

Vandalism Of Monuments and Neglect: A Concern for Heritage Tourism

Zikho Qwatekana, Thulile Promise Ndlovu, Nkululeko Ephraim Zondi, Mthokozisi Sydney Luthuli

ZikhoQ@dut.ac.za ,thulilen1@dut.ac.za,NkululekoZ@dut.ac.za, MthokozisiL1@dut.ac.za

Durban University of Technology, South Africa

Abstract

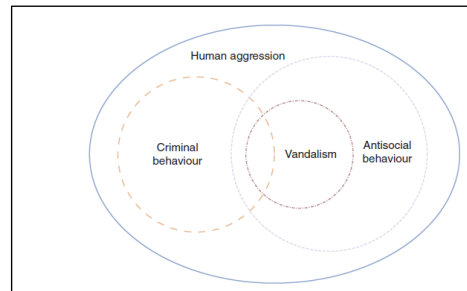
The occurrence of vandalism in structures of historical and cultural value has been largely observed in urban environments. The destruction to these structures ultimately imposes challenges to historical and cultural tourism in particular. Local municipalities in urban cities are tasked with a responsibility of maintaining local infrastructure and essential services to support tourism activity. However, amongst the biggest constraints for local governments to meet these objectives is limited budgets, therefore leaving the cities with unpleasant aesthetics. This study determines the extent and forms of vandalism that exists in the city of Pietermaritzburg, South Africa and its implications to heritage tourism. The city is governed within the jurisdiction of Msunduzi Municipality housing many of South Africa's heritage monuments that are integral to the city's history, culture and multiplicity of tourism offerings. A review of online sources as well as visual and photographic methods were applied for data collection. The analysis revealed various forms of vandalism mainly concentrated in the central business district (CBD). These results suggest that residents are oblivious to the intrinsic and monetary value of historic monuments. The disjuncture between residents and monuments may be attributed to South Africa's harrowing history of oppression as well as the lack of connection and sentimental value. On this basis, it is recommended that Msunduzi Municipality in collaboration with heritage agencies creates post-colonial monuments that are inclusive and transformational. In addition, it is suggested that aggressive educational initiatives are introduced on existing monuments.

Key words: Vandalism, Monuments, Recreation, Tourism, Heritage.

Introduction

Vandalism is amongst the common problems engulfing urban spaces globally. Some of the widespread vandalism behaviours are writing on walls, damaging, and denting the works in museums, engraving names in public areas, breaking windows of buildings, using signs and traffic lights as targets and extracting pieces from historical works. Vandalism, which is considered as destructive and negative behaviour in all aspects, prohibits the reuse of materials, which cannot be salvaged thereby causing financial loss by repairing the damage done and restoration. It is extremely important to examine these behaviours and identify the damages not only in public areas, but also for the tourism phenomenon that uses the natural and built environment as resources (Yilmaz, Tabak and Samur, 2020). Vandalism is basically "illegal destruction of goods belonging to someone else or intentional, purposeful and deliberate deterioration of their appearance" (Yener, 2004). Studies of human aggressions including vandalism on locations and settings have been conducted mostly in recreation, leisure, criminology, psychology, and sociology (Ballatourm, 2014). In a study conducted by psychologists Bushman and Anderson (2002), they argued that human aggression is any behaviour directed towards another member of a community or their property that is executed with the intention to cause harm or damage. The Venn

diagram presented in Figure 1 outlines the domain of human aggression and associated secondary concepts. In the diagram, three themed topics are represented as a part of the broader concept of human aggression; the key concepts are criminal behaviour, antisocial behaviour, and vandalism. Additional illustration identifies vandalism as the main subset of antisocial behaviour, which overlaps partly with criminal behaviour. Therefore, vandalism is an act of intended and deliberate human aggression which results in damage to or loss of property.



Source: Bushman and Anderson (2002)

Figure 1: Typology of human aggression and vandalism.

The term “vandalism” was originally used in the context of the French Revolution with reference to the destruction of symbols of historical and cultural significance. In a context of tourism, the distinction between valuable cultural heritage that is worth preserving and detested symbols of the past that are worth destroying is inevitably argued and political. Many years later, there is still no consensus either nationally or internationally on how exactly to define the concept and in particular, the content of a cultural heritage, especially in legal terms (Marschall, 2017). In present-day South Africa, more than twenty-nine years after the end of apartheid, there still exists disjunction between what the law identifies and protects as part of the national estate and what large segments of the population consider worth preserving and celebrating as valuable symbols of heritage. As it is the case in many other countries, in South Africa, the damage or defacement of public and private property, including monuments, is officially defined as an unlawful act, but there is little societal consensus on the validity of the law. Some groups view the attacks on monuments and contested symbols of the past as legitimate forms of expressing ideological difference and political discontent.

The prevalence of vandalism in tourism sites

Many tourist sites show evidence of vandalism, some of which is long standing in its origins. In tourism, vandalism may be evidenced not just in the traces left behind by mere destruction, but the items removed deliberately such as souveniring parts of walls, rocks, monuments, and related infrastructure. (Weaver, 2006). Facilities, items on display and monuments may be broken, stained, or disfigured by intentional vandalistic acts. Readings from the existing literature classify vandalism as a motivated behaviour (Cialdini, Griskevicius, Kenrick, Goldstein, and Mortensen, 2006) therefore making, vandalism a ‘person-environment’ interaction event and is influenced by the context.

Historical and natural buildings are among the most significant sources of a country's tourism capital (GunnandVar, 2002: 63). The reason for this is that cultural diversity, uniqueness and richness of an area makes a significant contribution to the tourism potential of that country and protects the future of tourism for that region (Patin, 1999: 35). Culture, which includes heritage, is increasingly recognised as an important factor in the sustainable development of cities. Many cities have used their heritage resources as a catalyst for regenerating and revitalising decaying areas, particularly in the inner city.

Msunduzi Municipality which houses the capital city of KwaZulu-Natal (KZN), Pietermaritzburg, is of historic, political, and economic significance to the province. On 11 April 2013, the Pietermaritzburg Urban Renewal Programme (PURP) was launched as part of the city's 175th birthday celebrations. It is a Mayoral plan which aims to lay the groundwork for the municipality's future development, "*making it attractive to use by its citizens, tourists and investors*" (MM, 2013a).

