

Question 3 required the respondent to describe their lifestyle by providing five words that best describe the type of lifestyle the respondent leads. This helped the researcher link the lifestyle descriptors of the tourists coming into Soweto with that of the Cultural Creatives.

Question 4 is a Likert scale with 28 items which are value statements that help determine the respondent's worldview. Values that were most consistent pertaining to Cultural Creatives throughout Ray's surveys along the years (1996, 2000 & 2008) were used in this study (Question 4) in order to identify the Cultural Creatives and thus

a transmodern value system in Soweto, see Table 3.3. Ray (2008:3) advises that value statements need to be worded so as to deviate from the trap of “lip-service values” and “universal value” as they are “socially correct responses” that are weak predictors of the degree of concern the individual has and the degree of action they are willing to take. In light of the fact that the most effective predicting values are not those found through individual differences but through cultural differences (2008:3). All the statements in this study are collective beliefs that would mean that in the case of agreeing or disagreeing to a combination of the statements the respondent associates themselves with a transmodern value system. The statements in the study questionnaire are worded in light of this principle.

Table 3. 3. Values of the Cultural Creatives from Ray (1996, 2000 & 2008)

Values of the Cultural Creatives (Ray, 1996: 24; Ray & Anderson, 2000:29).	Values of the Cultural Creatives (Ray, 2008:13).
Want to rebuild neighbourhoods/communities	<i>Reject</i> big business to preserve the environment
Are idealistic	See Nature as sacred
Fear violence against women and children	Concern over global warming and eco-crisis
Like what is foreign and exotic (xenophiles)	Preserve environment not big business
Are self-actualising	Wisdom is important
See nature as sacred	Social concern/activists
Are not financially materialistic	Be a wise planetary citizen
Hold general pro-environmental values	<i>Reject</i> Religious Right
Want to be an activist	For spirituality
Believe in holistic health	<i>Reject</i> ‘America first’ super-patriotism
Are altruistic (help others, volunteer)	<i>Reject</i> big business conservatism in politics
Believe in ecological sustainability	Altruism, helping others
Believe in voluntary simplicity	Idealism, want to make a social contribution
Combine spiritual and psychological development	Leave a legacy of eco-sustainability for future generations
Are not cynical about politics	Demand for Authenticity
Are pro-feminist in work	Self-actualisation
Want more creative time for themselves	<i>Reject</i> neo-liberal economics
Are not concerned about job prosperities	

Section B

This section includes Soweto specific questions about activities and experiences.

- Question 5 and 6 that gives an indication, by marking with an **X**, of the specific activity/experience the tourist participated/engaged in during their stay/visit in Soweto and to what extent the respondent felt it was authentic by means of a 3 point rating scale ranging from “not at all authentic”, “somewhat authentic” to “completely authentic”. The respondent could also add other experiences/activities that they engaged in while in Soweto and rate the authenticity of that experience or activity
- Question 7 asks if the respondent made use of a tour guide or were they exploring on their own
- Question 8 asks how long the respondent’s trip was in South African and Soweto specifically
- Question 9 asks what type of accommodation establishment they are making use of in South Africa and where it is situated
- Question 10 requires the respondent to indicate if their whole Soweto experience was authentic or not by indicating on the rating scale from 1 “strongly disagree” to 4 “strongly agree”

Section C

This section consists of demographic questions such are:

- Country of birth, country of residence and resident town/city
- Age group
- Gender
- Highest qualification completed
- Whether travelling individually, packaged group, friends/family or with a partner

The data collected in this section helped the researcher compare demographic significances with Ray’s previous studies (1996, 2000 & 2008) as well as other studies of the Cultural Creatives and the transmodern paradigm.

3.6 DATA ANALYSIS

The data collected was captured and coded by the author using Microsoft Excel and a Statistical Analysis programme called Statistical Package for the Social Sciences (SPSS) version 2.3 was employed in this study. For quantitative data analysis, the Parametric test Analysis of Variance (ANOVA) and post-hoc Dunnett T3 test were used for objective 1 and Chi-square test and Crammer's V test was used for objectives 2 and 3. The average item score from the 28 worldview statements was determined according to the number of responses that categorise a survey respondent as a close representative of a Cultural Creative. By agreeing or disagreeing to a set of 19 statements the survey respondent can be identified as a Cultural Creative or general tourist. Answers indicated in the brackets reveal Cultural Creatives value system

1. Money is the ultimate measure of progress in my life (disagree)
2. I often support animal protection initiatives (agree)
3. I easily connect with people from a different race and culture (agree)
4. The Earth can provide for us no matter how much we use its resources (disagree)
5. Compassion is the key to saving the world (agree)
6. I believe in holistic spirituality, not a religious dogma (agree)
7. I believe women are equal to men (agree)
8. Volunteering in a local community is a waste of time (disagree)
9. "Global warming" is a hoax (disagree)
10. Knowledge is for sharing, not for keeping to one's self (agree)
11. I always recycle wherever I go (agree)
12. Travelling helps me reconfirm my values (agree)
13. I gladly give my time, money or skills to the underprivileged (agree)
14. I feel ashamed that we have caused so much damage to the planet (agree)
15. I only buy brands which are reflective of my values (agree)
16. Women are too carrying and so should not be managers/leaders (disagree)
17. I participate in initiatives against Domestic violence and gender inequality (agree)
18. Television is my daily source of entertainment (disagree)
19. I rely on marketing messages to help me choose what I buy (disagree)

The qualitative data was analysed thematically for content analysis in order to identify similarities/differences, consistencies/contradictions and the symbolic content of the data in relation to the transmodern line of thought. The research employed different data collection methods to get a deeper understanding of the transmodernity paradigm in relation to tourism. This is referred to as triangulation and was essential to increase trustworthiness, reliability and validity by avoiding errors of misleading information (Jennings, 2001).

3.6.1 Scales of measurement

Measurement is the foundation of scientific inquiry (Watt & Van den Berg, 2002:84). It is a way of looking at theoretical concepts at an operational level, specifically, to measure the identified constructs. Each value named on Ray's most recent survey (2008) is a measurement scale that was combined to form 28 item measuring 19 values listed above. The 4 point Likert scale ranging from "strongly disagree" to "strongly agree" or so-called forced choice method was applied without offering an indifferent/neutral position in the middle. A Likert scale is an item measure or rating scale which requires a participant to respond, by indicating direction and strength of responses, by selecting a numerical value on a predetermined scale (Cooper & Schinder, 2011:364). This is effective as it can easily be converted into an ordinal scale of measurement presenting a platform for comparing two subjects pertinent to the dependent variable (Pallant, 2011:99). As the questionnaire items on the questionnaire range from "strongly agree" to "strongly disagree", therefore the study adopts ordinal scales of measurement.

3.6.2 Reliability and validity

Reliability of research data was measured by thoughtful and consistent data collection. To increase statistical reliability, the questionnaire was first pre-tested on two occasions to see if the questions were understandable to the respondents. The statistical tests employed in the study are also aligned with the objectives of the study.

Validity is a measure of truthfulness; how the idea and the measure fit together (Neuman, 2009:125). The use of a mixed method can be seen to enhance the validity of a study (Halcom & Hickman, 2015:11), while triangulation also serves the same purpose. Content validity (Pallant, 2013), was conducted on the questionnaire to ensure that the measurement (Likert scale) really measures the constructs in inquiry. Several changes were made (questionnaire development section) until a final survey questionnaire was compiled that best suits the logic of the study. Each item on the questionnaire was linked to a specific objective of the study. More so, face validity on the questionnaire was conducted by a professional statistician in order to objectively determine if the items measure the construct in question (Holden, 2010). For internal consistency, Cronbach's Alpha (α), which measures the degree to which instrument items are reflective of the construct (Cooper & Schindler, 2011) was employed to test the reliability of the worldview scale. The items presented in the questionnaire produced Cronbach's alpha value of $\alpha = .624$. According to Ray (2008:11), such constructed scales are far more reliable and reproducible, with a Cronbach Alpha ranging from .55 to .85, than questionnaire items taken alone. In alignment with Ray's constructed scales, the questionnaire items for question 4 are combined likewise.

3.7 ETHICAL CONSIDERATIONS

Ethics is the branch of philosophy which deals with the dynamics of decision making concerning what is right and wrong (Fouka & Mantzouro, 2011). In relation to the nature of this study, the following ethical considerations are adhered to:

- Tourists were assured their information is strictly for research purposes
- Respondents were allowed to withdraw from the study at any time
- The respondents were first asked permission to be handed a questionnaire (Appendix A), to be interviewed (Appendix B) and photographed
- Photos of the tourists were taken after tourists were informed that photos are strictly for research purposes and the identities will not be revealed.
- Personal information of the tourists was not requested if respondents feel uncomfortable with it and when requested, was treated with confidentiality

3.8 CONCLUSION

This chapter served the purpose of outlining in detail the methodology and design of the study. The study assumes the position of an exploratory research where an interpretive approach was employed. For the purpose of this study about exploring the subjective reality of the tourists coming into Soweto in relation to transmodernity, a constructivist worldview was adopted. A survey questionnaire and semi-structured interviews with tourists were employed through a mixture of qualitative and quantitative approaches to data collection and analysis in this research study. Non-probability (convenience) sampling was used in this research. The values used to construct worldview statements pertaining to this study were adapted from two studies initially conducted by Ray and Anderson (2000) and Ray (2008) in order to identify Cultural Creatives in the American society. Arising from subsequent studies, at least 18% of tourists coming into South Africa are expected as the closest representation of the Cultural Creatives (Ivanovic & Saayman, 2013). In this regard, the researcher can only assume that one out of every five (1:5) international tourists coming into Soweto should be the closest representation of a Cultural Creative.



CHAPTER FOUR

PRESENTATION AND DISCUSSION OF DESCRIPTIVE AND INFERENCE STATISTICAL RESULTS

4.1 INTRODUCTION

The purpose of this chapter is to present and discuss both the quantitative and qualitative results from data collected at the Township of Soweto. Conclusions are drawn and recommendations are derived from the explorative and interpretive nature of the study. The survey and follow up interviews were conducted concurrently for five months from the 3rd January to the 30th May 2018. A total number of N=252 international tourists visiting the township of Soweto represent the data sample for this study. The data was analysed by means of descriptive and inferential statistical methods. Descriptive statistics was used to organise and summarise the data. Inferential statistics refer to the measurement of the data to form conclusions. The descriptive and inferential results are presented in this chapter.

4.2 DEMOGRAPHIC CHARACTERISTICS OF TOURISTS VISITING SOWETO

The following section presents the demographic (profile) and behavioural characteristics respondents. In total, the number of valid questionnaires are N=252. National statistics by Statistics SA (2018) for the months of 03 January to 30 May were used as a baseline for comparison with the data collected for this study survey in the same period. The profile characteristics are presented according to continent and country of origin, gender, age, education and type of occupation.

4.2.1 Respondent origins

The aim of the study was to survey a specific percentage of tourists from every continent according to the percentage of tourists visiting South Africa as outlined in the national statistics (StatsSA, Jan2018) report to make the sample size equally representable to the national statistics. Representativeness of sample follows the main

assumption that the Cultural Creatives population is, on average, consistent everywhere across the main tourism generating regions (Western Europe, America and Japan) accounting for 33 – 37% of the population (De Lena, 2009). Based on the number of questionnaires collected from respondents from different countries (N=252), the desired proportions of the sample in relation to each respective population sizes were just about reached with just a few questionnaires off the mark in comparison to each of their shares in national statistics (Refer to Table 4.1). The retrieved sample sizes presented in Table 4.1 below are fairly reflective and in accordance with South Africa’s inbound tourist patterns and volumes according to continent distribution as reflected in the national statistics (Stats SA, 2018).

Table 4.1. Respondent origins according to continent (desired vs. actual)

	Africa	Middle East	Europe	Asia and Australasia	Americas	Total
Desired sample size N=250 (according to StatsSA)	50	4	120	33	43	250
Actual sample size N=252 (collected)	56	5	128	15	46	252
Differences	+6	+1	+8	-18	+3	

4.2.2 Gender

It is evident from the data collected that the gender distribution of the sample was almost levelled with male visitors at 44.8% (113) and female visitors at 51.2% (129) (presented in Figure 4.1 below). According to Stats SA (2018:5), the distribution of female visitors sits at (47.4%) compared to male tourist arrivals at (52.6%). There is however a missing value of 4% (10) in the study, which may be attributed to LGBTQ (lesbian, gay, bisexual, transgender and queer), respondents as these individuals also form part of the desired sample population.

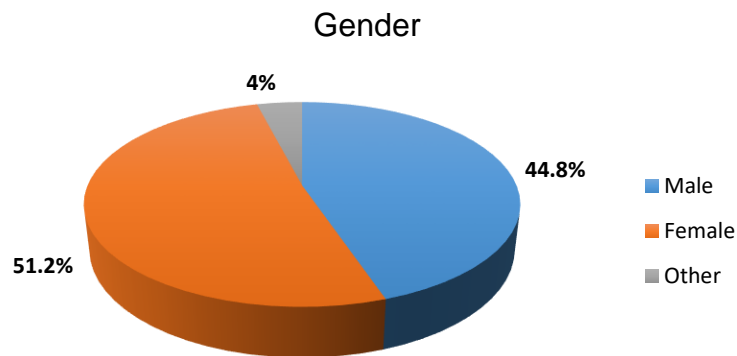


Figure 4.1. Respondent gender

The data collected in Soweto shows that female numbers were slightly higher than males. This is indeed common in places with cultural attractions as according to (Jani, 2018:333), the majority of visitors in areas of cultural participation are women as evident in the study.

4.2.3 Age

A significant 51.3% of respondents as indicative of the data presented in Table 4.2 fall into the 20 – 29 years age category. Of the remaining 48.7%, 22.5% fall into the 30 - 39 years age category, whilst the remaining 11.9% of the visitors are distributed between age categories 40 to 60 and above. It is evident that Soweto attracts a younger group of tourists, which emphasises the fact that due to better health and comfortable finances (Youn & Uzzell, 2016) young tourists are likely to be more in numbers than any other age group. When looking at the national statistics (Stats SA, 2018), the dominant age group of leisure tourists coming into South Africa is indeed a younger group between age 20-40.

Though the ages of the tourists in the national statistics are categorised into three broad groups: Those younger than 15 years (5%), those that are 15 to 64 years old (90%), and those that are 65 years and older 5%, it is most credible that within the 90%, majority can be found between ages 20-40 (StatsSA, 2018:6). Therefore, the national statistics corroborate the validity of Soweto sample consisting of 73.8% (ages 20-40). The dominance of young respondents can be attributed to quite a number of factors one being Soweto's reputation in relation to the 1976 June 16 student uprisings

that are a reflection of the element of resistance in the face of oppression as is one of the principles upheld within a transmodern value system in relation to civil rights activism.

Table 4.2. Respondent age

Age group	Frequency	Valid Percentage
15 or younger	15	6.4
16 - 19	19	8.1
20 - 29	121	51.3
30 - 39	53	22.5
40 - 49	17	7.2
50 - 59	7	3.0
60 and over	4	1.7
Total	236	100
Missing	16	

Though different age groups are found in Soweto in most of its cultural attractions such as museums and cultural sights, a significant portion of Soweto's tourism economy rests on special interest tourism (backpacking, markets and festivals) therefore appeals more to younger tourists.

4.2.4 Education

Heritage and cultural tourism products attract tourists who visit destinations to enrich their cultural perspectives of the host community and its environment (TKZN, 2008). Such tourists tend to be educated and culturally sensitive (Abuamoud, 2014). On average, it is believed that culturally motivated tourists, as is the case in this study, tend to be more educated and so would show interest in travel that includes culture and history.

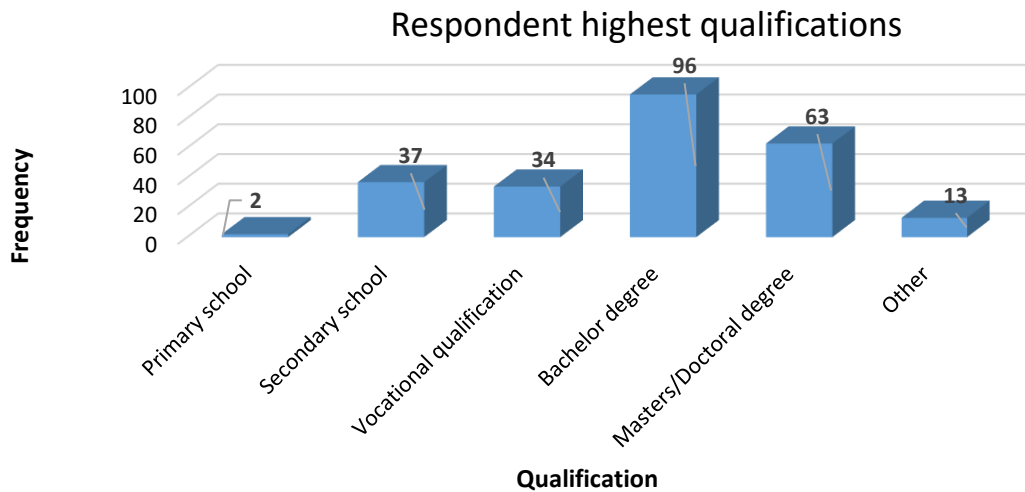


Figure 4.2. Education

This the data revealed that 39.2% of the respondents obtained a bachelor’s degree and 25.7% are in possession of a master’s/doctoral degree meaning that 70% of the sample is highly qualified. The remaining 15.9% accounts for elementary and secondary schooling and further vocational qualification stands at 13.9%. According to Ray (2008), the Cultural Creatives are more educated than the ‘Traditionals’ and ‘Moderns’, reinforcing the link between higher education and an interest in different cultures and their relative history.

4.2.5 Occupation

The data shows that one quarter or 25.3% of the respondents are students further suggesting a relationship between education visits to cultural attractions. The second most prevailing category is the ‘professional’ (teacher, doctor) with 23%. This is indicative of the significance of the element of a higher education and its link to culturally motivated travel as evident in the results of the study. Another significant category is the ‘self-employed’ (15.3%) which points to the fact that self-employed individuals tend to have more disposable income and time to engage in travel, see Table 4.3.

Table 4.3. Respondent occupational groups

	Frequency	Valid Percentage
Director/manager	19	7.6%
Administration	17	6.5%
Student	63	25.3%
Professional (teacher, doctor)	57	22.9%
Service/salesperson	27	10.8%
Pensioner	5	2.0%
Technical professions (technicians)	20	8.0%
Manual or crafts work	3	1.2%
Self-employed	38	15.3%
Total	249	100
Missing	3	

4.2.6 Respondent group profiling

For the purpose of reaching the objectives of the study, which is to identify Cultural Creatives amongst tourists visiting Soweto, their choice of tourist experiences and level of authenticity experienced compared to the rest of the tourists visiting Soweto. The questionnaires were collected in a divided/targeted manner at different locations to have groups to compare within and between the sample populations (see Table 4.4 below)

Table 4.4. Respondent groups

	Frequency
Backpackers	51
General Tourists	50
Wandering tourists	151
Total	252

1. The first group of tourists are from a backpacker accommodation establishment (Lebo's Backpackers).

2. The second group comprises the general tourists who were found on chartered coach tours and various other packaged township tours.
3. The third group comprises wandering tourists purposely selected using selection criteria. The selection criteria were as follows:
 - tourists drifting away from the tour group
 - tourist wandering alone in the township
 - tourist interacting with locals
 - tourists who stayed with locals in the township

The selection criteria used to gather wandering tourists conveniently served the purpose of gathering respondents who exhibited characteristics of a Cultural Creative according to what the literature described. Wandering tourists were thus conveniently sampled, however, this was not a robust method of identifying close representatives of the Cultural Creatives as a proportion of general tourists were found in the wandering tourist group. An average median Cultural Creative score ($Md = 19.00$) was devised through the use of specific transmodern values as identified in the literature so as to clearly identify the Cultural Creatives and extract them from backpacker tourists and wandering tourists who were already assumed to be close representatives of the Cultural Creatives as well as general tourists who were already assumed not representative of the Cultural Creatives. A Cultural Creative score was pre-determined that is the average median score ($Md = 19.00$) a Cultural Creative would obtain upon completing the worldview survey depending on the combination of responses in the worldview/values scale. Mean differences for all three groups can be higher or lower and so a higher mean difference signifies that the group gravitates more to the pre-determined Cultural Creative score ($Md = 19.0$) and so a significant portion of the group can be considered close representatives of the Cultural Creatives.

Places targeted in Soweto are Orlando East and West, Pimville, Kliptown and Jabulani. The response rate was fair in that those that walking around did not have a problem being surveyed while those who were time constrained could not help but reject the survey. A log book was kept with a reported response rate ranging from 1 – 5 respondents a day during weekdays and 5 – 10 during weekends. Overall, the

respondents showed excitement towards the study, more about respondents behaviour is presented in the next section.

4.3 RESPONDENT BEHAVIOUR

This section presents the behavioural findings of the survey respondents visiting Soweto in terms of how they heard about Soweto, accommodation choice and location, individual/group or organised travel, duration of stay and authenticity of the experience.

4.3.1 Choice of accommodation

The results show that 11.9% of the respondents made use of a guesthouse while others used a BnB and guesthouse (11, 5%) which can be attribute to the fact that BnBs and guesthouses tend to be the most readily available form of accommodation in Johannesburg. Other forms of accommodation such as lodges, renting out a house or flat and living at a friend's house or with family and hotels around Johannesburg north and east account for 47.2%. Judging from interaction with the respondents, this is for the reason that the respondents were concerned more about the convenience of transport and ease of accessibility to other attractions around Johannesburg. Youth hostel/backpacker use stands at 25% while Air-BnB stands at 2.4%. Overnight stays in Soweto are fair sitting at (32%) while overnight stays in Johannesburg are 63%.

4.3.2 Length of stay

The data from the questionnaires further revealed that the length of stay for the respondents visiting South Africa as a whole range from 1 week to 3 weeks while the length of stay in Soweto ranges from a day to a week. Based on the interactions with the respondents regarding their plans when in South Africa, Soweto is usually the last place they visit for reasons such as that the respondents see Soweto as a place to reflect on the whole trip and add substance to the whole trip through a township experience. Another reason is that a significant portion of respondents found out about Soweto while they are in South Africa and so it tends to be an addition to the whole South African experience. Soweto thus has a strong day-trip market and is currently

considered an attraction that forms part of the greater Johannesburg cultural and heritage tourism product (Booyens, 2010).

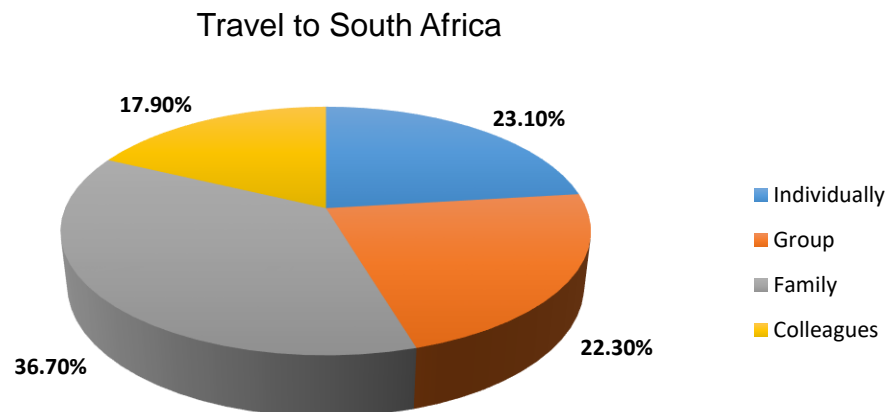


Figure 4.3. Travel to South Africa

The data also reveals that 23.1% of the respondents in the study travelled individually while 22.3% were travelling with a group. Most of the respondents (36.7%) travelled with family including partners while 17.9% are travelling with colleagues.

4.3.1 Reasons for travelling to South Africa

Soweto is among the top 20 South African destinations that attract about 212 000 tourists annually (SAT, 2016:82), while the tour of Soweto attracts about 55 000 tourists a year (SAT, 2018) of which a significant percentage are genuine, culturally motivated tourists (Ramchander, 2007). Majority of the respondents (40%) found out about Soweto as a travel destination on the internet and social media. Word-of-mouth accounts for 31% as these respondents heard about Soweto from their friends, relatives and colleagues. Only 11% were referred to Soweto by a travel agent while 10% came across Soweto from various forms of literature (books and films). The smallest portion (2%) attributes to mass media (TV, magazines, newspapers).

Steinbrink (2013) found that an interest in the local culture and people, in addition to an interest in history, was the most common reason why tourist visited townships. The respondents in this study indeed seem to be motivated to visit South Africa and Soweto to learn more about its history regarding apartheid, the present cultural system and

just how people live their daily lives. Volunteering, spirituality and personal transformation are regarded as main transmodern values and when combined all three reasons for travelling to South Africa makeup 24% indicating that one-quarter of the sample are indeed the Cultural Creatives as predicted (Ivanovic & Saayman, 2015).

Table 4. 5. Respondent reasons for visiting South Africa

Reason	Marked	
For leisure purposes	N	34
	%	13,5
Volunteering	N	16
	%	6,4
Business	N	54
	%	21,5
Spiritual journey	N	19
	%	7,6
To meet new people	N	85
	%	34,0
Personal transformation	N	25
	%	10,0
Other	N	88
	%	35,2

As to be expected, n=175 respondents visited South Africa for more general and usual reasons such as leisure, business and to meet new people. The remaining 34% (n=88) respondents gravitated towards educational purposes, visiting friends and relatives (VFR) and cultural/historical purposes, see Table 4.5.

4.3.2 Respondent values in the worldview scale

This section discusses the 28 worldview scale items for life values that constitute a transmodern worldview. Table 4.6 shows the survey respondents on the four-point Likert scale in terms of how much they agree or disagree with the worldview statements. The statements are to identify a transmodern worldview among the survey respondents by answering to the combination of the 28 statements on 1-4 forced answer Likert scale. Agreeing or disagreeing to this specific set of the statements (listed in chapter 3) indicates that the respondent upholds a transmodern value system/worldview and so is considered a close representative of a Cultural Creative.

