

TO DO! 2007
Contest Socially Responsible Tourism

TO DO!-Special Award

for

**Direct Action Centre for Peace and Memory
(DACPM)**

and the

Cape Tourism and Heritage Project

represented by:

**Yazir Henry, Executive Director
Lizo Michael Ndzabela, Excursion Leader**

Woodstock/ Cape Town

South Africa

Rationale for the Award

by

Klaus Betz

“Umuntu ngumuntu ngabantu“

“A person is a person through other people“
(Metaphoric paraphrase in Xhosa
for: Ubuntu – humanness)

1. INTRODUCTION

On behalf of the Institute for Tourism and Development (Studienkreis für Tourismus und Entwicklung e.V.) the author visited Cape Town/South Africa from 18th to 29th November, 2007, in order to assess the TO DO! application submitted by the DIRECT ACTION CENTRE FOR PEACE AND MEMORY on site.

In recognition of its objectives, concept and implementation, the expert in charge recommends awarding the DIRECT ACTION CENTRE FOR PEACE AND MEMORY (DACPM) with a TO DO!-Special Award at ITB 2008. Unlike earlier TO DO! winners the organisation DACPM does not work like a tourism enterprise or community-based tourism project in a classical sense. It rather works on overarching socio-cultural issues, in the context of which the CAPE TOURISM AND HERITAGE PROJECT described in more detail below plays an extremely important role, both in economic respects and in defining identity.

2. BACKGROUND

The activities undertaken by the DIRECT ACTION CENTRE FOR PEACE AND MEMORY – in the following usually called DACPM – can be characterised as a process-focused self-help and reintegration programme that uses several instruments, operates at different levels and has been developed mainly by the township residents of Greater Cape Town. DACPM’s recurring motto is: “Crossing Barriers - Bridging Divides“.

One of the instruments is the CAPE TOURISM AND HERITAGE PROJECT. The objectives it tries to achieve include several tourism-related, political/historical, political/cultural as well as social and economic concerns. The following award rationale will mainly concentrate on this part of the work – with cross-references to the other areas connected to it. DACPM seeks to work in a holistic and interdisciplinary manner, responding to the upheavals and simmering problems of South African society.

The backdrop to the way in which the project operates is the lasting post Apartheid period (starting from 1994). While racial segregation has ended, its structures have been maintained in the form of economic Apartheid. Another aspect is, in the case of a metropolis like Cape Town, continued socio-geographic Apartheid which has not been receiving much attention so far, and which will be described later in this report.

The starting point of all DACPM initiatives is the fact that a certain group of people who were very young at that time are still very deeply affected by the consequences of the struggle against Apartheid. I am talking about the fate of the last generation of ANC¹ soldiers who went underground in the mid/late 1980s and who are now almost 40 years old.

¹ ANC is the abbreviation of the African National Congress (Nelson Mandela’s party). To fight Apartheid with weapons, the ANC also had its own military wing, the so-called MK fighters.

After the end of Apartheid, many former MK fighters² fell into oblivion. In human terms one could say that they were robbed of their identity, because after the first democratic elections in South Africa when the ANC took over, this last generation of fighters was no longer needed. Neither was there any retraining programme for them, nor any financial opportunity worth mentioning to start a new civilian life.

As most of the MK fighters had at that time left school and their families at the age of 15 or 16, they were the actual losers after the "victory". Without having completed school and without vocational training, many MK fighters ended up unemployed in the townships, they were traumatised or had earlier been broken in the prisons of the Apartheid regime. Quite a few of them became alcohol or drug addicts and led isolated lives without any perspectives. In short, they experienced a drama actually beyond description.

One of the very few ex-combatants who managed to motivate themselves is the founder and manager of today's DACPM, Yazir Henry (38). Despite his biography – marked by unbearable experiences³, he managed to later complete his school education and to study sociology. Yazir Henry (as an MK fighter he had an officer's rank) has a strong ability to analyse socio-politics and history, and an uncompromising will to lead his fellow fighters of that time back into civilian life.