The PURP was initiated as a result of negative publicity related to service delivery challenges in the area, such as poor waste management, non-working streetlights, poor roads, and a lack of city beautification. Particular attention will be directed towards ensuring that the inner-city areas are clean and safe, with public lighting at night, and well maintained. The project is being carried out in phases, starting with the city centre. The objectives of PURP include creating an attractive, vibrant and conducive environment, upgrading infrastructure, improving safety and energy efficiency, creating jobs, transforming the face and image of the city, and enhancing the rates revenue. In 2013/14, a budget of R6-million was allocated to the PURP, increasing to R8-million in 2014/15 (MM, 2014). In addition, the KZN Department of Cooperative Governance and Traditional Affairs (COGTA) is a strategic partner and has provided funding of R14.5-million.

Prior to the initiation of this project, the façade of Pietermaritzburg CBD had been neglected for many years resulting in continuous urban decay in certain areas. Various CBD improvement initiatives were implemented over the past 15 to 20 years. These initiatives, however, had limited budgets and covered very small and, in some instances, isolated areas within the CBD. Key signature design elements are featured within the streetscapes, creating a modern, attractive, and efficient identity for the capital city of KwaZulu-Natal. Most prominent of these is the reflection of the City Hall architecture as shown in Figure 2, in that the contrasting red brickwork and cement pointing are mirrored in the streetscape surfaces. Not only is the Pietermaritzburg City Hall the largest all-brick building in the Southern Hemisphere, but it also contains the hemisphere's largest pipe organ. It was declared a South African National Landmark in 1969, the Pietermaritzburg City Hall is an opulent Victorian structure with a prominent belltower. The successful implementation of the PURP project not only fosters tourism and economic growth for the city, it also makes allowance for the integration of new infrastructure and future development, as well as bringing back dignity and restoring a sense of pride to the people of Pietermaritzburg.



Source: Tim Giddings (2019)

Figure 2: PMB City Hall

As previously mentioned, vandalism results in property damage and destruction. These outcomes encompass irreversible consequences (breaking and defacing), reversible effects (litter and misuse of

facilities), immediate impacts (graffiti) and delayed outcomes (environment degradation). In addition, vandalism has both explicit (direct) and implicit (indirect) costs. While most of the above outcomes will result in direct costs, the loss of cultural heritage and social values are subtle and have indirect costs. In the context of Msunduzi Municipality and for the purpose of this research the extent of vandalism in monuments and heritage structures will be explored. Figure 3 and Figure 4 highlight evidence of vandalism observed in parts of the Msunduzi Municipality.



Source: Derek

Alberts (2021)

Figure 3: PMB historic cemeteries vandalised.



Source: The Witness

(2020)

Figure 4 The balcony of the historic building at 63 West Street will be demolished by Msunduzi Municipality because of the “potential threat to life”. The Municipality is the process identifying problem buildings within its jurisdiction which would for example include buildings that are dilapidated, vacant, structurally flawed or showing signs thereof and may be a threat or danger to life or property.

Literature Review

Legislative framework towards controlling the criminalization of damage to property and desired national heritage management plans

As can be observed in Figure 1 of this paper, the South African government has classified malicious damage to property as a criminal offense, whilst it also regards the neglect of heritage sites by the municipal office bearers as a discharge of assigned responsibilities. This is to say, the aforementioned primitive definitions of vandalism cannot fall outside of the scope of law. As such, this paper closed this vacuum by describing how vandalism falls within the ambit of law in South Africa. It is with reference to the above mentioned that, the paragraphs hereinafter encapsulate the paramount legislative prescripts that sort to help the Msunduzi local municipality to develop catch up plans that will help the municipality to align itself with the world’s platforms that are used by international government to preserve heritage sites such as UNESCO World Heritage Centre that is already racing forward. In terms of the National Heritage Resources Act 25 of 1999, the South African local municipalities are required to introduce integrated and interactive systems for the management of the national heritage resources.

Needless to state that, the enforcement of such legislative prescript is recognised in the Constitution of the Republic of South Africa, which is the highest law on land, therefore should pervade the administrative role of every local municipality for it to be effective, and this includes the Msunduzi municipality preserving their city's heritage sites from vandalism. Sechaba (2021) discovered that, the Pietermaritzburg city is among the areas with the heritage sites that lacks client communication, participation and awareness in South Africa when it comes to heritage conservation. The National Heritage Resources Act provisions expect local municipalities to promote good governance at all levels, and empower the civil society in order for them to nurture and conserve their heritage resources so that they may be bequeathed to future generations. Hence, it is valueless for the South African government to allow the Msunduzi local municipality to render service delivery that operate outside of the aforementioned constitutional dispensation measures for an obvious reason, and that is; the service delivery tend to degenerate into breaching what is constitutionally acceptable. Recently, an article from the 'News Witness' written by Byrone Athman dated 12 April 2021 shocked many citizens when they revealed that, a fence around Pietermaritzburg's Voortrekker graveyard (which is one of the well renowned the heritage sites that attracts tourists) was being steadily removed by thieves. Inefficient service delivery from local municipalities should not be granted choice as even the SA country constitution indicate that, municipalities should set norms, maintain essential national standards for the management of heritage resources in the Republic, and protect the heritage resources of national significance. Besides, of what value are heritage sites if they are damaged to a point that they no longer serve the purpose they need to serve in the tourism sector? The scope of Msunduzi's environmental city planners has to work towards addressing the issues that pertains to heritage site vandalism and the neglect as per the pronouncements made in the National Environmental Management Act of 1998 (Act No. 107 of 1998). This is an important piece of legislation which clearly stipulates that, the statutory frameworks of local municipalities should provide for both co-operative and environmental governance by establishing principles for decision-making on matters affecting the environment. This is to state, the municipal environmental decision-making cannot exclude the responsibility of promoting co-operative governance services that are related to heritage site protection, which are achievable through the procedures that co-ordinates the environmental functions.

It important to constantly remind ourselves that, it is a constitutional requirement for local municipalities to provide for the protection and management of conservation-worthy places, and history significant areas as their local authority powers allow for them to do so. It is also important to understand that, in terms of the Municipal Systems Act of 2000, the local municipalities have a responsibility of facilitating compliance, which is another constitutional duty that require the local municipality service delivery systems to prioritise, plan, budget, implement actions and have properly aligned reports. Preventing heritage site from vandalism and taking appropriate action on the associated incriminating events related to such require the Msunduzi municipality to a particular tackling system. The municipality's heritage site infrastructure management (IM) approach can be understood in the context of a system that is used to manage the Msunduzi municipality's essential operation components such as policies, processes, equipment, data, human resources, and external contacts for the overall effectiveness to take place. Hence, this study decided to look at damage to property and heritage sites as a system that needs to be managed by Msunduzi local municipality using the institutional model that follows:

Table 1 presents a redefined institutional system model that can be adopted by the Msunduzi municipality to address the issues of heritage site neglect and vandalism to property in the capital city of Pietermaritzburg.