Table 4.6. Worldview statements

	Strongly disagree % (n)	Disagree % (n)	Agree % (n)	Strongly agree % (n)	Total % (n)
Money is the ultimate measure of progress in my life (Financial materialism)	16,7 (42)	40,9 (103)	23,4 (59)	19,0 (48)	100 (252)
I have experienced being spiritually absorbed into something greater than myself (Spirituality)	8,5 (210)	30,2 (75)	44,8 (111)	16,5 (41)	100 (248)
I often support animal protection initiatives (Eco-sustainability)	4,0 (10)	36,1 (90)	46,2 (115)	13,7 (34)	100 (249)
I easily connect with people from a different race and culture (Xenophilism)	1,7 (4)	8,8 (21)	38,8 (93)	50,8 (122)	100 (240)
The earth can always provide for us no matter how much we use its resources (Nature as sacred)	38,1 (94)	26,3 (65)	21,1 (52)	14,6 (36)	100 (247)
Compassion is the key to saving the world (Idealism)	2,8 (7)	22,2 (55)	45,6 (113)	29,4 (73)	100 (248)
I actively participate in welfare initiatives for homeless people (Altruism)	7,9 (19)	40,1 (97)	35,5 (86)	16,5 (40)	100 (242)
I believe in holistic spirituality, not a religious dogma (Spirituality)	11,9 (29)	20,2 (49)	40,3 (98)	27,6 (67)	100 (243)
I believe women are equal to men (Pro-feminism)	6,6 (16)	11,9 (29)	23,8 (58)	57,8 (141)	100 (244)
I spend most of my time trying to get to the top of the corporate ladder (Concern for job prospects)	16,5 (40)	28,0 (68)	33,7 (82)	21,8 (53)	100 (243)
Volunteering in a local community is a waste of time (Idealistic social contribution)	50,4 (125)	28,6 (71)	15,7 (39)	5,2 (13)	100 (248)
"Global warming" is a hoax (Concern over global warming)	47,7 (115)	19,5 (47)	17,8 (43)	14,9 (36)	100 (241)
Knowledge is for sharing, not for keeping to oneself (Altruism)	2,9 (7)	11,2 (27)	24,9 (60)	61,0 (147)	100 (241)
I only buy things that I really need (Minimalism)	8,2 (20)	32,8 (80)	36,5 (89)	22,5 (55)	100 (244)
I always recycle wherever I go (Eco-sustainability)	8,9 (22)	29,3 (72)	42,7 (105)	19,1 (47)	100 (244)
Travelling helps me reconfirm my values (Desire for authenticity)	3,7 (9)	11,8 (29)	48,6 (119)	35,9 (88)	100 (245)

I gladly give my time, money and skills to the underprivileged (Altruism)	5,9 (14)	24,1 (57)	46,4 (110)	23,6 (56)	100 (237)
I feel ashamed that we have caused so much damage to the planet (Nature as sacred)	6,9 (17)	17,8 (44)	37,7 (93)	37,7 (93)	100 (247)
People should focus on helping themselves, not others (Altruism)	33,2 (81)	41,8 (102)	16,4 (40)	8,6 (21)	100 (244)
This trip has helped me rediscover myself (self-actualization)	5,4 (13)	24,4 (59)	52,1 (126)	18,2 (44)	100 (242)
I only buy brands which are reflective of my values (Desire for authenticity)	8,2 (20)	36,1 (88)	39,8 (97)	16,0 (39)	100 (244)
I use public transport often to reduce my carbon emissions (Concern over global warming)	13,6 (33)	28,8 (70)	37,9 (92)	19,8 (48)	100 (243)
Women are too caring and so should NOT be managers/leaders (Pro-feminism)	58,0 (142)	22,9 (56)	12,2 (30)	6,9 (17)	100 (245)
I participate in initiatives against: Domestic violence and gender inequality (Social concern)	9,3 (23)	29,4 (73)	41,9 (104)	19,4 (48)	100 (248)
Television is my daily source of entertainment (Mass media tolerance)	31,1 (78)	35,5 (89)	25,9 (65)	7,6 (19)	100 (251)
I am actively involved in politics (Social concern/activist)	21,0 (52)	40,7 (101)	29,8 (47)	8,5 (21)	100 (248)
I own things I don't really use (Minimalism)	7,6 (19)	28,0 (70)	46,0 (115)	18,4 (46)	100 (250)
I rely on marketing messages to help me choose what I buy (Reject neo-liberal economics)	21,4 (54)	29,0 (73)	31,3 (79)	18,3 (46)	100 (252)

Table 4.6 shows that most of the respondents strongly disagreed (40.9%) and disagreed (16.7%) that “money is the ultimate measure of progress in their lives”. This suggests that 57.6% of the respondents feel that financial materialism is not the ultimate life goal implying that they value something more intangible such as spirituality, xenophilism, leaving a legacy behind and others further discussed below.

More than ½ of the respondents (59.9%) support animal protection initiatives and 61.8% recycle wherever they go. This indicates there are more respondents than not, visiting Soweto, who are concerned about eco-sustainability. Cultural Creatives hold general pro-environmental values (Ray & Anderson, 2000:29) and so this suggests that a significant number of transmodern tourists coming into Soweto want to leave a legacy of eco-sustainability for future generations. Ecological sustainability for Cultural

Creatives ranges from the need to rebuild communities (volunteers) to the need to cease global warming (Ray & Anderson, 2000). Only 32.7% of the tourists in this study feel that global warming is a hoax (not real) while 67.2% agree that global warming is indeed a real phenomenon. Interestingly, over half of the tourists in the study (57.7%) often use public transport to reduce their own carbon footprint.

Transmodernity is a xenophilic global consciousness; a celebration of local and global diversity with greater a tolerance for ethnic, racial and sexual differences (Gelter, 2008, 2010). The data shows that 89.6% of the respondents strongly feel that they easily connect with people from other races. This suggests that about 90% of the survey respondents gravitate towards Globalism/xenophilism which ranges from the love of travelling to exotic places to the concern over global population problems (Ray & Anderson, 2000).

The *Gaia* hypothesis denotes that all organisms and their inorganic surroundings are connected into one, self-regulating system, which makes us interdependent, vulnerable and responsible for the Earth as an indivisible community (Ateljevic, 2009). With this in mind, 64.4% of the respondents disagree that the Earth can provide for humanity no matter how much we exploit its resources. This suggests that a significant majority of the respondents are aware of humanity's global burden on the earth's natural resources in relation to the earth's regenerative ability against the human consumption rate. It is, therefore, understandable that 75.4% of the survey respondents feel ashamed that humanity has caused so much damage to the planet suggesting that majority of the tourists in the study see nature as sacred.

Regarding spirituality, 70% of the respondents identify with spirituality as opposed to a specific religion. This is because they want to discover their own personal spirituality and/or their direct relationship with an ultimate reality rather than be told by others or traditional religious authorities what it should be or look like (De Lena, 2009). A significant 61.3% of the respondents felt they have been spiritually absorbed into something greater than themselves. In a sense, they seek to discover and/or help define for themselves the qualities of a truly universal spirituality, one that most reflects the authentic and timeless nature, purposes and universalness of 'Ultimate Reality'. This suggests that more than half of the sample gravitates from post-materialism to spiritualism. One of the core meanings of spirituality is that it involves mental contents

that contextualise the world in terms of interconnected, networked entities, where the one-dimensional materiality of the flatland is transcended (Jakonen & Kamppinen, 2015:15). It could be argued that spirituality is a branch of systems thinking, coupled with compassion, love and empathy, therefore, carefully implemented spirituality involving systems thinking and compassion thus provides means for generating better futures (Jakonen & Kamppinen, 2015:15). This is agreeable as the data shows that 75% of the survey respondents believe that compassion is indeed the key to saving the planet. Further emphasising the importance of compassion, 52% of the tourists in the study actively participate in welfare initiatives for homeless people while 70% gladly give their time, money or skills to the underprivileged.

Adversely, though 75% of the respondents in this study disagree that people should focus on helping themselves, not others; the reasoning expressed behind the 15% who agree was that a person cannot effectively help others if they have not first helped themselves. This is indeed reasonable as according to Meadows (2004), people with a global perspective must have successfully solved the problems in a smaller scale (personal, family) before they move their concerns to a larger one (community, nation, and world). Though this is the case, however, 79% of the tourists in this study indicate that volunteering in a local community is not a complete waste of time.

A highly significant number (84.5%) of the tourists in this study feel that travelling helps reconfirm their life values. This effectively points to the need for tourism experiences that provoke a deep questioning of the meaning and purpose in people's lives through empathetic, engaged, authentic and invited rather than imposed encounters with the lives of others (Ateljevic & Tomljenovic, 2016:30). Furthermore, this echoes the notion of a desire for authenticity (Pine & Gilmore, 1999, 2012), as one of the core values of a transmodern value system and that transmodern tourists want. A confirmation of this is the considerable (70.3%) of the respondents in this study that feel that their trip to South Africa helped them rediscover themselves. This supports the assumption that tourists are now looking for something more than just an experience (George & Booyens, 2014). They want to self-actualize, more specifically, they want a transformatory experience (Ateljevic, 2013; Brown, 2009; Brymer, 2013; Heintzman, 2013; Kanning, 2013; Lean, 2009; Reisinger, 2013b; Ross, 2010; Smith, 2013). These are transformatory experiences that validate a sense of being true to one's (authentic)

self (Ivanovic & Saayman, 2015: 33), thus, the need for an economic alignment of the use-value of products with the consumer's self-image (Ivanovic, 2014:8). Thus as a core value, Cultural Creatives lead the consumer rebellion against things that are 'plastic,' fake, imitation, poorly made, cliché or high fashion (Ray & Anderson, 2000). In this study, a distinguishable 59% agrees to only buying brands that are reflective of their values.

From a minimalistic perspective, though a majority of the respondents in this study (64.4%) agree to owning things they don't really need, for the most part, there seems to be a significant portion of the sample who consider themselves careful and well-informed consumers as 50.4% disagree to relying on marketing messages to help them choose what they buy. Therefore, 59% thus agree to only buying things they really need suggesting that there are more minimalists than consumerists amongst the tourists in this study. The adoption of new consumer behaviours thus inevitably holds the catalytic power of influencing the most advanced capitalist and consumer-driven societies and economies on the planet as it signifies the rise of the anti-consumers known as the Cultural Creatives.

In this study, only 33.5% of the respondents agree that television is their daily source of entertainment. It is therefore wholly agreeable that the Cultural Creatives are exceptionally good deception-detectors for advertising schemes and for misleading corporate or political claims, as they are literate and scrutinise most of what is displayed on television (Ray & Anderson, 2000:35). For this reason, a significant percentage of the sample (85.9%) seek to enlighten, through sharing knowledge, the less informed. Furthermore, social issues are at the forefront in the agenda of the Cultural Creatives as a number of them are activists who get involved in volunteering initiatives and support social courses in their variety, as initiators or highly significant contributors (Ray & Anderson, 2000). This is evident in the data as 38.3% of the respondents in the study are actively involved in politics and another 61.3% of the tourists in this study participate in initiatives against domestic violence and gender inequality. Ghisi (2015) expresses that transmodern values can be described as feminine. Pro-feminism is most evident in the study as a staggering 81.6% of the respondents in this study believe that women are indeed equal to men and that it is most untrue that women are too caring and should not be leaders/managers (80.9%).

Therefore as one of the main pillars of transmodernity that is highly essential is the feminine aspect with regards to leaning more to intuition, optimism and a hopeful vision for the future (Ateljevic, 2011: 945, 2013: 203).

Values are placed in order of importance forming an ordered system of things that matter most and ultimately characterise cultural groups, societies and individuals (Shwartz, 2012:3). The ordered system of values in Table 4.7 characterise the respondents in this study as close representatives of the Cultural Creatives standing for transmodern values they consider important and are taking active action towards their realisation (recycling, healthy lifestyle/food, minimalism, pro-feminism etc.) (Gelter, 2010; Ghisi, 2008:158). The most important Cultural Creatives' transmodern values identified by Ray (2008) were: (1) to see nature as sacred (89%), (2) concern about the condition of women and children worldwide and at home (87%), and (3) liking what is foreign and exotic in other cultures (xenophiles) (85%). Demand for authenticity (63%), self-actualization (63%) and spirituality (46%) fell back. The results presented in Table 4.7 reconfirm the dominance of the top two values identified by Ray, the xenophiles (89.6%) and pro-feminism (81.25%). Surprisingly, in only a decade, desire for self-actualisation (78.1%) and authenticity (70.15%) emerged as top values, further serving as a proof of an emerging transmodern value system.

Table 4.7. Tourist values

Values	%
Xenophilism	89.6
Pro-feminism	81.25
Idealistic social concern/contribution	79
Desire for self-actualization	78.1
Desire for authenticity	70.15
Nature as sacred	69.9
Altruism	69.3
Mass media tolerance (television)	66.6
Concern over global warming	62.45
Eco sustainability	60.85
Rejection of neo-liberal economics	50.4
Social concern/Activism	49.8
Minimalism	47.3
Spirituality	46.7
Less concern for job prosperity	45.1
Financial materialism	42.4

4.4 THE SOWETO EXPERIENCE

This section presents and discusses the responses from the respondents about their choice of tourist activities and experiences in Soweto as either “must-see” or “lifestyle” depending on how the respondents related to the specific activity/experience. This section further presents the results regarding how much of an authentic experience the respondents had while engaging in these activities/experiences.

4.4.1 Must-see or lifestyle

As a travel destination, Soweto has its own ‘must-see’ attractions specific to Soweto while other attractions/experiences could be more aligned with one’s ‘lifestyle’ and so could be an activity/experience or attraction that the tourist would engage in at any destination in the world.

Table 4.8. Tourist attractions and experiences

		Must-see	Lifestyle	Total
Hector Pieterse Memorial and Museum	N	105	24	129
	%	81,4	18,6	100,0
Nelson Mandela House	N	116	45	161
	%	72,0	28,0	100,0
Walk around the township	N	71	43	114
	%	62,3	37,7	100,0
Vilakazi street tour	N	65	41	106
	%	61,3	38,7	100,0
Visiting a Crafts Market	N	62	56	118
	%	52,5	47,5	100,0
Cycle tour	N	48	48	96
	%	50,0	50,0	100,0
Eating in local restaurants	N	50	56	106
	%	47,2	52,8	100,0
Orlando Towers Bungee	N	22	41	63
	%	34,9	65,1	100,0
Volunteering	N	15	34	49
	%	30,6	69,4	100,0

Judging from the data it is quite clear that the Mandela House Museum (72%) and Hector Pieterse Memorial and Museum (81.4%) are more of a 'must-see' in Soweto. The Vilakazi street tour (61, 3%) is also a 'must-see' primarily because these are the most famous attractions in Soweto. Lifestyle wise, the famous Soweto cycle tour is not only a 'must-see' (50%) attraction but equally a 'lifestyle' attraction (50%). This can be attributed to the fact that going on a bike tour includes going to the two museums as well as the Vilakazi street tour.

Eating in local restaurants is what the respondents indicated as both a 'must-see' (47,2%) and a 'lifestyle' (52,8%) and so it is almost equally evident in the data. Orlando Towers Bungee-jump is more reflective of a 'lifestyle' (65,1%) attraction than a 'must-see' (34,9%) due to that bungee jumping is reflective of extreme sports and so would appeal to extreme sports fanatics while a fair portion would consider the Orlando cooling towers a "must-see" given its history as the main air polluter in Soweto and as Soweto's iconic landmark (McKay, 2013).

Volunteering in Soweto is very common and so it is not usually seen as a must-see (30,6%) but more of a lifestyle engagement (69,4%). Visiting a Crafts Market is common among respondents as they search for souvenirs as memorabilia and so is almost equally reflective of a 'must-see' (52,5%) and 'lifestyle' (47,5%) attraction. Attractions in Soweto are fairly close to each other and in between is a living community. Such a setting encourages walking, therefore, walking around the township becomes more of a 'must see' (62, 3%) than a 'lifestyle' activity (37, 7%).

4.4.2 Authenticity

This section discusses both general tourists and Cultural Creative's responses to the level of authenticity experienced upon engagement with various tourist attractions/experiences offered in Soweto. The aim of the study is to determine a clearly identifiable segment of the Cultural Creatives among the general tourists in the study and differences in their tourist experience. In light of this aim, a Cultural Creative score was determined that is the average score ($Md=19.00$) a Cultural Creative would obtain upon completing the worldview survey depending on the combination of

responses in the worldview scale making it possible to separate Cultural Creatives from general tourists.

Table 4.9. Mandela House Museum statistics

		Not at all authentic	Somewhat authentic	Completely authentic	Total
Mandela House Museum	General tourists	3 4,9%	20 32,8%	38 62,3%	61 100,0%
	Cultural Creatives	12 11,0%	48 44,0%	49 45,0%	109 100,0%
Hector Pieteron Memorial and Museum	General tourists	3 6,4%	10 21,3%	34 72,3%	47 100%
	Cultural Creatives	5 6,0%	24 28,6%	55 65,5%	84 100%
Visiting Crafts Markets	General tourists	5 9,3%	26 48,1%	23 42,6%	54 100%
	Cultural Creatives	11 14,5%	40 52,6%	25 32,9%	76 100%
Eating in local restaurants	General tourists	4 11,1%	13 36,1%	19 52,8%	36 100%
	Cultural Creatives	10 12,0%	32 38,6%	41 49,4%	83 100%
Cycle tour	General tourists	6 15,4%	15 38,5%	18 46,2%	39 100%
	Cultural Creatives	4 6,5%	22 35,5%	36 58,1%	62 100%
Vilakazi Street tour	General tourists	6 14,3%	12 28,6%	24 57,1%	42 100%
	Cultural Creatives	16 21,9%	25 34,2%	32 43,8%	73 100%
Orlando Towers Bungee	General tourists	4 19,0%	9 42,9%	8 38,1%	21 100%
	Cultural Creatives	16 33,3%	16 33,3%	16 33,3%	48 100%
Walking around a township	General tourists	2 4,1%	24 49,0%	23 46,9%	49 100%
	Cultural Creatives	4 5,1%	18 22,8%	57 72,2%	79 100%

4.4.2.1 Mandela House Museum

Table 4.9 shows that only n=61 general tourists compared to n=109 Cultural Creatives visited Mandela House. Mandela house is a historical attraction and so would appeal

more to historically interested tourists and less to tourists that went there because it is a 'must see' attraction in Soweto. In terms of authenticity, there seems to be no much of a visible difference other than that those who had a "not at all authentic" experience attributes mostly to their expectation of Mandela house to have maintained its original physical state while a completely authentic experience is linked to the original artefacts displayed in the museum.

4.4.2.2 Hector Pieterse Memorial and Museum

A total of n=47 general tourists and n=84 Cultural Creatives visited the Hector Pieterse Memorial and Museum. The Hector Pieterse Memorial and Museum is large so upon observation, tourists spend close to an hour inside the museum and so a high level of authenticity from both general tourists (72.3%) and Cultural Creatives (65.5%) would fall under "completely authentic". This is most agreeable as from personal interaction with the respondents, the visual aids in the museum invoked strong emotions to the viewers. The overall levels of authenticity experienced between the two groups are not different at all as there is a similar distribution between the two groups averaging from 6% "not at all authentic", 25% "somewhat authentic" and 68% "completely authentic".

4.4.2.3 Visiting Crafts Market

Craft markets are found in almost all the tourist attractions in Soweto. A total of n=54 general tourists and n=76 Cultural Creatives visited a craft market in Soweto. The difference in authenticity levels between the two groups is not surprising as some tourists are usually sceptical of the crafts on offer. General tourists seem to have even levels in both "somewhat authentic" (48.1%) and "completely authentic" (42.6%) experiences of the crafts market. However, with Cultural Creatives, more of them seem to have had more of a "somewhat authentic" (52.6%) experience of the crafts market than a "completely authentic" (32.9%) experience. This "somewhat authentic" experience can be attributed to Ray and Anderson's (2000:35) description of Cultural Creatives as rebellious towards things that are 'plastic,' fake, imitation, poorly made, or cliché.

4.4.2.4 Eating in local restaurants

A desire for local cuisine is what contemporary tourist sought after when travelling (Mofokeng, 2018). A total of n=36 general tourists ate in local restaurants around Soweto and n=83 Cultural Creatives ate in local restaurants. Judging from the conversations with the respondents, the restaurants along Vilakazi Street are not entirely different from the restaurants that the tourists are familiar with back home with the exception of an African dish. Other than the restaurants being just places for food, there is thus not much of a visible difference in the level of authenticity between the two groups evident from percentages for both groups averaging at 11% “not at all authentic”, 37% “somewhat authentic” and 50% “completely authentic”.

4.4.2.5 Cycle tour

The cycle tour is also a common tourist activity in Soweto. A total of n=39 general tourists and n=62 Cultural Creatives took part in a cycle tour. A slight portion of general tourists seem to have experienced a higher level of a “not at all authentic” experience which can be attributed to the extra effort required to cycle. However, differences in levels of authenticity experienced while cycling only visibly differ on a very small degree as both groups’ level of authenticity average at 35% “somewhat authentic” and 50% “completely authentic”.

4.4.2.6 Vilakazi street tour

A total of n=42 general tourists and n=73 Cultural Creatives participated in the Vilakazi Street tour. The relatively small proportion of general tourists compared to Cultural Creatives can be attributed to the fact that most coach tours/tour buses drive through Vilakazi Street as opposed to walking the tourists through the street. The Vilakazi street (guided) tour is the most common tour in Soweto and so the levels of authenticity experienced by both groups do not differ visibly with an average “completely authentic” level of 45%.

4.4.2.7 Orlando Towers/Bungee

A total of n=21 general tourists and n=48 Cultural Creatives went to the Orlando Towers. Surprisingly, an evenly distributed 33.3% of the 48 Cultural Creatives felt the Orlando towers experience was not at all authentic, somewhat authentic and completely authentic. Bungee jumping is an example of an extreme sports activity,

however, though it is one of the most sought after tourist activities by Cultural Creatives (Ray & Anderson, 2000) there are various unknown personal factors that might influence this even distribution. Some of these factors include a natural fear of heights or inclination to concur the fear of heights or even the length of the Orlando towers Bungee as relatively small.

4.4.2.8 Walking around a township

Walking around a township is reflective of a more immersive travel experience and so appeals only to certain tourists. Table 4.9 shows that a total of n=49 of the general tourists engaged in walking around the township compared to n=76 Cultural Creatives. The highest level of authenticity experienced Cultural Creatives is “completely authentic” at 72.2% leaving a highly visible gap between a “somewhat authentic” experience 22.8% and “not at all authentic” 5.1%. This gap suggests that Cultural Creatives feel that walking around a township is more authentic than any other tourist activity or experience offered in Soweto.

4.4.3 Authenticity of the Soweto experience.

This section provides information about the respondent’s overall experience of Soweto. The respondents rated their level of authenticity on 1-5-point Likert scale ranging from strongly disagree to strongly agree with 3 being an indifferent position.

Table 4.10. Authenticity of the Soweto tourism experience.

	Frequency	Valid Percent
Strongly disagree	4	1,8
Disagree	5	2,3
Neither	34	15,5
Agree	103	47,0
Strongly agree	73	33,3
Total	219	100,0
Missing	33	
Total	252	

Table 4.10 shows that 47% of the respondents agreed to have had an authentic experience in Soweto while 33.3% strongly agree. A mere 15.5% are unsure and a very small portion (3.1%) disagree to having an inauthentic experience.

4.5 STATISTICAL ANALYSIS OF TRANSMODERN WORLDVIEWS OF CULTURAL CREATIVES

To effectively carry out the objectives of the study which is to extract Cultural Creatives from the general tourists and find differences in their tourists' experiences, a Cultural Creative score was pre-determined that is the average median score ($Md=19.00$) a Cultural Creative would obtain upon completing the worldview survey depending on the combination of responses in the worldview/values scale. Mean differences for all three groups can be higher or lower and so a higher mean difference signifies that the group gravitates more to the pre-determined Cultural Creative score ($Md = 19.0$) and so a significant portion of the group are Cultural Creatives. The pre-determined minimum average Cultural Creative score is the dependent continuous variable for the study.

The sample for this research was divided (see 4.2.6) into 3 groups (general tourists, backpacker tourists and wondering tourists) and are the categorical independent variables. For comparison purposes, general tourists who are not close representatives of Cultural Creatives are included as they stand in opposition to the other two groups (backpackers and wondering tourists) which are presumably more representative of the Cultural Creatives. This entire section presents the results from the statistical tests employed to unravel the information required to meet the aim and objectives of the study which are ANOVA one-way 'between groups' analysis of variance, Pearson Chi-Square test and Crammer's Value (V) test. The aim of this study was to investigate the existence of a transmodern "value system", thus a clearly identifiable tourist segment that forms part of the subculture of the Cultural Creative by analysing the motivations, lifestyles and values of tourists visiting the township of Soweto in Johannesburg. Ultimately, this study strived to find out if there are products and experiences in Soweto that appeal to Cultural Creatives and if there are

differences, if any, between the experiences of those who uphold a transmodern line of thought and those who do not.

The following section presents reliability statistics for worldview scale as well as the Mean (M) and Standard Deviation (SD) of all the groups of tourists identified for the study to indicate the dispersion of data from its mean for all the groups. Tests for normality were conducted by Kolmogorov-Smirnov statistics and the Shapiro-Wilkinson test of significance. The tests of significance are supported by a box plot to determine skewness and kurtosis values (Pallant, 2013). With reasonably large samples, skewness will not 'make a substantive difference in the analysis' (Tabachnick & Fidell, 2007:80). Kurtosis can result in an underestimate of the variance, but this risk is also reduced with a large sample (200+ cases: see Tabachnick & Fidell, 2007:80).

4.5.1 Reliability analysis of the worldview scale

The output results from the reliability analysis are presented in this section. One of the main concerns for checking reliability is the scale's internal consistency. This refers to the degree to which the items that make up the scale measure the same underlying construct. Individual scales were observed to see which scale clusters with which. Checking for reliability of scale includes checking for the validity of selected items (wording) and overall internal consistency of the scale. One of the most commonly used indicators of internal consistency is the Cronbach's alpha (α) coefficient. The Cronbach's alpha (α) is sensitive to the number of items in a scale, meaning, the fewer the items (less than ten) it is not unusual to find a low Cronbach's alpha value (α) (Pallant, 2011:97). However, in this research study, the number of items that make up the scale are more than 10 (28) and so Cronbach's Alpha value should be reasonable.

A statistical reliability test was done to measure internal consistency which is the degree to which the items that make up the scale are all measuring the same underlying construct. Internal consistency can be measured in a number of ways. The most commonly used statistic is coefficient of Cronbach's alpha (α). It provides an indication of the average correlation among all of the items that make up the scale. Values range from 0 to 1 with higher values indicating greater reliability. The reliability of a scale indicates how free it is from random error (Pallant, 2011:6).

The reliability of scale is measured by Cronbach's Alpha values (α) in the range of 0.60 - 0.80 which Daud *et al.* (2018:1030) considers to be moderate, but acceptable, especially for consumer behaviour. The reliability analysis used all 28 items measured on a Likert scale of 1- 4, a four-point forced choice Likert scale ranging from 'Strongly disagree', 'Disagree', 'Agree', 'Strongly agree'. Shows just how valuable each item is to the entire scale by illustrating how the scale mean, scale variance, item-total correlation, mean and Cronbach's Alpha (α) measures would be for each item deleted. For example, If item "I own things I did not really use" the overall Cronbach's Alpha (α) value of the entire scale would increase from 0.624 to 0.634. Whereas if item "I rely on marketing messages to help me choose what I buy" the scale would drop to 0.594. This increase and decreases shows the very high importance of each item on the scale in measuring the constructs that make up the worldview scale because a decrease in the Cronbach's Alpha value signifies that the scale is less reliable in measuring the worldview construct and visa-versa. It is thus imperative that all the items on the scale be included in maintaining a reliable worldview scale. No item was taken out from the scale as Cronbach's Alpha (α) was not substantially improved. However, the Cronbach's alpha coefficient of $\alpha = .624$ shows that the worldview scale has good internal consistency for a social study and so is considered reliable and valid in measuring the construct.

Table 4.11. Cronbach's Alpha (α)

Cronbach's Alpha	Mean	Variance	N of Items
.624	2.60	.292	28

4.5.2 Mean (M) and Standard Deviation (SD)

The sample was divided into 3 groups (see 4.2.6) namely: backpacker tourists (n=51), general tourists (n=50) and wandering tourists (n=151) for comparison against the pre-determined Cultural Creative median score ($Md = 19.05$). Table 4.12 shows the group statistics of the three sample groups. The descriptive statistics (frequency, mean, median, standard deviation and variance) are displayed in Table 4.12 below. The

tourist group statistics in Table 4.12 are from the 4-point Likert scale. The mean score for backpackers is $M=20.667$ while standard deviation stands at $SD=3.333$. For the general tourists, the mean stands at $M=16.000$ and standard deviation at $SD=2.907$. The mean score for wandering tourists is $M=19.325$ while the standard deviation is $SD=3.803$. When looking at variances, for backpackers it sits at 11,107, for general tourists at 8.449 and for wandering tourists at 14,461.

Table 4.12. Respondent group's descriptives

		N	Mean	Median	Std. Deviation	Variance
Dependant Variable	Cultural Creative Score	252	19.055	19.000	3.778	14.276
Independent Variables	Backpacker tourists	51	20.667	21.000	3.333	11.107
	General tourists	50	16.600	16.000	2.907	8.449
	Wandering tourists	151	19.325	20.000	3.803	14.461

The variances for the three groups indicate visible mean differences between the three groups. This difference suggests that the groups are significantly dispersed from each other as they were sampled/targeted differently on different tourist settings (backpacker - hostels, general tourists - coach tours and wandering tourists – uncommon tourist paths), therefore, show a considerable and differentiated amount of spread from the average Cultural Creative mean score of $M=19.05$, $SD=3.78$.

The following section presents an assessment of normality by using the results of the Kolmogorov-Smirnov statistic and Shapiro-Wilkinson test of significance.

4.5.3 Kolmogorov-Smirnov and Shapiro-Wilkinson test of significance

The Shapiro-Wilkinson test of significance is used to test whether the data is normally distributed. The Kolmogorov-Smirnov (K-S) is best suited for data sets $n>50$. The Shapiro-Wilkinson test thus compliments the K-S test when assessing for normality. Samples which are $n<50$ are suitable for use in this type of test, however, can also manage larger sample sizes as in this study. Generally, the larger the sample size, the more likely it is to attain statistical significance results.

