



Examination Of Socio-Cultural Impacts Of Tourism In Chembe Village In Mangochi District- Malawi

James Malitoni Chilembwe

Lecturer in Travel and Tourism Management

Mzuzu University

Private Bag 201,

Mzuzu 2, Malawi.

Email: jameschilembwe@yahoo.com

Abstract

This paper examines tourism viability in Mangochi district, Malawi in particular Chembe Village. A destination offers a diversity of sites and activities to both international and domestic tourists. These range from ecotourism, cultural tourism, adventure tourism, and conference tourism which play a role as drivers of tourism industry in Mangochi district. The results revealed that the socio-cultural impacts of tourism varied according to people's level of dependency on tourism and demographic variables such residence, age, professional, income levels and purpose of visit. Interestingly, it was revealed that tourism has impacted a lot on the marriage structures, values, customs and traditions in addition to changes in dressing patterns. Data analysis supports the evidence that there are both positive and negative socio-cultural impacts of tourism. The benefits of tourism at Chembe far exceed the costs. The study clearly shows that the locals of Chembe are supportive of tourism and that negative socio-cultural impacts on the community have been relatively minimal. However, it is important to implement proposed recommendations in this study in order to continue to control and reduce negative impacts and to enhance the well-being of locals through tourism.

Keywords: Tourism and Ethnicity, Social Tourism, Cultural Tourism



Introduction

Tourism as social science deals with the study and understanding of communities (Maganga, 2014). In anthropology, it seems to have sprung from an anthropological concern with culture contact and culture change that has emerged as an important area of inquiry in recent years. Tourism is travel for recreational, leisure or business purposes. The UNWTO (2009) defines tourists as people who travel to and stay in places outside their usual environment for at least twenty-four hours and not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited. There are many types of tourism and some of them include leisure tourism and mass tourism. Many leisure-oriented tourists travel to the tropics, both in the summer and winter for mass tourism. Mass tourism could only have developed with the improvements in technology, allowing the transport of large numbers of people in a short space of time to places of leisure interest, so that greater numbers of people could begin to enjoy the benefits of leisure time. Many of these have come into common use by the tourism industry and academics. Others are emerging concepts that may or may not gain popular usage. Examples of the more common niche tourism markets include; cultural tourism, ecotourism, heritage tourism, religious tourism, slum tourism, space tourism, war tourism, wildlife tourism, nautical tourism, medical tourism, agric-tourism, culinary tourism and many others depending on the aims of the travel.

There has been an upmarket trend in the tourism sector over the last few decades, particularly in Europe and Africa, where international travel for short breaks is common. As observed by Nash (1991), tourists have high levels of disposable income, considerable leisure time, and have sophisticated tastes. There is now a demand for better quality products, which has resulted in devastating consequences of the tourism destinations. The developments in technology and transport infrastructure, such as jumbo jets, low – cost airlines and more accessible airport have made many types of tourism more affordable.

The world can no longer afford to ignore the consequences of tourism. Today tourism is one of the leading industries worldwide. According to Böhm (2009) many regions, especially small island destinations are often economically dependent on the tourism industry. Nevertheless, many examples all over the world have shown that tourism can be regarded as a last resort for an economic upturn without negative side effects. The consequences of tourism have been long



acknowledged but in many cases, economic interests have hindered any remedial action. The right to travel has implicitly become a human right, but at the same time, responsibility has to be accepted from the part of the tourists, the local residents and all tourism players. Chambers (2000) observes that tourism is an opportunity for culture, but at the same time it consumes, contaminates and ultimately can destroy culture.

Tourism is considered as one of the world's largest and fastest growing industries (Richards, 1987). It is more than automotive industry which accounts for 8.5% and only slightly less than the banking industry which accounts for 11% (WTTC, 2011: 3). Tourism can be affected by events in the overseas country rather than the host country, such as recession, or perhaps the fluctuating price of oil or terrorism threats. Tourism is also adversely affected by political instability within the host country. Tourism as an industry is beneficial to Malawi but at the same time it comes together with tourist's behaviours and manners which sometimes may be harmful to the host societies. Mponda (2008) notes that societies in Malawi are adapting to new ways of living in order to address tourists' needs and behave according to tourist's expectations which could sometimes be at the expense of their own culture so as to please the visitors. In other cases, the coming in of two or more cultures may bring more good than harm as the cultures may coexist without any problems.

It has to be acknowledged that tourism impacts are too numerous to mention but the major ones are economic, socio-cultural, environmental, as well as health impacts. This research will mainly focus on the socio-cultural impacts of tourism in Chembe Village as these have proved to be a major concern as far as the study of tourism in a social science context is concerned (Böhm, 2009). According to UNWTO (2009) reported that impacts arise when tourism brings changes in value systems or behaviour, threatening indigenous identity. Changes often occur in community structure, family relationships, collective traditional life styles, ceremonies and morality. In addition to this, tourism can also generate positive impacts as it can serve as a supportive force for peace, foster pride in cultural traditions and help avoid urban relocation by creating local jobs. Socio-cultural impacts are ambiguous. The same, objectively described impacts are seen as beneficial by some groups and as negative by others. Culture transmits values and gives directions in life and a balanced society should provide a certain backing for its members.

Chembe Village in Mangochi

Mangochi district is located in the southern part of Malawi in what is normally referred to as the western region in the political division. This research is mainly concentrated in the area of



Traditional Authority Mponda, which is specifically known as Cape Maclear, situated at the Southern end of Lake Malawi and is the location of Lake Malawi National Park. Altogether it seems a perfect place for human settlement and has probably been occupied on and off for several thousand years. Nowadays, the north eastern part of the bay contains the villages of *Chembe* and *Kapanjira*, while the south western part contains several weekend cottages and lodges, which point to Cape Maclear as a place of special scenic beauty (King-Cole, 1993). Cape Maclear is a traveller's byword for sun, sand rest and recreation. For others, the plentiful supply of "Malawi Gold" (weed) is another attraction. Despite an influx of visitors over the last few years, Cape Maclear has not lost its village feel, and amazingly much of it seems completely unaffected by tourism. Although this fact can be disputed because socio-cultural impacts of tourism are complex issues characterised by their subjectivity, poor measurability and intangibility. Impacts only become evident in the long term, and remedial measures often cannot compensate the damages already caused. Despite this fact, Cape Maclear remains to be one of the best places in Malawi to actually meet local people. Most of them are friendly towards foreigners because outsiders bring money and jobs to the area. A few people however are less happy when they see their sons and daughters adopting unpleasant western ways and when food prices are double and prefer non-tourist places (Else, 2001).

Chembe village was originally limited to a small area east of the outlet of Mpani stream. Apparently *Chembe* was the name of one of the old chiefs and this has been passed down as the name of the village. This name was not recorded by the missionaries, and possibly this chief did not assume his position until after the mission had moved. As Clark (1969) notes that the oldest inhabitants of Chembe Village today say their families arrived when the Livingstonia missionaries were there (1875-81) or soon after, but there were certainly Nyanja people in the area before this, as shown by the first written records of Cape Maclear, made by the Livingstone brothers and Dr. Kirk in 1861.

The village has since greatly expanded southwards along the beach, and now nearly the entire stretch between Otter Point and the original village site is densely populated. The nearby islands; *Domwe*, *West Thumbi* and *Mumbo* were formerly used by the villagers for cultivating maize and cassava, as well as catching and drying fish. The islands offered the advantage of being mostly free of crop destroying animals, which were much more abundant than they are today, and the remains of old clearings can still be seen on Domwe Island. The elders relate that *Mathode* Village was the dwelling place of a family by that name who had been expelled from the main village following a dispute. Fishermen and people tending their crops also frequently stayed on the Islands, but apparently no other villages were built.