Table 1: Msunduzi Municipality Heritage Site Infrastructure Delivery Management System (HSIDMS)

Business Phases: Msunduzi Municipality Heritage Site Management Plan	
Phase 1: Performance & Risk Management	Msunduzi municipality developing short-, medium- and long-term strategies for improving heritage site and minimizing damage risk.
Phase 2: Port-folio Management	Introducing safety guarding portfolios that will constantly monitor heritage sites protecting these properties from malicious damage.
Phase 3: Project Management	Presenting city-to-city heritage site management strategies as yearly continual projects.
Phase 4: Operations and maintenance management	Developing the instruments for evaluating the effectiveness of maintaining heritage sites by outsourced project developers.
Phase 5: Programme management	Aligning the overall heritage site management plan to a global space and new developments.
Phase 6: Asset Management	Creating awareness campaigns for the society to treat heritage sites as generational valuables and channels for reporting malicious damage crimes.
Phase 7: Planning and budgeting	Includes drawing up budget forecast plans to realize short, medium and long term plans for preserving heritage site plans.
Phase 8: Asset Management Plan	Developing strategic approaches for procured assets, current and future maintenance aligning to budget.





Source: Self-generated by the researchers

One cannot begin to dedicate any amount of effort towards achieving the suggested national heritage management plans envisaged in the above paragraphs without considering the significant monuments and recreational facilities that are designed for tourism, which are unpacked below.

Heritage management: the significance of monuments, recreational facilities to tourism

Recreational facilities are an integral part of physical infrastructure which is an indispensable pillar of overall economic and tourism development (Khadaroo and Seetana in: Jafari and Xiao, 2016). Along with hotels, spas, restaurants and other hospitality facilities, they form the constituent called tourism infrastructure. Each of these elements boosts tourism development mostly by raising the attractiveness and competitiveness of a destination. Recreational facilities are not only part of tourism infrastructure but are also seen as a way to improve everyday life and the expectation is that they should be accessible on an everyday basis and developed for local community and visitors. These facilities are an inseparable part of every tourist destination as they are viewed as key elements that make up a tourist destination, they further contribute the attractive element of any destination. Some of these even play a role in tourist's choice of a holiday destination, (Mandić, Mrnjavac, and Kordić, (2018). This study will focus on Recreational parks and monuments by looking at how these species are largely affected by vandalism.

According to the classification Goeldner and Richie (2009) tourists who travel for pleasure are primarily interested in recreational activities, while with tourists traveling for business, recreation occurs as a secondary tourist activity. Furthermore, from the understanding of the concept of tourism and tourist it is than clear that recreation is a very important component of some tourism typologies, and the basic component of the tourist movement and tourism as an economic and social activity. Similarly, monuments as areas that contain historic landmarks, historic and prehistoric structures, or other objects of historic or scientific interest remain significant features of interests for tourists(Bowsell and O'kane 2011). To provide a broader description of monuments the study adopts a classification Figure 5 used by Tursunalievich et.al (2021).



Source: Tursunalievich et.al (2021).

Figure 5: Historical and cultural recreation groups

The authors categories monuments into five major groups based on the main features of the cultural-historical direction Figure 5;

1. **Historical monuments** may include historical sites, buildings, places associated with important historical events, as well as the cultural heritage of peoples, areas inhabited by famous historical figures.
2. **Archaeological monuments** - these include cities and villages, the remains of ancient settlements, canals, roads, ancient settlements and their stone carvings, various landscapes, antiques, artifacts.
3. **Architectural and construction monuments** - include architectural complexes, historical centers, symbolic squares, streets, ruins of ancient cities and villages, ancient military and industrial weapons, decorative landscapes, garden and park cultures.
4. **Cultural monuments** - include various fine arts, decorative landscapes drawn by people.
5. **Archival documents** - include acts and documents of public administration, various written and graphic documents, films, as well as ancient manuscripts, ancient music and songs. The cultural-historical direction is related to recreation, they are historical, cultural objects Tursunalievich et.al (2021).

All these cultural and historical resources play an important role in the rapid development of heritage tourism . Heritage tourism being viewed as part of cultural tourism and also regarded as one of oldest and notably widespread types of tourism globally (Viljoen 2017). Numerous tourism scholars assert that heritage tourism is not only of economic significance but also stands out for having an important role to play with the facilitation of reconciliation, inclusiveness, commemoration and the formation of a national identity (Teeger and Vinitzky-Seroussi,2007; Grobler, 2008; Khumalo, Sebatlelo, and van der Merwe, 2014). Heritage and cultural tourism products are also notably the fastest emerging competitive niche or products within international and most importantly domestic markets.” (South Africa, 2012: 15). Additionally, Cultural and historical sites play an important role in this tourism recreation and are considered in the development of tourist routes in different directions. Recent research in cultural heritage tourism development in sub-Saharan Africa and beyond have stressed on the importance of cultural heritage tourism development as one of the portfolios of sustainable development Boswell & O’Kane, 2011, Nkwanyana, s. 2016 et al . Novelli (2015) supports this notion and further adds that cultural tourism is highlighted as one of the fastest expanding sectors of the global tourism economy with some researchers estimating that as much as 40% of international leisure tourism involves a cultural component . It further provides untapped potential for providing opportunities for tourism expansion and inclusive growth. However, one cannot fully unpack the significant of monuments without highlighting that heritage management and tourism in South Africa is still heavily influenced by the legacy of apartheid. The cultural diversity of available heritage resources remains underrepresented and there is need for monuments that represent the nations’ rich diversity (South Africa, 2012).

Local community values and relatedness to monuments in the post-colonial society

Monuments as cultural resources tend to have values to those who built them, whether to unite a nation, and to show case political regime that rule that particular society. These values tend to transcend generations and generations and have a way of moulding the societal identity and pride. As articulated by Wagner (2021) that monuments are not just structures that adorns the physical aspect of an area, however, monuments have a context and meaning that in most cases is rooted in the socio-political construct.

In most cases, monuments are built to commemorate the nobility of the cause and helps to construct the narrative of national identity and history. In most part of the world, people are not just drawn by the

physical beauty of these structures but have deep emotional attachment to monuments. For example, in 2019 the burning of the Notre Dame in Paris was a bad moment for the French community. People felt shattered, and some said, “it felt like a nightmare” and others were in tears. In other parts of the world some asked questions such as “is it ok to cry for a building?” (Stelter, 2019). The CNN news anchor, Chris Cuomo (Stelter, 2019) and Sophie Gilbert who are staff writers at The Atlantic said, respectively”

"We're not used to seeing a historic icon, *something of so much significance in this world*, no matter what your belief system, literally being destroyed before our eyes."