Table 4.13. Test of normality

Group	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Backpackers	0,108	51	0,189	0,964	51	0,125
General tourists	0,162	50	0,002	0,963	50	0,114
Wondering tourists	0,107	151	0,000	0,977	151	0,011

The results from the above Kolmogorov-Smirnov test of normality (Table 4.13) reveal that group variable (backpackers) has a significance value of $p = 0.189$. This indicates a significant normal distribution as it is a value of $D = 0.108$, $p > 0.5$. For General tourists ($p=0.002$) and wandering tourists ($p=0.000$) the significance value is less than <0.5 indicating a violation of the assumption suggesting that the groups are not normally distributed. A violation of the assumption of normality is common in larger samples as that of this study $N=252$ (Pallant, 2011:63). However, the results of the Kolmogorov-Smirnov test alone are weak indicators of normality and so the Shapiro-Wilk test further validates the results of the Kolmogorov-Smirnov test.

The test reveals that for backpackers ($W = 0.964$, $p > 0.5$) $p=0.125$, general tourists ($W = 0.963$, $p > 0.5$) $p=0.114$ and wandering tourists ($W = 0.977$, $p > 0.5$) $p=0.011$. This indicates that the assumption of normality has not been violated meaning that the data is significantly normally distributed. When assessing for normality the assumption is that the distribution of scores on the dependent variable is 'normal'. Normal is used to describe a symmetrical, bell-shaped curve, which has the greatest frequency of scores in the middle with smaller frequencies towards the extremes. To further assess for normality the recommendation is to inspect the shape of the distribution (e.g. using a box plot).

4.5.4 Data distribution

Different distributions of scores indicate whether skewness value is positive, negative or undefined. Though highly uncommon in the social sciences, a skewness value of 0 is required to have a perfectly normal distribution (Pallant, 2007:66). The box plots thus depict if there is a difference in the way backpacker tourists, general tourists and wandering tourists construct their worldview through choice exercised amongst a set

of 28 worldview statements on the 4-point Likert scale. When analysing further into the extremes of the graph the distribution is cascading on either extreme indicating a normal distribution. When variables are normally distributed, further tests can be explored, such as the ANOVA test for more in-depth analysis of mean differences.

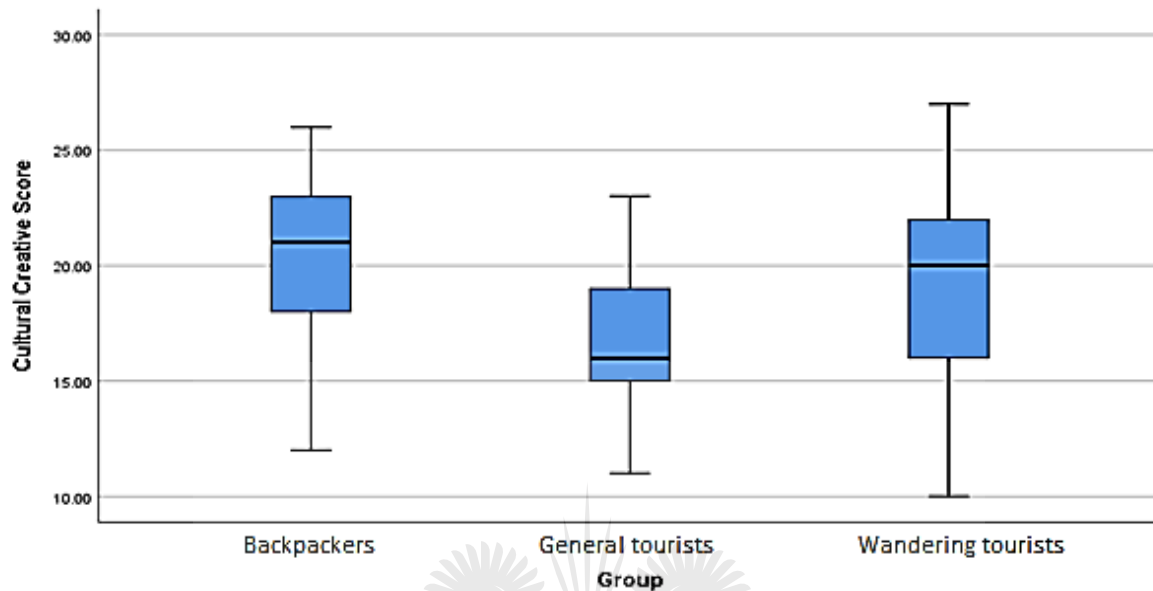


Figure 4.4. Box plot representing the mean difference for all three groups

The study seeks to compare the responses of the tourists within each of the three groups to unearth any similarities and differences in the distribution of the responses from the tourist groups. Figure 4.4 shows that the whiskers on the backpacker and wondering tourist's box plot are uneven. This indicates that the data for this group is more spread out and so has a wider range of values. The extremes of the box as represented by the whiskers on the side is actually represent the extremes of the sample or population. Long whiskers can indicate a heavy-tailed population and a short whisker indicates a short/light tailed population. A lack of symmetry is evident when one tail is longer than the other. All groups have revealed a light-tailed population in the whisker box plot.

4.6 TESTING THE OBJECTIVES

The scope of this research is encapsulated in the four objectives guiding the study.

Objective 1 (To Identify the Cultural Creatives as a subculture upholding transmodern values amongst tourists coming into Soweto. A minimum average median score ($Md=19.00$) was determined in order to first benchmark as to what score is required for a survey respondent to obtain based on the likely responses a Cultural Creative would identify with on the worldview scale. The Cultural Creative $Md=19.00$ score was then used to determine how much of the sample population gravitates more to what a Cultural Creative is based on the values identified by Ray (1996, 2000 & 2008).

Objective 2: To identify the Cultural Creative's choice of tourist experiences and activities when visiting Soweto by means of a the Pearson-Chi Square test to determine to find out the relationship between being a Cultural Creative and choice of 'must-see' or 'lifestyle' tourist activity/experience. For objective 3: To find out if there is a difference between the authenticity of experiences of the Cultural Creatives and the rest of the tourists visiting Soweto. The Pearson-Chi Square test was used to determine if there is a relationship between the variables (transmodern values, Soweto tourism attractions/experiences and level of authenticity). The Crammer's V (Value) test was used to measure the strength of the relationship between the variables as part of the dimension of transmodern tourism. To meet objective 4 (Make conclusions and recommendations in response to what Cultural Creatives see as a gap in current Soweto tourism offerings) the output results generated from statistical tests used for objective 1, 2 and 3 as well as the results from triangulation (Chapter 5) were gathered and summarised. The following section presents a discussion on the reliability and internal consistency of the items in the study's worldview scale for transmodern values

4.6.1 Objective 1

The aim for objective 1 is to identify close representatives of a Cultural Creative amongst the tourists coming into Soweto as tourists upholding a transmodern value system. The minimum average median (Md) item score from the 28 worldview statements is used to determine a close representative of a Cultural Creative according to the number of responses that categorize a survey respondent as upholding a transmodern value system.

Table 4.14. Median scores for sample groups

Sample group	Median score
Backpackers	21,00
General tourists	16,00
Wondering tourists	20,00

Table 4.14 shows that all the groups (general tourists, backpackers and wondering tourists) have different average median scores against the dependant Cultural Creative score. When looking at the backpacker median score ($Md = 21,00$) it is clear that backpacker tourists are more representative of Cultural Creatives than the other two groups while general tourist ($Md = 16,00$) are less representative. Wandering tourists ($Md = 20,00$) however, gravitate towards the Cultural Creative score of $Md = 19,00$. They are more representative of a Cultural Creative then general tourists as they exhibit a transmodern value system.

To further explore this outcome a few statistical tests are used: One-way analysis of variance ANOVA to compare the mean score of the groups (general tourists, backpackers and wondering tourists) on the Cultural Creative score. A non-parametric alternative test (Kruskall-Wallis test) to the one-way between groups analysis of variance ANOVA was also used where scores are converted to ranks and the mean rank for each group is compared.

4.6.1.1 ANOVA one-way between groups analysis of variance

Between-groups (or independent samples) ANOVA, compares the mean scores of two or more different groups of people. Since this study has different participants that form the three independent sample groups, it is referred to as an independent groups design (Pallant, 2011:250). One-way analysis of variance is termed one-way as it assesses the impact of only one independent variable on the dependent variable. A one-way analysis of variance (ANOVA) helps determine whether there is a significant difference in the mean scores of the groups, however, it cannot determine where the significant difference is. To determine where the difference is, a post hoc test (Dunnnett T3) was required. In this study, one-way ANOVA was conducted to test if there was a statistically significant difference in the mean scores of the three dependent groups (backpackers, general tourists and wondering tourists) against the Cultural Creative score as an independent variable (Pallant, 2011:105).

Firstly, a test of homogeneity of variances was conducted using Lavene's test of homogeneity of variances, to test whether the variance in scores is the same for each of the three groups. According to Lavene's test, if the Sig. value is >0.05 we have not violated the assumption of homogeneity of variances (Pallant, 2011:253). However, in this study the Sig. value is $<.05$ ($p= .01$) meaning that that assumption of homogeneity of variances has been violated meaning that Robust tests of Equality of Means need to be employed. In this case, the Brown-Forsythe test was used which produced a Sig. value of $p= .01$ which is still less than the required Sig. value of $.05$.

Table 4.15. One-Way ANOVA between and within groups test

ANOVA					
CC Cultural Creative Score	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	444,790	2	222,395	17,645	0,001
Within Groups	3138,433	249	12,604		
Total	3583,222	251			

N=251

The ANOVA Table (4.15) above shows both between groups and within groups' sums of squares. In this Table, if the Sig. value is ≤ 0.05 there is a significant difference somewhere among the mean scores on the dependent variable for the three groups (Pallant, 2011: 253). The Sig. value ($p= .01$) for this study is less than $.05$ (< 0.05) meaning that somewhere between and within the three groups (backpackers, general tourists and wondering tourists) there is a statistically significant difference among the mean scores as indicated by the Sig. F change value for this line ($.001$ ($F = 17.65$, $p < .05$)). However, the ANOVA does not show where the statistically significant difference is. To find this difference, multiple comparisons need to be done as through the use of a post hoc test, in the case of this study, the Dunnett T3 test.

4.6.1.2 The Dunnett T3 multiple comparison test of groups difference

This Dunnett T3 test is significant in that once the results for the ANOVA ascertain that there is a statistically significant difference in the Mean scores of the three sample groups the multiple comparison of the mean scores will determine where the difference is. A one-way between-groups analysis of variance was conducted to compare the

mean scores of different tourist groups (backpackers, general tourists and wandering tourists) against the Cultural Creatives mean score.

Table 4.16. Dunnett T3 multiple comparisons

Multiple Comparisons						
Dependent Variable: Cultural Creative Score						
(I) Group	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	Lower Bound	Upper Bound
General Tourists	4.06667*	0,62190	0,000	2,5568	5,5765	
Wandering tourists	1,34216	0,55995	0,054	-0,0174	2,7017	
Backpackers	-4.06667*	0,62190	0,000	-5,5765	-2,5568	
Wandering tourists	-2.72450*	0,51453	0,000	-3,9716	-1,4774	
Backpackers	-1,34216	0,55995	0,054	-2,7017	0,0174	
General Tourists	2.72450*	0,51453	0,000	1,4774	3,9716	

*. The mean difference is significant at the 0.05 level.

Table 4.16 shows that there was a statistically significant difference at the $p < .05$ level in the mean scores of the three groups: $F(17,645) = p=.01$ where $p > 0.05$. Post hoc comparisons using the Dunnett T3 test indicated that the Mean score for general tourists ($M = 16.60$, $SD = 2.90$) was significantly different from wandering tourists ($M = 19.32$, $SD = 3.80$). Another significant mean difference was between backpackers ($M = 20.67$, $SD = 3.33$) and general tourists ($M = 16.60$, $SD = 2.90$). However, there is no statistical difference in the mean score between backpackers and wandering tourists suggesting that wandering tourists and backpacker tourists fall into the same category, further confirming that both groups uphold similar transmodern values and are close representatives of the Cultural Creatives.

4.6.1.3 Within group statistics

Based on the results of the various tests (Lavene's test, Brown-Forsythe test, ANOVA & Dunnett T3 test) conducted to identify close representatives of the Cultural Creatives it became clear that in the context of the Soweto tourism offering this transmodern tourist segment can be found in both common and uncommon tourist routes and

settings. Table 4.17 below show that all sample groups have Cultural Creative tourist within them.

Table 4.17. Cultural Creative score group statistics

		Frequency	Valid Percent
Backpackers	General tourists	14	27,5
	Cultural Creatives	37	72,5
	Total	51	100,0
General Tourists	General tourists	37	74,0
	Cultural Creatives	13	26,0
	Total	50	100,0
Wandering tourists	General tourists	63	41,7
	Cultural Creatives	88	58,3
	Total	151	100,0

Table 4.17 shows that within the backpacker group, 72.5% of the respondents are Cultural Creatives and 27.5% are general tourists. This is wholly agreeable with Ray (2000) as backpacker settings are more conducive to lifestyle of Cultural Creative. General tourists are also expected in the backpacker group that since backpacker establishments not only cater for special interest travellers but for mass tourists as well. It is expected for the general tourist group to consist of 75% of general tourists. In the context of this study, general tourists refer to tourists who go for the most common tourist routes via coach tours and generally packaged tours. Though such common tourist settings usually harbour mass tourists, there are always a few who would go for something more special interest and so Cultural Creatives account for 26.0% in the general tourist group.

Wandering tourists are those that prefer the “unbeaten path”. In this group, 58.3% are a close representation of a Cultural Creative and 41.7% are general tourists. According to Ray and Anderson (2000) a Cultural Creative cannot be identified beforehand as they are not demographic specific but rather lifestyle specific. Logically, tourists that go for the “unbeaten path” can come off as Cultural Creatives, however, upon further observation might not really be a Cultural Creative as can only be identified through the values they uphold and the lifestyles they lead (Ray, 2008).

Table 4.18. General tourists and Cultural creatives combined statistics

	Frequency	Percent	Valid Percent
General tourists	114	45,2	45,2
Cultural Creatives	138	54,8	54,8
Total	252	100,0	100,0

Table 4.18 shows that 55% of the sample of tourists visiting Soweto can be considered as close representatives of a Cultural Creative while 45% can be described as general tourists. The above results show that Cultural Creative numbers are slightly larger than those of the general tourists suggesting a significant rise in Cultural Creative numbers coming into South Africa. Ivanovic and Saayman (2015) ascertained that 18% of tourists coming into South Africa are close representative of a Cultural Creative, therefore, when comparing the findings of this study, indicate that in the South African tourist market there may be two times more Cultural Creatives than what was expected.

4.6.2 Objective 2

The focus behind objective two is to identify the Cultural Creative's choice of activities and experiences in Soweto. The aim is to determine the correlation between upholding a transmodern values system and choice of activity/experience in Soweto as either a must-see or lifestyle attraction. The Pearson Chi-Square test and Crammer's Value test was used on 8 categorical variables so as to explore and compare the relationship of the case in each category. The results are presented below.

4.6.2.1 Pearson Chi-Square test (X^2)

The Pearson's Chi-Square test is a 'goodness of fit' test is used to compare the observed sample distribution with the expected probability distribution (Pallant, 2011). In this study, it is used to test if there is a relationship between being a Cultural Creative and the choice of tourist activities/experiences engaged in Soweto as either 'must-see' or 'lifestyle' attraction. The Chi-Square is only used on categorical variables and tests the null hypothesis (H_0) which states that there is no relationship between upholding transmodern values and engaging in must-see or lifestyle tourism activities/experiences. For the results to be statistically significant, the Sig. value

needs to be $p \leq 0.05$ (equal or less) (Pallant, 2011:219). The test results for all the choice attractions/experiences are presented below.

Mandela House museum $X^2 (2, n=161) = .749, p= 0.387$, which is $p > 0.05$ indicates that there is no significant relationship between being a Cultural Creative and the choice 'must-see' of 'lifestyle' tourist activities and experiences. The same is observed in the following activities/experiences that the tourists engaged in: *Orlando Towers/Bungee* $X^2 (2, n=63) = 1.909, p= 0.340, p > 0.05$. *Eating in local restaurants* $X^2 (2, n= 106) = .601, p= 0.438$, *Hector Pieterse Memorial and Museum* $X^2 (2, n= 129) = .597, p= 0.440$, *Vilakazi Street tour* $X^2 (2, n= 106) = 1.090, p= 0.296$, *Cycle tour* $X^2 (2, n=96) = .182, p= 0.670$, *Volunteering* $X^2 (2, n=49) = 0.074, p= 0.785$ and *Visiting a Crafts Market* $X^2 (2, n=118) = 0.004, p= 0.949$. In contrast, *Walking around a township* $X^2 (2, n=114) = 5.731, p= 0.017$ which is $p < 0.05$ indicates that there is a significant relationship between upholding a transmodern value system and choosing to walk around a township as either 'must-see' or 'lifestyle' tourist attraction/experience in Soweto, see Table below.

Table 4.19. Walking around a township Chi-Square test

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	5.731 ^a	1	0,017
Likelihood Ratio	5,671	1	0,017
Linear-by-Linear Association	5,680	1	0,017
N of Valid Cases	114		

0 cells (0.0%) have expected count less than 5. The minimum expected count is 15.09.

The relationship between walking around a township and being a tourist upholding transmodern values is positive in that upholding transmodern values as a tourist influences the choice to walk around a township as a 'must-see' attraction.

4.6.2.2 Crammer's Value test (V)

The Crammer's value test was used to test to what an extent does being a Cultural Creative influence choice of attraction or experience. This test measures correlation in tables which have more than 2x2 rows and columns, as is the case for this study, and is used post-Chi-Square. It is essential in determining the strength of the relationship between the categorical variables after significance has been determined

from the Chi-Square test. According to Pallant (2007:217), the Crammer's V equals 0 when there is no relationship between two variables and equals anything not exceeding 1 as a maximum value. Categorical variables with a large Crammer's V= (<.50) are considered to have a strong relationship between the variables whilst cross-classifications with a smaller Crammer's V= (> .10) indicate a weak relationship and so would be (V=>0<1). In this context, Cohen's (1988) effect size measurement is employed in this study which indicates: .10 small effect, .30 medium effect and .50 large effect.

The results of the Crammer's V measurement revealed that the relationship between all the variables cross-classified, with the exception of *Walking around a township* have a weak association. The Crammer's Values for these variables are as follows: *Nelson Mandela House museum* (n=170) v= 0.068, *Orlando Towers/Bungee* n=63) v=.120, *Eating in local restaurants* (n= 106) v= 0.075, *Hector Pieterse Memorial and Museum* (n=129) v= 0.068, *Vilakazi street tour* (n=106) v= 0.101, *Cycle tour* (n= 96) v= 0.044, *Volunteering* (n=49) v= 0.073 and *Visiting a craft market* (n=118) v= .004.

Table 4. 20. Walking around a township Crammer's Value test

	Value	Approximate Significance
Phi	-0,224	0,017
Cramer's V	0,224	0,017
N = 114		

The cross-classification for *walking around a township* (n=114) also indicates a weak relationship, however, is the biggest effective size between .10 and .30 (v= 0,224) of all the cross classifications, gravitating towards a medium effective size measurement, further emphasising the significance of the p value= 0.017.

4.6.3 Objective 3

The task attributed to objective 3 to find out if there is a difference between the authenticity of experiences of the Cultural Creatives and the rest of the tourists visiting Soweto. More so, to find out to what extent does upholding a transmodern value

system influence the level authenticity of experiences in Soweto. To test this, the Pearson Chi-Square test and Cramm's Value test was used on the 8 categorical variables. The results are presented in this section. The Pearson's Chi-Square test was used to test if there is a relationship between upholding a transmodern value system and the level of authenticity experienced in a tourism activity/experience. The Crammer's Value test was used to find out to what extent does upholding a transmodern value system influence the level of authenticity experienced in a township. The test results for all the choice attractions/experiences are presented below

4.6.3.1 The Pearson's Chi-Square (X^2) for Transmodern value system and authentic experience

The Pearson's Chi-Square test was used to test if there is a relationship between upholding a transmodern value system and the level of authenticity experienced. The Chi-Square tests the null hypothesis (H_0) which states that upholding a transmodern value system does not influence the level of authenticity experienced in a tourism activity/experience. The test results for all the categorical variables (choice attractions/experiences) are presented in the below.

Mandela House museum X^2 (2, n=170) =5.180, $p= 0.075$, which is $p>0.05$ indicates that there is no significant relationship between upholding a transmodern value system and level of authenticity experienced while in the museum. The same is observed in the following activities/experiences that the tourists engaged in; *Orlando Towers/Bungee* X^2 (2, n=69) =1.490, $p=0.475$, more than 0.05. *Eating in local restaurants* X^2 (2, n= 119) = .115, $p= 0,944$. Hector Pieterse Memorial and Museum X^2 (2, n= 131) = .836, $p= 0,658$. Vilakazi Street tour X^2 (2, n= 115) = 2.048, $p= 0,359$. Cycle tour X^2 (2, n=101) = 2.623, $p= 0,269$. Volunteering X^2 (2, n=57) = 2.762, $p= 0,251$. Visiting a Crafts Market X^2 (2, n=130) = 1.627, $p= 0,443$. In contrast, *Walking around a township* X^2 (2, n=128) = 9.462, $p= 0,009$ where $p<0.05$ indicating that there is a significant relationship between walking around a township as a tourist who is upholding a transmodern value system and the level of authenticity experienced.

Table 4.21. The Pearson's Chi-Square Test: Walking around a township and authenticity of experience

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	9.462 ^a	2	0,009
Likelihood Ratio	9,362	2	0,009
Linear-by-Linear Association	5,218	1	0,022
N of Valid Cases	128		

2 cells (33.3%) have expected count less than 5. The minimum expected count is 2.30.

The relationship between walking around a township as a tourist upholding transmodern values is positive in that tourists who uphold a transmodern value system tend to have an authentic tourist experience than general tourists while walking around Soweto. Therefore, such tourists can be considered close representatives of a Cultural Creative. The footnote below the Chi-Square table indicates that 33.3% have a count less than 5 meaning that the assumption has not been violated with regards to the minimum expected cell frequency.

4.6.3.2 Crammer's Value (V)

The second test used to assess the relationship between the two groups (Cultural Creatives and general tourists) is the Crammer's Value test. This test measures correlation in tables which have more than 2x2 rows and columns, as is the case for this study, and is used post-Chi-Square. It is essential in determining the strength of the relationship between the categorical variables after significance has been determined via the Chi-Square test. According to Pallant (2007:217), the Crammer's V equals 0 when there is no relationship between two variables and equals anything not exceeding 1 as a maximum value. Categorical variables with a large Crammer's V (<.50) are considered to have a strong relationship between the variables whilst those with a smaller Crammer's V (> .10) indicate a weak relationship. In this context, Cohen's (1988) effective size measurement is employed in this study which indicates: .10 small effect, .30 medium effect and .50 large effect. The results of the Crammer's V measurement revealed that the relationship between all the variables cross classified, excluding *Walking around a township* have a weak to medium association. *Nelson Mandela House museum* (n=170) v= 0.175, *Orlando Towers/Bungee* n=69)

$v=.147$, *Eating in local restaurants* (n= 119) $v= 0.031$, *Hector Pieterse Memorial and Museum* (n=130) $v= 0.080$, *Vilakazi street tour* (n=115) $v= 0.133$, *Cycle tour* (n= 101) $v= 0.161$, *Volunteering* (n=57) $v= 0.220$ and *Visiting a Crafts Market* (n=130) $v= 0.112$.

Table 4.22. Walking around a township Cramer's Value test

	Value	Approximate Significance
Phi	0,272	0,009
Cramer's V	0,272	0,009

N = 128

The cross classification for *walking around a township* (n=128) indicates an almost medium strength of relationship and is the highest Cramer's value ($v= 0,272$) of all the cross classifications. This indicates that strength of the relationship between walking around a township as a tourist upholding transmodern values having more of an authentic tourist experience than general tourists is just below medium.

4.7 CONCLUSION

This chapter provided a detailed presentation and discussion of the quantitative results of the study and was reinforced by open-ended questions to validate the implication of the quantitative data. Objective 4 is presented in the next chapter (five). It presents the results of qualitative data and triangulates the results providing conclusions about the characteristics, motivations, values and tourism attractions/experiences of the Cultural Creatives as tourists who uphold a transmodern value system. Recommendations for further research are also outlined in the following chapter after qualitative data analysis.

CHAPTER FIVE

QUALITATIVE DATA ANALYSIS, TRIANGULATION OF THE RESULTS, CONCLUSIONS AND RECOMMENDATIONS

5.1 INTRODCUTION

This chapter describes the qualitative analysis of the research data including the procedure for the analysis. The qualitative data in this study was analysed into generative themes and described individually, and later connected as themes to the transmodern paradigm in relation to travel and tourism. Since the study assumes the position of an exploratory study with an interpretive framework, it allowed for an explanatory understanding of a visitor's sense of a subjective reality and the meaning attached to it in relation to the transmodern paradigm and transmodern tourism (Gelter, 2017:50; Orlikowski & Baroudi, 1991). This was achieved through thematic data analysis of qualitative data and further triangulation of qualitative and quantitative results in order to reflect on the study objectives and make strategic recommendations and conclusions about the implications of the study results.

The following section presents the results of thematic data analysis of semi-structured interviews, which are expected to further complement and enrich the statistical data by providing a deeper and more meaningful understanding of the study results.

5.2 THEMATIC DATA ANALYSIS AND TRIANGULATION OF THE RESULTS

This section of the chapter outlines and discusses the procedure and steps taken to dissect the body of qualitative data into meaningful information by means of thematic data analysis.

5.2.1 Thematic analysis procedure

Thematic analysis refers to the process of identifying themes in the data which capture meaning that is relevant to the research question, and perhaps also to make links between such themes. In this way, thematic analysis helps the researcher identify

patterns in the data (Willig, 2014b: 147). Upon data saturation (when every new data signified an already identified theme) all data material belonging to each theme were categorised for preliminary analysis. An induction on what the data was saying was done in order to construct an understanding of the meanings of the data through analysis. The process of thematic data analysis is not linear but rather a spiral process resulting in a reduction of a mass of information into relevant themes (De Vos *et al*, 2005:333; Schurink *et al*, 2012). The process involves sifting out points that are relevant and ignoring the irrelevant information until a pattern or trend surfaces within the data and constructing a framework communicating what was revealed by the data. Bazeley (2013) describes this process as read and reflect, explore and play, code and connect, review and refine.

A theme is defined as a clustering of seemingly disparate codes into groups sharing similar characteristics, which on some level represents meaning or a pattern in the text (St. Pierre & Jackson, 2014). The process of the identifying themes involves grouping major topics according to the tourist's emotional reactions and leftovers. Through open coding which involves reading and re-reading the data in order to get surfaced pattern of the data (Neuman, 2006: 461), meaning units were identified that relate to feelings experienced, converting them into themes/categories and assigning codes to the themes (Tutty *et al*, 1996:100). Coding provides a means of purposefully managing, locating, identifying, sifting, sorting, and querying data. It is not a mechanistic, data reduction process, but rather one designed to stimulate and facilitate analysis. Either explicitly or implicitly, it is a necessary step in most approaches to qualitative analysis (Bazeley, 2013:125).

5.2.2 The main themes

The following five themes emerged from the thematic data analysis

1. Cultural and historical interest and learning (CHIL)
2. Strong conviction for environmental and social justice (HLI)
3. Travel to reaffirm values (CESJ)
4. Highly immersive tourist experience (HITE)
5. Desire for authenticity (REV)

5.3 THEMATIC TRIANGULATION OF THE RESULTS

In the following section, each theme is discussed and triangulated with the results of the quantitative study.