Lake Malawi National Park Museum (2010) highlights, Cape Maclear has five villages under it and these are, *Mvunguti* which was settled by fishermen from Nkhata Bay in the 1950s, Chidzale village which is the smallest as such people are entirely dependent of fishing as there is no farming land, *Chimphanda* is the third village; Chembe is the fourth and the biggest village in the National Park and finally, *Kasankha* which is mainly dependent on agriculture. Fishermen from Nkhata Bay started migrating to Cape Maclear Peninsula to take advantage of the more productive southern waters of the lake. They established *Mvunguti*, *Chidzale* and *Nkhudzi* spit which gradually became the permanent villages of today. The vast majority of the inhabitants of these villages are the *Tonga* or *Tumbuka* ethnic groups of northern Malawi. Chembe village is entirely with Chewa-speaking people with the exception of “Dwale” on the eastern end of the village which has been settled by northerners (Lake Malawi National Park Museum, 2010).

Problem Statement

This study examines the costs and benefits of tourism in Chembe Village. Tourism is not only attributed to economic gains but it has also brought in some problems. Such influences can be manifested in change of family organisation, subsistence strategy, gender relations as well as local political organisation hence all of this falls under socio-cultural impacts.

Main Objective

The overall aim of this study is to identify and assess the socio-cultural impacts of tourism in Chembe Village and the effects on the local population in Malawi.

Specific Objectives

The main objective of the study was to gain an understanding of the nature of the effects of tourism on the local culture. The study purports:

- a) To identify the different socio-cultural impacts of tourism on the people of Chembe village.
- b) To critically evaluate the socio-cultural impacts of tourism on the people of Chembe.
- c) To determine specific recommendations so as to enhance the awareness of government, the local community and tourists on the socio-cultural impacts.

Literature Review

Social Impacts of Tourism



A general definition by Böhm (2009) says that social cultural impacts are the changes in social structures and relations due to the development of tourism in a destination. According to Prasad (1987), social impacts are influences that come to bear upon the host society as a result of tourist contact. Besides changes in the host culture (local population), tourism impacts also show severe influences on the social structure of the local society, for example on employment. At first sight, tourism is an employment creator but in numerous cases, the creation of jobs in the field of tourism causes the loss of workplaces in other industries. Traditional industries, such as agriculture and craftwork, are particularly sensitive to this type of change. The first sector in which new jobs are available is the construction industry. Due to the availability of jobs people might move away from their area of origin and cause a rural exodus which leaves rural areas deserted. On the other side, an urbanisation process in originally low populated zones where new infrastructure, facilities, and facilities for tourism are created always accompanies tourism development (Hall, 2008).

Alternative forms of tourism tend to invert the mentioned employment effects by augmenting the demand for local products and therefore enhancing the job perspectives in traditional industries. Besides this, sustainable tourism creates long-term employment particularly open to local people who can benefit from their knowledge of the zone. As Böhm (2009) has observed, local people possess the practical and ancestral knowledge of the natural features of the area. Nevertheless, it is often the case that expatriates and foreigners own tourism ventures. Foreign involvement can cause enormous financial effects, an economic leakage, when tourism incomes are not reinvested in the destination but rather in foreign countries.

Another important social issue is the influence of tourism on the traditional gender roles. The tourism industry creates employment opportunities and working possibilities to a big extent for women widening the opportunities for women often reduces their dependences and may affect family relationships especially in developing areas. Smith, (2003) notes that tourism is creator of a multitude of social costs and benefits in a destination; the challenge is to ensure a balanced development for the local population. The table 1 below shows a list of social impacts which is not exhaustive and the single effects might or might not occur, depending on a series of internal and external factors.

Benefits of social impacts	Costs of social impacts
<ul style="list-style-type: none">▪ Creation of employment that requires a low level of specialization▪ Revitalization of poor and non-	<ul style="list-style-type: none">▪ The specialisation leads to a decline of traditional activities (farming)▪ Co-existence with tourism is difficult



<p>industrial regions due to the increase in demand for accommodation and additional services</p> <ul style="list-style-type: none"> ▪ Revival of the social and cultural life of the local population ▪ Increase in the income level in a region, which leads to a higher standard of living for the local population ▪ The improved infrastructure in tourism destination influences the standard of living in a positive way ▪ Greater opportunities for financial freedom for women ▪ Increase in the market for local products, sustaining traditional customs and practices (depending on form of tourism) ▪ Positive cultural changes, referring to tolerance and openness 	<ul style="list-style-type: none"> ▪ Increase in land prices and speculation ▪ Massification and overcrowded destinations lead to stress for hosts and tourists ▪ Many families depend economically on tourism which is very sensitive to the surrounding economic situation ▪ Changes in social life due to working hours in the tourism industry ▪ Increased wealth generated by tourism can unbalance traditional social structure ▪ Tourism businesses attract foreign workforces which often occupy the highest positions ▪ Crime rate and adoption of illegal economies ▪ Undermining of family structures ▪ Tensions within a community between those for and against tourism ▪ Increased costs of living in tourism destinations.
---	---

Table 1: Benefits and Costs of social impacts adopted from Böhm (2009)

Cultural Impacts of Tourism

Cultural impacts refer to actions that lead to the transformation of lifestyle and cultural manifestations; any change of social norms, values, beliefs, traditional products and lifestyle, anything that gradually affects interpersonal and inter-communitarian relations.

Benefits of cultural impacts	Costs of cultural impacts
<ul style="list-style-type: none"> ▪ Stimulation of the interest of the administration and the local population towards historic and ethnographic heritage 	<ul style="list-style-type: none"> ▪ The commercialisation of culture and local products
<ul style="list-style-type: none"> ▪ Rebirth of local art, crafts and traditional cultural activities. 	<ul style="list-style-type: none"> ▪ Violation of holy celebrations and places



▪ Rehabilitation and preservation of existing architecture	▪ Manipulation and exfoliation of historic and ethnographical heritage
▪ Reinforcement of the cultural identity and pride of the population	▪ Changes in architecture
▪ Tourism investments support cultural activities	▪ Degradation and loss of certain traditions
▪ Promotion of the need to conserve areas of outstanding cultural value	▪ Loss of cultural identity and authenticity
▪ Promotion of the culture in foreign countries can lead to more understanding, respect and enhance communication	▪ Reproduction of handicrafts as souvenirs; theft of cultural property such as songs, arts
▪ Positive cultural changes, referring to tolerance and openness	▪ Erosion of cultural values with the introduction of the tourist values.

Table 2: Benefits and costs of cultural impacts adopted from Böhm (2009)

Cultural Exchange

Culture can be categorised into material culture, social culture and ideological culture (Richards, 1987). Furthermore a distinction between conscious and subconscious contents is made in the literature. The question regarding the level on which intercultural exchange exists and which parts are most affected by external influences, has to be discussed. The ideological culture in many ways has to do with the value systems of a society, ideologies, religions and beliefs. This part of the society's culture is the most private and the last to be affected by changes and influences. It is developed and transmitted over generations and forms an important part of the cultural identity. Changes on this level only occur on the long term. The second one is the behavioural culture which has to do with the attitude and behaviour of the host culture in their private lives and interaction with others. It includes factors such as social relations, language, work relationships and can be identified as the category of social culture. The third one is called material culture. It refers to all elements commercialised and explicitly offered to the tourist in the form of products and performances. It is the external level and refers to the visible part of culture, like the tip of an iceberg. The exchange occurring on this level is based on economics. Changes and adaptation process are most frequent on the outer level, as local people are willing to modify their offers in order to satisfy the tourists' needs (Meethan, 2001).



Changes in behaviour, language and other issues of behavioural culture occur less easily and changes require more time. A continuous and ongoing process of intercultural exchange and external influences is necessary to penetrate the behavioural system of a society and cause changes. Modifications on the ideological culture only occur over long periods. Constant and long lasting influences of tourism lead to longer-term, gradual change in a society's values, beliefs and cultural practices.