"Took this [pic of Notre Dame] yesterday when we were just walking around marvelling at how something can be so extraordinary and so enduring. *I feel sick.*"

These reactions depict the sentimental value and connection that the French and global community, especially the West, has with this particular cultural resource. This indicates that monuments are, to a certain degree, a connection between the past and the present generations and creates a sense of pride. Monuments, in particular statues, “are instruments for producing collective discourses and identities, as well as constructing the imagined collective of the nation” (Hall, 2005: 22). The celebration of individuals, spaces, and buildings in a racially, culturally and politically homogeneous societies is an easy thing than in a diverse and unequal societies (Breakfast, Bradshaw & Haines, 2018).

In a diverse, unequal, and post-colonial country like South Africa, most colonial monuments such as buildings and statues are found in big cities and towns. Through the buildings architect and statues that adorn urban centres and street corners, one can tell the regime that dominated that particular place. These monuments entrenched a particular and selective ideology and narrative of white supremacy (Wagner, 2021). The manner in which that these monuments were used, one can tell that they were inherently politic and shaped by the interests and aesthetics of those holding power at the time (Wagner, 2021). For example, Pietermaritzburg which is a city that was colonised by two regimes, namely Boers and the British, one does find early settlers’ buildings (Boers) and the British architect buildings. As postulated by (Resane, 2018) that monuments have a symbolic power that is connected to systemic oppression, and they have the potential to either unite or divide the nation. For example, “founders” of this city, Gert Maritz and Piet Retief statues are preserved at the then Voortrekkers Museum (Msunduzi), whilst Queen Victoria’s statue is still at the front garden of the KwaZulu Natal legislature.

Due to the South African history, which was characterised with oppression, racial discrimination, land dispossession, killings, and deprivation of Black South Africans from economic opportunities. Black people have no positive emotional connection to any of the present colonialist monuments, especially those that are present in urban centres. The presence of these monuments acts as a constant reminder of the past and to a certain degree, they hinder the healing process. However, it can be assumed that buildings, since they are “faceless structures” than statues, that they do not invoke any negative emotion and holds no sentimental value to the Black community, thus less to no destruction has been recorded in South Africa. Rather, such building has been preserved and given a heritage status and protection.

For centuries, Kingdoms have risen and fell, and each incoming regime would remove and destroy cultural resources of the past regime. For example, in the Biblical times (Old Testament), the then Israelites destroyed Canaanite’s statue gods and places of worship. In the modern culture, there has been a global move in defacing the previous regime monuments. During the fall of the Soviet Union, statues and busts of Vladimir Lenin and Joseph Stalin were toppled (Higgins, 2020). In France, officials in the early 1960s renamed the old colonial museums. In 2003, the late Iraq’s dictator Saddam Hussein’s

statue was toppled after the US invasion (Tunzelmann, 2021). In 2020, the Louisville authorities had to remove the statue of King Louis XVI as it was being defaced and damaged by the anti-racism protests that rocked 2020. In Paris, some of the colonial monuments were attacked, such as the statue of Captain Marchand which was dynamited (Aldrich, 2012). In Rome marble tablets recounting the Italian conquest of Ethiopia are often covered with graffiti, and someone poured red paint over a statue of King Leopold, master of the Belgian Congo (Aldrich, 2012). These acts of ‘vandalism’ on these monuments were part of a political reform than just being an act of crime.

Contrary to other parts of the world, decolonisation in South Africa has been a relatively slow and peaceful process, as colonial monuments remain more or less intact. Sidimba (2015) states that during the rise for the call for the removal of colonialist statues, the then Minister of Arts and Culture, Nathi Mthethwa called for South Africans to:

“...remain calm and for the statues debate to take place in a dignified manner.”

This act of quelling by the then Minister was not well received as it depicted less interest by government to transform public spaces. However, there are monuments that have been removed, relocated, re-interpreted, re-contextualised and stored in museums (Marschall, 2009).

In 2015, there was a movement called “Rhodes Must Fall” which was started by the University of Cape Town (UCT) students. This movement called for the removal of Sir Cecil John Rhodes monument at the UCT due to his role in colonisation of South Africa. This movement caused a nationwide call for the removal of colonial monuments in South Africa. Pietermaritzburg was not spared from this call, for example, in 2015 the Economic Free Fighters (EFF) called for the removal of all post-colonial statues that adorn this city (Maritzburg Fever, 2015). The EFF asserted that:

“There are many other people from different races who contributed towards the South African democracy. The focus should be on South Africans who fought for our freedom. There are other political parties who support the notion that the colonial and apartheid-era statues should be removed,”

Mahatma Gandhi’s statue was amongst those statues petitioned to be removed. His statue, contrary to statues that were unveiled by the colonial government, his was unveiled in 1993 by Desmond Tutu and his two-side bust in 2018 (Jagmohan, 2018). The EFF sentiments and call for Gandhi’s statue removal is based on how Gandhi viewed Black Africans in relation to Whites and Indian people. According to Vahed and Desai (2015), Gandhi had a “disdain for Africans”. The authors further assert that he (Gandhi)

“...campaigned relentlessly to prove to the British rulers that the Indian community in South Africa was superior to native black Africans.”

This means, Gandhi was not for all people, but for his ‘people’. According to the Lakshmi (2015), in his (Gandhi) letter to the Natal Parliament and Gandhi said:

“I venture to point out that both the English and the Indians spring from a common stock, called the Indo-Aryan. ... A general belief seems to prevail in the Colony that the Indians are little better, if at all, than savages or the Natives of Africa. Even the children are taught to believe in

that manner, with the result that the Indian is being dragged down to the position of a raw Kaffir.”

In the very same year (2015), the Msane Tribe Heritage specifically called the removal of the statue of Sir Theophilus Shepstone who was the then Natal Colony governor (Sidimba, 2015). They requested that Shepstones statues must be replaced with that of Saul Msane who was one of the African National Congress (ANC) founders. The call for the removal of Shepstone’s statue by the Msane community is based on the fact that:

“Shepstone, known to locals as Somtsewu, was the colonial government official responsible for land dispossession. They said Shepstone also deposed a lot of legitimate traditional leaders and replaced them with politically appointed chiefs.