5.3.1 Theme 1: Cultural and Historical interest & learning

Cultural tourism is defined as “visits by persons from outside the host community motivated wholly or in part by interest in the historical, artistic, and scientific or lifestyle/heritage offerings of a community, region, group or institution” (Negrusa & Yolal, 2012:548). It is evident that some of the participants in the study are motivated to visit Soweto to learn more about its history regarding apartheid, the present cultural system and just how people live their daily lives as 34% (n=88) respondents gravitated towards cultural/historical purposes, visiting friends and relatives (VFR) and educational purposes. Based on the statistical results and interview responses from the participants in this study, the participants exhibit a desire for purposeful cultural consumption. Soweto is among the top 20 South African destinations that attract about 212 000 tourists annually (SAT, 2016:82), of which a significant percentage are genuine, culturally motivated tourists (Ramchander, 2007) identified as Cultural Creatives (54.8%). Soweto has a history concerning its racial and political past, an array of art and cultural heritage events and tours alike and so indeed appeals to tourists who lead an artistic and culturally motivated lifestyle. The following inserts support the finding of this study that their main motivation for visiting Soweto is learning

- *“different lifestyle...learn history” (China, 20-29, Male)*
- *“Soweto is like an example of a place that is very different and interesting and want to learn more” (USA, 20-29, Female)*
- *“Cultural identity and empowerment” (USA, 30-39, Female)*
- *“Getting to know new cultures learn about history” (Brazil, 30-39, Male)*
- *“Show my students an important place of South African history” (Austria, 30-39, Female)*
- *“how is life in the new democracy” (Brazil, 30-39, Male)*
- *“I like the community feeling, the vibes on the street, the way people live together” (Netherlands, 20-29, Male)*

- *“It has improved like our history and ideas about Mandela, about Robert...Sobukwe. Yes, and Mandela’s former mate (Winnie Mandela).”*
(Brazil, 30-39, Female)

Cultural tourism has usually been associated with and vastly constituted museums and monuments (Artal-Tur, Villena-Navarro & Alamá-Sabater, 2017:239), but now it includes more intangible heritage and creative activities (Correia & Kozak, 2016). The participants in this study reflect both these interests and so affirm the emerging diversity of cultural consumption which has now expanded the role of culture in tourism as tourists increasingly visit destination to experience the lifestyles, everyday culture and customs of people (Artal-Tur, Villena-Navarro & Alamá-Sabater, 2017:239; Gnoth & Zins, 2013). In this light, cultural tourism emerges as the movements of persons satisfying the human need for diversity, tending to raise the cultural level of the individual and giving rise to new knowledge, experiences and encounters (Richards, 1996:22), allowing for personal development and learning (Artal-Tur, Villena-Navarro & Alamá-Sabater, 2017:239), highly evident in the interview responses.



Figure 5.1. A woman reading an engraved excerpt regarding the 1976 student uprisings at the Hector Pieterse Memorial and Museum. 10 February 2018 (Source: Author)

The traveller in Figure 5.1 expressed that this was her second visit to Soweto and decided to live with a local, which gave her the chance to learn about the history and culture. Tourists visiting townships are indeed more interested in the local culture and engaging with the locals (Booyens, 2010; Rogerson, 2013).

5.3.2 Theme 2: Strong conviction for environmental and social justice

According to (Ray & Anderson, 2000) Cultural Creatives get involved in a variety of social issues and volunteering initiatives. Evidently, 52% of the participants in this study actively participate in welfare initiatives for homeless people while 70% gladly give their time, money or skills to the underprivileged and 79% indicate that volunteering in a local community is not a complete waste of time. Some are activists as 38.3% are actively involved in politics and another 61.3% of the participant in this study participate in initiatives against domestic violence and gender inequality. They also hold general pro-environmental values (Ray and Anderson, 2000:29) as more than ½ of the tourists in the study (59.9%) support animal protection initiatives, 61.8% recycle wherever they go. The tourists in this study exhibit a broader awareness for environmental and social issues denoting a strong conviction for propelling social and environmental justice, therefore, uphold pro-sustainability values (see below responses).

- *“I am involved in an association for kids in Madagascar...we built a house for orphans and also for young mothers” (France, 30-39, Female)*
- *“I do a lot of environmental education...I work with students and teach them how to eat and grow responsibly and healthily” (USA, 20-29, Female)*
- *“We participate in demonstrations...part of the Iran Opposition group against Islamic fundamentalists in Iran (Iran, 20-29, Female)*
- *“we are going to demonstrations because we have a very racist government now” (Austria, 30-39, Female)*
- *“Especially concerning gender based violence because that is what I am into all day” (Germany, 20-29, Female)*
- *“I work as a social worker for youths with personality disorders” (Austria, 20-29, Female)*

Studies about tourist segmentation using sustainable values, attitudes or tendencies reveal that tourists fall within a continuum from stronger sustainability values to weaker sustainability values (Jani, 2018:326). Along this continuum, López-Sánchez and Pulido-Fernández (2016) refer to three types of tourists in relation to sustainability values. Namely, pro-sustainable tourists (knowledgeable about sustainable tourism as well as being willing to pay a premium price for sustainable products), reflective tourists (knowledgeable of sustainable tourism but unlikely to pay premium prices for sustainable products) and unconcerned tourists (lack knowledge about sustainable tourism and thus are in no position to make a judgment about paying premium prices for sustainable products). Based on tourists broader sustainable values, the tourists in this study gravitate towards being pro-sustainable and reflective tourists as they exhibit high knowledge and concern about environmental and socio-economic issues.

- *“My partner has written some articles related to the environment and how global warming has been changing and how all the pollution and those kind of things is related to the capital. Not because people are mean but people don’t want to recycle” (Brazil, 30-39, Female)*



Figure 5.2. Volunteer tourist purchasing crafts, Vilakazi Street, 05 March 2018 (Source: author)

More evident in this study, is that pro-sustainable tourists are more likely to be female than male; they are more likely to originate from Europe and Americas and appear to have high levels of travel motivation (Jani, 2018:333). Therefore, tourists who uphold pro-sustainable values are indeed existent in Soweto, and have important implications on its future pro-sustainable tourism development initiatives.

5.3.3 Theme 3: Travel to reaffirm life values

Perkins and Brown (2012) promote the use of life values to better understand tourists as values are relatively stable across contexts and situations making them highly useful in explaining tourist's behaviour. Notwithstanding everyday life, the values of the Cultural Creatives are equally expressed through travel, therefore, have many implications for the tourism industry (Ray & Anderson, 2000). Evidently, 84.5% of the participants in this study feel that travelling helps reconfirm their life values while 70.3% feel that their trip to South Africa helped them rediscover themselves.

- *“I was 18 (age) first time I was in Tanzania. I was volunteering with no values, but this really changed me. It made want to travel African countries to learn about the world and yeah, bring the experience home and talk to people about this too...for them to be more open minded” (Austria, 20-29, Female)*
- *“Well I told them I don't really want to take pictures because people are living here and it's not like I went to the zoo or anything” (Germany, 20-19, Female)*
- *“but like regularly taking photos and that's really not normal and don't really feel...you feel like a tourist” (USA, 20-29, Female)*

Diallo *et al.* (2015) express that sustainable tourists should exhibit responsible tourist behaviour that accounts for social and environmental concerns in decision making related to tourism. The tourists in this study exhibit a strong sense of responsibility by not seeing themselves as merely spectators, but as human beings entering the living space of other human beings. Such tourists are considered sustainable tourists who not only respect local culture and try to reduce their interference in the local culture but in some instances try to conserve the natural environment and consume locally produced products (López-Sánchez & Pulido-Fernández, 2016; Wu *et al.*, 2017).

One of the many reasons people engage in travel is that many of them are driven because of work, physical and existential challenges (Fu et al, 2015).

- *“last year (2017), I worked a lot so I got stressed and only doing things to survive but now I can think about my values” (Brazil, 30-39, Male)*

In this case, travel emerges as a source of reflection and wellbeing as the tourist expresses the feeling of gratitude for his own situation compared to what he has experienced during his visit to Soweto (staying with a local family). This type of reflection confirms the notion that tourism activities that allow tourists to be active participants in their own tourism experiences and directly challenges their comfort zone can lead to an enduring form of transformational wellbeing (Knobloch, Roberston, & Aitken, 2016; Pope, 2018).

- *“When I first experienced that (sense of community) I changed my outlook on life and made me think differently about prejudices” (Netherlands, 20-29, Female)*
- *Yeah, it really fine tunes my mind...makes it stronger and solid (USA, 20-29, Male)*

The above responses suggest that tourism is an activity that is beneficial to mental, social and in some cases physical well-being (Smith & Diekmann, 2017: 8).

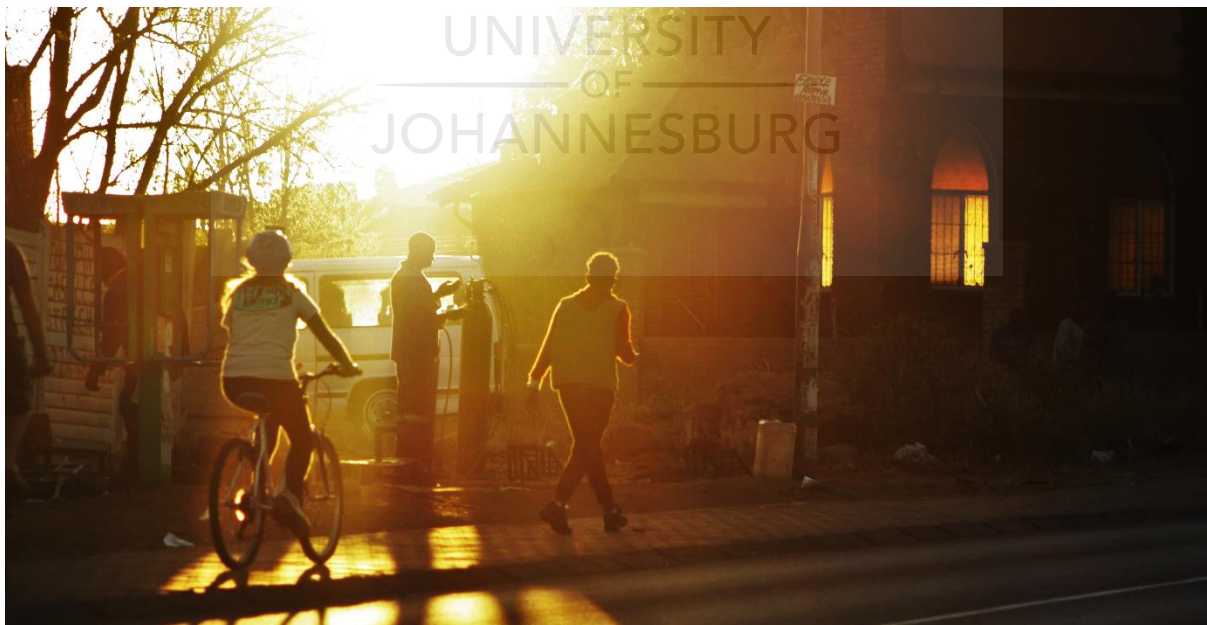


Figure 5.3. Tourist cycling past a mechanic, Phomolong: Orlando West. 28 January 2018. (Source: author)

The term 'wellbeing' and 'Quality of life' (QoL) are used interchangeably in tourism research (Uysal, Sirgy, Woo, & Kim, 2016). While well-being broadly refers to physical health, psychological and social wellbeing (Dolnicar *et al*, 2012), Quality of Life in relation to tourism's contribution encompasses health, work and productivity, feeling part of one's local community, quality of environment, emotional wellbeing, spiritual wellbeing and social wellbeing (Smith & Puczkó, 2013; 2016). Above all, tourism emerges as an essential tool for self-development. Self-development is an actualising tendency related to striving for change, striving to understand oneself and the world better (Smith & Diekmann, 2017: 6). Transmodern tourists visiting South Africa reflect this as a fifth of the tourists in this study visited South Africa for personal transformation and as a spiritual journey. Travel therefore emerges as an opportunity for transmodern tourists to be aware of themselves and their behaviour and impact on South Africa and Soweto as a tourism destination.

5.3.4 Theme 4: Highly immersive tourist experience

The interview participants expressed a need for a "live like a local" immersive experience. This transformational type of travel denotes a search for meaningful consumption and growth through learning and discovery (Ivanovic, 2015:9; Morrison *et al*, 2016). In the case of the Cultural Creatives, it is the search for tourism offerings that lead to transformatory experiences that validate a sense of being true to one's (authentic) self (Ivanovic & Saayman, 2015: 33). The below inserts support this.

- *"Just being out our comfort zone" (Netherlands, 20-29, Male)*
- *"We want to be as close as possible to the truth of Soweto" (France, 30-39, Female)*
- *"Not just staying in a fancy hotel, eat at a restaurant, just do shopping and leave Johannesburg. Real vacation or real life is to be with the family and to be in their daily life... It was a big honour for me that I came in to their daily life and shared their daily life... I was also invited, one relative passed and I was invited to the funeral. It was a great honor and see how the funeral is on the inside and I went with them to church and just sharing the daily life. It was fantastic for me" (Sweden, 30-39, Female)*

- “...we are like staying with a family...we have eaten with them. And they gave us names, African names so yeah, a very great experience” (Brazil, 30-39, Female)
- “A couple of days ago with her nephew had her 11th birthday and we just sat at the grandmother’s and I met a lot of family members. We had pap and chicken and yeah then I felt at home” (Belgium, 20-29, Female)

The experiences described by the tourists in the study are indeed highly immersive experiences and so these tourists are indeed conscious travellers. Studies indicate that there is a ‘true’ or ‘authentic self’ that emerges through travel (Reisinger, 2013, 2015, Brymer, 2013; Heintzman, 2013; Kanning, 2013; Ivanovic, 2014; Smith, 2013). According to UNWTO (2016), conscious travellers require authenticity, however, the anxiety of the postmodern society in which we live in is essentially inauthentic which is the reason why people search for an escape (Wang, 1999: 837). Travel presents tourists with the opportunity to reach their true selves, embrace freedom, lower everyday anxiety and facilitate an authentic lifestyle (Ateljevic & Tomljenovic, 2016:30; Reisinger, 2015; Smith, 2013; Wolf *et al*, 2017). Evidently, for tourists visiting Soweto travel offers physical, psychological, cognitive, affective and spiritual experiences that can change one’s assumptions, expectations, world views and fundamental structures of the self through travel that creates new meaning, offers fulfilment of unsatisfied existential needs and develops new authentic experiences (Reisinger, 2015:5).

- “... I feel like I am one of them” (Germany, 20-29, Female)

Handler and Saxton (1988:243) suggest that when individuals feel themselves to be both in touch with the “real world” and with their “real selves”, they are having an authentic experience. Ivanovic (2014:106) describes this type of *authentic experience* as “the ontological authenticity” that emerges as a validation of one’s authentic, real and true self, obtained through authentic tourism experiences. The ontological authenticity denotes the transformation towards authentic-self as a confirmation of values and worldviews that are already a part of everyday life (Ivanovic, 2014:61).

- “Something like an add-on experience to the views I already have.” (USA, 20-29, Female)

- *“I think that’s the whole purpose of travelling, to reconfirm values” (Austria, 20-29, Female)*

However, the author urges the importance of being aware that the ontological authenticity does not lead to the authentic self; only the authentic self can acquire the ontological authenticity (Ivanovic, 2014:106). This means that tourists need to have a genuine desire for an authentic tourist experience, which in this case is a highly immersive tourist experience that involves intimate encounters with the locals.

5.3.5 Theme 5: Desire for Authenticity

MacCannell (1976:101) asserts that what motivates touristic consciousness is the desire for an authentic experience. A desire for authenticity is what the tourists in this study express as a consumer sensibility making authenticity a critical component of the production and consumption process (Pine & Gilmore, 2012) of the Soweto tourism offering.

- *“For me, I really missed the authentic stuff. We had a guided tour which was very touristy, which is ok, but I only got to meet Soweto in a touristy way...not any other way. That was kind of...something was missing...it was just so...I mean a guided tour you can only go here and not there...” (Austria, 30-39, Female)*
- *“I would say so compared to my last trip in Soweto then I would say it’s not authentic because I just felt like a tourist ‘stop here, take a picture. Stop there, take a picture” but now I feel like I live here so that’s why I think it’s more authentic now.” (Belgium, 20-29, Female)*
- *“Anything that was super touristy was inauthentic for me.” (Lithuania. 30-39, Female)*
- *“...but the feeling like the whole Vilakazi street is like the less authentic part” (USA, 20-29, Male)*
- *“but with all the markets there it feels like a place made for outsiders to come in so definitely has a less feeling of authenticity” (Netherlands, 20-29, Female)*
- *“And something that I saw that was not really authentic was the restaurants on Vilakazi street urm, yeah because only tourists would eat there so it’s a place*

for tourists, where tourists eat and urm, yeah...not authentic” (Netherlands, 20-29, Male)

- *“Then there a couple of guys dressed up in like Zulu stuff. That’s a bit...I know it’s part of the culture and stuff, but it’s sort of a bit...tacky and touristy in that way... I don’t know if that’s authentic to be honest.” (Scotland, 30-39, Male)*
- *“...with all crafts, some of them come from Asia and from other countries in Africa...It was not particularly local crafts which was a shame” (Netherlands, 20-29, Female)*
- *“I don’t really like the markets where they sell arts and crafts, that’s just not...” (Lithuania, 30-39, Female)*
- *...You know you get to see the sights and then there’s a little crafts market right next to it and then everybody’s like “oh look there’s a market” (sarcasm)” (Austria, 20-29, Female)*



Figure 5.4. Tourist reluctant to purchase crafts, as she seemed sceptical of the crafts. Hector Pieterse Memorial and Museum crafts market. 17 January 2018 (Source: author)

Inauthentic pseudo sites, objects and tourism offerings do not impress contemporary tourists (Nicolaidis, 2014:1). Likewise, Cultural Creatives are critical of imitation, poorly made and cliché things (Ray & Anderson (2000:35). Paradoxically, places that are specifically designed for tourists seem to be the very places that deprive tourists from having an authentic experience. Participants who visited Soweto clearly recognise the tourist settings that are essentially staged and so the authenticity of the experience is seen as staged.

Conscious travellers appreciate a narrative (Ray, 2008; Ebejer, 2014; Torabian & Arai, 2016:707; Elomba & Yun, 2018:115), and so other than what is commonly available for tourists visiting Soweto, a narrative was an essential element in the construction of the tourist's perception of an 'authentic' and meaningful tourist experience (Tussyadiah & Fesenmaier, 2016).

- *“he explained to us his story about his art and graffiti there and it was really nice...this was authentic for me” (Austria, 20-29, Female)*
- *“...was the descriptions (Along the Vilakazi-Hector Precinct) of where Hector was shot. Err, and why it was called Vilakazi Street... Yeah, the real history of why places are named certain names and what happened at certain places and I think that is very authentic”... (Netherlands, 20-29)*
- *“For me it was the stone written about how Hector Pieterse died. I think it was his sister telling how he died and the situation. It was for me the most authentic experience.” (Middle East, 20-29)*

Tourism in Soweto happens within a living community and so essentially has something more to offer than just its historical political routes. Almost half of the tourists visiting a township in South Africa are not solely interested a township tour, but can go for something more (George & Booyens, 2014). The below inserts support this:

- *“Living with local people in their house” (France, 30-39, Male)*
- *“Meeting up with locals to experience life in Soweto” (Netherlands, 30-39, Male).*
- *“I think it's just driving to work... And I think it's quite authentic because most, yeah many people take taxi buses to go to work so that's what I do now so I feel that it's quite authentic” (Germany, 20-29, Female)*

- *“Talks with locals instead of tiring tourist tours would be great” (Austria, 20-29, Female)*

The participant’s responses above indicate that they value human interaction therefore undoubtedly express the desire for a tourism experience that involves varying degrees of immersion with the lives of the local people (Tussyadiah & Pesonen, 2016a&b). When travelling, Cultural Creatives want to meet and talk to local people (Ray & Anderson (2000:35). Walking presents the opportunity for dialogue and so it is most agreeable that walking around a township as a tourist upholding transmodern values leads to a more meaningful and authentic experience.

5.4 THE MOST DESIRED TOURIST ACTIVITIES IN SOWETO

The open-ended question (what ideal tourist activities/experiences would you have liked to take part in?) was asked to get an understanding of tourist’s desired experience in Soweto. The most similar descriptions regarding ideal tourist experiences are grouped together and labelled as one. Each labelled description signifies a Cultural Creative lifestyle characteristic indicated by Ray and Anderson (2000:35) as distinctive to the Cultural Creatives. The lifestyle descriptions are as follows (Ray & Anderson, 2000:35):

1. *Arts and culture*
2. *The ‘foodies’*
3. *Experiential and responsible travel/ tourism consumers*

5.4.1 Arts and cultural experiences

Cultural Creatives are high consumers of the arts (Ray & Anderson, 2000:35). This includes tours to museums, art and cultural events, heritage tours and routes and dark sites. A lifestyle of art and culture can be linked to the search for truth and meaning amongst culturally motivated tourists (Ebejer, 2014), as is the case with the Cultural Creatives. The below responses from the participants support this:

- *“More museum and university lecturers” (USA, 20-29, Female)*

Lifestyle: *“hectic, cultural, and tropical”*

- *“I’d like to see more about local art like theatre, dance etc” (Brazil, 20-29, Female)*

Lifestyle: *“learn, teach, cycle, read books and travel”*

- *“Workshops with kids, arts and crafts” (Lithuania, 20-29, Female)*

Lifestyle: *“design, nature, travel, people and creativity”*

- *“Street art tour” (France, 20-29, Female)*

Lifestyle: *“Urban, travel, party, office job and friends”*

- *“Live music, local art gallery” (United Kingdom, 20-29, Male)*

Lifestyle: *“Eat, drink, walk, work and talk”*

5.4.2 The ‘foodies’

Cultural Creatives and tourists alike are people who like to talk about food, experiment with new kinds of food, cook with friends, eat out a lot, do gourmet and ethnic cooking, and try natural foods and health foods (Ray & Anderson, 2000:35; Laing & Frost, 2015; Ellis *et al*, 2018; Ketter, 2019:1066). This is highly evident in the below responses:

- *“Meet people talk to them cook together share history” (Germany, 30-39, Female). **Lifestyle:** “friends, food/cooking, reading, travelling and enjoying”*
- *“I would love to go on a food tour of Soweto” (USA, 20-29, Female). **Lifestyle:** “sustainable, food, community, nature and education”*
- *“Dining in local house with locals eating local food” (Netherlands, 20-29, Male). **Lifestyle:** “Fun, adventurous, ambitious, free, and privileged”*
- *“Food experiences” (Brazil, 20-29, Male). **Lifestyle:** “Education, study, travel, family and friends”*
- *“Interactions with people making food together” (Belgium, 20-29, Female). **Lifestyle:** “Student, sports, friends, social and nature”*



Figure 5.5. Two ladies enjoying a ‘bunny-chow’ with a local guide at an informal fast-food joint (TNP Fastfood) Vilakazi street. 15 May 2018. (Source: Author)

5.4.3 Experiential and responsible travel/ tourism consumers

Many are the prototypical consumers of the experience industry which offers an intense/enlightened/enlivening experience rather than a particular product. Examples include weekend workshops, spiritual gatherings, personal growth experiences, experiential vacations, the vacation-as-spiritual-tour, or the vacation-as-self-discovery (Ray & Anderson, 2000:35; McLean, Hurd, & Rogers, 2008). This is most evident in the responses from the survey respondents:

- “Attending historical classes at the community hall” (Mozambique, 20-29, Male). **Lifestyle:** “Traditional, religious, outgoing, adventurous and political”
- “Cultural festival” (New Zealand, 30-39, Female). **Lifestyle:** “Business orientated, ambitious, fun, adventurous and hectic”
- “Kasi soccer” (Germany, 30-39, Male). **Lifestyle:** “Family orientated, value time, travel and learn”

- “Visiting a child-care centre and playing with children” (Germany, 20-29, Female). **Lifestyle:** “Mindfulness, joy, ambition, travel and gratitude”
- “Black business development” (USA, 30-39, Female). **Lifestyle:** “Professional, traveller, free and empowered”



Figure 5.6. A couple interacting with local kids at Lebo's Backpackers. 10 January 2018 (Source: Author)



Figure 5.7. Two travellers cycling beyond the normal bike tour routes. 13 February 2018. Orlando East (Source: Author).

Tourists want to learn more about the destination they are visiting and to interact with locals to experience the local culture (Booyens, 2010). The locals can indeed enhance the authenticity of a tourist experience through increased participation (George & Booyens, 2014: 464), which is why township tours with limited interaction with the locals compromises the authenticity element (Pirie, 2007b). Emphasising the vital role that locals play in the tourist's construction of an authentic tourist experience.

- *“It would like feel super authentic if I would walk around and nobody would recognise me.....But that’s like the degrees to why we are a little bit separated. We feel like local people here but that’s the element that would take the authenticity element out of it...it could be.” (Germany, 30-39, Male)*

In order for tourists to help meet the authenticity requirement, they themselves need to become active participants in the shaping of their own experiences. Booyesen's (2010) observation about the development of township tourism is that it is inhibited by the fact that tourists hardly walk around townships and therefore, do not interact with the locals. This current study reveals that when tourists actually decide to walk around the township, they report higher levels of authenticity, therefore, walking around is indeed the most authentic experience in Soweto. The below inserts support this.

- *"I think walking around in a township" (America, 20-29, Female)*
- *"When we walked through the township" (Lithuania, 30-39, Female)*
- *"No, I don't like that (tours), I like to walk" (Yemen, 20-29, Male)*
- *"And there was also a small authentic moment for me when I just walked next to her down the street and it was actually a part of Soweto that she lives in" (Austria, 20-29, Female)*

Ultimately, how tourists who uphold transmodern values interpret an 'authentic' experience in Soweto is highly entangled in their ability to procure an intimate encounter with the local people (Conran, 2006:274).



Figure 5.8. Students from Vienna enjoying a night out with the author at the Bafokeng Corner Pub & Grill, Phiri – South Soweto. 23 February 2018 (Source: univie.ac.at).

As the tourism industry matures there is an increasing demand for unique, authentic and meaningful travel experiences (Frey & George, 2008:113), which is travel that the Cultural Creatives expect (Gelter, 2010). Judging from the statistics and various interview responses, the tourists in this study highly reflect this expectation. Cultural Creatives are the conscious travellers, the “new tourists in search for deep transformatory experiences pertinent to new (authentic) transmodern cultural tourism” (Ivanovic, 2014:34). The newly emerged consumers’ sensibility towards authenticity is directly consequential of the current shift in the world consciences towards self-actualization and authentic-self seen as the fundamental value of transmodernism and ‘new’ tourism (Ivanovic & Saayman, 2015:28). Authenticity indeed emerges as an overarching value that is sought after by a significant portion (54.3%) of the tourists coming into Soweto. Though at some degree an authentic experience is constructed subjectively depending on the type of person engaging in the experience, a high level of interaction with the locals and wandering around seems to be what a close representative of a Cultural Creative visiting Soweto is after.

The continued rise of the Cultural Creatives as the closest representatives of the “conscious traveller” seeking immersive tourism experience could therefore reveal how the locals’ participation could be aligned with the requirements of transmodern tourism. Thus the emphasis on immersive tourism practices and the potential to encourage the use of local heritage and knowledge in order to meet the demand for the authentic. This is in line with George and Booyens (2014: 461) suggestion that a diversified township tourism product is what the tourists coming into Soweto want to experience. However, development of this nature should be approached sensitively as it should be an act of open dialogue with the locals and aligned with the principles of responsible tourism (Booyens, 2010).

“We say to communities to spend more time uplifting themselves. We need to be ready spiritually, emotionally, and with a good family base to prepare people for that era” (Eric Mani, 1991).

This research demonstrates that the conceptual era referred to by Eric Mani (1991) of *The Sowetan* has come knocking on Soweto’s doorstep as the transmodern paradigm with a strong torch to cast a light on what remains hidden in Soweto’s basement.

5.5 CONCLUSIONS AND RECOMMENDATIONS

This chapter aimed to provide a detailed explanation of the quantitative data which acts as reinforcement for the quantitative data obtained gathered for the study to investigate the emergence of the Cultural Creatives in line with the transmodern paradigm. The last objective of the study, objective 4, was set to make conclusions and recommendations regarding the implications of the prevalence of tourists upholding a transmodern value system. The conclusions regarding the survey and literature study and recommendations for further research and transmodern tourism development in Soweto are outlined.

5.5.1 Conclusion regarding the literature study

This study addresses the knowledge gap of transformative conscious tourists by providing empirical evidence of their characteristics, motivations and values, thus the identification of a transmodern value system amongst tourists choosing to visit the most famous African township of Soweto. Transmodernity as a contemporary paradigm is still in its infancy and is widely debated amongst tourism scholars, however, the literature and current empirical evidence indicates that the transmodernity paradigm shift is rapidly eclipsing the previous paradigms of modernity and post-modernity (Rodriguez Magda, 1989, 2004, 2019, Ghisi, 2008, 2010, Ateljevic (2013, 2016). In this light tourism faces a paradigm revision, as its theoretical foundations face a gradual questioning and empirical challenge (Tribe, 2010). The transmodernity paradigm encompasses tourism that is conscious and transformational in that it encourages a reflection of a tourist's values and their impacts on a destination (Reisinger, 2013, Ross, 2012; Lean, 2014, Pollock, 2015, Tomljenovic, 2015).