The cultural exchange during holidays takes place on at least three levels: the culture of the visitor, of the host community and a third level which is referred to as "tourist culture". It defines an artificial culture that only exists temporarily when people are on holidays, travelling in foreign countries and playing the role of a tourist. The tourist culture is similar for all tourists independent of their nationality. Tourism is based on interpersonal contact and relationships, and can therefore be considered as a two-way interactive process of cultural exchange between the host and the visitor. Both sides have to be considered when analysing cultural impacts of tourism. In many cases, tourism is unbalanced process of intercultural exchange. In general, the more severe the socio-cultural impacts, the bigger the contrast between the two cultures, the more exotic or special the host culture is perceived to be by the tourists, the greater the potential of cultural attraction. The following elements decide the cultural attractiveness of a destination.

Commercialization of Culture

Chambers (2000) defines commercialization of culture as simply the selling of cultural products such as traditional dances, handicrafts and many other products for the benefit of the community and not taking into consideration what effects might occur due to these careless actions by communities. In today's world, the market decides upon the price and services. Moreover, Nash (1991) argues that cultural themes and traditional arts become tradable goods on the global tourism market. Those sellable elements of the local culture are the first to be modified according to the needs and demands of the market. Traditional rites, dances, songs and events are put on stage and promoted like a theatre play. Often local art objects are reproduced in simplified forms, in cheap mass production in foreign countries and then sold to tourists. This can lead to changes in the meaning and importance of cultural acts for the local population (Greenwood, 1989). So called "culture brokers" act as middlemen between the tourists and the local population in order to plan and promote cultural items. These culture brokers are often foreigners that do not even know the culture they are intending to sell and cultural resources are selected and valued according to market analysis and market values (Binder, 2002). Traditional events turn into tourists' events where local people are paid to perform like actors. As a consequence the traditional meaning of the event gets lost and it becomes a commercialised and good examples



are the Lake of Stars Festival and Nkopola Music Festival which have been turned into an annual event between the months of August and October along the beaches of Lake Malawi. According to Greenwood (1989) this is referred to as “commoditization of culture” whereby culture is sold as a commodity together with cultural products. And in most cases these products are made to suit tourists needs and according to MacCannell (1976) this is also known as staged authenticity. And this leads to changes in the meaning and importance of cultural acts for the host culture.

Demonstration Effect

Böhm (2009) noted that change of behavioural patterns occurs when people leave their habitual surroundings to go on holiday. Those changes become evident through the generous spending behaviour of tourists, loosened moral understanding, laziness and relaxed and passive behaviour. Hence local people know this side of tourism which may lead to a misinterpretation of the actual standards and culture in the countries of origin. This demonstration of the differences may lead to a process of self reflection of the local population about their financial situation and their standards (Kim *et al*, 2007).

Imitation Effect

Imitation is a consequence of cultural differences that become evident when tourists and hosts come together. Pratt (1992, cited in Böhm, 2009) calls this process “trans-culturation” and describes it as the way in which marginalised or subordinated groups select and adapt to materials transmitted to them by dominant “metropolitan” cultures. According to Böhm (2009), researchers speak of an imitation effect when the local population intends to imitate and adapt the lifestyle of tourists. This happens when tourism creates new demands and needs in a destination. In general young people are more sensitive to external influences and are more willing to adapt and change, this has been evident through the modes of dressing, change in eating patterns, change in life style and much other behaviour. The degree of adaptation and imitation highly depends on the level of cultural contrast between the host and local culture. In the end, the imitation of foreign behaviour and adaptation of other ways of life can cause a feeling of uprooting among the local population.

Acculturation

Due to continuous cultural influence from outside and import of foreign cultural elements, a process of cultural change is initiated at the destination. The process of acculturation can also be



seen as the changes that occur in a culture when different groups of people get together (Böhm, 2009). Tourism, viewed from another perspective, is also a factor of acculturation which affects attitudes, alters popular beliefs, changes mentalities and spreads new concepts relating to work, money, and human relationship. Sometimes it also destroys the ties that bind people to their faith, religion and aesthetics. This phenomenon can also be referred as a process whereby people borrow from each other's cultural heritage. One has to keep in mind that the cultural exchange based on tourism in many cases comprises a dominating and a dominated culture, hence the process of acculturation often is asymmetric, unnatural and accelerated and can therefore lead to problems. Acculturation symbolises the relationship of power between the tourist and host as the local population, in most cases, tries to adapt to the needs and demands of tourists. Howforth and Munt (1998) argue that tourism inevitably creates the effect of adaptation and therefore prohibits any authentic experience. Many local societies (host communities) are in constant contact with tourists and tourism can resist cultural changes, so it therefore demonstrates modified cultural traits.

Globalization and Local Culture

Cultural change is occurring at such an accelerated pace today such that, it is often difficult to keep up with all of the changes. Through the process of diffusion, cultures borrow things, ideas and behaviour patterns from other cultures. The amount of cultural diffusion varies with the amount of contact among cultures (Ondimu, 2002). That is, the more the contact between the cultures, the more likely things, ideas and behaviour patterns will be diffused and reshaped. The less the contact, the less the cultural exchange. This can be a good reflection of Chembe whereby there has been a mixture of different cultures due to tourism hence the need to study the impacts on culture.

Opportunities for tourism employment can, for example, lead to alterations in the structure of the authority in a community. De Blij (1999) has demonstrated how the invasion of poor communities by wealthier visitors sometimes creates hostility among the hosts. For some local residents, tourists have a "demonstration effect" that causes them to behave in ways that may please or interest the tourists but disapproved by the society. In other words, tourism can have the effect of debasing local culture which is adapted to suit the visitor's taste. Where tourism constitutes a major new source of revenue within a community or region, it might contribute to increased social distance and inequality between those members of the community who directly benefit from tourism and others who do not and Chambers (2000) has observed that this may lead to an effect on the ethnic balance of a community.



On the other hand, De Blij (1999) has observed that tourism heightens knowledge and awareness and can promote intercultural contact and understanding and this may help in co-existence and cultural tolerance. Tourists can introduce new or intensified social practices to a region, ranging from different standards of hospitality to prostitution and illegal drug use (Nash, 1991). In some cases, tourism might also reinforce existing social relations particularly where traditional social activities such as festivals and performances become tourist attractions, although in such instances the local meanings assigned to these events might well be altered as a result of the participation of outsiders.

There are changes in social norms, values, beliefs, traditional products and lifestyle and according to Böhm (2009) these are referred to as social costs and benefits of tourism. Based on the above mentioned concepts of tourism, therefore this study will focus on the socio-cultural impacts of tourism by taking a case study of Chembe Village.

Modernity and Tourism

The rise of capitalism in the modern world has not spared the tourism industry as a sector. Capitalist economy has led to among other things an ever expanding reach of commodification, a process whereby goods and services that were once considered to be outside the realm of direct economic value and exchanges are transformed into commodities that can be bought and sold (Nash, 1991). Modern tourism provides many examples of this process. Beach and park areas that were once free to visitors and local residents alike can now only be accessed by paying a fee. The second condition often associated with modern tourism is that of “reason”, linked in the western imagination to enlighten values associated with scientific rationality.

The apparent rise of leisure travel during the late nineteenth century was accompanied by a need to rationalise tourism in new ways. Travel, once primarily associated with risk and onerous activity, was transformed into something that was good for us that are healthy, spiritually rewarding and supportive of the rise and spread of civilisation. The modernisation of tourism also required that principles of reason be applied to the objects of travel. Tourists were encouraged to travel in order to experience, and just as certainly to validate, their curiosity through visits to other nations, an activity that could serve as well to reaffirm their own national identity. As MacCannell (1989) has noted, tourism not only serves as a product of modernity but also performs significantly in contrast to the values implicit to a modern view of life, particularly in its devotion to ideals of tradition and authenticity. Modern tourism has come to embody a reaction against the constraints and ideology of the modern condition. It is a leisured search for other traditions that are untouched by modern influences and are longing for a sense of



authenticity through which the tourist might at least briefly escape the alienation of the industrial age.