According to DACPM, these ex-combatants, often called the "lost generation", are to be empowered to heal themselves and to be given the chance to come to terms with history and their very personal stories. DACPM's claim means roughly the following: We took part in a historical process and we have played a role in influencing it. We no longer want to be only victims.

3. THE ORGANISATION

3.1 History and Objectives

The DIRECT ACTION CENTRE FOR PEACE AND MEMORY (DACPM) as it exists today started in 1997 under the name "Western Cape Action Tours" (WECAT). It operates as a certified, registered NGO. From the outset, it has been pursuing the idea of conducting history and memory excursions, and – together with the former fighters – of visiting the original sites in the townships. The objectives have been to explain history from the point of view of those who were part of it, to generate income, to enable people to start new careers, to develop civil society perspectives and to thus also initiate a healing process.

In the early stages, it was not possible to think of "marketing" the programme to tourists. For example, there were no qualified guides. Most of those who were later to become township staff had no driving licence, could not handle a computer, could not manage administrative work or speak freely in front of visiting strangers. Basically, these were all late effects of Apartheid, due to the isolated, ostracised lives in the townships.

On the one hand, the rehabilitation work at the grassroots therefore focussed on internal training and further education programmes in the form of workshops and seminars. On the other hand, DACPM actively sought the support of external political organisations and socio-political partners.

² MK is the short form for the pronunciation of "Umkhonto weSizwe", a Xhosa expression which means "Spear of the nation".

³ See the book "Der Traum vom Regenbogen - Nach der Apartheid: Südafrikas Jugend zwischen Wut und Hoffnung" (p. 82-95, 194-202, 226-231), by Karin Chubb/Lutz van Dijk, Rowohlt Taschenbuchverlag, 1999, ISBN 3 499 22598 0

The German teachers' trade union (Gewerkschaft Erziehung und Wissenschaft – GEW) with its Heinrich-Rodenstein-Fonds⁴, for example, was one of the first supporting organisations. It was followed by co-operation with “medico international”, the NGO “Brücken Bauen e.V.”, the University of Washington, and the School for International Training (also based in the US).

The phase of organisational development was characterised by an almost “restless simultaneity”, since – as mentioned above – a wide range of demands had to be met and significant training deficits had to be compensated for. DACPM thus developed two lines of operation, one of which may be called public and marketable (see point 3.2), the other one the non-public, protected part of its operations.

This protected part includes initiatives such as the “Mothers Support Initiative” (a support programme for single women or mothers of MK fighters who were killed), and the “Combatants Support Initiative” (psycho-social rehabilitation and educational programmes for former MK fighters). Furthermore, there is a case-specific co-operation with the “Trauma Centre for Survivors of Violence and Torture”. DACPM also conducts peace-building workshops and co-operates with “Hearts of Men”, a rehabilitation outdoor programme. This programme is aimed at helping this callous generation of men who bear the marks of war and violence to assert their right to affectivity and find their way back to an emotional life. A series of DACPM publications published in English gives a rough idea of this difficult work which is happening behind the scenes⁵.

Simultaneously and independent of the work behind the scenes, DACPM developed the concept for the current activities which can be marketed to tourists. These activities have been summarised under the CAPE TOURISM AND HERITAGE PROJECT, distinguishing between two different excursion and workshop programmes: “Journey of Remembrance” and “Journey of the Heart”.

The “Journey of Remembrance” is catering to interested individual travellers or tourist groups, both domestic and foreign, who can book one-day and two-day excursions (see chapter 3.2.). The “Journey of the Heart”, however, can rather be regarded as a two-day workshop programme. It has so far been conducted mainly with domestic and foreign student groups (also in the context of research and development).

Year by year, there had been increasing pressure to offer authentic township-tours for a wide range of visitors as soon as possible, as the established tourism sector in Cape Town (incoming agencies) had in the meantime also started to take up the issue. Township tours can now be booked as part of a “normal” Cape Town excursion in air-conditioned coaches. But some of these township trips rather have a “zoo effect” (poverty sight-seeing).