The results from the literature study point to the universal and existential need for a human being to find meaning in the lives they lead. The transmodernity mind shift is thus an articulation of society's collective need for change towards a meaningful existence. Travel emerges as one of the base fundamental reasons as to why people travel or better yet, 'escape' to reflect and look for meaning denoting a search for the 'true' and authentic self (Ivanovic, 2014). It is for this reason that authenticity emerges as an ever-evolving concept in tourism literature. Given the subjective nature of authenticity, it is, however, a universal and existential implication to every human being

making it an intangible, intrinsic and overarching economic value that precedes abundance, availability, quality and prestige. Authenticity of experiences thus denotes an economic transcendence associated with the final stage of the knowledge/experience economy towards a transformatory (authentic) economy (Dussel, 2008).

As the supporting concept of the study, authenticity has a different meaning for scholars and tourists alike, but the common denominator is that it is based on individual experience, which can be developed and elicited through various tourism conditions (Tomljenovic, 2015; Ross, 2013). The literature suggests that when a person engages in conscious travel and with the intention of learning and discovery through a highly immersive tourist experience, they exhibit signs of transformation associated with a reflection/confirmation of existing life values (Ivanovic, 2014). This transformation is an indication of the ontological authenticity which is achieved when a person feels both at one with themselves and the world (Ivanovic & Saayman, 2015). The literature reveals that transformation is the key to encouraging the genuine embodiment of sustainability values as values have implications not only for one's personal life but for the general welfare of society as well, in the case of tourism, for both tourists and locals (Diallo *et al*, 2015, López-Sánchez & Pulido-Fernández, 2016; Wu *et al*, 2017). As people (tourists and locals) start to adopt sustainability values and more sustainable lifestyles the development of responsible and sustainable tourism becomes much easier and more effective (Wolf *et al*, 2017). Social transformation of this magnitude is indeed possible through tourism as tourism is, in fact, an embodiment of the human need for diversity through immersive and meaningful interaction with fellow human beings.

5.5.2 Conclusions regarding the survey

This study explores the presence of tourists upholding the transmodern values system as part of the sub-culture of the Cultural Creatives in relation to the contemporary paradigm of transmodernity in the township of Soweto. Specifically, this research study aimed to investigate the existence of a transmodern “value system” or worldview and thus a clearly identifiable tourist segment that forms part of the subculture of the

Cultural Creative by analysing the life values and motivations of tourists visiting the township of Soweto in Johannesburg.

The data was collected in such a way to mirror South Africa's inbound tourist patterns (most to the least contributing continent of inbound tourists) as reflected in the national statistics (Statsa, 2018). The Middle East being the least, Asia and Australia at second least, America at second most and Europe at the most generating continent.

From the data collected, male respondents (46.7%) were slightly below female numbers (53.3%), not so much of a significant difference, but indeed supports the prevalence of women visiting cultural heritage destinations. A significant 51.3% of the respondents fall into the 20 – 29 years age category. The national statistics (Stats SA, 2018), affirm that the dominant age group of leisure tourists coming into South Africa is indeed a younger group between age 20-40. The data further revealed that 39.2% of the visitors obtained a Bachelor's degree and 25.7% were in possession of a Master's/Doctoral degree which supports Ray and Anderson's (2000) premise that the Cultural Creatives are avid knowledge seekers, therefore, tend to be more educated than the other consumer groups (Modernists and Traditionals/conservatives). For this reason, a significant percentage of the sample (85.9%) seek to enlighten, through sharing knowledge, the less informed. Overnight stays in Soweto are fair sitting at (32%) while overnight stays in Johannesburg account for 63%. Soweto is equally a "must-see" and "lifestyle" destination as a significant 80.3% of the tourists strongly agreed (33.3%) and agreed (47%) to have had an authentic experience in Soweto while a small portion (3.1%) disagree to having an authentic experience.

A significant 85% feel that travelling helps reconfirm their life values, an affirmation of the need for tourism experiences that provoke a deep questioning of the meaning and purpose in people's lives through empathetic, engaged, authentic and invited rather than imposed encounters with the lives of others (Ateljevic & Tomljenovic, 2016:30). A considerable (70.3%) of the tourists in the study that feel that their trip to South Africa helped them rediscover themselves. This also supports the emergence of transmodern paradigm as the worldview and new value system as tourists are now looking for transformatory tourist experiences (Ateljevic, 2013; Brown, 2009; Brymer, 2013; Heintzman, 2013; Kanning, 2013; Lean, 2009; Reisinger, 2013b; Ross, 2010;

Smith, 2013), that validate a sense of being true to one's (authentic) self (Ivanovic & Saayman, 2015: 33).

More than half of the tourists (61.8%) recycle wherever they go. Cultural Creatives hold general pro-environmental values (Ray and Anderson, 2000:29) and so this suggests that there are more tourists than not, visiting Soweto who are concerned about eco-sustainability. In addition, a significant portion of the sample consider themselves careful and well informed consumers as 50.4% disagree to relying on marketing messages to help them choose what they buy. Pro-feminism is most evident in the study as a staggering 81.6% of the tourists in the study believe that women are indeed equal to men. Therefore as one of the main pillars of transmodernity that is highly essential is the feminine aspect focusing on equality of women and rights of women and children (Ateljevic, 2011: 945, 2013: 203).

Subsequently, this research study focused on finding out if there are products and experiences in Soweto that appeal to Cultural Creatives and to determine if there are differences or a lack of between the experiences of those who uphold a transmodern line of thought (Cultural Creatives) and those who do not (general tourists).

Under the assumption that the distribution of scores on the dependent variable is 'normal' (symmetrical which has the greatest frequency of scores in the middle with smaller frequencies towards the extremes), the Shapiro-Wilk test for assessing normality revealed that for backpackers ($W = 0.964, p > 0.5$) $p = 0.125$, general tourists ($W = 0.963, p > 0.5$) $p = 0.114$ and wandering tourists ($W = 0.977, p > 0.5$) $p = 0.011$, the assumption of normality has not been violated meaning that the data is significantly normally distributed.

The study was supported by the following objectives:

Objective 1: To Identify the Cultural Creatives as a subculture upholding transmodern values amongst tourists coming into Soweto.

To reach objective 1 a few statistical tests were used: The ANOVA test produced a Sig. value ($p = .01$) which is less than .05 meaning that somewhere between and within the three groups (backpackers, general tourists and wandering tourists) there is a statistically significant difference. Post hoc comparisons using the Dunnett T3 test indicated that the mean score for general tourists ($M = 16.60, SD = 2.90$) was

significantly different from wandering tourists ($M = 19.32$, $SD = 3.80$). Another significant mean difference was between backpackers ($M = 20.67$, $SD = 3.33$) and general tourists ($M = 16.60$, $SD = 2.90$), however, there is no statistical difference in the mean score between backpackers and wandering tourists suggesting that wandering tourists and backpacker tourists uphold similar transmodern values and are close representatives of the Cultural Creatives. The data affirms that 55% of the sample population can be considered as close representatives of a Cultural Creative while 45% can be described as more general tourists. This is a surprising result suggesting that Cultural Creative numbers are slightly larger than those of the general tourists confirming a significant rise in Cultural Creative numbers coming into South Africa. Ivanovic and Saayman (2015) ascertained that 18% of tourists coming into South Africa are close representative of a Cultural Creative, therefore, when comparing the findings of this study, ultimately indicate that in the South African tourist market there are two times more Cultural Creatives than what was expected

Objective 2: To identify the Cultural Creative's choice of tourist experiences and activities when visiting Soweto.

The Pearson Chi-Square test revealed that *walking around a township* $\chi^2(2, n=114) = 5.731$, $p = 0.017$ which is $p < 0.05$ indicates that there is a significant relationship between upholding a transmodern value system and choosing to walk around a township as either 'must-see' or 'lifestyle' tourist attraction/experience in Soweto. The Crammer's V test for *walking around a township* ($n=114$) indicated a weak relationship, however, is the biggest effective size between .10 and .30 ($v = 0,224$) of all the other activities, gravitating towards a medium effective size measurement. The relationship between walking around a township and being a tourist upholding transmodern values is thus positive in that upholding transmodern values as a tourist influences the choice to walk around a township as a 'must-see' or 'lifestyle' attraction.

Objective 3: To find out if there is a difference between the authenticity of experiences of the Cultural Creatives and the rest of the tourists visiting Soweto.

The Pearson's Chi-Square test results revealed that *walking around a township* $\chi^2(2, n=128) = 9.462$, $p = 0,009$ which is not more than 0.05 indicates that there is a significant relationship between walking around a township as a tourist upholding a

transmodern value system and the level of authenticity experienced. The Crammer's V measurement revealed that analysis for *walking around a township* ($n=128$) indicates an almost medium effective size between .10 and .30 and is the highest Crammer's value ($v= 0,272$) of the entire analysis. These results affirm the significance of the p value= 0.009 as indicative of a positive relationship between walking around a township as a tourist upholding transmodern values and having a more of an authentic tourist experience than general tourists.

Five themes were identified from the semi-structured interview responses. A summary is presented below.

1. Cultural and historical interest and learning

The emerging diversity of cultural consumption has now expanded its role in Soweto as 'transmodern tourists' increasingly visit to experience the lifestyles and everyday culture in addition to heritage tours and historical museum tours.

2. Strong conviction for environmental and social justice

Above half of the tourists visiting Soweto are pro-sustainable and reflective as they exhibit high knowledge and concern about environmental and socio-economic issues.

3. Travel to reaffirm life values

Travel to South Africa and Soweto indeed offers tourists with transmodern values the opportunity to be aware of themselves and reflect on their impact on the destination.

4. Highly immersive experience

The experiences described by the tourists visiting Soweto are indeed highly immersive experiences and so the tourists are indeed conscious travellers in search for conscious consumption and growth through learning and discovery.

5. Desire for authenticity

Transmodern tourists visiting Soweto value human interaction, therefore, undoubtedly express the desire for an authentic tourism experience that involves varying degrees of immersion with the lives of the local people.

Objective 4: Make conclusions and recommendations to what Cultural Creatives see as a gap in the current Soweto tourism offerings.

5.6 Recommendations

The following section presents the recommendations derived from the results of the study in alignment with the literature. Recommendations are compiled which address future research and future development of transmodern tourism in Soweto

5.6.1 Recommendations regarding future research

- Due to the vast heterogeneity that exists within the groups of cultural tourists, future studies related to the transmodern paradigm and the segmenting of tourists should focus on psychographic methods of segmentation such as motivations and values. Motivational factors of tourists best represent personal psychological components such as the needs and expectations of the tourists as well as benefits they seek through tourism activities (Formica & Uysal, 1998). Values are unchanging across contexts and situations therefore are best suited for understanding tourist behaviour, and social transformation (Perkins & Brown, 2012).
- There should be a focus on research that examines the relationship and interactions between hosts and tourists regarding how to develop conducive tourism conditions for harnessing quality of life and transformative benefits for both hosts and visitors.
- Future study research methods regarding the transmodern tourism should incorporate a variety of qualitative methods as the transmodern paradigm in relation to tourism requires in-depth analysis in order to unearth valuable insight from transmodern tourists.
- Transformative tourism experiences are embedded in the existential and ontological authenticity, therefore future research should focus on identifying these types of authenticity concepts and how tourists can reach them. In addition, there should be ways in which to keep contact with transmodern

tourists to examine the effects of transformatory experiences, how long the transformation lasts and which type of tourist experiences elicit such ontological transformations.

- Research concerning profiling the tourists should incorporate other tourism sites in Johannesburg and South Africa using the same research design, sample selection and the questionnaire (Appendix A) to establish the participation of Cultural Creatives in South Africa's tourism.
- Lastly, transmodern tourism researchers should not only embark on research for the sake of producing insight or a body of information but strive to embody the research itself in order to best understand what it means to have a transformatory tourist experience.

5.6.2 Recommendations on the development of transmodern tourism in Soweto

- The diversity of cultural consumption emerging nowadays has expanded the role of culture in tourism. The most effective approach is, therefore, to package cultural tourism products with other, non-cultural tourism products. Preferably, transformative tourism offerings such as nature tourism, adventure tourism, wellness tourism, farming tourism, education tourism, spiritual tourism, developmental and volunteer tourism. More reason is that Soweto is mostly a day-trip destination so, in the case of transmodern tourists, less leisure time means less tolerance for average tourism offerings.
- There should be more emphasis on walking tours for tourists to interact with the local community by visiting local businesses, various recreational centres and local homes for dining experiences. Locals should be encouraged to explore being hosts (e.g. Air BnB) and open up their homes or rent out their accessories (e.g. bicycles, camping gear, furniture) and various expertise to travellers to facilitate more meaningful experiences for both travellers and locals.

- Apart from a rich inheritance of historical, cultural and heritage assets, Soweto harbours a living culture that is not confined to one famous neighbourhood (Vilakazi-precinct). Every neighbourhood in Soweto should be marketed as an attraction even if there is no museum or well-known tourism attraction. The point is to provide access to a living culture, not market commodities which is what transmodern tourists would appreciate. The more tourism becomes a norm in surrounding neighbourhoods rather than a rare commodity, the more local people in the township get used to tourists, the more they won't pay too much attention to the tourists in turn making the tourist's experience more authentic. In turn, this will generate more evenly distributed revenue to disadvantaged communities as tourists start to realise that they are not being led into a tourist trap.
- A tailored-made Soweto tourism card should be developed that a tourist pays for and includes access to all the usual attractions and museums so that even if they do not enter a museum or attraction they would have paid a certain fee either way. There should be different cards available tailored according to the different types of tourists. Ultimately, the tourist pays for the whole card (pays a minimum price for every attraction, restaurant, souvenir and even accommodation) even if they don't use all of its value, the tourist would have engaged in experiences that he/she desires and the local community would have benefited either way. This will result in evenly distributed revenue for locals and enhanced image and a desired experience for the tourist. Ultimately, the aim is for locals to get used to the notion that tourists don't carry money on them and that they have already paid for whatever they need. If there is something that the tourists need while on the tour, it can be logged and claimed by the vendor at the nearest tourism office. For a Soweto tourism card to be tailored for a specific type of tourist, upon application for the card the tourist should fill in a questionnaire that will indicate what type of tourist it is and what experiences they would like or most probably want. However, in order to test this proposition, a survey would first need to be conducted.

- Minibuses are Soweto's major mode of transport. Taxi owners and drivers should be encouraged to "go green" through the initiative by Compressed Natural Gas Holdings (CNG) with a new NGV Gas station in Dobsonville, Soweto. It has been established to help taxi drivers reduce petrol costs while contributing to the conservation of the environment saving them an average of 30-40% per tank (as compared to petrol) ultimately reducing the taxi's carbon emissions by about 25%) whilst driving (Sithole, 2015). In the case of transmodern tourists, this could be an ideal mode of transport that would offer the opportunity to spontaneously interact with the locals in an environmentally friendly taxi. More so, tour guides should also be encouraged to use eco-friendly vehicles.
- The City of Johannesburg's Jozi@Work co-production project aimed at delivering municipal services within the neighbourhoods can help encourage tourism in the larger Soweto. Every neighbourhood in Soweto has benefited from this initiative in terms of dumping spaces turned into neighbourhood gardens and so this makes a significant contribution towards the creation of a conducive environment for environmentally conscious tourists as it can offer them the opportunity to co-(re)create a neighbourhood and engage with the locals on a personal level.
- Travel offerings should incorporate feminine values such as healing experiences (e.g. yoga, reiki, art therapy), visits to schools and organisations.

South Africa as a tourism destination exhibits the signs of evolving into a transmodern tourism destination through its appeal as a culturally rich destination with a combination of various other types of tourism. It is therefore imperative for tourism developers to carefully harness the development of transformative tourism in South Africa using the bottom-up approach to development as it ensures local participation. This study is highly effective in trying to reveal the transformative power of tourism in places that have immense tourism presence, but are still tainted by the negative societal connotations (crime, poverty) assigned to them, for the purpose of this study, the township of Soweto.

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ANNEXURE A: SOWETO TRANSMODERN TOURISM QUESTIONNAIRE

Date: DD/MM/20__

Time: __: __

Questionnaire Number: _____

SECTION A: GENERAL QUESTIONS

1. Which of the following reasons for travelling to South Africa is applicable to you? Mark with an (X):

To find myself	1
Volunteering	2
Business	3
Spiritual journey	4
To meet new people	5
Personal transformation	6
Other? Specify:	

2. How did you find out about Soweto? (Specific website, social media, friend, travel agency etc.) Please specify.

3. Describe your lifestyle in five words:

4. To what extent do you agree/disagree with the below statements:

Worldview statements.		Strongly disagree	Disagree	Agree	Strongly agree
4.1	Money is the ultimate measure of progress in my life.	1	2	3	4
4.2	I have experienced being spiritually absorbed into something greater than myself.	1	2	3	4
4.3	I often support animal protection initiatives.	1	2	3	4
4.4	I easily connect with people from a different race and culture.	1	2	3	4
4.5	The Earth can always provide for us no matter how much we use its resources.	1	2	3	4
4.6	Compassion is the key to saving the world.	1	2	3	4
4.7	I actively participate in welfare initiatives for homeless people.	1	2	3	4
4.8	I believe in holistic spirituality, not a religious dogma.	1	2	3	4
4.9	I believe women are equal to men.	1	2	3	4
4.10	I spend most of my time trying to get to the top of the corporate ladder.	1	2	3	4
4.11	Volunteering in a local community is a waste of time.	1	2	3	4
4.12	"Global warming" is a hoax	1	2	3	4
4.13	Knowledge is for sharing, not for keeping to oneself.	1	2	3	4
4.14	I only buy things that I really need.	1	2	3	4
4.15	I always recycle wherever I go.	1	2	3	4
4.16	Travelling helps me reconfirm my values.	1	2	3	4
4.17	I gladly give my time, money & skills to the underprivileged.	1	2	3	4
4.18	I feel ashamed that we have caused so much damage to the planet.	1	2	3	4
4.19	People should focus on helping themselves, not others.	1	2	3	4
4.20	This trip has helped me rediscover myself.	1	2	3	4
4.21	I only buy brands which are reflective of my values.	1	2	3	4
4.22	I use public transport often to reduce my carbon emissions.	1	2	3	4
4.23	Women are too caring and so should NOT be managers/leaders.	1	2	3	4
4.24	I participate in initiatives against: Domestic violence and gender inequality.	1	2	3	4
4.25	Television is my daily source of entertainment.	1	2	3	4
4.26	I am actively involved in politics.	1	2	3	4
4.27	I own things I don't really use.	1	2	3	4
4.28	I rely on marketing messages to help me choose what I buy.	1	2	3	4

SECTION B: ABOUT YOUR VISIT TO SOWETO

5. Please indicate with an (X) which of the below experiences/attraction have you taken part in/ visited while in Soweto and if they are a "MUST-SEE" or "LIFESTYLE" driven. Please also indicate to what extent the experience/attraction was AUTHENTIC for you (1. NOT AT ALL...2.SOMEWHAT...3. COMPLETELY)

Attraction/Experience	Must-see or Lifestyle (X) OR (X)	Not at all authentic	Somewhat authentic	Completely authentic
Nelson Mandela House		1	2	3
Orlando Towers/Bungee		1	2	3
Eating in local restaurants		1	2	3
Hector Pieterse Museum		1	2	3
Vilakazi street tour		1	2	3
Cycle tour		1	2	3
Volunteering		1	2	3
Visiting a crafts Market		1	2	3
Walk around the township		1	2	3
Other? Specify:		1	2	3
1.				
2.		1	2	3
3.		1	2	3

6. Ideally, what experiences/attractions/activities would you have liked to take part in that are not currently offered in Soweto?.....
7. Are you making use of a tour guide? **YES** or **NO**.
8. How long is your visit? To South Africa.....In Soweto:.....
9. What accommodation establishment are you staying in while in South Africa?.....where?.....
10. My experience of Soweto today was authentic?

Strongly disagree	Disagree	Neither	Agree	Strongly agree
1	2	3	4	5

SECTION C: DEMOGRAPHIC QUESTIONS

11. Country (residence)Town/City.....Country of Birth.....
12. Please indicate your age group.

15 or younger	1	20 – 29	3	40 – 49	5	60 or over	7
16 - 19	2	30 - 39	4	50 - 59	6		

13. Gender 14. Highest level of education you have completed.

Male	1	Primary school	1	Vocational Qualification	3	Masters or Doctoral degree	5
Female	2	Secondary school	2	Bachelor degree	4	Other:	6

15. Travelling:

Individually	1
Packaged Group	2
Family/Friends	3
Partner	4

16. Please indicate your current occupational group:

Director/Manager	1	Professional (Doctor, teacher..etc)	4	Technical professions (technicians...)	7
Administration	2	Service, sales person.	5	Manual or crafts work	8
Student	3	Pensioner	6	Self-employed	9

ANNEXURE B: INTERVIEW TRANSCRIPTIONS

Name of respondent(s) (if applicable)	Sandile Mkhize (Interviewer – completed 2 nd degree in tourism)
Location	Johannesburg, Soweto.
Date of Interviews	3 RD January 2018 – 11 March 2018.

Key:

S – Sandile (Interviewer)

T – Tourist

TG – Travel Guide

Number e.g. T3 – Tourist number 3 in a group

<p>Brazil (couple) Orlando West 3 Jan '18 14: 07</p>	<p>S: So country of origin, where are you guys from? T1: We are from Brazil. T2: Brazil. S: Brazil, cool. So now that you are in Soweto can you tell me more about your reasons for coming to Soweto? Your reason for travelling to Soweto. T2: Yeah. S: You said that its cultural and ... T2: We came to Soweto because we have learnt about the history of the apartheid and then we were wondering about how life is in Soweto. How is life in South Africa...? How is life with the new democracy? And because of that we came to Soweto. It was amazing because the many things that we liked was the alchemy from the people that live in Soweto. S: Oh ok. I guess it is especially for you guys since you are actually living in Soweto for these five days that you guys are here so I can understand. T1: We are staying with a family and we can see like the way they talk. The way they're everyday life goes on and how the kids behave. And we also had the chance to spend new year's eve on the street with like everyone in the neighborhood and families around and they gave us firecrackers and we have eaten with them. And they gave us names, African names so yeah, a very great experience. T2: We felt very welcomed. S: Alright I understand. Now that you guys are here in Soweto. Do you guys feel safe in Soweto? T1: Yeah, as we have mentioned to you, the only day that we felt uncomfortable was like in Mandela house where like some of the drug addicts were begging for money and we felt a bit uncomfortable related to that. But otherwise we are walking around freely the two of us and we are going to the local supermarket, we are going...walking even in the evenings, like passing those paths (dingi) and going to local bars. Everyone greets us no problem at all. S: So there's no reason to feel unsafe rather...? T1: No, not at all. S: So with the activities that you guys have done in Soweto do you guys feel that they are in line with your values? T2: Yes. T1: Totally. Like eating healthy, cooking at a home, save money while shopping, recycling... T2: Speaking in English, discovering new cultures, reading books... T1: Read books! We have heard a lot about apartheid and have very nice history lessons with our hosts and we are staying in a hostel instead of a very fancy hotel, we are taking public transportation instead of uber and urm...we flew in a very cheap flight because I was like over new year so people don't want to fly on those days. S: Yeah, yeah. T1: What else, urm...walking, cycling, T2: And walk to the supermarket to get something to eat. S: So you guys walked through like "dingi" parts so you guys are pretty comfortable. T1: Ya. T2: And they say in Zulu "white people are coming! Nice"...(laughs). S: (laughs) must be a good feeling.</p>
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T1: One very nice thing that we have experienced and would like to share...was related to the kids. Like how the very young kids, 1-5 years old. They welcomed us and the way they touched us and the way they touch our hair and they want like to touch his beard and looking, I don't know they were just curious about it

S: Exactly, because they are seeing something different so they are, naturally.

T1: Yeah, very nice and their parents they explained, like it's because they are not used to see like white people and to touch white people. Usually it's only on TV or when they have their dolls or something. But white people don't live in Soweto like next to them.

S: I get that. So we have eaten with our hands which was very different for us because in Brazil we use cutlery.

S: So did the food taste different or something?

T1: Spicy...

T2: Well I really appreciate the taste of the food because I really like spicy food.

S: You like spicy food.

T2: Yeah, not that much like Mexico's spicy.

S: Yeah with those huge buds. You don't even taste the food.

T2: Year. The taste was really nice.

S: Alright, alright.

T2: So you guys eat a lot of meat, potatoes, maize, sausage, beans, and carrots.

S: Yeah, like you said. If there's no meat, we would opt for potatoes, and ya, veggies, people grow them in their yards so it's always going to be there.

T2: Laughs.

S: So guy tell me about the initiatives that you guys are involved with probably back home or any here else in the world that are really focused on environmental issues. Are you guys involved in stuff like that?

T1: My partner and I we study a lot of the Capital books and he has written some articles related to the environment and how global warming has been changing and how all the pollution and those kind of things is related to the capital. Not because people are mean but people don't want to recycle.

T2: Yeah it is not our problem (as individuals) but more a social problem...

T1: More related to profit.

T2: Yes, more related to profit. Yes because if I start a mine of gold, does it matter to the environment? No, one thing that I would think about is profit because I need money to survive. So our world is about the search for money to survive so because of that so competition between people, between everything, between employments...

S: Everything literally.

T1: And it's all related to violence, to pollution you know, to...

S: Greed...

T2: And another thing is that I take part in feminist collective. Is it collective?

S: Yeah, 'collective'/'group', same thing.

T1: Yeah, a collective group so we fight against domestic violence as we have mentioned to you. And gender inequality. So we try to do it locally in my city. And yes we try to cycle as we have mentioned. We don't pollute we recycle.

T2: It's because the life we are in now is in of needs that.

T1: They (marketers) want us to buy cars.

T2: You drink water, it comes in a plastic bottle. You need to take a taxi. Where are the cars that use water? We don't have the options you know because the model of the capitalistic system works that way. If you want to travel you fly. You need to spend money. Buy things to survive. You need to...

T1: Pollute!

S: Exactly. You need to pollute in order to not pollute. Yeah, in a sense it's a contradiction.

T2: A contradiction yes. Though you don't want it you have to do it.

S: I see, I see.

T2: And voluntary work is not a big solution because the problem is not about sharing things but to give opportunity to everybody.

S: Giving everyone an opportunity, yes.

T1: And we believe that capitalism does not give equal opportunities you know because it does not matter if apartheid has ended because for example black people here in Soweto they continue being poor and the white ones you know. Of course it has changed the freedom (physical) but did not give equal opportunity to everyone. Like "ok now, everyone has the opportunity to go to good schools and universities but in Soweto there isn't.

S: I feel that the government or individual private organization working towards that but even if that happens (more people in Soweto getting good opportunities), it's still going to take us back to that thing we were talking about (you need to pollute to not pollute). So you've got the knowledge but what you're going to do is go look for a better life for you and your family and that you're going to do things that are detrimental to the environment and society.