Tourism and Ethnicity

The term ethnic tourism has been used to refer to activities that engage tourists in the experience of cultural events and situations that are distinct from their own. In this view, Nash (1991) ascends to the views that tourism provides incentives for the physical containment and control of minority ethnic groups. There are also opportunities to construct cultural representations of minority ethnic groups that are compatible with national ideologies. On the other hand, there are instances in which ethnic minorities have managed to use tourism to assert their own unique identities and to differentiate themselves from nationalist imagery, as well as other cases in which minority communities successfully have resisted tourism as being incompatible with their cultural values.

Methodology

Qualitative research approach was employed in this study seeing that it is aimed at analysing the socio-cultural impacts of tourism as well as coming up with cultural development and management strategies so that the local communities should be responsible and aware of the tourism impacts on their society. This could only be possible if people express themselves on how they feel about tourism and its impacts hence the use of qualitative research design. Welman and Kruger (2003) have defined qualitative research as a method of inquiry employed in many different academic disciplines, especially in the social sciences. This qualitative research was aimed at gathering an in-depth understanding of human behaviour as well as the reasons that govern such behaviour. Interviews are a widely used tool to access people's experiences and their inner perceptions, attitudes, and feelings of reality. Personal interviews were employed in this study. Face- to-face semi-structured interviews were mainly used in this study in addition to unstructured interviews which also played a great role especially when interviewing the tour guides as it was mainly informal discussions so as to let them open up, speak and tell whatever they know about tourism since they are regarded as the main stakeholders in the tourism industry. Questionnaires were also used due to their advantage of gathering responses in a standardized way and they are more objective which an integral part of the research. According to Bernard (1988), respondents report socially undesirable behaviors and traits more willingly and presumably more accurately in self administered questionnaires than they do in face to face interviews. In questionnaires, respondents do not try to impress the interviewer and anonymity



gives people a sense of security. Finally, a researcher also used participant observation method. It helps the researcher formulate sensible questions in the native language which suits the purpose and objectives of the study. Participant observation gives an intuitive understanding of what is going on in a society and allows the researcher to speak with confidence about the meaning of data and also helps in making strong statements about cultural facts the researcher has collected.

Qualitative Data Analysis

Data analysis adopted is content and constant comparison or grounded theory approach. A special application of systematic observation occurs in the content analysis of personal documents and mass material. Looks at documents, text, or speech to see what themes emerge. What do people talk about the most? See how themes relate to each other. This may also be done with open-ended questions and the contents of unstructured interviews and qualitative analysis. This involves the contents of these sources being examined systematically to record the relative incidence (frequencies) of themes and of the ways in which these themes are portrayed (Welman & Kruger, 2003). Content analysis was incorporated in this study to help in analysing the unstructured interviews and documents obtained at the Lake Malawi National Park which had issues like frequency of tourists in Chembe, population patterns and settlement patterns and how they have changed.

The grounded theory which is also known as constant comparison looks at documents such as field notes and indicators of categories in events and behaviour - name them and code them on document (Rubin & Babbie, 1997). Comparing codes to find consistencies and differences between codes (similar meanings or pointing to a basic idea) reveals categories. Grounded theory is an inductive type of research based or grounded in the observations or data from which it was developed. It uses a variety of data sources, including quantitative data, review of records, interviews, observation and surveys.

RESEARCH FINDINGS

POSITIVE IMPACTS

Malaria, Bilharzias control and water project

HEEED is a local nongovernmental organization standing for Health, Education, Environment and Economic Development. The organisation seeks to foster sustainable projects that promote good health and human well-being, regular incomes, as well as self-sufficiency in both food production and the fuel required for cooking. A health environment requires a healthy



community which requires well developed capital and this has guided HEEED to work towards a number of programs focusing on community-based activities (Page, 2007).

There are also nutrition programme. This involves providing a balanced diet for the entire community, through aquaculture and the production of fruit and vegetables. Demonstration gardens promote year-round harvests, providing food security to the people of Chembe who mainly rely on fishing and proceeds from tourism for their daily living (HEEED, 2008).

Malaria and bilharzias control. This involves distributing mosquito nets to orphaned and vulnerable children and peer based malaria prevention education in conjunction with Chembe water project and a local NGO Sekanawo AIDS Network Organization. The Chembe Water Project has taken steps to alleviate the problem of poor drinking water by providing safe drinking water to the communities of Chembe village which has a population of approximately 17, 000 inhabitants. Traditionally, the lake has served as the only water source for people living in fishing villages along the shore. Due to overpopulation and lack of adequate sanitation, the lake waters have become contaminated, especially along the shoreline, where local communities draw water for drinking in an area that is also used for bathing and washing. As a result, there has been a high incidence of preventable water-borne disease such as cholera and dysentery, which leads to both morbidity and mortality especially in children under five years of age. The proximity to the lake in these communities makes well and boreholes unsafe because of the high water tables during rainy season, leading to the contamination of deep-drilled water sources (HEEED, 2008).

Development

Chembe Village has witnessed a number of construction projects that is cottages and other entertainment centres which have come due to tourism. These constructions have created employment opportunities to people of Chembe Village. For example potters, waiters, drivers, tour guides and many other small scale businesses have come about due to tourism. Tourism has also created opportunities to develop new amenities and recreation facilities that were not otherwise available in the community. Tourist expectations have upgraded services by local shops, restaurants, and other commerce operators. Tourist traffic in the community has created an opportunity for upgraded fire services, police, and medical protection that are also benefiting local residents (Boniface, 1995). In addition to this, they are internet services, which were not there before. Other developments that have come to Chembe due to the coming in of tourism are electricity which was not there all along, as cottages and holiday resorts strive to meet international standards of hospitality hence the coming in of electricity which has in turn also benefited local people as many of them have electricity in their homes. Another new development is the coming of newspapers every day. At first it was very difficult to access newspapers in Chembe village as it is a remote area and people had to buy papers either from



Mangochi Town or Monkey Bay but now this is water under the bridge as people have access to news everyday in order to keep tourists updated and at the same time benefitting the local people as well.

Employment

Tourism in Chembe Village has been an important, but a secondary factor in generating employment for the local populations. Although employment is found in the lodges and resorts, as well as in the National Park, work in this sector remains secondary to agriculture. Nevertheless, the high and growing numbers of people in and around Chembe engaged in the tourism sector poses the threat of a labour shortage in the agriculture sector. The nature of tourism in Chembe renders tour guides a necessity. All tourist activities, except for national park tours, require guides. The number of guides informally trained is near to 100 in 2010 and about 80 people had registered as guides and the figure is increasing with many people especially young men venture into tour guiding as a business to sustain their lives and earn a living. (Note: there were no freelance guiders; all were registered under the Chembe village tour guides association). Guides are hired by tourists personally or through hotels, resorts or lodges (Sambani, 2010).

Similarly, boat driving is a popular occupation in Chembe. It is an indispensable skill that many people of Chembe have learned and which some have made into a career. In one day, more than five boats are found on the lake carrying tourists, making trips to the nearby islands. The total number of workers employed in different lodges and resorts is estimated to be around 400 people. They perform a variety of tasks, ranging from guide work to cooking, caring for dining rooms and guest rooms, as well as washing. With the exception of laundry work, there is no other kind of employment for women. The top management employees of the resorts are mostly whites. Work in resorts or lodges is indeed significant for employment generating, but a whole series of activities catering for tourists within Chembe Village has also provided work opportunity for people.

Improvement in the Quality of Life

Tourism in Chembe has been an important, but a secondary factor in generating employment for the local populations. Employment is found in the lodges and resorts, as well as in the National Park. The nature of tourism in Chembe renders tour guides a necessity. All tourist activities require guides. The number of guides formally trained is near to 300 (Chilembwe, 2010). Tour guides have formed an association something which is well organized. They work in groups and shifts around the cottages and resorts to make sure that everybody get business. In addition, the



money realised within the group is shared among all the group members and generally a single group comprise of 6-8 people. Due to this well organized structure, the government through the Ministry of Tourism Wildlife and Culture conducts some trainings and workshops on tour guiding and hospitality issues (Kawelengera, 2010).