Visitors who go on an excursion offered by the DIRECT ACTION CENTRE FOR PEACE AND MEMORY will soon see that their approach itself is quite different. It is different because DACPM's excursion guides themselves are from the townships. They live in the townships and therefore take utmost care to protect their people's dignity (and not to turn them into objects). It is different also because DACPM has for years been using the slogan “Let's do it the ethical way”.

⁴ The Heinrich-Rodenstein-Fonds financed by donations extends solidarity and/or humanitarian aid to persecuted and needy trade union colleagues all over the world and supports political initiatives. In the case of WECAT (later DACPM), support was granted under the title “Political Activists at Risk”. Heinrich Rodenstein was one of the founders of GEW after World War II.

⁵ The “DACPM Occasional Papers Series” covers issues such as “Talking ourselves ‘Amongst the Innocent Dead’”, “Where the Mountain Meets Its Shadow” – A Conservation on Memory, Identity & Fragment Belonging”, “Re-Historicising Trauma – Reflections on Violence and Memory”, etc.

3.2 Programme and Concept

Focusing on the above-mentioned public part of DACPM's work, the activities that can be marketed to tourists could be described as follows: DACPM works in a similar way as "StattReisen" organisations in Germany, following the concept of looking at a city and its surroundings from an unusual and different perspective.

When visiting the centre of Cape Town, the focus will rather be on the development of power structures and (former) structures of oppression and less on the entertainment scene around the "Waterfront" amusement district. Cape Town and the townships situated on the vast plains of the so-called "Cape Flats" will both be visited on such a "Journey of Remembrance". They turn into "open classrooms" (which means "openly passable classrooms", as the "curriculum", so to say, can be found on the left and on the right side of the road).

Part 1 of the "Journey of Remembrance": The Centre of Cape Town

The first thing visitors get to know on these alternative Cape Town walks is the methodology of this town (the methodologically constructed power structures). Architecturally, it is clearly reflected in a dead straight line, two kilometres long, which starts from the trading centre at the harbour ("Heerengracht"). Next is the financial district (in the area of Adderley Street and Long Street), then the political district (around the Houses of Parliament), and it ends at the cultural centre alongside the "Company Gardens", flanked by the buildings of business associations (e.g. the Board of Executives) and, of course, the churches (Anglican Church, Dutch Reformed Church and Catholic Church).

Furthermore, there are symbolic memorials and statues at all the important places, reminding us of Bartholomeu Diaz (who "discovered" the Southern tip of Africa), of Jan van Riebeeck⁶ (founder of the Cape Colony) and Cecil John Rhodes. With a clear gesture of conquest, Rhodes, after whom the state of "Rhodesia" was later named,⁷ points the way to new estates in the interior of the continent – along with the encouraging sentence: "Your Hinterland is there." European colonial history is present everywhere in town.

However, nowhere in the city centre does it become visible that this metropolis also had – until the beginning of the first (British) phase of Apartheid around 1915 – a black population. Especially in the following second phase of Apartheid under the Boers, this population was systematically or by force "removed". As a rule, we only learn about this "forced removal" when visiting the District Six Museum (on Buitenkant Street) or the District Six Memorial Park during a "Journey of Remembrance". The park is situated on a still very large wasteland on the outskirts of Cape Town which was later renamed "Zonnebloem" (sun flower). It has been earmarked as a housing area for whites, but hardly any construction has taken place so far.

District Six had been a hustling and bustling multicultural district with about 60,000 (mainly black and coloured) inhabitants. Over a period of decades it was razed to the ground. The non-white population in the district was evicted from the houses street by street and relocated to the townships as they exist today.

This is how the "Cape Flats" (the plains behind Table Mountain) emerged, different townships segregated according to "black" and "coloured". These in turn were conceptualized in such a way that they could be separated from each other by broad highways (now comparable to the German urban highways with heavy traffic) or railway tracks; squeezed in between the regions around Cape

⁶ Jan van Riebeeck allowed slavery. Starting from 1657, the first slaves came to Cape Town from India, Indonesia, the island of Madagascar and parts of East Africa. This fact, by the way, makes it problematic to use the term "coloured". For the "coloured" population of South Africa, there is no back to the roots, as almost all the links to where they had originally come from have been cut off, in contrast to the "black" population which can at least relate to one ethnic group or tribe that provides identity (e.g. Xhosa). The slave trade from Asia – comparable to the transatlantic slave trade to the Americas – has never really been made an issue.