	<p>T2: Because it's the American philosophy. S: Exactly. I need to buy everything. I need to spend money. T2: "Like you need to buy everything to spend money. I don't need to buy things to survive. I don't have use for things that matter most to me as long as I have money". It's always about the money. South Africa is Rand, America is Dollar so it's everywhere it's just the same. S: I get you. So guys with the experience that you've had today, did it like change your outlook on life? Since you've been here in Soweto. T1: We had already this point of view. It has improved like our history and ideas about Mandela, about Robert... S: Sobukwe. T1: Yes. And Mandela's former mate (Winnie Mandela). We didn't know now we know. The reasons behind the gold mines and the segregations. We learnt lots of it but I think our life philosophy hasn't changed much. S: Oh, so it's always been the same. So I would say that it is safe to say that you guys urm... travelling helps you reconfirm our values? T2: Of course, of course. T1: Yes. T2: For example last year 2017, I worked lot so got stressed and only doing things to survive but now I can think about my values, I can feel being simpler. I can be more humble. S: More human. T2: Yes! Yes! Yes! Of course. T1: Because we are not worried about being on time and having a certain meal. T2: You need to travel a lot and you need a love to share everything. And that is all. We even think of one day adopt a child from South Africa. If one day its possible I would like to do that. My girlfriend and I of course. T1: The world has lots of kids already. S: Already. So ya that sums it up for my interview. Thank you very much.</p>
<p>Yemen Lebo's Backpackers 05 Jan 2018 (15: 40)</p>	<p>S: Urm, so tell me more about your reason for visiting South Africa and Soweto specifically? T: Honestly? S: Honestly yeah, as you can be. T: So yeah, urm, when I travel I have no plan. I usually just go...whenever I get an idea orca recommendation from people I go. S: Cool, yeah. T: I planned on landing in Capetown, that was my ticket and I booked my return for Johannesburg so I was going to get here somehow. S: Yeah. T: I started in Capetown stayed there for a week. Then heard about Mosel-Bay stayed there for two days. Heard about Coffee-Bay went there and stayed for two days. Came from Coffee-Bay to Durban and spent four days in Durban. Flew to Joburg about four days before new-years. Then Pretoria for one night. Rose bank two nights and then here (Soweto) for two nights then I fly back. So before I go to place I just hear about it from the place I was just in. If I had enough time now I would be talking to someone about where they think I should go. S: You just snowball your way through. I think that's cool man. You're not part of a package... T: Yeah, yeah. And then you said something about tours and stuff. Na, I don't like that. I like to walk (laugh). S: (laughs) Yeah, that's why I was like "you're the person I'm looking for". So about safety, do you feel safe in Soweto? T: Yeah, its petty safe man, I mean I walk around. S: Yeah, I mean you walked to the Orlando towers from here. T: It was midday. S: Exactly, so what could happen...(laughs). T: Yeah, right? S: Yeah. So where are you from? T: I'm from Yemen. S: Yemen. So do you didn't do any activities here..? you just walked...was that, was that...did you feel that was authentic? T: Yeah. It's a town. Obviously it's its own thing right? S: Yeah, yeah. T: And it's green outside and I like to see a bit of green. Or I guess it looks different than any other townships. Not really. Still, Soweto is Soweto. I like it here. It's really good. Just smoke by my reggae bar. I just like kicking back. I like the markets here. Got my chicken and veggies form the store down there. S: Yeah. T: Past the rail road.</p>

	<p>S: Oh, so you are self-catering? You cook for yourself?</p> <p>T: I cook for myself. It costs an arm-and-a-leg to get some decent meal here as a foreigner so I just get my chicken and veggies and make a meal for four people (laughs).</p> <p>S: (laughs), ok.</p> <p>T: I've never managed to go to a place twice. But, if I had to finish the whole of earth (visit ever country) then I'd consider coming back to a place.</p> <p>S: To come back yeah. Makes sense, you'd be a hypocrite if you come back. I don't know how many thousands of countries to see.</p> <p>T: I've seen it all but, Soweto is definitely brilliant and if you are in Johannesburg and you have to fly out of Johannesburg...you just have to come and check out Soweto.</p> <p>S: Ok.</p> <p>T: Even over Johannesburg (CBD) I'd recommend this place. Like "don't stay in Joburg" like you just go in and go out (of your hotel room) get an UBA or taxi then come back.</p> <p>S: So if I figure to you Joburg is just like any other city?</p> <p>T: Yea, it's like a metropolitan. You go there to go out or go to the club or something. If I am here (Soweto) I get to chill and enjoy a quiet life.</p> <p>S: Cool, cool. So for the rest of the day what are you planning to do here in Soweto since you are leaving tomorrow right?</p> <p>T: I might go up that hill. And also I have work on Sunday at seven in the morning and I land at 2:30am. So I'd have to get back and take a quick bath so I'm just going to chill a little bit for today. Yea, and I fly tomorrow morning.</p> <p>S: Ok, cool man. So do you think that whatever you did in Soweto reformed your values?</p> <p>T: Urm...</p> <p>S: It's like...ok, you just told me that you don't like being a part of a tour buses and bikes going around right?</p> <p>T: It's like come from a culture where people from all around move as they please and it's not a big deal.</p> <p>S: Ok.</p> <p>T: So if I can walk anywhere then why not.</p> <p>S: (laughs).</p> <p>T: People are relaxed man and I like that. I'm a relaxed guy.</p> <p>S: So in Yemen is it like...a bit like here or is it like...</p> <p>T: It's a community, a culture. Not like a city.</p> <p>S: Where you can literally just walk past...</p> <p>T: Yeah, yeah, stuff like that. When you're stranded they'll definitely help you out too.</p> <p>S: Ok urm, last question. Did this whole Soweto experience change your outlook on life?</p> <p>T: I'm 28 (age) man. I already know my stuff.</p> <p>S: (laughs). For sure.</p> <p>T: I liked it here.</p> <p>S: You liked it.</p> <p>T: But urm...it's not like...I mean for me, we have civil war brother...</p> <p>S: At the moment?</p> <p>T: So yes I can relate to a lot of stuff. I learnt that long ago. So Soweto is a very nice place man.</p> <p>S: Thank you Bro. Thank you for the interview.</p>
<p>France Lebo's Backpackers 09 Jan 18' (17:18)</p>	<p>S: Thank you for the drink hey...</p> <p>T1: You are welcome.</p> <p>S: Is this like...what's this? (snacks they organise for us)</p> <p>T1: It's crunchy when you eat it</p> <p>S: It's crunchy, ok.</p> <p>T1: Yes the crunch feeling on your face when</p> <p>T2: It's a mixed vegetable snack.</p> <p>S: Mixed vegetable smack that sounds very nice...this must be Beetroot as I taste my first chip.</p> <p>T2: Yes.</p> <p>S: Ok. All set? (For the interview to start)</p> <p>T2: (Makes a gesture of "toast" as we take a sip of our drinks).</p> <p>S: Cheers, cheers, cheers.</p> <p>S: So could you guys tell me more about your reason for visiting Soweto and South Africa?</p> <p>T2: The reason we chose Soweto because we don't want is that we didn't want to go where all the tourists go.</p> <p>S: Ok, I understand.</p> <p>T2: And we are very sensitive to the history of South Africa.</p> <p>S: Ok, ok.</p>

T2: And we don't want to only be with white people.
S: Ok, ok, ok.
T2: And to....just be here
S: Ok, I guess you mean to be a place where the experience is different than usual...I don't know...
T2: I think different is not the best word...
S: Ok.
T2: I think more...authentic..
S: Authentic, ok, ok.
T2: Something true.
S: Something true. Alright, alright, something new.
T1: But we know it's not...(makes a gesture pointing at everything around her as awareness that it is in fact created for tourists and laughs)
S: (Laughs) That's' interesting...cool.
T2: We want to be as close as possible to...
T1: Close, yes.
T2: ...to the truth of Soweto...yes.
T1: Urm, it's a very....urm, because of our family history too. We are two whites who adopted two black kids.
S: Yes, yes...
T1: And urm, it's very...it makes sense for us. And the second thing is that we also live in the Reunion Islands where black people and white people are really mixed together,
S: Ok, ok.
T1: that's another story for a different time, but we are very interested in that aspect of ethnicity and so forth. And first thing for me is that I am very interested in Africa and I think I am a little but afraid of going into Africa specifically west Africa and in the centre of the continent and so I think South Africa can be maybe a "gate" for me to come into South Africa...maybe next time I don't.
S: Makes perfect sense, I understand what you're saying.
T1: Europe is very strong in South Africa...and it's very mixed. If you go to some other countries in Africa where they have been French colonization or English colonization...mixed but, it has only one difference that you have French people and locals or English people or locals.
S: I see.
T1: Here in South Africa you have a lot of something...like the Netherlands, England and France and different tribes...
S: Yeah,
T1: mixed up but not very mixed up.
S: To a certain extent.
T1: Yes, yes, and they (South Africa) to something new.
S: Yeah, yeah.
T1: Er, coming from a very difficult history and trying to go out of this history to I don't know what but...
S: Ok, ok. I get you. That is very insightful. So now that you guys are in Soweto. Do you guys feel safe in Soweto?
T2: Yes, completely.
T1: Yeah, because we are here at Lebo's and we are its fr..the people are so friendly and welcoming.
T2: And because we are coming from an island where...
S: You're kind of used to this place..
T2: Yes.
T1: Yes.
S: Yeah, I understand. So with activities that you guys have done today. Which ones would you say have been the most authentic? It could be an experience no matter how long just anything that happened in Soweto that was authentic for you...
(Silence for a while)
S: You guys went for the cycle tour right?
T2: Yes.
T1: Yes the cycle tour and the most moving thing to me were the reactions of my little daughter which I 9 years old and very sensitive and everywhere she shows her...
S: emotions...
T1: Yes and sometimes we can just see what she feels and she noticed that as a black girl being raised by white people and seeing the difference and poverty...
S: Wow, wow.
T1: It was really moving for me. I think I saw a lot of thing through her eyes.
S: Through her eyes, I see.

	<p>T1: When she feel it shows through her eyes. S: Ok, you making perfect sense. So was she also on the bike? T2: Yes. S: Ok, ok so you were cycling together and that's what you saw... T1: She doesn't understand English so she wasn't listening to what Jacob, the tour guide, was saying. She was just watching everywhere and...yeah. S: Ok, I understand. So I was asking about specifics and now about the whole experience, do you think it was authentic?...be honest, you can so no or anything just be honest. T2: I don't know. T1: I don't know. T2: I would like to walk in Soweto just by myself without a guide. S: without a guide ok, so is that what you guys are going to do tomorrow because you have the whole day. T2: I would like to do that. To meet people and just be yourself without er... S: Ok, I completely understand. So back home, are you guys involved in any initiatives that are focused on social or environmental problems that the world is facing? T2: Yes. T1: Yes we are. S: Is there a specific one maybe focused on animals, or women or stuff like that? T2: Urm, we are involved in an association. It's a...hard to say in English...er, community.. T2: An environmental association...er, no waste. S: No waste, alright, alright I get you. T2: So we have food and a wrist bowl...er... T1: It's a store for everybody but there are no containers (plates) S: No containers so there's no littering T2: Yes, it's some kind of philosophy...a community, sharing and so forth. T1: And in order for the store to work we have to be involved... T2: They have to work the place...they are customers and they are sellers S: Ya, ya, ok. T2: One day per month or per week at the canteen. S: ok. T2: And I am also involved in an association that's works for kids in Madagascar...er, orphans. We built a house for orphans and also for young mothers. We each..we give them information and take care of their child while they are learning. S: Wow, that's interesting. In Madagascar right? T2: Yes, Antananarivo. S: So you travel from France to Madagascar? T2: No, because we live in Reunion, so it's close, about 200 km from France to Madagascar. S: Ok, it's not so far. T2: But we don't...I don't fly a lot. I work in my place (from home) because the place we built needs work...to take care of the children and their mothers. S: Ok, I understand. T2: (Laughs) T1: (laughs). S: It's just that I have never heard this form other people you know. They probably do the same, but just that I have never heard it. But I understand what you guys are saying. So urm, with whole Soweto experience, do you think it changed your outlook on life? T2: Everything...every day is a change of life T1: Yes. But it's not only the Soweto experience because it's too short. S: It's too short. T1: And we know a lot of things about Soweto and about South Africa and that's a lot of genera, but the things that change are our way of thinking...urm, it's not just today. S: Not just today, ok. T2: It's part of a whole. S: Ok, alright then. That's it for me then.</p>
<p>Netherlands Dube 09 Jan 18' 18:50</p>	<p>S: Hi Sorrel, this is Sandile. We met today at the Hector Pieterse Museum regarding the research. Urm, I hope you guys had fun today...but I'm sure you guys did. You guys looked very optimistic about everything. So I'll be sending through the questions one by one as from now after this recording, ok cool. T1: So before answering the questions we have decided to answer the questions together and so I will speak of we, er because we are like doing everything together and we are very similar so it makes more sense so here we go. S: So question one is that could you tell me your reason for visiting Soweto?</p>

T1: The reason that we wanted to visit Soweto was because it's a big part of South African life. And I am intrigued by places like Khayelisha (Cape Town) and Soweto because they are very different from the places we know in Europe. Urm, I like the community feeling. The vibes on the street. The way people live together. Urm, the rawness as well and yeah...it's a very inspiring place to see.

S: Question 2 is that did you feel safe while in Soweto? I'd like to know anything that has to do with your safety and how you felt.

T2: Urm I felt very safe in Soweto. I mean we didn't go very far in because we didn't have much time and so we were in the kind of touristy section and we explored a little bit in, but I would have felt very safe walking around. Urm, I find places like Soweto are a lot safer than kind of "in the city", Joburb. The walls are pretty high and people are kind of shut out and so there tends to be more crime than places where there's more of a community feeling therefore I felt more safer (in Soweto) because everybody seems more welcoming.

S: Question three is that could you tell me which experience or activity that you did today that was the most authentic for you?

T1: Urm, we went eating at this restaurant where there's pap with fried chicken...

T2: Urm Patty (tour guide) what was the restaurant we went to today in Soweto?

TG: Loxion Kulture (Location Culture).

T2: Loxion Kulture (laughs)

T1: Loxion Kulture, yeah we went eating there and I was just really nice. The place on the corner at the robots after checkers (Dube Shopright). So that was the most authentic, nice experience and it's nice because it's like real...yeah it's like nice and it's like ...I think kid if really...a rich guy in a BMW arrived and he had like not really expensive clothing and he also came eating there and so it seems all types of people from Soweto are come to eat there and the waiter are very nice and there were no tourists and so it was really nice

S: Question 4, urm I'd like to know about your whole Soweto experience. So would you tell me if you thought it was authentic or inauthentic and give me an explanation of each response please?

T2: Um, I feel like we didn't spend enough time in Soweto. Perhaps I would have liked to experience more, but it was like 37 degrees and (laughs) we were quite tired but I would say that the street we were in called Vilakazi street with all the craft stores and Mandel's house is not particularly authentic for me. I mean it was really important to see and we didn't go inside, but with all the markets there it feels like a place made for outsiders to come in so definitely has a less feeling of authenticity,...because with all crafts, some of them come from Asia and from other countries in Africa like Venda (city in the province of Limpopo). It was not particularly crafts which was a shame. So we went to see the library (Orlando West children's library) and saw some of the houses there and all these beautiful gardens and we just drove around. I would have been really nice to take a walk around but it was too hot and we didn't have enough time. So I would say Soweto is pretty ad authentic place art form all these places created for people who are not from Soweto, you know, so I just like to keep it local so the idea for us that is so cool is to stay with a family or just go to a local bar in the evening and just live in the place...and just be in the place.

S: Question 5 is that what activity or maybe something that you saw that contributed to your experience being authentic, or maybe inauthentic or maybe somewhat authentic?

T1: So for question 5, besides the restaurant we went ate at, something that really contributed to the authenticity was the descriptions (Along the Vilakzi-Hector Precinct) of where Hector was shot. Er, and why it was called Vilakazi street and who Vilakazi actually was. Urm,...

T2: Just the real history.

T1: Yeah, the real history of why places are named certain names and what happened at certain places and I think that is very authentic. And something that I saw that was not really authentic was the restaurants on Vilakazi street urm, yeah because only tourists would eat there so it's a place for tourists, where tourists eat and urm ,yeah...not authentic.

S: And lastly question 6, urm, did the whole Soweto experience change your outlook on life?

T2: Urm, so for question six I would say that urm...I can't say that the experience of being in Soweto changed the outlook of my life because it was not my first time having been I a community feeling like Soweto. And I feel like a lot of informal settlements in the Cape have that same feeling. For me what is interesting is the sense of community and belonging and the fact that they have been there for so long and so many people call it home no matter how long they leave for the still come back to this space and also how safe..well they kind of police themselves which is so interesting that they create a sense of safety by looking after one another. When I first experienced that it changed my outlook on life and made me think differently about the prejudices that you hear and the fear from everybody who doesn't live here whom talk about going to thee spaces and that they are dangerous you shouldn't enter and stuff like that so it was really reconfirming on the fact that you can't listen to outside views

	<p>without seeing for yourself and that...urm, yeah and the incredible power of community and looking after on another..urm, ya.</p> <p>S: I get you.</p> <p>T2: Cool Sandile, ya. It was really nice for us to be able to do that for you and to think more about our time in Soweto and just want say good luck with your studies and you should keep in touch and maybe we will see you again sometime, and if not. All the best of luck, ok bye.</p>
<p>America 12 Jan 2018 Vilakazi Str (14:05)</p>	<p>S: Urm, could you tell me re about your reason for visiting South Africa and Soweto specifically?</p> <p>T: Urm, I just wanted to visit somewhere that is different from Chicago...different lifestyle...learn history...</p> <p>S: Ok, cool, cool. So is it like...you've read about Soweto at school? In books? Or other stuff like that?</p> <p>T: Yeah, but most in just internet and reading for myself.</p> <p>S: Reading for yourself, ok, ok. So now that you are in Soweto, do you feel safe?</p> <p>T: Er, yeah right here? Right now? Yeah, it's pretty safe.</p> <p>S: Ok, as in "right here" as in this is Vilakazi street and it is obviously a touristy place. Would you feel safe urm...have you been that side? (not touristy parts) passed Hector Pieteron Museum and...</p> <p>T: Yeah, yeah. We were...our tour group we walked around inside the gritty areas and it feels ok.</p> <p>S: It feels ok, right. Urm, with the activities that you've done today. Which ones do you feel was the most authentic for you?</p> <p>T: I think walking around in a township.</p> <p>S: Ok.</p> <p>T: You see how the houses are and you know it's a very basic setting but everyone is smiling and kids are always playing so...</p> <p>S: Ok. Urm about your whole experience, well now that you are here. What time are you leaving Soweto?</p> <p>T: In about ten minutes.</p> <p>S: Ok so I can ask you this question. So, about your whole Soweto experience. Do you feel that it was completely authentic or if not completely authentic, what contributed to that gap that made it not fully authentic?</p> <p>T: I think it was pretty authentic. Our guide, he's from Soweto so he was telling us a lot about life here so yeah it's completely authentic.</p> <p>S: Ok. So I saw you go up and I thought you were walking alone...</p> <p>T: Yeah they allow us some free time.</p> <p>S: Oh, they allowed you to...oh alright then. Would you stay a night in Soweto?</p> <p>T: Urm if I have to.</p> <p>S: If you have to as in not because it's your choice?</p> <p>T: Urm, yeah maybe not for choice.</p> <p>S: Is there a reason that would make you not spend a night in Soweto?</p> <p>T: Well I am sure if...I don't know if there are any hotels here, but if there are I think the hotels should be pretty safe. It's not a concern it's just that urm, you know it's a little far from Joburg and the city things to do.</p> <p>S: Oh, so it has to do more with..</p> <p>T: convenience.</p> <p>S: I get you. I completely understand. So back home in Chicago, are you a part of any initiatives that are focused on tackling these environmental and social problems that the world is facing?</p> <p>T: Urm, in Chicago I'm ER so I guess in a way we take care of people and we don't know if they can pay or not.</p> <p>S: Yeah, Probably a stressful job?</p> <p>T: Na, it's ok.</p> <p>S: I think it would be stressful in Soweto..Joburg..in a sense. So urm yeah.So tell me, did the trip to Soweto or maybe in South Africa as a whole, did It change your outlook on life?</p> <p>T: Yeah, I feel that way because I think like most of the USA we live and we don't really know what the rest of the world is like, you know. I think here it's more regular more like normal life.</p> <p>S: Ok, I completely understand. So does travel help you like...how can I put this. You obviously have certain values right? So when you travel and the things that you do while travelling, do align those things with your values or do you just travel and see what you can do wherever you go.</p> <p>T: It's more like...have a little fun and try to learn as much as possible.</p> <p>S: Try to learn, ok. So did you learn some new stuff today?</p> <p>T: A lot.</p>

	<p>S: A lot as in a lot of history or... T: Yeah, history and just life in general. Ok, that's its more me.</p>
<p>USA & Netherlands Lebo's Backpackers 13 Jan 18' (15:30)</p>	<p>S: So could you guys tell me more about your reason for visiting Soweto...and South Africa as a whole? T2: Well we started in Joburg and travelled from almost one month in South Africa. S: Ok. T1: And we...yesterday we were in Cape Town and its two different...it's two completely different worlds. And so we are ending our trip here to make it more real. S: Ok, (laughs). T2: Like we really like to experience all the elements of South Africa and everything in-between. I think that Soweto is an essential element...to go to a township and see what it's like there. T1: Maybe S: And you guys? (Other two) T4: I'm from the United States and one of the things I like about travelling is seeing something different and just being out if our comfort zone that's not just totally comfortable but just....you know, different stories, different people that like lived very differently. And so Soweto is like an example of a place that I very different and interesting and want to like learn more. T3: Urm, I feel very similarly to Jake and I also think that this place has so much important global history. S: Ok, I get you. T3: And urm that...you know...has both the homes of Nelson Mandela and so much more...really interesting and relevant work has been done that has applications across the entire world in terms of race conflict and trying to begin healing process and really urm...you know coming from the US where there's also a lot of racial history and so it feels really important for me to also do something for the greater good and to see what is happening here especially because it is so much more recent. S: Yeah. T1: It's so recent. S: It is, it is. T3: And it's still happening so... S: Unfortunately yeah. I completely understand you. T3: It's happening in the US too but it seems like it very upfront. S: Ok, I understand. So in terms of safety do you guys feel safe in Soweto now that you guys are here? T2: Yeah. T1: Yes. (all agree) T2: Yeah, I really do. Actually throughout South Africa there were a lot of places where people would say "oow, watch out it's not safe" when we went out at night we took our car or whatever and here last we just walked down and...it was safe. S: Alright, alright. T1: I felt safe here...well we did take a cab back ere so we didn't walk... T2: After dark yes. S: Then again I would guess that at any other place in the world I working in the dark isn't really safe. T1: Back home we just jump on our bikes...it's a different...thing compared to Amsterdam. S: Oh, so you guys are from Amsterdam? T2: Yeah we are. S: Ok, Amsterdam and USA ok cool. Then urm, with the activities that you did today which one do you feel was the most authentic? T1: We only did one activity. T4: Yeah only biking. S: Well activity, attraction or anything even if it lasted 5 minutes...an interaction with...I don't know just anything. T2: I think the most authentic was probably when we went to the hostels... S: Ok, ok. T2: Urm, that part...er, yeah the people were just friendly and greeting us. S: Ok, cool. T4: Er, the guy that led our convoy...just hearing him talk and like getting to know him was like really authentic. S: That must have been really nice. And you guys? (T1 & T3) T1: I agree. T3: Yeah.</p>

	<p>T4: I agree to that as well and that is actually what I wrote down on a piece of paper like you really want to hear the story of the people hear and how they live and stuff.</p> <p>S: Yeah, you mentioned that before we started. And so your whole Soweto experience would you say that it is completely authentic or if not, what is that little gap that contributed to it being not completely authentic.</p> <p>T3: Urm, I definitely felt self-conscious being a tourist group biking through a township and I am definitely and so much happier that and to be like stopping and saying hi and seeing people talking to our guide, but it's you know...there's still a disparity there</p> <p>S: To some extent, yeah.</p> <p>T3: To some extent and it seems like you know a lot of the group is no longer made up of the two of us. I mean I would also like to go there and do a food tour of Soweto like wow, but that's not..(gesture of "oh, well")...</p> <p>T2: I'd also like doing that...</p> <p>T4: Yeah, we'll go tomorrow.</p> <p>S: Ok, I heard that the owner Lebo is planning on doing something like that...</p> <p>T4: Yeah, that would be a good idea.</p> <p>T2: That would be really great</p> <p>T1: Yeah.</p> <p>T3: Yeah, I mean it would feel really good to Patronize the local businesses here and not just here and like just to also like go far to other restaurants and so on</p> <p>T2: But, that's...actually kind of hard to tell what is authentic or not because we are not from here so I cannot judge but the feeling like the whole Vilakazi street is like the less authentic part because actually the place that is most transformed for tourism feels less authentic like they were like doing some African dance or something I don't think that's from here ...</p> <p>S: That is so...</p> <p>T2: It's really heartbreaking.</p> <p>S: Ya, in a sense, in a sense.</p> <p>T4: But the food tour idea I mean like is everyone eats and it's pretty normal, but like regularly taking photos and that's really not normal and you don't you feel really feel...you feel like a tourist, but eating food is like...(makes a gesture of two hands converging).</p> <p>S: I get you, I get you. So back home are you guys involved in any initiatives that are focused on tackling these environmental and social problems that the world is facing</p> <p>T1: Yeah. I do a lot of environmental education...I work with students and teach them how to eat and grow responsibly and healthily.</p> <p>S: Ok, then you definitely need the food tour hey... (We all laugh)</p> <p>S: Yeah, because I think there is an initiative like that going on like that in Soweto and they grow vegetable and just doing food tours actually.</p> <p>T3: I saw a lot of food growing around here...planters</p> <p>S: Exactly. Ok so do you guys feel that this experience changed your outlook in life?</p> <p>T2: Maybe not that but you have back home.</p> <p>T2: Yeah, and I really fine tunes my mind...makes it stronger and solid...</p> <p>S: Ok.</p> <p>T2: Something like an add-on experience to the views I already have.</p> <p>S: Ok, cool guys. That' it for me.</p>
<p>Scotland Vilakazi Street 21 Jan 18' (14:50)</p>	<p>S: So could you tell me more about your reason or coming to Soweto and South Africa as a whole?</p> <p>T: Why am I in South Africa?</p> <p>S: Yes, South Africa and Soweto specifically.</p> <p>T: Urm, I came for a wedding near Cape Town. I've got some friends form Cape Town and...I came over with my girl-friend at the end of last year and we arrived early so we turned it into a three week trip and today is my last day and I thought I'd come to see Soweto. I read a book my Trevor Noah "Born a Crime". He talks about Soweto a lot and I've heard about it before because of Desmond Tutu and Mandela. I was only charged for one night last night so I've got some time today before my flight and so I came here for a couple of hours.</p> <p>S: Ok. So now that you are in Soweto. Do you feel safe?</p> <p>T: Urm, yeah. Generally. I think if it was night time and maybe I wasn't walking down the main street I would feel a little bit uneasy. And...lot there's quite a lot of people to talk to..and some sing to you the "Soweto song" and all that. The first guy I let him sing it and then the second guy I was like sorry.</p> <p>S: Oh, was it those guys who just do like this? (tap the hands on their chest and the Soweto song)</p> <p>T: Yeah, and sing "welcome to Soweto, welcome to Soweto" (laughs)</p> <p>S: (Laughs)</p>

T: I've heard it before. Sometimes you do here things about South Africa that it's not safe...to get your guards up a little bit. So I probably wouldn't walk to the towers (Orlando towers) over there. I'd probably get an UBA for example. Because I was thinking about visiting the Orlando Towers but I have sort of come here instead.

S: Cool, cool. Are you still going to go there maybe?

T: No, I'm just going to go back to town because I have got about 3-4 hours left. So I'll just kill sometime in town and then leave town.

S: I see, I see. So with the activities that you've done or attractions that you have seen today, urm which one do you feel was the most authentic for you?

T: Urm, the Apartheid Museum is not in Soweto right?

S: Yes. It's just outside.

T: Yeah so I went to that first and that was amazing. It was really really good. And...very sad...inspiring as well. And then I went to Mandela House. It was ok, quite small, not a lot of information. But still quite nice because it has different artifacts, then presents he was given from all kinds of people. And then I just walked up and read everything along this...what's this street called?

S: Pela street.

T: Yeah, I strolled across and saw signs about apartheid. And just walked here to this museum.

S: So now that you've seen everything that you wanted to see here in Soweto, do you think you whole, experience of Soweto is completely authentic? Or maybe if not, what maybe contributed to that gap didn't make it quite authentic.

T: Urm...it's quite authentic. It's pretty authentic. I mean I had food at a restaurant at Vilakazi street and it was quite good it seemed like...I've had some African food before just like beans, rice, meat stuff and...some quite authentic food. And then there a couple of guys dressed up in like Zulu stuff. That's a bit...I know it's part of the culture and stuff, but it's sort of a bit...tacky and touristy in that way...

S: I get you. In a sense you feel like it's...staged?

T: I don't know if that's authentic to be honest. I don't know if anyone would...I don't know. It's funny because in Scotland we have things like that where we wear like...the quilts. And I brought one to the wedding and I was...so, that's my traditional dress. If I saw someone dancing dressed like that I wouldn't think it was authentic I would think it's just for tourists, not the people

S: Exactly.