However, not all vandalism towards monuments are politically motivated. In the post-apartheid era, there has been a gradual effort by the democratic government to install commemorative structures especially in townships and urban centres. However, these structures have also met the same fate of being damaged by the local people. Most these monuments celebrate local and known individuals, especially those that played an important role in the liberation struggle. As noted by Marschall (2009: 127) that vandalism towards these ‘local’ monuments is to a certain degree driven by the lack of proper consultation and education on the importance of these structures. Marschall (2009: 128) further adds that, vandalism towards these structures do have criminal elements, especially those that are made from bronze material. What further exacerbate the condition of these monuments, both in townships and urban centres, it is a result of neglect by the responsible authorities and/or agencies (Marschall, 2009: 127).

Methodology

This paper extracted city vandalism data using online sources, which included Msunduzi municipality reviewed manuals, scientific articles and also by means of ethnographic research. Researcher driven photographs and online sources were studied to witness various forms of vandalism on monuments in Pietermaritzburg CBD. As stated earlier, the vandalism subject is composed of many forms including the graffiti, trash dumping, light smashing, removing/bending signage or ornamentation, breaking windows, or other defacing of property, but this paper only focused on graffiti, ornamentation, and the defacing of property. In the previous years, many of the Pietermaritzburg tourism businesses got exposed to various forms of revenue loss because of vandalism which affected their tourism operations (Ntuli, 2020). Unfortunately for the tourism business sector, the situation worsened with the lockdown. This paper used a cross-sectional design to gather the afore-mentioned types of vandalism experiences, perceptions and to describe respondent feelings regarding this scourge.

Consequent to lockdown restrictions, this investigation settled for photography and online reviews to allow for the absoluteness of amassed data and conform to imposed covid-19 restrictions. The paper adapted an aesthetic theory of vandalism as a theory that is pervaded with different variables which accounts for the enjoyment of socially acceptable aesthetic experiences, and that is equally charged with a responsibility to control any city act that is connected to monumental destruction. Data analysis followed a thematic approach by categorising the visual data into subject relative themes which helped the researchers to ensure that the saturation is achieved. The themes included the various forms of vandalism such as Graffiti, defacing of structures, illegal advertising and trash dumping. It remained a great challenge to interview respondents or to distribute questionnaires due to covid-19 restrictions, and somewhat the lack of cognitive skill to some of respondents when it comes to using digital platforms

thereof. Regarding the methods used to enhance primary data collection under the course of lockdown restrictions, this study was composed of mainly the observational research and ethnography. This implies that, the probe associated more with assessing the physical extent of vandalism to the city's monuments and heritage buildings.

Findings

Vandalism Graffiti in Heritage Buildings and Monuments



a. Alexandra Park



b. Volunteers' War Monument



c. KwaZulu-Natal Legislature



d. Church Square Memorial



e. Church Square Memorial



f. Heritage Building on Boom Street

Source: Self-generated by researchers
(2021)

Figure 6: Images showing graffiti in various parts of the study area

Figure 6 depict the current extent vandalism graffiti in architectural monuments, memorials and other significant buildings at the Pietermaritzburg Central Business District. Graffiti has been defined as the “unauthorised act of painting, writing, scratching and etching onto or into property” and often afflicts heritage places including rock art, monuments, and architectural sites (Keats 2008). Graffiti is a threat to heritage resources not only does it affect the aesthetics appeal of these attraction but it further creates a feeling of unsafety. The above images include the Church Square Memorial in figures 6 (b,d &e) which commemorates a number of military campaigns that are significant to the South African heritage. These monuments are not only associated with our identity they are also reflective of the apartheid era and set of authority relationships. These sites further have a long sequence of historic overlays and this long period of human history gives such places high historic value (Toylan 2014). They contribute greatly to heritage tourism resulting in significant economic impact and further play a vital role to play with the facilitation of reconciliation, inclusiveness, commemoration and the formation of a national

identity (Butler & Ivanovic 2016). The categorisation Model of graffiti presents a number of theories that are used to analyse this phenomenon. One of the theories categorises graffiti according to styles and forms, which comprises malicious pointless graffiti. This style includes scratches, names, obscenities and other words written or marked into a variety of surfaces. This theory is consistent with the forms of graffiti shown in the above images figure 7, there are no political statements or artistic expressions but instead we observed names, obscenities and scratches (Keats 2008). Vanderveen & Van Eijk (2016), similarly present criminology theory commonly known as the broken Windows Theory, categorises graffiti as an act of crime and urban disorder. The theory implies that that any visible sign of os crime and disorder, such as; broken windows, graffiti, and otheri forms of vandalism create an urban environment that promotes more crime and disorder. Both these theories support an udestanding the forms of graffiti and motivations behind it which can be crucial to developing sustainable solutions to this issue.

Abrading of heritage sites as an emergent crisis of the capital city Pietermaritzburg

Municipalities cannot abdicate their sworn responsibility that is prescribed in the provisions of the Local Government Municipal Structures Act 117 of 1998, which intends to regulate the internal systems, infrastructural systems through the office-bearers of the municipalities; and this includes preserving the heritage sites for the sake of tourism development. Surprisingly, the Pietermaritzburg aesthetic object's initial appearance are implicating the Msunduzi municipal service delivery if one is to assess the recent object (s) appearance after being vandalized, which place the municipality as a service discriminative stimulus that neglects its responsibility, thereby condoning further destructive behaviour from the public. This status-quo mean the Pietermaritzburg local government has accepted vandalism as a deterrent to sustainable tourism growth, yet remain unbothered about the outcomes of this scourge that cripples the provincial economy. This is, as demonstrated by Phori (2017), in agreement with poor service delivery alluded to in the cities of KwaZulu-Natal, which has out of disinterest left the visitors with a poor perception about the city such that they do not make return visits as believe this city tours are far off the value for money they spend. Needless to say that, this pitfall leads to some businesses closing down or relocating which brings the city's tourism image to disrepute.