⁷ Rhodes regarded the British as "the first race of the world". Former Rhodesia is now Zimbabwe.

Town which have been inhabited either by a white English speaking majority or a white Afrikaans speaking majority (also see map on page 2).

This Apartheid system, also implemented socio-geographically according to the “divide and rule!” principle, which can still be felt today, has been applied to almost all the townships founded between 1915 and 1990. Independent of these townships, there are still the so-called informal townships which are not included in any map (between Nyanga and Crossroads). The residents of these townships therefore do not have any official address.

Independent of these formal and informal townships, Khayelitsha, which is also known abroad, is one of the largest and most recently built townships. Located more than 30 kilometres away from the town centre, it is the most distant township. Its residents can hardly afford to take up a job in central Cape Town, even though now, at last, they would have the opportunity to do so. The reason: As the level of income in South Africa is rather low as compared to Germany, people cannot afford the daily travel costs (see details below).

Part 2 of the “Journey of Remembrance“: past and present in the townships

As DACPM owns a minibus, it is possible to visit several different townships on a one-day excursion. The destinations are first of all memorials, squares and places that remind us of the time of anti-Apartheid resistance.

Accompanied by a driver and a guide from the townships, DACPM’s visitors can fully concentrate on the excursion themes. According to the expert’s experience, there is no reason to feel unsafe on these excursions. On the one hand, “whites” are no longer a rare sight in the townships (as long as they do not walk around alone or, naively, at night – which also applies to the centre of Cape Town). On the other hand, it is generally rather taken as a positive sign if whites and blacks together visit places that remind us of the darkest chapters of Apartheid.

This includes the former “dompas authority” building, one of the most disgraceful places of segregation policy in the township of Langa. It was the place where people had to apply for the “verdomde pas” (pass for the damned), as it was called in Afrikaans. It was shortened to “dompas” (pass for the stupid). This term was commonly used in a pejorative sense. It refers to the identity card which according to the pass laws of that time every black person above 16 years of age had to carry with him/ her at all times. The “dompas” was one of the basic requirements for those who wanted to take up a job in the residential areas of the whites, or wanted to move around in these areas at all.

In 1969, major riots broke out in Langa, the oldest township of Cape Town, because of these pass laws. About 50,000 township residents burned their passports as a symbol of resistance. It was also in Langa, in 1976, that students protested against the decision to make Afrikaans the (compulsory) first language to be taught at all schools.

Other classes in the “open classroom” are held in townships such as Guguletu, Athlone, Nyanga and Crossroads. The primary emphasis is on visiting the monuments, sculptures or memorials (reminding us of the cruel and fatal confrontations with the Apartheid regime), but the DACPM staff will also be responsive to visitors who express additional interest in contemporary every-day life in the townships.

So it is not unusual that – provided that visitors are interested – themes will switch from past to present and back to the past. Just now we may have learned about the history of the “Guguletu Seven Memorial” and how seven young MK fighter were murdered by the security army of the Apartheid regime. A little later we may visit a small carpenter’s workshop in a backyard, where we learn that township residents distinguish between a “shack” and a “Wendy house”. The first term describes a very simple tin hut, the latter a small wooden house of at least 2.5 x 2.5 metres. In the townships, such a small house is often (ironically) called “bungalow”. Those who can afford it have to spend about 2,500 Rand (250 Euro) on it, which is a lot of money, considering the average income. 40 to 50 percent of the township residents are unemployed. If they are earning, many of the

people living in the townships earn a monthly income of 500 Rand (50 Euro). Those earning a monthly income of 3,000 Rand belong to the top earners⁸.