NEGATIVE IMPACTS

Displacement of Local People

Chembe village became a very popular tourist attraction destination for many people; (both local and foreigners) who have sought land to establish hotels, lodges and holiday resorts and this has resulted in the displacement of residents. Hotels, restaurants, and shops have pushed tourism development into residential areas, forcing changes in the physical structure of a community. According to one elderly man who explained with sympathy that at first people were living along the shores close to the lake but when tourism came, the lodge owners started buying out or leasing out the land from the local people. Consequently, the land became expensive. For money, the local community has sold their land. The money they get in return is misused, often for alcohol consumption and other luxurious lifestyles. This has displaced the local people further away from the lake and still more people cannot move further up for fear of encroaching in the Lake Malawi National Park and normally the lodge owners give incentives to the local people, for example building the displaced people an iron sheet roofed house which is considered as an achievement on village level as everybody wants to have an iron sheet roofed house. 38 out of 41 people interviewed were happy with what the white people have done for them by building an iron sheet roofed house. For example, one villager whose house had just been finished being constructed within the month received visitors from another village who simply came to make congratulations for the achievement of owning a modern iron sheet roofed house with the help of his sponsors from Ireland. In addition to this, many people have moved from upland to the lake shore to seek employment due to tourist demand and this has resulted in congestion and overcrowding along the lakeshore areas. Many lodge owners do not allow local people to use the shores as they strictly reserve the shores to tourists only and not local people (in most cases a fence is constructed). This has brought a lot of conflict between local people who argue that they only sold the land and not the lake yet hotel owners claim ownership of both the lake and the land and local people normally complain of having nowhere to bath and wash as they have to walk long distances to access shores which are not owned by anyone.

Changes in Values and Customs

There have been some changes in ethnicity, values and customs due to a number of factors related to tourism. For example, tourism has accelerated multiculturalism whereby people are



living together unlike in the past. Although this is the case, other ethnic groups such as the *Chewa* have established a Chewa Association Group to enhance ethnic consciousness. Tourism has significantly brought with it outside influence that has altered the socio-cultural make-up of the Chembe community. Inhabitants compete for material status symbols defined by western cultures. This inevitably means abandoning their traditional ways. Unwanted lifestyle changes have been introduced in Chembe, for example gay relationships have been introduced in Chembe. In this regard, many youngsters feel that the old traditions are no longer in use and they take them as being useless. Guided by tourists, new ideas, modern facilities and education, these youngsters believe that traditional ways are useless in the modern world (Salazar, 2005). Within Chembe families, the concept of individualism is on the rise, creating friction between family members. The clash between the older and younger generations is most pronounced. Influenced by modern lifestyles, the younger generation is preoccupied with conforming to Western ways and leaving behind what had been the norm in Chembe of togetherness. If a daughter or a son earns money, normally keeps it for personal property, whereas in the past, this money would go towards fulfilling the needs of all the members of the family. With a sense of financial independence, the younger generation is engaged in buying trendy clothes and living a luxurious life.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Acceleration of multiculturalism	15	46.9	46.9	46.9
	Values and customs consciousness	7	21.9	21.9	68.8
	Impacted on individual rituals	10	31.2	31.2	100.0
	Total	32	100.0	100.0	

Table 3: SPSS Output of the impacts of tourism on Values and Customs

Table 2 shows percentages of impacts of tourism on the aspects of changes in customs, values and traditions. 46.9% of people were of the view that tourism has enhanced multiculturalism, while 21.9% of people were of the idea that people in Chembe still maintain their ethnic consciousness and the last 31.2% of the people were of the opinion that tourism has impacted on individual rituals whereby ethnic groups in Chembe have compromised their various rituals in order to suite the tourism industry. Tourism as an industry in Chembe has enhanced multiculturalism in such a way that people especially local residents are now able to understand



the values, customs and traditions of other groups of people who have come to settle in Chembe in search of greener pastures in the tourism industry.

Changes in Dressing Patterns

A researcher observes that males are usually putting on what they referred to as happy pants which are long pair of shorts made from a piece of rapper. Normally, this kind of dressing was brought by whites (tourists) who like dressing this way when they are at the lake yet it has been a dressing pattern in Chembe whereby every time people are dressing this way. In addition, many beach boys also called tour guides like putting on bracelets all over their arms, necks and sometimes their legs. As quoted from one tour guide who explained that putting these bracelets makes them look indigenous and tourists are generally interested in this type of dressing. There is also a tendency of tour guides putting on dreadlocks. Six tour guides interviewed in dreadlocks attributed this practice as a marketing strategy whereby tourists are interested in people who look shabby and who do not look presentable so as to ask them for *Chamba* (Indian hemp). Tour guides further justified that putting on dreadlocks by most many tour guides are for easy identification and to look like Rastafarians so that tourists should have no doubts of them having *Chamba*. Tourists normally do not approach someone looking presentable for *Chamba*, emphasized one tour guide who was open enough to tell more about dreadlocks. Similarly, others reported that dreadlocks are used for “fishing” symbolising fishing of tourists as they act as bait so that when tourists see them, they should trust them that they must have the drug they are looking for.

Alcoholism and Use of Drugs

There is a very big problem as far as alcoholism and tourism are concerned. Illegal activities tend to increase in the relaxed atmosphere of tourism in Chembe. There is competition between fishermen and tour guides in whatever they do, from January to May. Fishermen make a lot of money as it is the fishing season and this result in excessive drinking as they boost to the tour guides as having more money and on the other hand, from June to December is the tour guides' turn as it is the peak of tourism season hence tour guides make more money than the fishermen. This results in increased competition in as far as beer consumption is concerned. In addition to this, there is increased under age drinking as they are a lot of festivals involving the consumption of alcohol. For example, many Malawian local artists flock to the lodges and holiday resorts for performances either during Easter break, Christmas or any other holidays. This normally brings together a lot of people from all walks of life who gather to a tourist destination like Chembe (as witnessed in the month of December) to enjoy resulting in under age consumption of alcohol as it is plenty in supply and there is no control.



Another interesting feature noted from Chembe was the public smoking of *Chamba* where normally the tour guides are the main culprits. By law, *Chamba* is prohibited in Malawi and it is a crime for one to be in possession of this drug but this is not the case with Chembe where it is in abundant supply and it is a big business. Money realised from tourism activities like tour guiding, and other types of employment is generally spent on alcohol as they feel that they will make more money the following day and there is no need to save the current money. Also very interesting case was where a tour guide had made money from a trip conducted with tourists to Mumbo Island and when came back after the tourists had paid they sat right there in the same bar with the tourists and used the whole money realised for drinking yet the bar seems to be expensive and not meant for tour guides standard but did not consider that factor.

Eating Habits and Patterns

Nothing has changed as far as eating habits and patterns are concerned. People still eat food prepared from maize floor (*nsima*) and fish as the main diet though fish is slowly becoming expensive and unaffordable. The demand for fish is very high since hotel owners, tourists and the local community competes for the low supply of fish which in most cases local people lose out as tourists. Lodge owners have more money to buy the fish than the local people.