T: If it was a guy like a musician or an artist doing modern stuff then it would at least be more authentic than like some guy dressed like a warrior...

S: I get you. I also get the sort of "off feeling" because I'm Zulu and seeing them...because I know they are doing it for the tourists it's not really something that they go back home and do.

T: Exactly. It's all part of the culture but then you have to appreciate that. You have to know your culture. I mean I wear a kilt and sing Scottish songs and stuff, but I don't do it all the time. It's a bit weird.

S: So do you think that this trip to Soweto changed your outlook on life?

T: Urm, not really to be honest. Urm, I mean I've only been here two hours. And yeah, I've not really had a fully authentic experience so I don't think...maybe because I am seen as a tourist.

S: Ok...I guess that's what it boils down to.

T: Sometimes it is...because I'd like to go to a Shebeen and have some crazy beer...something like that.

S: I figure in that sense you'd feel more like...part of the people...just chilling there

T: Yeah, having a chat over a beer. I'm up for that. Do you think...would you go..there's still time for you to do that hey?

T: Yeah, no, maybe...I think if I was with a friend. It's because I am by myself.

S: You came by yourself and left your wife?

T: Well my girlfriend she is in a different flight than me so she left earlier. Her flight is five hours before mine. So I've got a bit of time.

S: So with your travels anywhere around the world, urm, do you travel to reconfirm your values or do you maybe travel spontaneously in a sense? How does that work out for you?

T: Good question. I don't travel spontaneously really. When I am in a place sometime I do spontaneous things, but if I book a flight somewhere I always research where I am going so I can get a flavor of what I can expect. Is the weather going to be nice, what type of food to expect? Like, is there some cultural event going on, some hiking..."outdoorsy stuff". So yeah, I probably do travel to reconfirm my values...yeah, I suppose I do because I'd like to think that I am quite an open person and like social things and...I generally go to places and talk to people and give them time and hear them out, yeah.

S: Ok man, thank you, that's it's for me.

**Germany
Lebo's
Backpackers
24 Jan 18'
(15:30)**

S: Urm, so could you guys tell me more about your reason for coming to Soweto?
T1: Urm, it was recommended to us as "must-do" in Johannesburg and u was wanted to see a township..have a township tour and just experience more and people told me more and then people told me that the cycling tour would be a good way to experience it...yeah.
S: Was it the same for you? (T2)
T2: Yes.
S: So was it like...did you guys already have an idea about Soweto before coming to South Africa or did you just come into South Africa and met people who told you about Soweto is it like that?
T2: For me it was about coming into to South Africa and people telling me about it like "yoh, you need to go there (Soweto)"....
S: Ok. And you? (T1).
T1: So on my way to South Africa I read a travel guide and read stuff about it...
S: O, ok.
T1: I mean I have heard the name before and I know soccer city and thing like that but not really...
S: Ok, I get you. So now that you guys are here in Soweto do you feel safe?
T2: Yes.
T1: I mean here I feel safe. I mean it's a different experience than the one I had in Cape Town. Here I find it a lot more...other place that we saw were a lot more friendlier. I mean here it's a lot more. When we took the bike and went up there I said to her it looks so much nicer than what I saw in Cape Town but when we went to the hostel (Dube hostel)...
S: Ok, the ostels....
T: And that's pretty.....eye opening
S: Eye opening ok.
T1: And...I think...yeah, eye opening. It's difficult say.
S: So eye opening, but in terms of safety?
T1: In terms of safety right now there was no issue whatsoever.
S: No issue...
T1: No, nothing. Everybody was greeting us...smiling at us and just being super friendly. It was more welcoming...at their houses and stuff...
S: Yeah the environment, I get you. So how did you feel about the experience over there? (Dube hostel).
T2: Well I didn't go to Cape Town so I don't have a comparison, but I feel safer here than last night in Joburg all by myself...
S: Oh, Joburg city centre?
T2: Yeah. Um, I was scared to go on my own so I was barracked, but could have done it on my own...
S: Ok, So if you guys had the opportunity to walk around would you walk?
T1: Yeah.
T2: Yes.
S: Ok, so tell me about the activities that you guys did today...which one did you feel was the most authentic for you?
T1: In Soweto?
S: Ya, in Soweto.
T1: I mean we cycled room her and around and I think for me at the hostel was "authentic" because that's the stuff you hear about and hear on papers.
S: I can tell. By the way you said it like you can't even describe it, but it's just like wow in a sense and just different...
T1: Yeah.
S: And you? (T2)
T2: Well I told them I don't really want to take pictures because people are living here and it's not like I went to the zoo or anything...
S: Yeah, yeah, I get you.
T2: I mean I am joining their life to some point...
S: You are trying to respect their space in some sense.
T2: Yes.
S: I see, so do you feel that everything that you did in Soweto up until now the whole experience was authentic or maybe somewhat or completely authentic..just about the whole Soweto experience?
T1: I think somewhat authentic.
S: Somewhat ok.
T1: I mean some parts were authentic and in some we were just passing through as ftors or so to say...
S: Oh, ok.
T1: I mean we didn't interact with people that much...

	<p>S: O, ok. So at that point that's where you felt it was not completely authentic due to that portion of you of not being able to speak with people sort of makes it somewhat authentic? T1: Yeah. S: Ok, I see. Is that the same for you? (T2) T2: Yes. S: Ok. So out from the activities, I am more interested in your lives where you guys come from...Germany right? T1: Yep. T2: Nod. S: So are you guys involved in initiatives that have to do with social, economic and environmental issues that the world is facing? T2: Um, I am involved with a German policy party, but I does not have the impact that it should have. S: Oh, that it should have. So would you travel to go do something like that outside your country? T2: I'd love to. S: Ok, And you? (T1) T1: Urm, so we do some volunteering for some work every year. Urm, we have a week which is called "giving week" which involves giving money to charities, but outside of that I haven't done anything recently. S: Ok. Do you think volunteering is effective in like making the world a better place in a sense? Or maybe something like "ok, let's just pump in more money and everything becomes ok"? T2: Urm, first teach people how to get knowledge across instead of giving them money and saying "hey go buy yourself something" to feed themselves because education is the key to everything". S: Ok, I see. So urm, did this whole experience change your outlook on life? T2: Yes. T1: Yeah. S: Yes...and? T1: (laughs) S: (laughs) it just seemed like there's something else you wanted to say... T1: Yeah I mean seeing things on pictures or TV is different than actually being there and so even though we just passed through Soweto and didn't engage with the community kind of gives you an idea of what you have back home and how other people live and so I should makes you think about the values. S: Makes you think, I get you, I get you. T2: It's like dropping out of this "European bubble" where everyone is just complaining about how bad life is and here you can see people smiling, happy and just...I don't know they are just happy because they are. S: Ok...it makes perfect sense...what you are saying. So did you guys make any friends today here in Soweto? T1: (Laughs) T2: (Laughs)...you're our friend (continues laughing). I mean we only spent two hours on a bike and we were with a group of Australians and us...the tour guides were really cool so it was not really enough time to make friends. S: Ok, cool. I don't know I thought you guys probably got here in the morning and chilled for a few hours before the tour...I don't know. T1: (laughs). S: In any case if you guys were to make friends how would you keep in touch with somebody from here...let's say you really wanted to keep in touch with them? T1: I think Facebook would be... T2: Social media... S: Specific... T2: Facebook. T1: Facebook or WhatsApp S: Ok, guys thank you very much. This will help a lot.</p>
<p>Sweden 25 Jan 2018 Hector Pieterse Museum (15:40)</p>	<p>S: So could you tell ore about your reason for coming to South Africa and Soweto specifically? T: I am student at the Red-Cross school. In the capitol of Sweden in Stockholm. So we have a school project for two months. Our project is based in Cape town so it's only me for now and since I chose the subject about apartheid so I thought I should stay around Soweto. Everything I need is around here and all my energy is to study and research here in Soweto. S: In Soweto, ok.</p>

T: After I'm done with the research I will fly to Cape town and catch up with my team.

S: Alright. So now that you are in Soweto, do you feel safe?

T: Since I was raised in a ghetto myself it is in me. I fell relaxed. I feel at home. And of course I have to take precaution. And I was told by friends to be more careful.

S: I see.

T: Like not walking around and showing my camera or have the phone out and so on. So I am taking more safety precautions. And despite the violence, I feel relaxed, at home. I love it here.

S: So with everything that you have done in Soweto, it could be anything i.e an activity or an experience or just anything that you feel was the most authentic for you?

T: In Soweto?

S: Yes. In Soweto.

T: Well, I have my friends there so I feel very welcomed in the house. And my friend she took me to al her friends and introduced me to them and I felt welcomed. And I went in their daily life. It was a big honor for me that I came in to their daily life and shared their life. I was also invited, one relative passed and I was invited to the funeral. It was a great honor and see how the funeral is on the inside and I went with them to church and just sharing the daily life. It was fantastic for me.

S: Ok (laughs)

T: (Laughs) Not just staying in a fancy hotel, eat at a restaurant, just do shopping and leave Johannesburg. Real vacation or real life is to be with the family and to be in their daily life.

S: I understand. So you felt like it was more meaningful than just being an onlooker or something like that.

T: Yes. I always want to be a part of a family everywhere I go. And not just being a tourist (laughs).

S: So back home, are you involved in any initiatives that are focused on tackling many social and environmental issues that the world is facing today?

T: Urm, you mean like in an organization?

S: Yes, an organization or maybe you do volunteer work, anything really. And if not it's also ok.

T: Urm, my school Red Cross has programs for volunteering for refugees in camps and so on. So I am not there right now so since I am busy with school and have moved a lot there. It is very hard to find a place to stay so It was only a lack of time. But when I settle down I would love to be a volunteer somewhere. And Red Cross has so many.

S: I can imagine.

T: They have the kitchen (for homeless people), they have the clothing (clothing give handouts) and they even go to the street to give the soup, coffee and so there is a lot in my home town.

S: So ultimately, Red-Cross is focused on what really? Is it church? Is it school?

T: It is an Anglo political organization. And when there is a natural disaster in a country or anywhere in the world they are the first on the place with food, medicine and supplies. They first on the place to help.

S: Ok, I completely understand. So you mentioned that you have friends here in Soweto and stuff like that...so that means you met your friends when you came here three years ago right?

T: Yes.

S: Ok, ok. So how were you keeping in touch? We always phone each other and email. But mostly I call. It's very cheap from Sweden to call here. I can buy like a call for one hour for 100pens. Its fine, for me it's very cheap.

S: Exactly. I mean the exchange rate and stuff like that it must be, It must be.

T: Yes.

S: So did your whole experience of Soweto change your outlook on life?

T: ...its given me so much. Urm, for example in Sweden people don't have so much time for each other.

S: (Laughs).

T: (Laughs) They hardly greet each other. If I greet someone in the street they will be like "no, she's on drugs" (laughs).

S: I can imagine. I can imagine.

T: And what I love here is just walking around in Soweto. All the children in Soweto "Hi!! Hi!". They are running and they are hugging me and excited. That will never happen in Sweden! Never! ever! Then they think you're drunk or taking drugs (laughs).

S: Ok, ok. Makes a lot of sense because it's this certain culture of trying to ...I don't know, getting to the top of the corporate ladder. Making more money than focusing on human relationships, is it something like that?

T: Yes, they are very much striving for materialism more and they put all aside to be with friends and socialize, and show love and kindness. That is coming down there...second.

	<p>S: Ok. So...</p> <p>T: But that is not life. That is not how got created us. God created us to be happy and enjoy people and enjoy culture. Enjoy sharing thoughts. Enjoy sharing religion and all kinds of ideals. That is life.</p> <p>S: Yes, yes. Exchange. It is because we are social being...</p> <p>T: Yes. Otherwise we feel empty ad lonely.</p> <p>S: For sure..</p> <p>T: So there's many lonely people in Sweden, many.</p> <p>S: So this is why I love coming here because people have time (laughs). People in Sweden are like "oh! Oh! I need to catch a taxi!"</p> <p>S: Like "you wasting my time".</p> <p>T: Or " I need to catch a train!" always.</p> <p>S: Ok, Ok. I understand.</p> <p>T: Yes. So that's it for me. That's it for my interview. Thank you very much.</p>
<p>Germany 26 Jan 18' Lebo's Backpackers (17:30)</p>	<p>S: Urm, could you tell me more about your reason for visiting Soweto?</p> <p>T: Soweto?</p> <p>S: Yes.</p> <p>T: Basically it's the end of our trip.</p> <p>S: Ok...</p> <p>T: We have seen South Africa all together.</p> <p>S: Ok, ok.</p> <p>T: So we have to fly out on Monday from Johannesburg. Urm, I didn't want to stay in the city and do touristy stuff so we read about this (Backpacking in Soweto) and we met some friends along the way and they recommended that we stay in the township.</p> <p>S: Oh, alright so it was sort of like you didn't plan to come here...?</p> <p>T: We did, but not like before the whole trip but during the trip. We were like 'oh, we have to come and see Soweto before we go.</p> <p>S: Oh, alright. I understand. So now that you are in Soweto...firstly, are you here for a day?</p> <p>T: Just a night.</p> <p>S: So now that you are in Soweto, do you feel safe in Soweto?</p> <p>T: Yes.</p> <p>S: You feel safe ok. Urm, with your perception of Soweto before you came here would you say...urm, how did you feel in terms of safety?</p> <p>T: In what sense maybe...temperature?</p> <p>S: In a sense that Soweto has a history and so when people think about it they come to Soweto with a certain idea of it...urm, it's a place where tourists can come, but it still has a little thing about it that it is sort of like dangerous. Those are the perceptions that I get so I am asking.</p> <p>T: I think it was more of the fact that I expected the hostel to be in way worse conditions than they are...because when we drove into Cape Town there were different flats and they looked way worse compared to this.</p> <p>S: Ya, ya.</p> <p>T: We didn't go there so I was expecting different housing and stuff. So apart from that I didn't have any safety issues.</p> <p>S: Ok, ok....I can tell (a few of the local kids come approach us and start playing with her hair).</p> <p>T: (laughs and entertains the children).</p> <p>S: (laughs). So with the activities, have you done any activities in Soweto?</p> <p>T: Yes, we went to the Hector Pieterse Museum today and then we took a walk along the streets (Vilakazi and others streets).</p> <p>S: So could you...Ok, firstly did you have an ideal experience that you specifically wanted to do when you decided to come to Soweto apart from what you did?</p> <p>T: Exactly that.</p> <p>S: exactly that ok.</p> <p>T: To go to the Museum and have a look around the township.</p> <p>S: Ok, cool. So which one was the most authentic for you from all the activities and attractions that you saw and did, everything.</p> <p>T: Honestly?</p> <p>S: Yeah.</p> <p>T: Sitting here (giggles)</p> <p>S: (laughs) I can...like, it's understandable.</p> <p>T: Yeah, I can even explain it to you.</p> <p>S: Please, please do.</p>

	<p>T: It's like we traveled to South Africa and all that we have done. In a lot of the hostels we stayed in we had a kind of feeling like imprisonment. To sit in these homes and everyone is like "oh, you can't go there or there" and here it's like I can actually go outside, I can actually go to a park with no fences and electricity around me and so it feels nice because people talk to me, and kids come play and it just feels good. I really enjoy that.</p> <p>S: Yeah, alright, alright I see. It makes you feel...human?</p> <p>T: Yeah, definitely. I'm usually interested in different perspectives and but I'm aware of certain prejudices that aren't really based on facts so...(makes a gesture of pointing out the obvious).</p> <p>S: Oh, alright, alright. Did you experience that during your trip here in South Africa?</p> <p>T: A lot.</p> <p>S: A lot, ok.</p> <p>T: Because I like to talk to people. A lot of people, white people, black people etc. along my travels and so I like to connect the dots as much as possible.</p> <p>S: S: yeah, to get your own opinion.</p> <p>T: Ya. And I was told it's a risk only to find that some of it is not true.</p> <p>S: Exactly, it is. It's a pity. So do you think that the whole experience cha...well that's supposed to the last question actually. Urm, are you a part of any initiatives back home that are involve environmental and social issues.</p> <p>T: Urm, first of all I decided to go back to college which kind of focusing on environmental sciences.</p> <p>S: Yeah yeah, ok.</p> <p>T: And I also work at urm...it's kind of like a little house where the kids come from not so privileged families...who don't have much money or education and stuff like that.</p> <p>S: Ok.</p> <p>T: These kids then come to us and we give them lunch and we do homework with them and various activities...to dance...play and other things like that.</p> <p>S: Alright, I understand. So, since you do all that would you travel to a place like Soweto to do just that...play with kids, teach them what you know, just to give your skills or time or something like that.</p> <p>T: I'd love to, but not purposely. If kids come to me (like what happened during the interview) I would.</p> <p>S: Generally, I see, I see. So did this whole experience change your outlook on life maybe?</p> <p>T: In South Africa?</p> <p>S: Urm, I am more interested in Soweto, but I would also like to hear about South Africa as well.</p> <p>T: Urm, In fact when we were ta the museum and we sat outside.</p> <p>S: Yea, yeah.</p> <p>T...a travel group passed us with a German guide and he was talking the same story we read inside there (museum)...</p> <p>S: yeah, yeah.</p> <p>T: And he said some very intriguing like "black people sort of excused everything that happened in the past" and some other stuff along those lines...but most of the white people here still sit in the big cities in their big fences..just ordering people around and that was kind of a summary for the whole trip because we were also wondering what are they still defending themselves room...like is it from themselves or maybe is someone going to take something away from them...</p> <p>S: Yeah...interesting.</p> <p>T: So that summarized everything because I was like "yep!, that's it</p> <p>S: A reconfirmation of some sort.</p> <p>T: Yes.</p> <p>S: Alright then. Thank you very much that's it for my interview it will really help a lot.</p> <p>T: Pleasure.</p> <p>S: So you said you are leaving on Monday right?</p> <p>T: Yes.</p> <p>S: So that means you still have a few days in Soweto.</p> <p>T: Yeah, we are staying two nights and we are off.</p>
<p>Germany 25 Jan 18' Orlando West (15:15)</p>	<p>S: So could you tell me more about your reason for coming to South Africa and Soweto specifically?</p> <p>T: Urm, ,yes. I need to do an internship for my studies...</p> <p>S: Ok.</p> <p>T: And would like to focus on inter-cultural therapy...</p> <p>S: Ok.</p> <p>T: Psycho-therapy.</p> <p>S: Ok.</p>

T: I decided to study abroad.
S: Ok.
T: Yeah and I just found this organization over here and just came here (Soweto).
S: Ok.
T: And I wanted to come to Africa.
S: As well.
T: Ya.
S: So what do you study?
T: Psychology.
S: Psychology ok. So now that you are in Soweto, do you feel safe?
T: Yes.
S: You do....
T: Yeah. I wouldn't walk around during the night time on my own...
S: Ya...
T: But I feel like as I stick to the rules, I'm fine (laughs).
S: (Laughs) well I'm interested in those rules, what rules are those?
T: Urm, just not walking around in the night time on my own. I wouldn't take my camera and wearing it outside its casing. In a broad sense.
S: Yeah, ok basic. I get you, I get you. But, you do kid of fee I safe because you walk around...what do you do? Do you volunteer at the local school?
T: No, I volunteer at Lenz (Lenasia).
S: Lenz.
T: Yeah at the women's shelter development center.
S: Oh, in Lenz all the way that side (south Soweto).
T: Yeah, I always take public transport.
S: You even take public transport
T: (Laughs).
S: (laughs) yeah I'm interested in how you get there because Lenz is the first town from the south. After Lenz is my neighborhood. So you take a taxi to...
T: From here to Bara and then to Lenz.
S: Then to Lenz ok (laughs).
T: Yeah.
S: Ok. So with the activities that you've done here in Soweto, anything really, which one did you feel as the most authentic for you?
T: What do you mean by authentic?
S: Urm, not activity specifically. It could be an experience with someone it could be anything that has do with you being here in Soweto that you felt was really authentic.
T: Urm, I think it's just driving to work...
S: Driving to work.
T: Yeah because I am always the only white face there (laughs).
S: (Laughs) yeah.
T: And I think it's quite authentic because most, yeah many people take taxi buses to go to work so that's what I do now so I feel that it's quite authentic...
S: Ok, ok.
T: Yeah
S: Feel that it's more...
T: I feel like I am one of them. Especially when I need to do the calculations
S: Of the money...
T: When you sit in front seat yeah you need to calculate everything and they just pass the money to you.
S: And then you do the math.
T: They like: "yeah, she can do it".
S: Yeah they trust you, "let's put our trust in her hands (laughs).
T: I always mess it up, but...but its ok
S: Yeah, yeah. I think everyone always messes it up.
T: Yeah, some don't.
S: I don't like sitting there.
T: Yeah (laughs).
S: Ok. S urm, what aspect of Soweto did you feel was inauthentic for you?
T: Urm, inauthentic in a way that my behavior was inauthentic...not?
S: Urm, any scenario where you felt...it could have been your behavior at that time or the behavior of other people towards you maybe...anything really.
T: Urm, yeah my first I got lost because I took the wrong bus...
S: Ok (laughs)
T: (laughs) and I ended up at the police station because two women took me there because they felt I am not...well they said "you are not safe here" we'll take you to the police station

	<p>because it's the only safe place for you. That's when I felt a bit...I don't know if it's inauthentic, but I that's when I realized that maybe I don't belong here or they (locals) think I shouldn't be here, but yeah.</p> <p>S: Ok, I get you.</p> <p>T: It's not really our question is it?</p> <p>S: No, it is. It is, anything is. So that aspect of their actions sort of like rejected you in a sense...?</p> <p>T: Yeah...</p> <p>S: And that your behavior isn't really in sync?</p> <p>T: Yeah, I felt like they don't see me as being capable of being there because as I got to the police station I asked the police lady which bus I must take to get there and she just said "you are not going anywhere. You can't just be on your own where do you think you are"</p> <p>S: (laughs)</p> <p>T: "Just stay here and we'll take you so that is when I felt like (otherwise).</p> <p>S: Ok, So it was their behavior...?</p> <p>T: Yeah, I think so.</p> <p>S: Ok, so do you...about your travel patterns. Do you travel to reconfirm your values or do you travel spontaneously of something like that?</p> <p>T: Urm, I think travelling helps reflect on values the society you live in or you're from gives you</p> <p>S: Ok.</p> <p>T: because when...I've been to some different places, to India, Zanzibar and I think that my experience when I am out of society then it becomes easier to reflect what values are important to me.</p> <p>S: Oh. I see.</p> <p>T: Yeah, it's easier when you get out on your own and you experience different values and so get to decide which values for you and which value are important from the society in which you are from. So I kind of (travel to reconfirm values) yeah.</p> <p>S: Ok, sort of like tests you...sort of like puts you into a crucible.</p> <p>T: Yeah, it's easier to see what's important for you when you are "out" of the values that society pressures onto you.</p> <p>S: I get you, I get you. So urm, how long do you still have here in Soweto?</p> <p>T: 4 weeks.</p> <p>S: Ok, so now that you've spent like...a month or so right?</p> <p>T: Two months.</p> <p>S: So far do you think that this whole experience has changed your outlook on life?</p> <p>T: Urm, yes. Urm, especially concerning the gender based violence project because that is what I am into all day, at work. And urm...so this is not my first travel so if it was it would have changed my life probably completely, but I guess I already knew what was going to happen somehow.</p> <p>S: Yeah.</p> <p>T: Yeah, so it shaped me, but not as other travels before.</p> <p>S: Ok, I get you. I completely understand. Alright then. Thank you very much hey.</p>
<p>Belgium 10 Feb 2018 Hector Pieteron Museum (14:20)</p>	<p>S: Ok the time is exactly 14:20pm. So could you tell me more about your reason for coming to South Africa and Soweto specifically?</p> <p>T: Urm, I am actually visiting her (South African friend), I met her in Venda on campus. She became a very good friend and yeah I love South Africa very much and that is why I am back.</p> <p>S: So were you studying while in Venda?</p> <p>T: Urm, I was doing my practicals. I am a teacher so last year I did an exchange and stayed in Cape Town for three months and one month in Venda.</p> <p>S: Is this your first visit to Soweto? Well you said it's your second time right?</p> <p>T: Yeah, but the first time it was with the tour guide and he just said: oh this is rich part, this is middle class there is the poor section". We just made a stop at Mandela's house and then we made a stop here (Hector Pieteron museum) and then we drove back so this is my real first experience of Soweto.</p> <p>T: Ok. Well the last time you came here I would think that people from other countries come here to see the museums and stuff so what made you what o come back the second time in Soweto? What else would you want to do in Soweto?</p> <p>T: Urm, I just love to meet local people, know more about the culture and not be "just a tourist", to emerge in the culture.</p> <p>S: In understand you. Now that you're in Soweto do you feel safe?</p> <p>T: Yeah.</p> <p>S: People come here with different perspectives in Soweto so with your perceptions, did you feel safe in the sense that "I won't get mugged" or ...just the safety dynamics?</p>

	<p>T: Urm, I think all over the world you can get mugged and in Belgium so I don't feel unsafe. Kagiso (friend) and her mother were like "would you walk around alone here?" and I was like "yes!" So I don't feel unsafe at all.</p> <p>S: So are you living with Kagiso in Soweto?</p> <p>T: Braamfisher Phase 2 (deep in Soweto).</p> <p>S: Alright, alright. That's cool. So with everything that you've done today since this is...I would assume that this is your first "authentic" visit in a sense?</p> <p>T: Ya.</p> <p>S: So with all that you have done; what was the most authentic experience or even a moment doing anything in Soweto?</p> <p>T: Er, most authentic was a couple of days ago with her nephew had her 11th birthday and we just sat at the grandmother's and I met a lot of family members. We had pap and chicken and yeah then I felt at home.</p> <p>S: Ok, ok. I can imagine that since you mentioned that sort of want to immerse yourself. So your overall experience of Soweto, is it completely authentic?</p> <p>T: Ya, ya. I would say so compared to my last trip in Soweto then I would say its not authentic because I just felt like a tourist 'stop here, take a picture. Stop there, take a picture" but now I feel like I live here so that's why I think it's more authentic now.</p> <p>S: So do you travel to confirm your value or do you sort of travel spontaneously, in a sense?</p> <p>T: Yeah get to know yourself, explore.</p> <p>S: Ok, ok. Back home, are you involved in any initiatives that are focused on tackling like orient world issues like social, environmental...</p> <p>T: Urm, I would say not as actively as I would want to, but if there is a petition I would sign it. If there is something going on social media I would like it and share it. I definitely think I could do more. For myself I try to recycle and live in a way that is good for the world but yeah, you could always do more I think.</p> <p>S: Ok, I get you. I completely get you. So did this trip change you outlook on life in a sense?</p> <p>T: Yes, of course. The more people you meet, the more you talk to people and get their mind-set...yeah</p> <p>S: Different perspectives</p> <p>T: Yeah, yeah.</p> <p>S: Ok, spirituality. Are you a religious person or how would describe your spirituality?</p> <p>T: Urm, that is a difficult one because in Belgium I don't go to church. Urm, I've been baptized and all those things but church in our country isn't popular at all so I didn't know what to think of religion. Er, but I have been traveling around Africa and I've been to church here. I feel that I connect with religion than back home.</p> <p>S: Ok, ok. So tell me would you separate...Ok, there's people who follow certain religions i.e Christians and so forth. Are you more of a person who takes wisdom from different religions instead of following just one?</p> <p>T: Ya! ya!. Definitely.</p>
<p>Austria Newtown Precinct 22 Feb 18' (14:00)</p>	<p>S: So the time is exactly...</p> <p>T1: 14: 45.</p> <p>S: 14:45 awesome, so could you guys tell me more about your reason for coming to South Africa and Soweto specifically...</p> <p>T1: So my reason for visiting Soweto is that I am a university assistant in African studies and we were planning an excursion to Joburg and my direct boss is specialized in South African history and I'm not so for me it's the second time to be here and ya, I was curious to come again see how it changed. And also to some and get the experience of it. And so I came for the first time to Soweto and the other time I wanted to go, but at this time I didn't make it because I was not in Joburg for that long time and I was together with one Austrian friend who was living here and she was living among white Joburg people who have never been to Soweto before and for me it was very astonishing....because we could have...</p> <p>S: Yeah, you could have.</p> <p>T: I guess I was not fighting enough for it...we went to the beach instead of something like that (laughs)</p> <p>S: Oh, which I could imagine was not what you wanted?</p> <p>T1: Yeah...no I like the beach it was just that I would have preferred to stay in one of the places in Soweto. So I was very happy to come this time and of course I wanted to see it because I have heard so much about it and there are cool songs about it, very good music comes from Soweto.</p> <p>S: Wow. .it's just that not everybody mentions the songs, it's always about what they read.</p> <p>T1: For example Bra Hugh Masekela and Euvon Chakachaka...Capheous Semanya...</p> <p>S: He passed away a few days ago...</p>

T1: Yes...January 23rd...unfortunately...(sigh)...so that was my reason. And I took the students here with me because they also wanted to know.