Irrespective of such insights, the guided “Journey of Remembrance” always keeps close to its theme. In Athlone, for example, the “Trojan Horse” monument reminds us of the indiscriminate firing at young people who on 15th October, 1985, demonstrated on St. Simon Road/Thornton Road for democracy and against Apartheid. The crowd assembled at that time were until the last moment unsuspecting of the imminent attack, as the policemen who were to shoot at them were hidden behind the wooden superstructures of a normal-looking truck, therefore (“Trojan Horse”).

A gross contradiction to this history is the friendly manner in which (white) visitors are welcomed and served at container restaurants. By the way, former containers are the most common form of street kitchens in the townships. They usually offer very tasty, simple good plain cooking (meat or chicken with rice, corn or beans). The same applies if you would like to visit a former dormitory. The former mass accommodation for black migrant workers and day labourers has in the meantime been converted mainly into (still very simple) family accommodation.

Still, the issue of housing remains one of the biggest problems yet to be solved by current and future South African governments. According to estimates by the South African Homeless People’s Federation, about three million people in the Western Cape Province around Cape Town alone lack housing. Many of the township residents live in backyard shacks. Owners of small houses who already live in cramped conditions have made a little space for them and thus also provided them with access to drinking water and electricity.

On a one-day excursion in the townships organised by DACPM in such a way, any initial feeling of insecurity between visitors and the visited will vanish and give way to understanding. But the contrasts to be digested by European visitors remain huge. The differences between Cape Town’s wealthy Sea Point district, the tourist setting in the Waterfront harbour district and on Table Mountain on the one hand, and the daily scenes in the townships on the other hand could not possibly be larger. It is a clash between First World and Third World within the range of a few kilometres.

4. PROJECT APPRAISAL

Comparing the work of the DIRECT ACTION CENTRE FOR PEACE AND MEMORY with the **six TO DO! contest criteria and three additional questions** leads to the following assessment:

Evaluation against the TO DO! contest criteria

1. Taking into account the different interests and needs of the local people through participation

As described above (see 3.1.), the work of the DIRECT ACTION CENTRE FOR PEACE AND MEMORY follows a participatory approach. From the outset, the idea and purpose of all their activities has been to conduct “history and memory excursions” in co-operation with the local township population. In all the relevant townships, prior talks were held with the residents and their representatives, focusing on the re-integration of former MK fighters.

⁸ Irrespective of skin colour: Average salaries in South Africa are about 5,000 - 6,000 Rand (500 - 600 Euro). Those who earn 10,000 Rand are usually in a position with a certain degree of responsibility, or may be leading a team. That’s why only few South Africans can afford a holiday in their own country, let alone abroad. The price level of food and of meals in restaurants is, compared to “Euro land”, relatively moderate. Hotel accommodation, however, is not affordable for most South Africans, as the price level of many hotels corresponds to European prices.

The activities of DACPM have therefore been most welcome, especially as they do not just follow a tourism approach that might generate income and jobs for individuals from the township (as also described above). DACPM's social work (trauma work, educational programmes, workshops, support programmes, etc.) must be rated just as highly.

Furthermore, DACPM purposely offers opportunities for people to leave the organisation after a certain period of training and further education or active involvement (as driver, guide, administrative staff or "ambassador", see 3.) in order to find work in another sector. This needs to be mentioned here as an additional objective. People who have started their career through DACPM and have demonstrated their reliability can – from the position of an experienced employee – seriously start looking for a job, within or outside the tourism sector.

2. Enhancing the awareness of the local people with regard to the chances and risks of tourism development in their everyday economic, social and cultural life

With regard to this criterion, DACPM work along two different lines. On the one hand, they keep trying time and again to prevent the established tourism sector from conducting "shiny" township tours. Mainstream visitor programmes have unpleasant side effects on the residents of the Cape Flats: They lead to a so-called "tourist-gaze", with tourists "shooting" photos from the bus. This behaviour is openly criticised by DACPM, as in such situations the dignity of the township residents (who do not always have high self-esteem) is often violated.