Changes in Family Structure

There has been a change in the traditional extended family structure, previously comprising of up to 12 members, which has been replaced by the modern-day nuclear families whereby everybody is concerned with individual family alone and not the extended families any more. These days due to tourism, a lot of tour guides and young men from Chembe village are marrying white old ladies for the benefits they bring such as building them (young men/ tour guides) houses and taking them abroad especially Ireland because of the Irish clinic as mostly these elder women come as volunteers. In actual sense, these tour guides already have families but their wives accept the fact that their husband should marry a another lady because of the financial assistance which will be trickling down to them as well when the man marries a new lady. In this arrangement, the woman leaves home and the man helps while living with the new woman in the house. The husband sends assistance to the first wife while staying at her parents' home and the man would normally tell the new wife that the is a sister somewhere who needs help so that the a new lady is aware of the other woman though indirectly. The belief is that older women have money after working and serving for retirement and come to Chembe to look for young men in order to marry. Unlike young white ladies who are still working and do not have money. While



in Chembe, the researcher never witnessed or heard about a tour guide marrying a white woman of his age it was always elder women. The author heard from the tour guides that most tour guides are not living in the village but rather they are living outside Malawi as they were taken away by their foreign spouses. So when one is in Cape Maclear, one tends to think that those are the only tour guides yet many of them are outside the country.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Much impact	13	40.6	40.6	40.6
	Less impact	8	25.0	25.0	65.6
	No impact	6	18.8	18.8	84.4
	Not sure	5	15.6	15.6	100.0
	Total	32	100.0	100.0	

Table 4: SPSS Output on the impacts of Tourism on Marriages relations

Table 3 indicates that 40.6% of the people acknowledge that tourism has impacted on the marriage relations due to a number of factors already mentioned in the text. 25% of the people were of the opinion that there is less impact and 18.8% of people were of the idea that there was no impact as people are still practicing their cultural rites as far as marriage issues are concerned.

Changes in Housing Patterns

Houses are being built imitating the lodges. Some of houses are built by foreign people for their Malawian friends so that when they come in Malawi for holidays they should not be bothered by lodge bookings and spend more money on accommodation but rather they should already have accommodation. These houses are not necessarily iron roofed but rather well built and grass thatched. Sometimes houses resembling lodges, in terms of grass thatching and use of poles for building but with cement belong to lodge owners who are sometimes afraid of being chased for operating cottages without licenses. In order not to lose out, they prefer building more or less like what looks like temporary shelters though they are well built. In addition to this, grass thatched houses are liked by tourists because they look authentic as compared to iron roofed houses which many tourists are used to in their home countries. Grass thatched houses are also conducive for Cape Maclear's hot weather conditions because they are cooler when it is hot and becomes warmer when it is cold and many lodge owners gave this as a reason to why they build thatched chalets for tourists.



Prostitution and Sex Tourism

The introduction of tourism into a society brings with it the darker side of the industry. Although there are few reported cases, prostitution does exist in Chembe. In this village, there are approximately 20 girls engaged in the profession. A majority of them were from within Chembe. The prostitution ring in Chembe is accelerated and even encouraged by the presence of middlemen, who reap most of the profits. This study reveals that prostitution is not directly related to or influenced by tourists, but rather by local workers involved in tourism-related activities. Tour guides, in particular, are not only the customers, but also the provider or middlemen. The commercial sexual exploitation of children and young women has paralleled the growth of tourism in many parts of the world. Though tourism is not the cause of sexual exploitation, it provides easy access to it. Tourism also brings consumerism to many parts of the world previously denied access to luxury commodities and services. The lure of this easy money has caused many young people in Chembe village, including children, to trade their bodies in exchange for money and other goods like clothes and any other materials. Prostitution has grown as a big business in Chembe with one woman having four to five customers in one night during tourism season thus from June to December. The United Nations Charter on the rights of children (2001) has defined child sex tourism as "tourism organised with the primary purpose of facilitating the effecting of a commercial sexual relationship with a child". At the international level, there are agents who provide information about particular resorts where such practices are commonplace.

Changes in Marriage Structure

In Chembe, the institution of marriage is regarded as sacred and permanent. It is natural, therefore, that the older villagers take great care in choosing congenial marriage partners for their children. In the past and even today, arranged marriages are the norm. Recently, however, the idea of romantic love has seeped into the mentality of the new generation. This is a result of external influences, among them tourism and movies. The younger generation collectively views arranged marriages as something of the past. They prefer love marriages, where they can choose their own mates. Sometimes their own choosing of partners' results in weak marriages based on money and not love and these new marriages have proved not to be long lasting. Out of the 41 marriages interviewed, 27 marriages were arranged and they are still together up to this date and the rest divorced and the individuals have remarried once again. The factors behind the divorce ranged from poverty to cheating, where by most women who are still married claimed that if it had been that their marriage was not arranged it could not last long but it has lasted this long because they do not want to disappoint their families who took part in arranging these marriages.



On the whole, tourists remain a fascination for youngsters, along with their material wealth and ideas about conjugal matters hence influences their ideas on marriage issues. Not only that but they have been intermarriages among the ethnic groups found in *Chembe* such as the *Tonga*, *Yao*, *Man'ganja* and *Chewa*. Before tourism, there was nothing like this sort of marriages but due to tourism, the *Tonga*, *Yao* and *Man'ganja* moved to *Chembe* as the place was originally owned by the *Chewa*.

DISCUSSIONS

The assessment of social and cultural impacts of tourism is a complex task as it is usually impossible to filter out other influences (Smith, 1989). Nevertheless, research in this field is essential in order to ensure a sustainable tourism development in the long term. Tourism has brought changes and somehow has contributed to the loss of indigenous identity and values of the people of *Chembe Village*. This has been through commoditization, standardisation, loss of authenticity or staged authenticity and adaptation to tourist demands.

Acculturation

In the wake of accumulation of restaurants, bars, discos and other entertainments come disturbing public behaviour, drunkenness, vandalism, crime, indecency and so on. The youth in many cases emulate the visitors' behavior and social conflicts brew. On the other hand acculturation in tourism has helped a lot by bringing people of different cultures together, providing a direct contact between them and thus serves as a powerful means of diffusion of world cultures (Smith, 1989). In addition, it also provides an opportunity of friendly and peaceful dialogue leading to better understanding between people and nations. It can build bridges and create friendship between nations leading to establishing of peace the penultimate goal of the United Nations. For example, before tourism came to *Chembe* local people knew nothing of other people of the world but now they are aware and relate to tourists with respect and dignity as fellow humans and colleagues in the tourism industry.

Commoditisation

Tourism can turn local cultures into commodities when religious rituals, traditional ethnic rites and festivals are reduced and sanitized to conform to tourist expectations (Shepherd, 2002) and resulting in what has been called reconstructed ethnicity. Once a destination is sold as a tourism product, and the tourism demand for souvenirs, arts, entertainment and other commodities begins to exert influence, basic changes in human values may occur (Smith, 1995). This is exactly what



is happening in Chembe where tourism has brought a mixture of different behaviours and attitudes. Due to tourism, a lot of people have ventured into the souvenir business whereby they are making handcrafts, bracelets, curios and wall portraits (paintings). Some of these commodities are just brought in Chembe by business people but they are not made there, for example the paintings and T-shirts with the labels “Malawi, the warm heart of Africa”. These commodities are very expensive such that local people in Chembe cannot even afford to buy them because they are targeted to international market which is mostly tourists. The land which once belonged to local people is now in the hands of the business people who are mostly foreigners. While in Chembe, one can take note of nineteen private lodges and cottages namely Chembe Eagles Nest, Fat Monkeys Lodge, Malambe Lodge, M’goza Lodge, Cape Mac Lodge, Tuck Ways, Gecko Lounge, Mufasa, Steven’s Lodge, Kayak Africa, Taipei Garden Lodge, Down Fourth Lodge and private cottages such as; Manica, Limbe Leaf, Illovo Nchalo and Dwangwa, Maldeco fisheries, Chibuku, Lujeri and Fish Haven cottage. All these are private lodges and cottages that are either owned by companies or foreigners who acquire large portions of lakeshore land and later establish businesses which do not even benefit local people at Chembe.

Standardization

Destinations risk standardization in the process of satisfying tourists' desires for familiar facilities. While landscape, accommodation, food and drinks must meet the tourists' desire for the new and unfamiliar, they must at the same time not be too new or strange because few tourists are actually looking for completely new things (Nash, 1991). Tourists often look for recognisable facilities in an unfamiliar environment, like well-known fast-food restaurants and hotel chains. This has negatively affected Chembe village because basic needs are expensive as many business people get expensive products such as soap, food stuffs and drinks to meet tourist's needs and forgetting those of the local communities. In addition, foodstuffs like fish are becoming more and more expensive as there is competition between lodge owners and locals in buying them and eventually lodge owners emerge as victors since they have more money than the local people.