a. Alexandra Park ablution building



b. Boom Street graffiti on the sidewalk



c. West Street building

Source: Self-generated by researchers

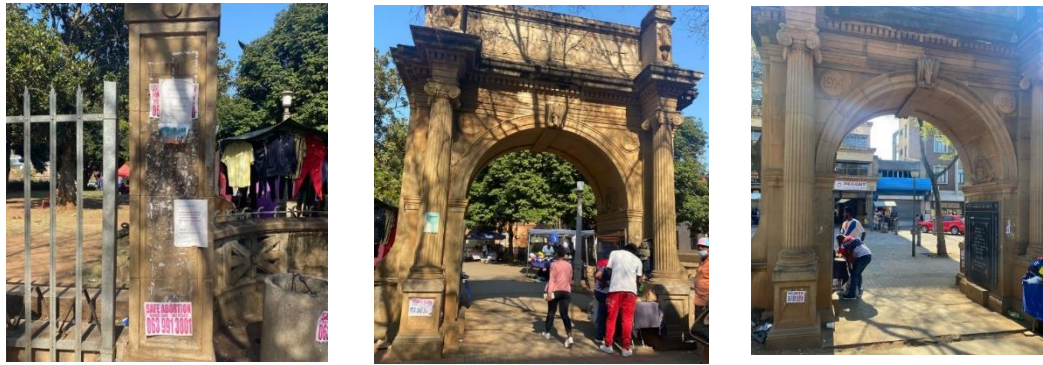
(2021)

Figure 7: Defaced heritage buildings

Figure 7 shows the photographic images of city warn out historical sites that are either abraded with paint and/or; defaced by means of vandalism. Clearly, vandalism proves the steadfast effect of the

city's quality of tourism in that it damages or destroys sites that the city need or care about most to boost provincial economy.

Illegal advertising in a form of fly posters and bill sticking



Source: Self-generated by researchers (2021)

Figure 8: Bill sticking at The Church Square Memorial

In line with the findings, it was observed that the Natal Volunteers Monument had flyers on the walls as shown in Figure 8. Posting of flyers is the defacement of the local environment through the display of advertisements pasted and attached to buildings, monuments, or other structures without consent. In the by-laws outlined by the Msunduzi Municipality (MM) and in line with section 98 of the Local Government: Municipal Systems Act, 2000 (Act No. 32 of 2000), a provision is made for a well-defined key term in the gazetted bylaws. The MM defines "designated areas" as areas of maximum, partial or minimum control that have been specifically designated in the policy for the display of various types of advertising signs (Msunduzi Municipality, 2015). The document further highlights 'area of control' which implies the degree of control to be applied to a certain landscape or part thereof which is a modification of basic landscape sensitivity and includes those areas as defined and set out as maximum, partial or minimum control in the Municipality's Policy on Outdoor Advertising, in accordance with the visual sensitivity of the area and traffic safety conditions.

Table 2: Table of areas of control in the MM Advertising Signs Bylaws;

SCHEDULE				
AREAS OF CONTROL				
	MAXIMUM		PARTIAL	MINIMUM
Natural landscape	Rural landscape	Urban landscape	Urban landscape	Urban landscape
National parks	Municipal parks	Metropolitan open space systems	Central business districts	Central Commercial districts linked to railway /industrial zones
Nature reserves	Horticultural areas	Private open spaces	Commercial and office components of residential amenities	Industrial areas
Forestry areas	Public open spaces	Public open spaces	Commercial enclaves in residential areas	Industrial zones
Natural environments	Rural smallholdings	Pedestrian malls	Commercial nodes and ribbon development	Transport nodes
Extensive agriculture	Intensive agriculture	Pedestrian squares	Municipal / Government	Traffic corridors
Scenic corridors	Scenic drives	Community facilities	Entertainment districts or complexes	Transportation terminals
Scenic landscape	Scenic routes	Urban smallholdings	Educational institutions	
River corridors	Peri-urban and traditional areas	All residential zones	Sports fields and stadia	
Wetlands		Scenic features	Mixed use and interface areas	
		Scenic drives		
		Gateways		
		River corridors		
Open spaces		Wetlands	Visual zones along urban roads /freeways	
		Conservation areas		
		Battlefield sites		
		Historic or graded buildings and areas		

Source: Council of Msunduzi Municipality (2015)

As pointed out in Table 2, the MM classifies historic or graded building as areas of maximum control. The Natal Volunteers' Monument commemorates Natal colonists who lost their lives fighting in the South African War between 1899 to 1902. This historical monument provides a detailed interpretation of the war and of those who died fighting on the side of Great Britain.

Trash Dumping

In an online article published by the eNCA (2021) titled '*Pietermaritzburg waste management system draws complaints*' it is stated that the city was once recognized as the 'City of Flowers', but over the years, it has become the 'City of Filth'. The article further alluded to a collapsed waste management system and unpunished illegal dumping as the two main factors to the mounting filth and degradation in the city, including its historical sights and monuments. The extent to which Pietermaritzburg is drowning in filth has received a great deal of media coverage over the years, including national and local media. The African News Agency (2019) quoted the then Cooperative Governance and Traditional Affairs (COGTA) Minister stating: "*What disturbs us is that Msunduzi (Pietermaritzburg) is filthy, it stinks. It brings shame to us who come from the area when our cabinet colleagues tell of having pass through Pietermaritzburg because they often highlight how dirty the city is,*". In another coverage titled 'Msunduzi: Home of filth stink' published by the local newspaper known as The Witness (2020), further reiteration on the filth engulfing Pietermaritzburg is reflected.

This is evident of several attempts by the media to highlight the gravity of the matter and the urgent need for intervention, by both the Msunduzi Municipality and its citizens. Figure 10 captures the degree of solid waste dumped at Alexandra Park and the Church Square monument.



a. Alexandra Park ablution entrance

b. Alexandra Park ablution interior

c. The Church Square Monument

Source: Self-generated by researchers

(2021)

Figure 9: Evidence of pollution and trash dumping

Study implications

Monuments as structures or features that commemorate and celebrate individuals for their role in their society creates in an everlasting memory to the citizens where these features are being placed. Those who identify with these cultural features value and celebrate them, but those who do not, they have a

distaste towards these structures. The latter do not show respect or appreciation of these monuments and some as noted by Marschall (2009) lack understanding and purpose of these features. In most cases, this result in these cultural features being littered, used as seating areas by the general public and a sleeping area by vagrants (Marschall, 2009). This typifies the use of studied monuments by the general public of Msunduzi Municipality (see Figure 1a). However, post-colonial monuments are not spared from being defaced and vandalised such as the Seven Day War peace monument which is in Black African community. Vandalism of post-colonial structures also has to do with the lack of proper consultation between government and the local communities who are supposed to be custodians of these structures (Marschall, 2009).