DACPM's approach is therefore entirely different and before starting the programme they explained it to the residents in several evening discussions. On the one hand, DACPM's visitors walk around in the townships. When taking a car, they are requested not to take pictures from the moving vehicle. They also keep looking for opportunities to speak with the people. For example, if a local person passes by and stops to listen while the excursion leader pauses at a monument and tells the story about it, this person will be invited share his view of things, if he would like to. In this way, DACPM practices a continuous dialogue with the population, facilitated of course by the fact that the DACPM employees themselves are from the townships.

3. Participation of broad local population strata in the positive economic, social and cultural effects of tourism

In all their considerations, DACPM place special emphasis on how to help people earn their livelihood and/or income on the long run, claiming: "We want to teach you how to fish", in the words of DACPM executive director Yazir Henry.

In this way, almost 40 people per year are trained in order to be able to recount, at a later stage, history (very generally) and stories (very personally) in an authentic and differentiated manner. They are being trained in research techniques, local history, marketing, scripting and narrating and they are being taught how to present a story and speak in public. With this kind of qualifications, the people who have been trained can also join other tourism enterprises (and enrich programme development in these enterprises by contributing their own perspectives), or they can continue to work part-time for DACPM. Depending on their skills and inclinations they can work with DACPM, for example as drivers, guides, administrative staff or "ambassadors".

The term "ambassador" describes a surprising grassroots marketing activity. "Ambassadors" are official DACPM representatives walking around Cape Town to introduce themselves to (predominantly white) owners of lodges, bed & breakfast accommodation and hotels in order to win their support for DACPM excursions and/or to request them to inform their guests of these tours, or

to take part in a township excursion themselves first (as it happens more and more often, which is commendable). There is no marketing budget available to place advertisements, for example, or to promote the excursions in the relevant magazines.

By outsourcing services, DACPM also has an indirect influence on the income of different people in the townships. If large groups are expected or workshops of several days' duration are planned, there is a need for more drivers, more vehicles or catering services. The workshop venue has to be hired, or B&B accommodation (which is also available on the Cape Flats now) – or even a music band. All these activities benefit suppliers in the townships.

Finally, DACPM places emphasis on maintaining contacts with the small, medium-sized and micro entrepreneurs in the townships (petty traders, restaurants, and kiosks). They, too, should be able to profit from the excursions.

DACPM say they received 1,172 visitors in 2006, with effects on both sides that are not to be underestimated. On the one hand, the (mostly white) visitors' image of the blacks and their daily lives in the townships has changed completely. On the other hand, the self-image and self-esteem of the blacks develops in a favourable direction. More and more often they experience that people are listening to them, and they understand that the stories they have to tell are obviously appreciated. This has an effect even on the family lives of the DACPM staff.

4. Guarantee the attractiveness of jobs in tourism for the local people by improving working conditions relative to payment, social security, working hours as well as education and training

DACPM's activities have made it possible to create a tourism programme developed by and through blacks (in South Africa there are only very few other examples of such initiatives), which has generated jobs that offer a high degree of independence.

However, the number of jobs available in tourism as well as the number of hours people have to work also depends on the demand. Generally, DACPM staff work 38 hours per week. Furthermore, there are – depending on qualifications and the area of occupation – different wage scales which may increase depending on performance. (The expert in charge knows the internal figures. Within the possibilities of DACPM, they can be considered fair).

Most of the training and further education programmes have been paid, pre-financed or co-financed by DACPM.

5. Strengthening the local culture and the cultural identity of the people living in tourism destination areas

Local culture is already being strengthened because the measures conducted by DACPM are aimed at promoting the protection of cultural heritage, at making questions of identity and dignity an issue, at boosting individual self-confidence and at making the voices of people heard who were not heard in the past. All this terminology and the content behind it are part of the founding history described above. At the same time they constitute the mission of the DIRECT ACTION CENTRE FOR PEACE AND MEMORY. After all, the MK fighters had not fought for so many years against the oppressive Apartheid system to continue to be ignored.

To external visitors, this becomes clear especially during the excursions organised by DACPM. It is important for the people in the black and "coloured" township communities that the history – which they themselves experienced – is being told and presented to a broad audience. This can be seen from the examples of the memorials for the "Guguletu Seven", the "Trojan Horse" in Athlone or the

"District Six Memorial Park" in Cape Town. After all, central emphasis is placed on practising "Ubuntu", "humanness", as mentioned at the beginning of this award rationale.