Adaptation to Tourist Demands

Tourists want souvenirs, arts, crafts, and cultural manifestations, and in Chembe Village, craftsmen have responded to the growing demand, and have made changes in design of their products to bring them more in line with the new customers' tastes. For example one curio artist interviewed acknowledged that there is a difference with crafts which were made in the past and



those being made now. This gentleman mentioned that in the past tourists used to buy lamp stands, lamp sheds and small wooden chairs, but this whole fashion changed and now tourists like candle holders, smoking pipes and small animals ranging from elephants, rhinos and many other wild animals. This change has been contributed to space and money as many tourists prefer small souvenirs for easy and convenient carrying and also affordable in terms of prices unlike big and expensive souvenirs. While the interest shown by tourists also contributes to the sense of self-worth of the artists, and helps conserve a cultural tradition, cultural erosion may occur due to the commoditization of cultural goods because tourism involves movement of people to different geographical locations, and establishment of social relations between people who would otherwise not meet and in addition to this, cultural clashes can take place as a result of differences in cultures, ethnicity, religion, values, lifestyles, languages, and levels of prosperity (Smith, 1995).

Changes in Carrying Capacity

In many cases, tourism effects have brought problems of overcrowding of a tourist destination and the result can be an overexploitation of the social carrying capacity (limits of acceptable change in the social system inside or around the destination) and cultural carrying capacity (limits of acceptable change in the culture of the host population) of the local community (Nash, 1991). The attitude of local residents towards tourism development may unfold through the stages of euphoria, where visitors are very welcome, through apathy, irritation and potentially antagonism, when anti-tourist attitudes began growing among local people. This was witnessed in Chembe Village where tourists flocked and stayed in Chembe for long periods of time. 79 people interviewed complained that overcrowding of the tourists' accommodation centres on lodges and cottages.

Culture clashes may further arise through economic inequality. Many tourists come from societies with different consumption patterns and lifestyles than what is current at the destination, seeking pleasure, spending large amounts of money and sometimes behaving in ways that even they would not accept at home, this is also referred to as demonstration effect. One effect that was observed in Chembe is that local people that have come into contact with these tourists have develop a sort of copying behaviour, as they want to live and behave in the same way and this is also referred to as imitation effect.

Tourists in Chembe often, out of ignorance or carelessness, fail to respect local customs and moral values (Brunt & Courtney, 1999). What they normally do is that they take a quick snapshot and are gone, and by so acting invade the local peoples' lives. A researcher, one day heard women complaining that "*amangotijambula osatipatsa ndalama*" meaning they just take



photographs of us without giving us money. This shows how frustrated and irritated local people are in Chembe Village.

Job Level Friction

As it is a case and trend in developing countries many jobs occupied by local people in the tourism industry are at a lower level, such as housemaids, waiters, gardeners and other practical work, while higher-paying and more prestigious managerial jobs go to foreigners or "urbanized" nationals (Nash, 1991). This effect has not spared Chembe village at all, whereby due to lack of professional training, as well as to the influence of hotel and restaurant chains at Chembe, people with the know-how needed to perform higher level jobs were often recruited from other countries. This has caused friction and irritation and increased the gap between the cultures. About 78% of lodge workers interviewed were not happy with the management for not offering them good paying jobs and attractive incentives though they have the much needed experience in the tourism industry and instead many lodge owners prefer fellow whites to help them run the businesses.

Facilities Developed for Tourism Can Benefit Residents

As tourism supports the creation of community facilities and services that otherwise might not have been developed, it can bring higher living standards to a destination. Benefits can include upgraded infrastructure, health and transport improvements, new sport and recreational facilities, restaurants, and public spaces as well as an influx of better-quality commodities and food. Due to tourism, Chembe has a new modern hospital built with funding from Rhiodarn memorial trust.

Revaluation of Culture and Traditions

Tourism can boost the preservation and transmission of cultural and historical traditions, which often contributes to the conservation and sustainable management of natural resources, the protection of local heritage, and a renaissance of indigenous cultures, cultural arts and crafts (McKercher *et al*, 2005). This is seen in Chembe through the Lake Malawi National Park which was also declared a world heritage site by UNESCO in 1981. All these have come due to the effects of tourism.

Tourism Encourages Civic Involvement and Pride



Tourism has also helped in raising local awareness of the people of Chembe in terms of the financial value of natural and cultural sites and has stimulated a feeling of pride in local and national heritage and interest in its conservation. More broadly, the involvement of local communities in tourism development and operation appears to be an important condition for the conservation and sustainable use of biodiversity.

Negative Impacts of Tourism

Many of the fears surrounding tourism are closely associated with uncontrolled, unsustainable and massed tourism growth. Tourism is an industry and is dominated by private enterprise with a purpose of making money by selling experiences. Market led planning can fail to achieve the objectives of sustainable tourism and has a tendency to forget environmental, social and cultural impacts. Like all industries, impacts do occur, but the extent to which impacts are negative can be minimized. In the extremes, tourism has contributed to a wide range of issues – many of which seem insignificant but detract from the quality of life of local residents. Intrusion on daily life, loss of privacy, and a sense of crowding contribute to ill feelings towards tourism development. Tourism infrastructure is often accused of taking the “best sites” and local secrets seen as being spectacles and losing their destination appeal. Planning authorities should ensure that only sites that are tourism ready should be selected for tourism development, if necessary.

Tourism is often seen as the solution to economic hardship rather than a diversification of the local economy. It is easy for small communities to become reliant on tourism drawing labor away from staple industries such as agriculture and manufacture. As observed by Böhm (2009), tourism is a service and experience based industry. Tourists often have their own set images about destinations before they arrive. Communities should concentrate on what they do best and must be careful not to manufacture the tourism experience to meet the preconceived touristy ideals. It is up to tourism agencies and retailers to ensure that travelers receive accurate information about destinations.

Many impacts are socio-cultural and an outcome of lack of information, false impressions, misinformation, poor communication and poor knowledge. Negative perceptions and attitudes towards visitors and tourism can also affect tourism or communities. The feeling towards tourism, delays/obstructions to tourism product development and lack of council or authority support can prevent tourism from flourishing; perhaps these communities are not ready for tourism. It is easy to blame tourism for any economic, social and environmental problems. Open communication channels, proper consultation, transparency and involvement at the community level at all stages of the planning process can aid in communities taking ownership of their tourism product. To many people the label tourist has become a negative term; in fact many



travelers do not consider themselves tourists. There is a noticeable shift in attitude in both communities and travelers to the concept of “visitor.” The visitor concept reinforces the fact that travelers are guests within a community, and that their stay is a privilege and not a right.

Conclusions AND Recommendations

As observed by Böhm (2009), culture is an abstract concept which underlines a continuous, natural process of change and evolution. Culture and society create an essential framework for people to live together. Negative influences can destroy the balance of this sensitive structure and delicate equilibrium. Research and awareness of these concepts are important in order to ensure a sustainable development of tourism.

The challenge for tourism planners is to ensure that tourism promotes the conservation of the local culture without hindering its natural modifications. It would be fatal to stop the natural process due to tourism interests; an artificial culture, a kind of role to play would be the result. On the other hand, accelerated and forced cultural changes due to tourism might also harm the local community. The discussion of this study has mainly focussed on the impacts of tourism that can arise only when tourism is practiced and developed in a sustainable and appropriate way. Involving the local population is essential. A community involved in planning and implementation of tourism has a more positive attitude, is more supportive and has a better chance to make a profit from tourism than a population passively ruled - or overrun - by tourism. One of the core elements of sustainable tourism development is community development, which are a process and a capacity to make decisions that consider the long-term economy, ecology and equity of all communities. Within the field of tourism, two opposite points have come up and been discussed. At the beginning, tourism was celebrated as a “vehicle for world peace” that was said to be capable of generating cultural harmony among people. Since then, that opinion has changed radically, tourism is now considered as an agent of cultural conflict”. Today the situation has to be seen to be even more distinctive. Tourism can have positive influences on a destination’s culture and on mutual understanding, but it can equally be the cause for destruction and harm of cultural development.