S: Oh, ok so is it more or less the same reason for every...

T2: Yeah..

T3: No...

T2: We are together with a university excursion. I focused mainly in eastern Africa. And the history of eastern African...to broaden my horizon regarding South Africa. And so I was very interested in coming to South Africa and Mozambique.

S: Any other pointers...? Anyone?

T1: But maybe we have other reasons to come to Soweto that you are curious about because its more about Soweto right?

S: Yes, it's all about Soweto.

T3: And I was curious about this sector of resistance in struggle...what it really looks like. So yeah, that was my reason.

T4: Yeah, mine too.

T5: I second that.

T6: You have so many pictures in your mind and it all starts with history. When you read about it and in the media and so you kind of get lots of views and...you know

S: Yeah, a personal type of..

T6: Yes! So it sounds completely different talking to people there and getting your own impression and going home and telling the stories and hey you should come

S: To gain their own impression of it. Yes, absolutely.

T3: And...can I say something about Soweto?

S: Yeah, yeah.

T3: I think it's a very controversial topic and imagine this, if you live in Vienna you tell people you're going to South Africa, you're going to go to Johannesburg and also going to visit Soweto their reaction is "are you crazy" do you want to get killed?". "Never stop at a red light because people will definitely harms you". That's how...that's what many people told me and li was very curious and...you know when you travel around the world you realize that there are so many stories about many places and people just see picture from the news or they read something about South Africa about something that happened 30 years ago or the beginning of the nineties. And in Vienna you meet South Africans there most of them are white South Africans they will tell you a very similar story.

T2: Yeah.

T6: Yes.

T3: And that's...that's...I don't know if that what I thought before coming here, but that's what I think now and it's so important for me to go. I would have preferred to stay longer in Soweto to experience that all of this is not true and you have to meet people to get your own picture and things like that.

S: Totally get you, totally get you. So urm, second question guys. While you guys were in Soweto, did you guys feel safe?

T1: Absolutely.

T3: Yes.

T4:...

T2: We did.

T6: Yes.

S: No issues whatsoever?

T3: Urm, one thing. We had a tour guide and the tour guide said "don't go anywhere alone and I will get security guard to accompany you, that made me feel unsafe because but I wouldn't feel uncomfortable without hearing that you know

S: Yeah, ya.

T2: So ya.

S: I get those dynamics. So since you guys felt a 100% safe in Soweto, before coming to Soweto, did you have a feeling of being uneasy or it's still the same feeling (safe)...that you would feel...

T6: I had this feeling before (uneasy)...I was not sure whether or not to carry my camera...When I was having breakfast as a passenger the boarding staff talked to me (told her Soweto is Ok) and then I felt comforted and free...I enjoyed it.

T3: I didn't feel less safe than in Johannesburg (CBD)...(laughs).

S: (Laughs) ok cool. So with the activities that you guys did in Soweto, urm, which did you feel was the most authentic? It could be...it doesn't have to be an attraction, it could even be an experience that lasted a few minutes...urm, I could be an activity just anything you felt was authentic about Soweto.

T2: For me, I really missed the authentic stuff. We had a guided tour which was very touristy, which is ok, but I only got to meet Soweto in a touristy way...not any other way. That was kind

of...something was missing...it was just so...I mean a guided tour you can only go here and not there,

T6: Like watching us all the time you know.

S: I see that a lot.

T6: Like this one time we looked at the street graffiti from the window of the bus, but this was very authentic because the guy (graffiti artist) said "said hey come over don't be sacred" and we went over and he explained to us his story about his art and graffiti there and it was really nice...this was authentic for me (laughs).

T2: Well at least he claimed that he knew the artist...

T3: We believed him (laughs)

T6: We found him on instagram.

T1: He was there just telling us stories..

T6: Then the tour-guide was already looking for us and that's what I mean, you feel like you're inside a school

T3: Like, overprotected.

S: Overprotected and stuff like that, I get you.

T2: I really missed going to places myself or I...we also went to eat. It was good food, maybe the best food we had so far in Joburg...

T6: It was authentic food (giggles)

T2: But it was really a tourist restaurant (Sakumzi restaurant) so I would have liked to go to a place where you choose...a small café or something have a coffee or whatever, beer or something

S: Oh, Incognito type of place?

T2: Not really incognito because...you will see I am (white)...from very far (laughs). Just among other people from Soweto who are not brought there in a bus (laughs).

S: I completely understand. So is there anything else, anyone (looked at T4)?

T4: And another thing that was a bit authentic was when the tour-guide opened up about herself.

T1: Yeah!

T4: When she told her own life story...that was kind of nice.

T6: And her political opinion.

T4: Yeah, but we first had to ask her a question first before she actually told us that stuff. I don't think its normally in the tour so I don't know (laughs)

S: (Laughs) ok. So you felt that was more meaningful or?

T4: Yeah, that was...yeah. We were more connected to that.

T1: Which was really cool.

T6: Yeah she was quite open.

T2: And there was also a small authentic moment for me when I just walked next to her down the street and it was actually a part of Soweto that she lives in. And all the people are greeting her and that was really nice for us.

T1: It was really nice for us.

T2: ...because there is a feeling of...just urm, we are free kind of feeling.

S: Ok, I get you. So your whole Soweto experience would you say that it was completely authentic?
(Everyone laughs and says no)

T2: Urm, authentic is a strange word. What do you mean by it? I mean it was an authentic tourist precinct, but not authentic as you live there or If you go with a friend or with one person...

T3: It's staged.

S: Yeah, something staged.

T3: You have dressed up people from another country who dance and sing while you...I think they were from Botswana

T6: Yeah, they were Tswana guys I asked them.

T3: It's common in Soweto right? (Tswana language/culture).

S: Yes, it is.

T6: I asked her (tour-guide) and she told me that the dancers are from Botswana...

T3: And that (cultural dancers from another country) makes you feel a bit weird..

T6: but, for me that was a bit authentic.

T3: Yes, but...it's still weird...

T2: And also the Mandela house is also staged a bit...

T6: Yes.

T2: With the fence and so on.

S: It looks completely modern.

T6: I would go to Hector Peterson's house instead of Mandela's house.

S: Or so you guys didn't go to Hector Pieterse Museum?

T: (all say no).

T6: Because I am really interested in the uprising of the students.

S: It would have been an awesome experience a lot of people spend a lot of time in there...they just immerse themselves in it.

T1: They told us we wouldn't go inside because we already went to the Apartheid Museum and it's supposed to become similar...?

S: Oooh, ya.

T1: That's why we didn't go to the Hector Pieterse Museum.

S: Hector Pieterse is more specific to the student uprising.

T1: Yeah, I thought so too...that's why I would have loved to see it.

S: Maybe next time (laughs).

Ts: (All laugh)

S: So back home, are you guys involved in any initiatives that are focused on tackling environmental and social issues that the world is facing? Anything related to that.

T9: I am a social worker at a youth center and we teach kids about different topics and morals. We have refugee kids as well, but it's not volunteer, I get paid.

T3: Urm, I had a volunteer group in Germany, I am from Germany. Urm, and I sometimes have the feeling that it is more difficult in Vienna to engage in things like that because it was a university group and it focused on human rights violation in Sudan and South Sudan. But right now I am not interested in that because it is hard to keep it up.

T2: I was working with refugees for maybe ten twelve years and now I am still in an initiative. I am teaching like mentors or buddies for refugee kids so they are from the university of economy and I am there coaching them as students who are paid to learn and spend some nice free time with refugee kids so that is what I am doing. So for the rest here we are going to demonstrations because we have a very racist government now.

T6: Yes.

T2: Horribly. So ya, I am thinking of engaging myself more nut, I'll just put together a group and just go to demonstrations (laughs) and we keep each other updated so that's what happens now.

S: And you guys? (The rest T1, T4 & T5).

T1: Urm, I am nit working as a volunteer or engaged in a specific project, but I am teaching a lot kids between 3 and 17 years of age so I try to raise awareness about some topics bin a more indirect way...because I am a sports teacher and my main topic is sports, but I always try to teach them foreplay and to respect one another and pay attention to this and that...some human-social interaction stuff, but not in a specific project or so.

S: Yeah, yeah, I get you.

T5: Urm, I am more on the supporting side (laughs) I urm, spend money and go to events organised and demonstrations so I am not actively organizing stuff I just go there when it's organised (laughs).

S: You're like "hey I'm here! What's up?" (laughs). Alright so guys last question, e.r..well second last (laughs), do you guys travel to reconfirm your values or maybe travel spontaneously or something like that?

T2: As I am in African studies, travelling is a part of my lifestyle. I try to travel as much as possible. And of course it's to get another perspective.

S: I think that's the whole purpose of travelling, to reconfirm values because I was 18 (age) first time I was in Tanzania. I was volunteering with no values, but this really changed me. It made want to travel African countries to learn about the world and yeah, bring the experience home and talk to people about this too...for them to be more open minded (laughs).

S: I get you.

T6: Yeah.

S: Pretty much right...So last question,

T2: I have one er...something to add (laughs). I was actively organizing a petition. This I forgot, last August, it was for a band who couldn't come to London they were from Ghana because of some migration visa and I did a petition for that.

S: That's awesome!

T2: 8000 signatures.

S: Wow, did they end up coming through?

T2: Not to London because they needed other visa for there. So the petition was too late to change that...

S: But still you got 8000.

T2: Yeah, but still it was important for them to show them there are people interested for them to come.

T6: After hearing "thousand" something just acme to my mind (laughs). We had this big project which started in 2013 there we were bargaining for refugees to support them and urm, stopped one deportation. But now the politics is changing and too many deportations to keep up.

S: Ok, last question guys, did your Soweto experience change your outlook on life?

	<p>T2: On life, not so big compared to the images I had before. T6: Yes. T1: Yes, yeah, I would say the same. T3: Yep. T4: Yes. T5: Yeah. S: Guys, thank you very much. That's it for me.</p>
<p>Middle East & Germany 27 Feb '18 14:35</p>	<p>S: Ok, so could you guys tell me more about your reason for visiting South Africa and Soweto specifically. T1: So we are actually cabin-attendants for Lufthansa. T2: We would like...we wanted to visit Mandela house that's why we made the trip to Soweto. S: Alright, have you seen Mandela house? T1: Yes. T2: Yes. S: So urm, now that you guys are in Soweto, do you guys feel safe? T2: Honesty...when we had our walk from Mandela house to here I was a little bit scared. S: Ok, ok, ok. T2: But I think it's a because of all the news you hear about South Africa T1: Most probably, for-sure. Yeah, for-sure. T2: And we don't know the language and you don't know the behavior of the people. T1: Yes, yes, yes, yes. S: So is it the same for you? T1: Yes, exactly. I must admit I had that feeling also, but I don't want to be prejudice. I always think I am prejudiced and that it is reality. It's (Soweto) of course not reality because we arrived safe here (laughs). S: Safe...(laughs) yeah with everything intact. So now that you guys had a feel...you guys took a walk so you got a little feel of Soweto. Urm, did that change your perception of safety in Soweto? T1: It was too short, but...at least it made us think about it. We were talking about it...we were talking about if it would be prejudice of not. T2: It's a good feeling to have a look about regular life of the people you know you see children walking to the school going back home, women washing the clothes so you can used to the situation. I love that. S: Ok, ok. I get you, I get you. So with the stuff that you guys did today, the things that you guys saw in Soweto, what was the most authentic? It could be an attraction, it could be just an experience with everything. T1: For me it was the stone written about how Hector Pieterse died. I think it was his sister telling how he died and the situation. It was for me the most authentic experience. S: Oh alright. Is that the story? T2: Yes. S: Because it obviously takes you back to that time. T2: Yes, yes and you can...I have pictures and I can see how it happened and I can feel the emotion. S: Ok, ok. I get you. T1: Yes, indeed. I think so and I think we came here to Soweto because of that past. I mean the history and...I mean to read something like that makes you really aware of how extreme the violence was and that's what you want to experience, get to know, and get to hear. Of course there are a lot of other things here but that was just the main reason I think. S: Ok. Urm, with the whole experience...how long is..you guys have been here only a day right? T2: Two days. S: Two days in Soweto? T2: No. S: In South Africa? T2: Yes. Johannesburg, yes. S: Hypothetically, would you guys spend a night in Soweto? Now that you guys have seen a bit of it. T2: Urm, I don't know really what else there is to see. For me what I know now is the touristy street (Vilakazi) and these museums so I don't really know what else I would come and do. There are probably other reasons. S: Ok, I get you. Makes sense. T1: You know, we are not a typical tourist. So we do not have a lot of knowledge of what there is to do you know? So... S: I do. I figure it wasn't intentional. In a sense, for you guys to be here right now.</p>

	<p>T1: Yes, it was intentional for us to visit Mandela house, but we didn't know anything else hat to do so it's just by discovery that we get to know this...</p> <p>S: Ok, kw, kwl. So urm, do you guys like travel to reconfirm your values?</p> <p>T2: Yes! Urm, first of all it is our job to travel.</p> <p>S: Ya, for-sure.</p> <p>T2: Ok, but we are not kind of person to be lying at the pool at a hotel because we are interested in the way of life of the people. Yes so in our country we participate in demonstrations and for sure when I am here I want knowledge about history...</p> <p>S: Yeah, yeah, carry on.</p> <p>T2: It's like magic for me...like power boost (laughs)</p> <p>S: (laughs) yeah to go back all powered up. I get you. Now that you mentioned demonstrations and stuff, are you like part of any organizations that are really focused on tackling social and environmental issues?</p> <p>T2: Yes. I am part of the Iran Opposition Group against Isalmic fundamentalists in Iran..and yes.</p> <p>S: Ok, ok. I get you. And you?</p> <p>T1: I am not actively taking part...I am not a member of a group, but I am very interested..urm, in something to do with minorities. And just that.</p> <p>S: Yeah, sure. Ok, cool. So with the short trip that you guys went through here in Soweto, urm do you think to a certain extent it changed your outlook on life?</p> <p>T1: Each little thing adds up I think. Yes of course I mean if you see the bigger picture it makes you aware that we really need to take care of each other.</p> <p>S: Yeah, sure. You mentioned something like that previously. I get you. I get you.</p> <p>T2: It's not urm...it's even about protecting human rights. I think everyone should do a little thing to protect human rights.</p> <p>S: So like it should come naturally?</p> <p>T2: I think to save human rights is not something that happens naturally. I believe people have to do something for that.</p> <p>T1: To become active.</p> <p>T2: Yes. Every time, every little situation you have to stand up for human rights.</p> <p>S: For-sure, for-sure.</p> <p>T1: But this of course makes you really aware, I mean yes we travel a lot. We are interested and things like that but I think people who are not that knowledgeable about matters like this it makes them really aware and they bring it home and then speak to other people and that creates awareness in think. That's why I think this is important to a museum like that to create awareness.</p> <p>S: For-sure, for-sure. It makes perfect sense. So last question, are you guys spiritual people or is there a certain religion that you are a part of or something like that?</p> <p>T1: I am not religious.</p> <p>T2: Me too.</p> <p>S: Are you spiritual?</p> <p>T1: Spirituality has many forms...as I said yesterday, I hope that there is something else but I don't practice anything at all in those regards. I rely on science for sure.</p> <p>S: Ok, ok.</p> <p>T2: We respect people who are religious.</p> <p>T1: Ya!, exactly.</p> <p>T2: And yes...</p> <p>S: Is it like that also with spirituality? It's very huge, its I mean you can't bottle it up...define it but with what you feel as "spirituality", do you feel anything in those lines?</p> <p>T2: I would say moral values.</p> <p>S: Moral values.</p> <p>T2: For me, the focus of my spirituality.</p> <p>S: Ok, ok, I get you.</p> <p>T2: Yes. I support any religion that supports moral values so that's why I am against Islamic fundamentalists...of the way they destroy it (moral values principle).</p> <p>S: Ok, cool. Ok guys that's it for me. Thank you very much for your time.</p>
<p>Austria Melville 27 Feb 18' 21:30</p>	<p>S: So could you guys tell me more about your reason for coming to South Africa and Soweto specifically?</p> <p>T1: Well ladies first (laughs), I'll take the easy way out (laughs)</p> <p>S: (laughs)</p> <p>T2: It's not a hard question, we are part of a group from University of Vienna, in Austria. It's an excursion to South Africa and Mozambique. It was actually, It was a planned tour but we just had to go to Soweto and see everything of course because it was one of the top things to do in Joburg. And that's what we did.</p>

T1: Yeah pretty much what she said..pretty pre-destined, pre-planned what we were doing..

S: Well it was a school excursion so yeah.

T1: Yes, pretty much an excursion, yeah.

S: So now that you guys have been to Soweto with your previous perceptions about it, urm did you guys feel safe while you guys were in Soweto?

T1: Urm, as a man I think it's completely different question...

T2: (Laughs)

T1: Urm, to be completely honest urm yeah I felt safe, of course I felt safe, But its urm, it was a new feeling that I never had before to get out of the bus and be in a predominantly black area.

S: You've never been to any place where's there's mostly black people.

T1: I've been, but I was a child then vacationing with my parents in Africa you know, like the "touristy" kind of stuff. Urm, but no I didn't feel unsafe. I very safe throughout the whole time so of course a s a man, it's a different scenario, I assume.

S: Ok, and you? (T2)

T2: So I thin kits a really hard question really because I have been to Kenya before for six months and I was like the only white women from Europe there so I've had that experience before. But it was different for me to come here because it was wired for me to come here because people wouldn't mention...that you're white. So that's kind of a good feeling I think. But like as part of the tour, we were like 20 people being white having a tourist guide that shy don't like it. I like to do stuff on my own and not as a tourist because you just do whatever you like and eat whatever you like and so you're not part of a group. I just don't want to be part of a tourist group so instead of that I would rather go for a barbeque with locals and try to learn instead of walking around with a tour guide (laughs)

T1: (Laughs) Yeah, it seems like the moral thing to experience to be honest.

S: Ok, I get you guys. It makes sense really. So with the stuff that you guys did in Soweto, urm, which was the most authentic?

T2: The barbeque. Very much.

T1: Yeah, yeah. I think the other thing that the other was places were really nice but you know it's the tourist treatment I'd say...You know you get to see the sights and then there's a little crafts market right next to it and then everybody's like "oh look there's a market". Which is nice, it's totally fine of course. But the barbeque, that was something that really..I would say as really authentic.

T2: Sorry, I have to mention that the barbeque was not part of the tour. The tour guide was really up for it

T1: Yeah, yeah!

T2: There was this really nice so we would like to thank him for that.

S: Where is he?

T1: He's on another tour. He is a tour guide, he's on another tour unfortunately.

S: So guys tell me something, back home, are you guys part of any initiatives that are part of tackling current social and environmental issues that the world is facing?

T1: I am not part of any initiative, but I work with alcohol prevention, so it is not really a initiative per say, but we really work to try and better the lives of someone some way or another.

S: Ok, not that you not doing it means you're a bad person or something

T2: (Laughs)

T1: No, no, no. It's all good I am not part of any initiative per say.

S: Cool, and you? (T2)

T2: I don't know, like...

S: An organization maybe? Something you do in the weekends or one a month or once a year I don't know, just something like that...anything.

T2: I work as a social worker for youths with personality disorders. Who are like schizophrenic or absent...I don't know. And I am trying to be a member of the Socialist Left Party in Austria, which you guys also have here in South Africa. I'm just saying...(laughs)

T1: That's the pitch right here! That's the pitch right here! (laughs). So that is like a political movement I have at home.

S: Are you in contact with them here in South Africa?

T2: Yes, yes, yes (excitedly). I've done an interview with the guy who is part of the organization. You should check it out.

S: Cool, we'll keep in contact.

T2: I'll text you.

S: So do you guys travel to reconfirm your values or probably travel spontaneously or something?

T1: I travel because of interest I'd say not to reconfirm my values. My travels are mostly of linguistic interest because I am very in to languages. I have been to Netherlands a few times because I am in to Dutch and now I am here in South Africa, of course there's Afrikaans.

	<p>S: Yeah, do you understand Afrikaans? T1: Very little. T2: Actually he's been translating everything, I'm just saying (grins and laughs) T2: (laughs) Na, now that's too much (laughs). T2: (Laughs), well if there's a plank in a museum and someone takes ten minutes to read two words then...But yea, I don't think I travel to reconfirm my values. I travel to insight new interests, to, to... just to see new places. T2: I think it's pretty much the same for me. I think the values come with the traveling S: Yeah! I get you. T2: Because you go somewhere else you want to see the whole world, well at least for me. And like Africa is...I am just specifically interested in African studies because I am studying African studies. So, Urm, about that (travelling with a specific interest) values do get confirmed after you have done a visit to a country where you are the only white person...I guess (laughs) S: Yeah, I get you. Ok, so ok guys last question. Did the Soweto experience change your outlook on life? T2: You have the best meat here (Soweto). T1: Yeah! T2: It's (outlook) changed, I have to come back for the meat and barbeque. T: Yeah, hands down best meat. S: So you guys don't have something like that? Because we call it a "Braai", but then I figure everybody does that around the world. T2: Yes, but here the difference is that it's a community thing. T1: And that's missing in Austria. And that's what I really enjoyed about Soweto and South Africa. You know in Austria people are just looking out of themselves and living for themselves living in their apartments and don't care about neighbors or anything. That's the big difference. So it was really nice to see...refreshing to see. T2: And I have to say that people here are very open-minded because the other day when we wanted to go to Soweto we couldn't find a taxi or an UBA and then a friend of ours just went and talked to two guys and was like, ok. I'm going to take you Soweto and that was like "wow" it wouldn't happen in Austria. S: It wouldn't happen? T2: Yeah, because people aren't that nice. S: I guess it's that thing...different perspective. T1: It's because they (South Africans) are more pen-minded towards other people. It's nice to see. I hope Vienna would have that mindset. S: You never know hey... T1: Err! With Vienna it still like that...petty stuff. It's a shame, but it's nice to be here and experience flip-side. S: Ok. So with spirituality, are you guys spiritual people or maybe follow a certain religion T2: I talked to Mir-jam (colleague) about that (laughs). T1: I wouldn't say I am religious, I just have certain...views and mindsets that stem from religion, but I wouldn't say that I am a Christian or Buddhist or something. You just shouldn't be a d*ck to other people. T2: (laughs) that's religion. T1: Yeah, you don't need religion to know that. Just be a decent person to others. S: True, for-sure. And you? (T2). T2: I do kind of like...respect other religions, but I am not religious. S: You not really religious? T2: No, I used to be. Not anymore. S: Ok, spirituality dynamics, where do you stand? T2: No spiritual thing in my life. I love my boyfriend so there's some spirituality there...happiness. S: No, I get you. We all have like different type of views and feelings about spirituality and what it means to us so. T1: Urm, I wouldn't judge a person just because they are religious because that is what they are. I don't mind firmly standing behind strong religious beliefs. S: Ok, Cool guys. That sit for me. Thank you very much.</p>
<p>Germany & Lithuania Hector Pieteron Museum 11 Mar '18</p>	<p>S: So the time is exactly ten minutes past one. Urm, so could you guys tell me more about your reason for coming to South Africa and Soweto specifically T1: Well he is working here so I came to visit. S: Urm, working in Soweto? T2: I am working in Johannesburg. S: In Joburg, right.</p>

(13:10)

T2: In Centurion.

S: Ok, are you from out of the country?

T2: I am from Germany.

S: So how long have you been working in Joburg?

T2: Er, I have been working for our months. I think one of the reasons that we came to Soweto was that we wanted to feel real Africa. We've sort of like lived in a bubble. Whenever I go to African countries I would say that I lived quite "authentically", but now I am living in kind of a "working bubble". I live in Centurion so it's quite different from Soweto. And I wanted to see how the experience is in other places other than the city.

S: Makes perfect sense. So now that you guys are here in Soweto, do you guys feel safe?

T1:Yes (hesitantly).

T2: Absolutely.

S: Did you guys have certain perceptions about Soweto before coming here? And did those perceptions change now that you are here in Soweto, in terms of safety?

T1: Yeah I thought it was not as safe as it turned out to be. We walked for two hours and apart from a young boy hitting me with a flower stick (laughs).

T2: Did he?!

T1: No, he didn't (laughs). No he was like a small boy that's what we talking about (laughs).

S: So with all the activities that you engaged with here in Soweto, could you tell me what you felt, a specific activity or an experience that you felt was authentic for you?

T1: When we walked through the township.

S: Township?

T1: Yes. Township where people live...every day (laughs).

S: Ok, Ok. In Soweto right? You guys were walking in Soweto?

T1: Yes. More to that side (Orlando towers).

S: Oh, alright. You guys remember the name?

T2: Urm, it was er?

T1: It was close to those two towers.

S: Oh, alright, ok.

T2: I heard there's about 3000 people living there?

S: Yeah.

T2: It was...nobody mentioned the name.

S: Its Powerpark, Orlando.

T2: No, just behind Powerpark.

S: After Power park is an informal settlement.

T2: Yes, it's an informal settlement.

S: Leseba, or something like that...

T2: Leseba, yeah.

S: Leseba.

T2: Yeah, yeah, yeah.

S: Alright, alright. So with your whole Soweto experience, did you feel that it was completely authentic or is there something that you feel "off" set the authenticity element of your experience?

T1: I don't know. We took a local tour guide so we just cycle the street and see how it's going. I don't really the markets where they sell arts and crafts, that's just not...And touristy spots. Anything that wasn't super touristy was authentic for me.

T2: I thought it was authentic with the exception that we are of course not part of the system and everybody sees us for our skin color straight away. I think that brings an inauthenticity to it. I would like feel super authentic if I would walk around and nobody would recognize me. And here (Soweto) it's a bit different in a positive way (looked at as different but not in an uncomfortable way).

S: I get you. The reaction is sort of automatic. Immediately when you engage.

T2: And the kids saying (Mlungu) to u (laughs), but I understand. But that's like the degrees to why we are a little bit separated. We feel like local people here but that's the element that would take the authenticity element out of it...it could be.

S: That makes perfect sense. So urm, back home are you guys...actually anywhere in the world are you guys part of any initiatives that are focused on tackling social and environmental issues that the world is facing?

T1: So back home I belong to this Christian youth association. Urm, we do organise like different...I remember for Christmas we were doing the logo and were making cookies and raising some money to send to like a school somewhere I don't remember the specific. It's in a small community.

S: Ok, it was sort of like a volunteering type of thing. And urm, anything on your side?

T2: Urm, I was in a few things when I was younger. Now I have just entered this new community last summer "Global Shapers". It's from the World Economic Forum so the interest

is that we try to do global projects, urm, funding...getting some money and funding a football team and just helping young children. But I am not very active in it to be honest.

S: Yeah. Ok guys, when you travel, Do you guys travel to...does travelling help you reconfirm your values?

T1: Yes. And to know them.. (laughs).

S: (laughs) exactly you got to know.

T1: At home you might think that you have your strict values but you haven't seen the bigger picture and when you travel that expands and some of those values change.

S: Yeah, I understand. And you> (T2)

T2: They do. Urm, I would also say they are...made more visible. However I also have...I don't know where value ends or where world view kind of starts, but I know if that would be values or world view, but definitely it has shaped a lot of what I am thinking and how I follow my life and principles definitely shape where I travel.

S: Alright kwl. That's it for my interview. Thank you very much.

T2: Thank you so much.

S: Oh, one more...did this Soweto trip change your outlook on life?

T1: Outlook on life?

S: Yes.

T1: Hmm. I think I'll feel it afterwards for now I am still fresh. And urm, it was very new.

S: Alright.

T2: I think for me it would be like...Soweto for me it would be too much to say that It changed my life because I was in Soweto before and I have stayed here for four months now. But overall to South Africa yeah it probably does. Not that I'm here in Soweto now and then tomorrow I change, no. It's part of the ingredient.

S: It adds up to the whole. So Soweto can't be the only...I mean some people find themselves in Soweto by accident so yeah. Alright thank you guys.