Source: Self-generated by researchers
(2021)

Figure 10: a) Statue of Gandhi being used for seating and b) vandalised Seven Day War peace monument

Vandalism is not the only factor that leads to the deterioration of monuments, also neglect by the authorities who are responsible for their protection and up-keep (Marschall, 2009: 127). The National Heritage Resource Act (No 25 of 1999) makes the provision for protection of the heritage resources by the responsible authorities. This legislation also provides which authority is responsible for which heritage resource. Section (27)(19) of this legislation gives the responsible authorities power and upkeep responsibility. This section of the legislation further provides the following directives for responsible authority to:

- a) safeguarding heritage sites from destruction, damage, disfigurement, excavation or alteration;
- b) regulating the conditions of use of any heritage site or the conditions for any development thereof;
- c) regulating the admission of members of the public to a heritage site, and the fees payable for such admission.

In relation to the upkeep of monuments, the section (20) of this legislation further state that:

Any branch of the State or supported body which is the owner of a heritage site must maintain such site according to a minimum standard and according to a procedure prescribed by the responsible heritage resources authority after consultation with the relevant Departments of Works.

Therefore, the condition of some of the monuments depicts an act of neglects by the responsible authorities especially with regards to the protection and the upkeep. For example, Figure (11a) shows a

person climbing the statue of Gandhi in the presence of Msunduzi Municipality law enforcement. This shows the lack of respect and regard for law enforcement and the monument by this person. Also, the law enforcement officer did not exercise his power and responsibility vested in him. Church Square Monuments also suffers from neglect, as a result some of the structures are also collapsing, such as the cannon guns are rusting away (Figure 3b), and some structures have graffiti and posters on them (Figures 3c).



Source: Self-generated by researchers (2021)

Figure 11: Person climbing Gandhi statue in the presence of the Msunduzi municipality law enforcement.

Conclusions and Recommendations

This study aimed at investigating the extent of vandalism to historic monuments, heritage buildings as well as recreational facilities of Msunduzi Municipality, particular those that are located within Pietermaritzburg Central Business District. The study attempted to demonstrate the various form of vandalism that mar the city's heritage resources and also illustrate the complex factors that contribute to the matter. The study findings revealed that these cultural resources have been vandalised by the general public and also neglected by the responsible authority. Discussions of various material have portrayed that most acts of vandalism to monuments are not malicious and may not even politically motivated. However, there is a lack of connection and knowledge of the value these structures bring to the city and its residents. Investigation into the wider factors contributing to the displeasing state of the monuments revealed neglect by local authorities who are entrusted to maintain these sites and ensure.

The calls for the installation of monuments that commemorate the post-colonial regime is plausible and recommended which will complement the political "transformation" message that the current democratic government is preaching. Most of Msunduzi monuments, especially in the central business district are colonial monuments. Therefore, it is recommended that the government make transformation in those spaces by installing monuments that celebrate individuals that Msunduzi people will identify with. In conjunction to installation of post-colonial monuments, the locals must be educated about the value and the importance of monuments. This study further recommends that government and heritage agencies empowered by the National Heritage Resource Act (No 25 of 1999) to take ownership, responsibility, and upkeep of these monuments. Furthermore, the local government law enforcement must exercise their powers vested in them to prevent local citizens from vandalising monuments.

References

1. African News Agency. 2019. Pietermaritzburg filth brings shame – Mkhize. *IOL News*, 23 March. Available : <https://www.iol.co.za/news/politics/pietermaritzburg-filth-brings-shame-mkhize-20043333>
2. Aldrich, R. 2012. Commemorating Colonialism in a Post-Colonial World. *E-rea*; DOI: <https://doi.org/10.4000/erea.2803>
3. Anderson, C.A. and Bushman, B.J., 2002. Human aggression. *Annual review of psychology*, 53(1), pp.27-51.
4. Ballatore, A., 2014. Defacing the map: Cartographic vandalism in the digital commons. *The Cartographic Journal*, 51(3), pp.214-224.
5. Breakfast, N.B., Bradshaw, G. & Haines, R., 2018, 'Attacks on South African monuments: Mediating heritage in post-conflict society', *Africa's Public Service Delivery and Performance Review* 6(1),
6. Crichton Merrill, S.O. 2011. Graffiti at Heritage Places: Vandalism as Cultural Significance or Conservation Sacrilege? *Time and Mind*, 4:1, 59-75, DOI: 10.2752/175169711X12893985693711.
7. Desai, A. and Vahed, G. 2015. *The South African Gandhi Stretcher-Bearer of Empire*. Stanford University Press.
8. Gomesav, V., Dionísio, A and Pozo-Antonio, S. 2017. Conservation strategies against graffiti vandalism on Cultural Heritage stones: Protective coatings and cleaning methods. *Progress in Organic Coatings* Vol. 113, December 2017, Pages 90-109 . <https://doi.org/10.1016/j.porgcoat.2017.08.010>.
9. Grobler, J. 2008. The impact of politics on heritage and cultural tourism in South Africa. *S.A. Tydskrift vir Kultuurgeskiedenis*, 22 (1), 163-185.
10. Hall, Stuart. 2005. "Whose Heritage? Un-Settling "The Heritage", Re-Imagining The Post-Nation." In *The politics of heritage: The legacies of 'race'*, edited by Jo Littler, and Roshi Naidoo, 21–31. London: Routledge. <https://www.routledge.com/The-Politics-of-Heritage-The-Legacies-of-Race/Littler-Naidoo/p/book/9780415322119>
11. Higgins, A. 2020. In Russia, They Tore Down Lots of Statues, but Little Changed. *The New York Times*, 7 June. [Online] Available at: <https://www.nytimes.com/2020/07/07/world/europe/russia-statues-lenin-stalin-dzerzhinsky.html> (26 August 2021).
12. Jagmohan, K. 2018. Gandhi bust unveiled on 125th anniversary of PMB train incident. *IOL*, 7 June. [Online] Available at: <https://www.iol.co.za/sunday-tribune/news/watch-gandhi-bust-unveiled-on-125th-anniversary-of-pmb-train-incident-15362493> (26 August 2021).
13. Jagmohan, S.; Spencer, J.P. and Steyn, J.N. (2016). Local natural and cultural heritage assets and community based tourism: challenges and opportunities. *African Journal for Physical and Health Sciences (AJPHES)*, Vol. 22, No. 1:2, pp. 306-317.
14. Keats, G., 2008. "The Motivations behind Graffiti." *Security Insider* February/March: 24–8.
15. Khanyile, N. 2020. Msunduzi: home of filth and stink. *The Witness*, 9 January. Available: <https://www.news24.com/witness/news/msunduzi-home-of-filth-and-stink-20200108> .
16. Khumalo, T., Sebatlelo, P. and van der Merwe, C.D. 2014. 'Who is a Heritage Tourist?' A comparative study of Constitution Hill and the Hector Pieterse Memorial and Museum, Johannesburg, South Africa. *African Journal of Hospitality, Tourism and Leisure*, 3(1), 1-13.
17. Lakshmi, R. 2015. What did Mahatma Gandhi think of black people? *The Washington Post*, 3 September. [Online] Available at:

- <https://www.washingtonpost.com/news/worldviews/wp/2015/09/03/what-did-mahatma-gandhi-think-of-black-people/> (19 August 2021).
18. Liu, A. (2006). Tourism in rural areas: Kedah, Malaysia. *Tourism Management*, Vol. 27, No. 5, pp. 878-889.
 19. Loulanski, T. and Loulanski, V. (2011). The sustainable integration of cultural heritage and tourism: a meta-study. *Journal of Sustainable Tourism*, Vol. 19, No. 7, pp. 837–862.
 20. Mandić, A., Mrnjavac, Z. and Kordić, L., 2018. Accepted 8 May 2018. Tourism infrastructure, recreational facilities, and tourism development. *Tourism and Hospitality Management*, 24(1), 010205.
 21. *Maritzburg Fever*. 2015. EFF wants statues removed in PMB, 6 May. [Online] Available at: <https://www.news24.com/news24/SouthAfrica/Local/Maritzburg-Fever/EFF-wants-statues-removed-in-PMB-20150430> (19 August 2021).
 22. Marschall, S. 2009. *Landscape of Memory: Commemorative Monuments, Memorials and Public Statuary in Post-apartheid South Africa*. ASC Series, 15. Leiden: Brill.
 23. Marschall, S., 2017. Targeting statues: monument “Vandalism” as an expression of sociopolitical protest in South Africa. *African Studies Review*, 60(3), pp.203-219.
 24. Mijalce; Kozuharov , Saso; Nakovski , Dejan (2013) : Typology of recreational-tourism resources as an important element of the tourist offer, *UTMS Journal of Economics*, ISSN 1857-6982, University of Tourism and Management, Skopje, Vol. 4, Iss. 1, pp. 53-60. <http://hdl.handle.net/10419/105321>
 25. Naidoo, R. 2021. Pietermaritzburg waste management system draws complaints. *eNCA*, 6 January. Available : <https://www.enca.com/news/pietermaritzburg-waste-management-system-draws-complaints>
 26. Nkwanyana, S., Ezeuduji, I and Nzama, T.2016. Cultural Heritage Tourism in South Africa: Perceived a Panacea for Rural Development?. *Acta Universitatis Danubius Oeconomica*. 12. 160-167.
 27. Republic of South Africa. 1999. *The National Heritage Resource, Act 25 of 1999*. Government Gazette No. 19974, 28 April 1999. Cape Town: Government Printer.
 28. Resane, KT., 2018. Statues, symbols and signages: Monuments towards socio-political divisions, dominance and patriotism? *HTS Teologiese Studies/Theological Studies* 74(4).
 29. Rosabelle Boswell & David O’Kane (2011) Introduction: Heritage management and tourism in Africa, *Journal of Contemporary African Studies*, 29:4, 361-369, DOI: [10.1080/02589001.2011.600845](https://doi.org/10.1080/02589001.2011.600845)
 30. SABC News. 2019. A major clean-up campaign for Pietermaritzburg. *SABC News*, 22 March. Available: <https://www.sabcnews.com/sabcnews/a-major-clean-up-campaign-for-pietermaritzburg/>
 31. Sidimba, L. 2015. Shepstone must follow Rhodes and fall too. *SowetanLive*, 18 April. [Online] Available at: <https://www.sowetanlive.co.za/news/2015-04-18-shepstone-must-follow-rhodes-and-fall-too/> (14 August 2021).
 32. South Africa. Department of Tourism. 2012. Final Draft National Heritage and Cultural Tourism Strategy, Pretoria, *Department of Tourism*.
 33. Stelter, B. 2019. Notre Dame was burning and all the world could do was watch together. *CNN Business*. [Online] Available at: <https://edition.cnn.com/2019/04/15/media/notre-dame-fire-reactions/index.html> (20 August 2021).
 34. Teeger, C. and Vinitzky-Seroussi, V. 2007. Controlling for Consensus: Commemorating Apartheid in South Africa. *Symbolic Interaction*, 30(1), 57–78.
 35. Toylan, G. 2014. Graffolution D2.1 - *Graffiti vandalism in public areas and transport report and categorisation model*. <http://project.graffolution.eu/>.

36. Tursunaliyevich, A.Z., Bulturbayevich, M.B., Ismatullayevich, S.I., Urayimovich, B. O. & Yokubovna, Y.H. 2021. Use of Gravitation Models in the Development of Tourism and Recreation. *Annals of the Romanian Society for Cell Biology*, 25(2), 3124 – 3143.
37. Vahed, G. and Desai, A., 2015. *The South African Gandhi: Stretcher-Bearer of Empire*. Stanford University Press.
38. Vanderveen, G., van Eijk, G. 2016. Criminal but Beautiful: A Study on Graffiti and the Role of Value Judgments and Context in Perceiving Disorder. *Eur J Crim Policy Res*, 22, 107–125. <https://doi.org/10.1007/s10610-015-9288-4>
39. Viljoen, J., Henama, U. S. 2017. Growing Heritage Tourism and Social Cohesion in South Africa. *African Journal of Hospitality, Tourism and Leisure*, 6(4) . http://www.ajhtl.com/uploads/7/1/6/3/7163688/article_11_vol_6_4_2017.pdf
40. Von Tunzelmann, A. 2021. The toppling of Saddam’s statue: how the US military made a myth. *The Guardian*, 8 July. [Online] Available at: <https://www.theguardian.com/world/2021/jul/08/toppling-saddam-hussein-statue-iraq-us-victory-myth#:~:text=The%20abiding%20image%20of,liberation%20for%20the%20Iraqi%20people.> (26 August 2021).
41. Wagner, CS., 2021. Toppling Statues, Challenging Silences and Systemic Oppression: Protest as an opportunity to critically reflect History. *The Lion and the Hunter*. <http://thelionandthehunter.org/toppling-statues-challenging-silences-and-systemic-oppression-protest-as-an-opportunity-to-critically-reflect-history/> [Accessed 17 August 2021].
42. Yilmaz, I., Tabak, G. and Samur, A.N., 2020. Vandalism problem in tourism and solution proposals: The case of Nevşehir. *Journal of multidisciplinary academic tourism*, 5(2), pp.95-103.