Recommendations

Travelling brings people into contact with each other and, as tourism has an educational element, it can foster understanding between peoples and cultures and provide cultural exchange between hosts and guests. As a result of this, the chances increase for people to develop mutual sympathy and understanding as well as to reduce their prejudices. For example, jobs provided by tourism in



Belfast, Northern Ireland, are expected to help demobilize paramilitary groups as the peace process is put in place. In the end, sympathy and understanding can lead to a decrease of tension in the world and thus contribute to peace.

It was the intention of this research to carry out further work on the socio-cultural impacts of tourism on the people of Chembe Village, in particular the study of interrelationships between the socio-cultural impacts and other impacts such as economic, environmental, political and health; however, due to the constraints of time, distance, finances and availability of data, the present study is restricted to the socio-cultural impacts only.

Scope Of Future Research

The recommendation would therefore be for the further research and investigation of the symbiotic interrelationship between the tourism industry and the host community. In light of the insight of this research and its conclusions, the first crucial element to emerge is the need to educate both tourists and local people about all aspects of tourism and in so doing, to pre-empt any negative encounters between tourists and local people (Böhm, 2009). This can be achieved by devising and presenting a code of behavior (including a dress code) for tourists even before they leave their home countries, that is either through brochures and online advertisement.

Acknowledgements

My gratitude and sincere appreciation should go to HEEED officials, Lake Malawi National Park officials and Cape Maclear Lodge officials for taking part in this research.

References

- Bernard, H. R., (1988) *Research Methods in Cultural Anthropology*. London: Sage Publications Inc.
- Binder, B.B., (2002) *Wechselbeziehungen Zwischen Tourismus und der Red-Indianisierung in Cusco, Peter*, Bonn: Rhienischen Friedrich-Wilhelm University.



- Böhm, K., (2009) *Social and Cultural Impacts of Tourism: A Holistic Management Approach for Sustainable Development*. VDM Verlag Dr. Muller Aktiengesellschaft & Co. KG. pp: 1-32.
- Boniface, P., (1995) *Managing Quality Cultural Tourism*, London: Routledge.
- Brunt, P., and Courtney, P., (1999) Host Perceptions and Social-cultural impacts. *Annals of Tourist Research*, 24, (2), 253 – 319.
- Chambers, E., (2000) *Native Tours: The Anthropology of travel and tourism*. London: Waveland Press Inc.
- Chilembwe, J.M., (2010, September 27) *Tourism Day Supplement*. ‘Tourism for Poverty Reduction and Biodiversity’ in Malawi Daily Times Newspaper, p. 23.
- De Blij, M., (1999) *Human Geography- Culture, Society and Space*, 6th edition. New York: John Willey and Sons Inc.
- Dieke, P.U.C., (2000) *The Political Economy of Tourism Development in Africa*. New York: Cognizant Communication Corporation.
- Else, D., (2001) *Lonely Planet: Malawi. Blantyre*, 2nd edition, London: Lonely Planet Publications Pty Ltd.
- Greenwood, D. J., (1989) *Culture by the Pound: an Anthropological Perspective on Tourism as Cultural Commoditization*. Philadelphia: University of Pennsylvania Press.
- Hall, C.M., (2008) *Tourism Planning: policies, processes and relationships*, 2nd edition, London: Prentice Hall.
- HEEED, (2008) *Lake Malawi National Park World Heritage Site*. Lilongwe: Malawi Government.
- Howforth, M., and Munt, I., (1998) *Tourism and Sustainability*, 2nd Edition, London: Routledge.
- Kawelengera, P., (2010) *Socio-cultural impacts of Tourism in Chembe village, Lake Malawi National Park Official*. (Interview: 27th December, 2010.)
- Kim, H., Cheng, C., and O’Leary, J.T., (2007) Research Notes: understanding participation patterns and trends in Cultural attractions. *Journal of Tourism Management*, 28, 1366 - 1371.
- King-Cole, P, A. (1993) *Department of Antiquities: Cape Maclear*. Zomba: Government Press.
- Lake Malawi National Park Museum, (2010) *History of the Lake Malawi National Park: published on the occasion of the exhibition at the Lake Malawi National Park, Mangochi*. 27th December. Department of Culture, Parks & Wildlife, Mangochi: Lake Malawi National Park.



- MacCannell, D., (1976) *The Tourist: A New Theory of the Leisure Class*. New York: Longman Publications.
- MacCannell, D., (1988) *The Tourist: A new Theory of Leisure Class*, 2nd Edition, Berkeley: University of California Press.
- Maganga, S., (2014, February 28): Opinion, My Turn: Making anthropology relevant to society. *The Nation Newspaper*, p. 26.
- McKercher, B., Ho, P.S.Y. and duCros, H. (2005) Relationship between Tourism and Cultural Heritage Management: evidence from Hongkong. *Tourism Management*, 26, 539 – 548.
- Meethan, K., (2001) *Tourism in Global Society: Place, Culture, and Consumption*. New York: Palgrave.
- Mponda, J., (2008, October 5) *Malawi News: Tourism Supplement*, The other side of Tourism. [Accessed on 22nd March, 2011].
- Nash, D., (1991) Research in Anthropology of Tourism. *Annals of Tourism Research*, 18, 12-25.
- Ondimu, K.I., (2002) Cultural Tourism in Kenya. *Annals of Tourism Research*, 29, 1036 – 1047.
- Page, S.J., (2007) *Tourism Management: Managing for Change*, Burlington: Elsevier Ltd.
- Prasad, D., (1987) *Wearing and Weaving*. Munich: Longman Press.
- Punch, K.F., (1998) *Introduction to Social Research: Quantitative and Qualitative Approaches*. Thousand Oaks, New York: Sage Publications.
- Richard, G., (2007) *Cultural Tourism: Global and Local Perspectives*. New York: The Haworth Hospitality Press.
- Richards, G., (1987) *Cultural Tourism in Europe*, Wallingford: CABI.
- Rubin, A., and Babbie, E., (1997) *Research Methods for Social Work*, 3rd Edition. London: Cole Publishing House.
- Salazar, N.B., (2005) Tourism and Globalisation: “Local” Tour Guiding. *Annals of Tourism Research*, 32, 3, 628 – 646.
- Sambani, L., (2010) ‘*Socio-cultural Impacts of tourism in Chembe Village*’; Lake Malawi National Park Tour Guide. (Interview: 28th December, 2012).
- Shepherd, R., (2002) *Tourist Studies: Commodification, Culture and Tourism*, London: Sage Publications.
- Smith, M.K., (2003) *Issues in Cultural Studies*, London: Routledge.
- Smith, S. L. J., (1995) *Tourism Analysis*. Hull: Longman Publications.



International Journal of Business Quantitative Economics and Applied Management Research

ISSN: 2349-5677

Volume 1, Issue 1, June 2014

- Smith, V. L., (1989) *Hosts and Guests: The Anthropology of Tourism*, 2nd edition. New York: University of Pennsylvania Press.
- United Nations Charter on the Rights of children (2001) *Definition of a Child*. Retrieved Online [accessed on 25th March, 2012] from: <http://www.un/charter/childrenrights/org/pdf/>.
- UNWTO (2009) *Definition of Tourist and Tourism*. Retrieved online [accessed on 21st March, 2012] from: <http://www.worldtourismorganisation.com>.
- Welman, J. C., and Kruger, S. J., (2003) *Research Methodology*, 2nd edition. Cape Town: Oxford University Press Southern Africa.
- WTTC, (2011) *Travel and Tourism 2011*: Retrieved online [accessed on 22nd March, 2012] from: http://www.wttc.org/site_media/uploads/downloads/traveltourism2011.pdf