6. Avoiding and minimising any social and cultural damage caused by tourism in tourism destination areas

With almost 1,200 excursion participants per year, DACPM's activities are rather manageable, and in an agglomeration like the townships they are not a noticeable factor. In view of the way in which the excursions are conducted (described above) and in view of the respect with which the pro

grammes are implemented, there is hardly any danger of tourism-related damage being caused by DACPM. Just the opposite it true. The problem is that commercial competitors in the mainstream tourism industry advertise township tours without a comparable concept.

Evaluation against the TO DO! additional questions

A) "Could you give some examples which document that your project/measure is in line with environmental compatibility?"

There are considerable differences between South Africa's image thanks to her huge natural areas and national parks, and the environmental situation in big cities such as Cape Town. For example, many vehicles still run without catalytic converter (incidentally also those produced by German manufacturers).

The discussion on environmental issues is lagging behind, due, among other things, to the long period of isolation/ostracism under the Apartheid regime, and because South Africa had been cut off from international exchange. In many places (and especially in the townships) there is a lack of infrastructure. In Cape Town, for example, there is no functioning public urban transportation system (apart from minibus taxis). The township residents have at least a more or less acceptable railway system.

Apart from this general set-up, DACPM try to do their best to consider environmental protection in their work: When procuring goods and services, suppliers within a range of 50 kilometres are given preference (if possible from the Cape Flats, the township region). The employees are requested to save energy whenever possible (less driving, less heating of office rooms) and waste segregation is practised whenever possible. When making purchases, recyclable products are given preference.

B) "Are there any examples in the framework of your project/measure which make clear that a just participation of women and men has been taken into account during the planning/implementation phase of your project/measure? Considering gender relations, can be found any improvement of the status/situation of women within your project/measure?"

The starting point of all DACPM activities was first of all a purely male component. The work has in the first place been about the re-integration of former ANC soldiers into a civilian life without violence. DACPM also employs several female staff on an equal basis. Furthermore, since 2001, when the "Mother Support Initiative" mentioned above was founded, women have been getting more recognition in the work of DACPM. However, due to the history of the organisation and the reasons why it was founded, we cannot apply gender-related benchmarks.

C) “Through which measures/mechanisms is the economic and institutional sustainability of the project guaranteed? In the context of safeguarding the future of the project, where do you see problems and risks?”

Assessing the economic and institutional sustainability is not easy, as DACPM has reached a size that may be called a typical catch-22 situation. Soon they will have to decide whether to continue to grow or to limit growth to the advantage of all those already working with DACPM. Trying to increase demand would require more staff. If demand does not increase, the newly recruited additional staff will have to be dismissed. This is difficult ground, measured against DACPM’s commitment to help people earn a permanent income.

Furthermore, not all the activities conducted by DACPM are already fully self-sustaining. The need for external financial support remains, for example to conduct training and educational programmes.

On the other hand, there are indications that DACPM may continue to be economically successful, as in 2010 the soccer world cup will take place in South Africa and an increasing flow of visitors can therefore be expected.

5. CONCLUSION

The concept, the ways in which they work and the implementation of the objectives of the DIRECT ACTION CENTRE FOR PEACE AND MEMORY and their related CAPE TOURISM AND HERITAGE PROJECTS are impressive, because of their complexity and because of the conclusions drawn from socio-political analyses. DACPM has filled a gap which in other countries with a different history rather tends to be filled by governmental organisations (according to the principle of public welfare). But the disastrous legacy of Apartheid cannot be dealt with within a few years; it has left too many problems behind.

The expert has been impressed that on all the excursions facilitated by guides from the townships, the history and the stories of oppression were presented in a such manner as to avoid whitewashing while not dramatising anything either; they were neither being told in a reproachful nor in an accusing manner. How much strength may every one of these guides need to fulfil DACPM’s claim of “Crossing Barriers - Bridging Divides“?

English translation: Christina Kamp

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